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Chapter 1: INTRODUCTION

The Teachings presented in this book, The Enneagrams of The Fixations, The Original Teachings, have been taught by Oscar Ichazo since he founded the Arica School in 1968 in Chile, where he introduced the Teachings of Integral Philosophy, which include his 'Theory of Protoanalysis, the introduction of the 'Theory of the Enneagram, and the 'doctrine of the Fixations.' These Teachings were presented in lectures and in practical training manuals to the School at that time. They constitute part of the basis upon which the Ultimate Purpose of the School was established: to enter and stabilize the Higher States of Mind, resulting in the Highest State of Enlightenment, referred to in Integral Philosophy as Theosis (Gk). Some of the earlier Teachings with their attendant training are studied, practiced and embodied in the School to this day, and are part of the Method to fulfill the purpose of Ultimate Realization.

This book, The Enneagrams of The Fixations, The Original Teachings, has the main purpose of presenting the 'Theory of the Fixations,' Protoanalysis, specific enneagrams, Autodiagnosis, and an in-depth description of each of the Fixations to clarify and illuminate the dynamic process of each. It is essential to have a sound theoretical source and basis, including the scope of each Fixation, providing a scientific ground for their validity and usage, from the clarification of the lower levels of their manifestations upward to the emanations of the Higher States of Mind. Without a solid and clarified ground, the Higher States cannot be entered and stabilized.

CULTURAL PERSPECTIVE

In Chapter 1, "Protoanalysis," Oscar makes an analysis that provides a perspective and understanding of our culture and how the subject of the human psyche has been of interest to different cultures spanning an extended period of history. Without having this overall cultural perspective, we are restricted by a linear view of the human psyche, which is limited in terms of recognizing and realizing the nature and dynamic of the human process in its totality. This first chapter will also broaden your understanding of the Fixations and their relationship to the Protoanalytical Theory, which encompasses a complete map of the human psyche, making it an integral and reliable presentation of the parameters of the human condition.

THE CENTRAL TEACHINGS

Chapter 2, "The Central Teachings," provides an excellent twelve-point summary of the fundamental Teachings of Protoanalysis. In this chapter Oscar gives a synthetic perspective of a higher level of attainment of the Trifix (the three fixated points) by saying, "When the Trifix has been pinpointed, then the patterns of the Immoral Force can be recognized and seen from the point of view of the Witness, opening the way to transcend these lower fixated points of view into the Higher States of Integral Ethics.' When you become conversant with these central Teachings, you will broaden your knowledge of Protoanalysis and enter into the 'process in itself' and the clarity that it provides.

THREE MAIN CENTERS AND THE NINE FIXATIONS

"The Three Main Centers and the Nine Fixations" are presented in Chapter 3, providing the biological basis of the psychic processes of the three Instincts and the ground upon which the Fixations manifest. Each Center of Attention has an "I" or ego, which has its own objects of interest. In this chapter you will find, to quote Oscar, "...the Fixations in each instinctual Group develop into three distinct attachments or self-beliefs that are fundamental to have in mind when we analyze a given Fixation." The information in this chapter is fundamental to open a point of view that is crucial for having insight into the Fixations in order to become appreciative of their structures, manifestations and applications.

THE NINE FIXATIONS

Chapter 4, "The Nine Fixations" covers the foundation of how the major Fixation forms. It points out the natural inclination at the beginning of life to cling to one of the nine Divine Principles, causing a highly sensitive reaction and a subjective process that obscures that Divine Principle, resulting in the major Fixation and the two other Fixations of the Trifix. These fixated egos harden and become narrow and biased levels of subjectivity. This is a substantial chapter on the importance of establishing the formation of the major Fixation, offering subsequent Teachings to further the base of awareness of the human process.

THE INSTINCTS AND FIXATIONS

"The Instincts and Fixations," as presented in Chapter 5, provide the complete Teaching of the structure of the three Instincts, the three Centers, the physiological nature of each Center, the instinctual motive of each, and the external Drives. There is a direct explanation of how the manifestations of each Instinct provide a pure scientific reality which determines the basis of our survival. In-depth material reveals the familial situation of an infant and the direct dynamics that are disclosed by the instinctual Groups. After establishing the major internal organic Centers of the body, Oscar presents the fundamental Drives, revealing the totality of the five central egos in which the nine Fixations interrelate across the internal Triads of the three Instincts.

ESTABLISHING THE FIXATIONS

In Chapter 6, "Establishing the Fixations," Oscar presents a clearly delineated basis upon which the Fixations of the Trifix are established, making the development and the resulting projections of the Fixations understandable with detectable patterns of behavior. Discovering which Domains of Consciousness are more sensitive, starting with the major Fixation, determines its Polar Preconception in the ongoing cyclical behavioral manifestations.

DEFINITIONS OF THE FIXATIONS

In Chapters 7, 8 and 9 definitions are given to describe the patterns of behavior for each Fixation associated with its related Instinct (Conservation, Relation and Adaptation), taking each Fixation from its formation to the higher States related to the Absolute Mind (the Mind of Non-conceptualization). As Oscar said, "The object of this presentation is to show panoramically the psychic mechanisms related to each Fixation, making it more recognizable in order to know it and to gain the impartial perspective of 'Mind-only,' thereby transcending the Fixation. The final goal of this observation is to produce an Integral Analysis that can uncover the internal patterns of our life and, by explaining and understanding them, give us a secure way to attain Self-realization and Total Integration into the State of the Universal Divine Mind."

With the original Theory of the Fixations made available through the Teachings as found in The Fixations book, there is now an expanded basis upon which to understand the true foundation, based in science, giving an alive presentation of the formation of the multi-faceted manifestations of each Fixation. The delineation of the steps to reach the higher States as proposed in Oscar's Teachings (Chapters 7, 8 and 9), makes it possible to enter these States and stabilize them with the clarification processes provided by group trainings offered by the Arica School. Thus, the clarification processes fulfill the Ultimate Purpose of the process with the Fixations and the Teachings of Protoanalysis, which is to enter, realize and stabilize the Higher States of Mind, resulting in the Highest Perspective attained by a human being.

THE TRIFIX

"Discovering your Trifix" in Chapter 10 builds on the in-depth understanding presented in the previous chapters of the motivation of our Instincts and how our experiences are shaped by our superficial virtues, formed by the fixated ego-entity of our Trifix. By lacking the fundamental awareness of our Higher Self, we are locked into cyclical patterns of behavior in which confusion and suffering are the outcome. By recognizing our Trifix, the ground is provided to identify our process, freeing us to know our basic human reality. This chapter opens the Teachings from Oscar to gain an objective point of view separate from the subjective process of a fixated ego-personality.

THE AUTODIAGNOSIS METHOD

Chapter 11, "The Autodiagnosis Method," determines how Autodiagnosis starts the analysis of our Fixations in respect to their formation. Oscar presents the Existential Attitudes and how they relate to the Instincts, and with this discovery our understanding of ourselves deepens

considerably. Each instinctual group is presented in order to offer the Method of the 'self-analysis.' The book concludes with the Higher Purpose of the Integral Teachings for the benefit of all.

The importance of Oscar's Theory of the Fixations from the Protoanalytical perspective and its application for clarification and understanding of the human condition has been widely accepted by those who are attracted to knowing the dynamics of their personality and behavior and that of others. This proven method to attain the Higher States of Mind, available through Oscar's Integral Philosophical Teachings beginning with the Theory of the Fixations, will support those who are oriented toward a calm and abiding perspective of life in order to be a peaceful influence in a world that is chaotic and unstable, for the betterment of all humanity.

-Sarah Ichazo

Chapter 2: PROTOANALYSIS

MODERN VIEW

Modern psychology has difficulty defining itself in ways that go beyond the limits of scientific and experimental research. For instance, Richard E. Mayer in 1981 stated: "Psychology is the scientific analysis of human mental processes and memory structures in order to understand human behavior." This definition depends on social behavior, which includes projections of mental processes and memory structures.

ANCIENT KNOWLEDGE

Mayer does not consider what used to be understood as the human Soul as far back as Plato, for whom the Soul is composed of physical needs, emotions and thoughts that together constitute a human personality. After Plato, from the Stoics to the Neoplatonists, any study involving the human psyche considered this three-part division. It is important to go back to the concept of Soul or the Greek word "psyche" because when we speak in these terms, we are referring to the whole of ourselves as a living entity. In fact, since Socrates "living" has been characterized as a function of the Soul.

THE SOUL

The Soul is the noumenon (Gk) that animates the body and, following Aristotle's hylomorphic doctrine, we have the classical division of body and Soul. Psychology has to make as its matter of investigation and interest all of human life that transcends the relative manifestation of behavior only. Thus, it is necessary to answer the basic question "What is life?" from which all psychological parameters and structures are derived.

PARADIGM SHIFT

In recent decades there has been a shift of the psychological paradigm from purely abstract psychology, such as Freudian psychoanalysis and Jungian depth psychology, into a psychology based on the new discoveries of brain function and the relation of neurotransmitters to normal or disturbed psychic functions. Therefore, a psychology which observes symptoms that it tries to explain with the theories of Freud and Jung has become obsolete.

PSYCHOLOGIES

Besides these psychological trends, there have also been the development of humanistic, social and cognitive psychologies. However, none of these give us straightforward notions of how to understand human life and the human personality as a complete unified Self, as do the Transcendentalist doctrines of the Orient. This is to say that these psychologies do not give us a complete description of the Totality of the human psyche. When I speak of Totality, I mean the possibility of totalizing the human experience into complete Self-realization in which the Totality of our psyche has been discovered and developed. I am saying that the human psyche is not an endless territory impossible to know. The methodology for such a complete analysis transcends the limited scientific view attached to concepts of social philosophy known as "naïve realism" in which behavior is perceived as human reality.

BUDDHIST TEACHINGS

The territory of the human psyche was analyzed in the Buddhist Abhidhamma Pitaka, the psychology of which is based upon the notion of samsara (Skt) or, in general, human suffering. Integral Philosophy goes one step further and observes the main problems of life and the Soul from the point of view of the entity who suffers—an ego-personality that recognizes itself as an individual. This ego-personality is a mental abstraction which, though actually inexistent, is a fact from the point of view of the subjectivity of a person being, living and doing as this ego-entity. A major problem of the psychology of ancient times was to define this ego-personality, and the ancients found that it was only an accumulation of customs and habits.

PSYCHOANALYTIC THEORY

In the ongoing application of psychoanalytic theory, the ego is the central part in the structure of id, ego and superego as proposed by Freud. Thus, the ego becomes the mediator between two unknown and unconscious parts of the psyche's structure. For depth psychology, the ego is a personal manifestation under constant pressure from the unconscious to fulfill a program that opens the unconscious to the conscious. Cognitive theories of psychology emphasize the ability of human beings to know their effective and motivational processes that produce cognitive structures, provoking and culminating in certain behavior. These structures have to be considered as strategies of personality traits. However, all behaviorism and social psychologies minimize the complexity of the human psyche.

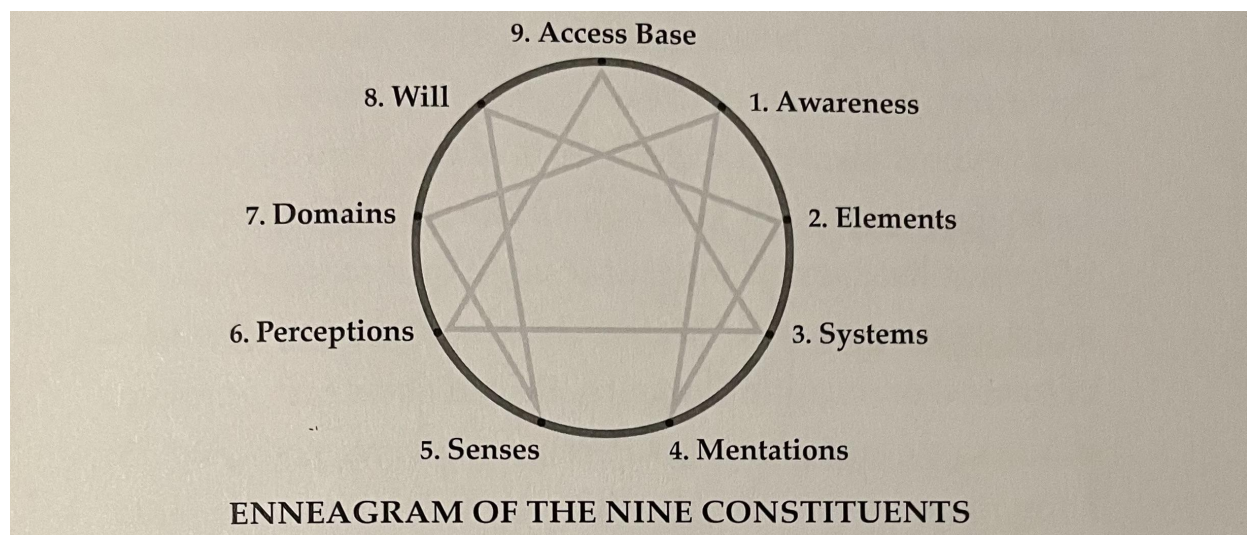
PROTOANALYSIS

The term "ego" as presented in Protoanalysis has a different meaning from that generally accepted by Western psychologists. Western psychology often speaks of strengthening and supporting the ego, which is regarded as the organizing and conscious part of the psyche. In the Protoanalytical Teachings, "ego" is the term used to designate the false self.

This ego-self is false because it consists of nothing but belief structures and illusions that we have naïvely accepted. It has no more reality than a shadow. This false self acts as a series of barriers to our experience of the Higher Self. The goal of Protoanalysis, which includes the Teachings of the nine Constituents, is to transcend this ego-self step by step from the point of view of 'Mind-only.'

FIRST CONSTITUENT OF AWARENESS

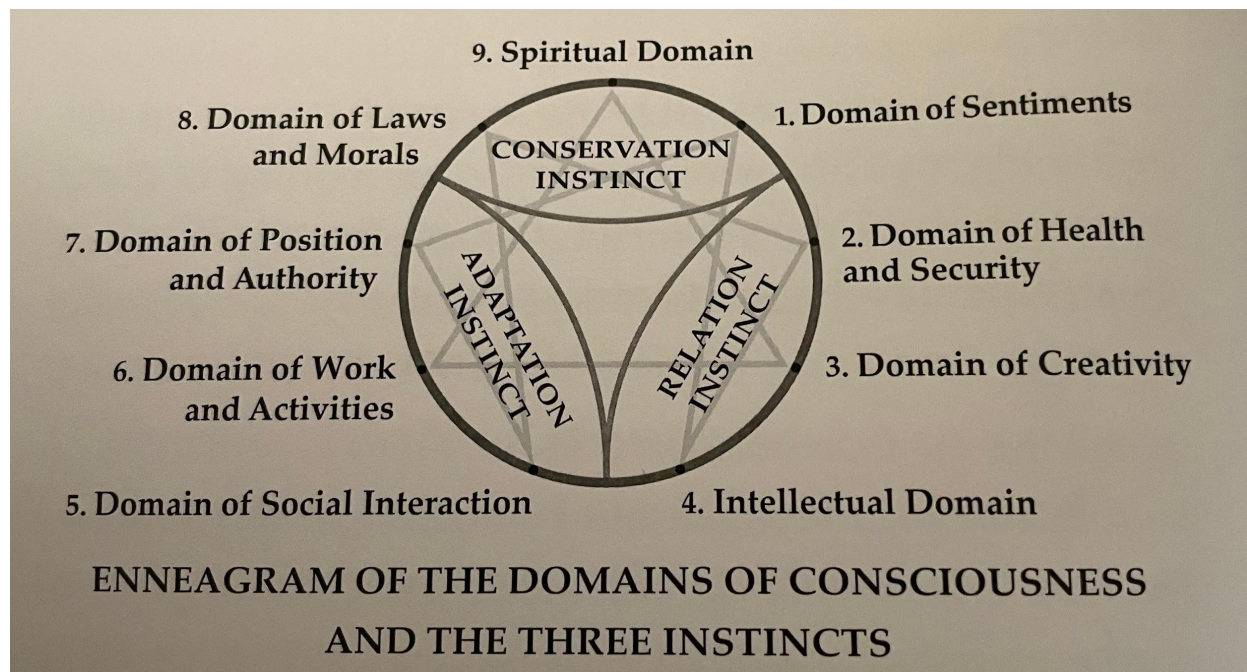
The first Constituent of Awareness is rooted in the nine Domains of Consciousness and manifests as our survival in the form of an instinctual, everyday Awareness of our environment across these Domains upon which our life depends. As a Constituent, Awareness is the perspective that develops and relates to the Domains as well as the three Instincts. We can observe the direct influence of Awareness on the Domains or on the different groups of interest that arise in our ego-process in ordinary life.



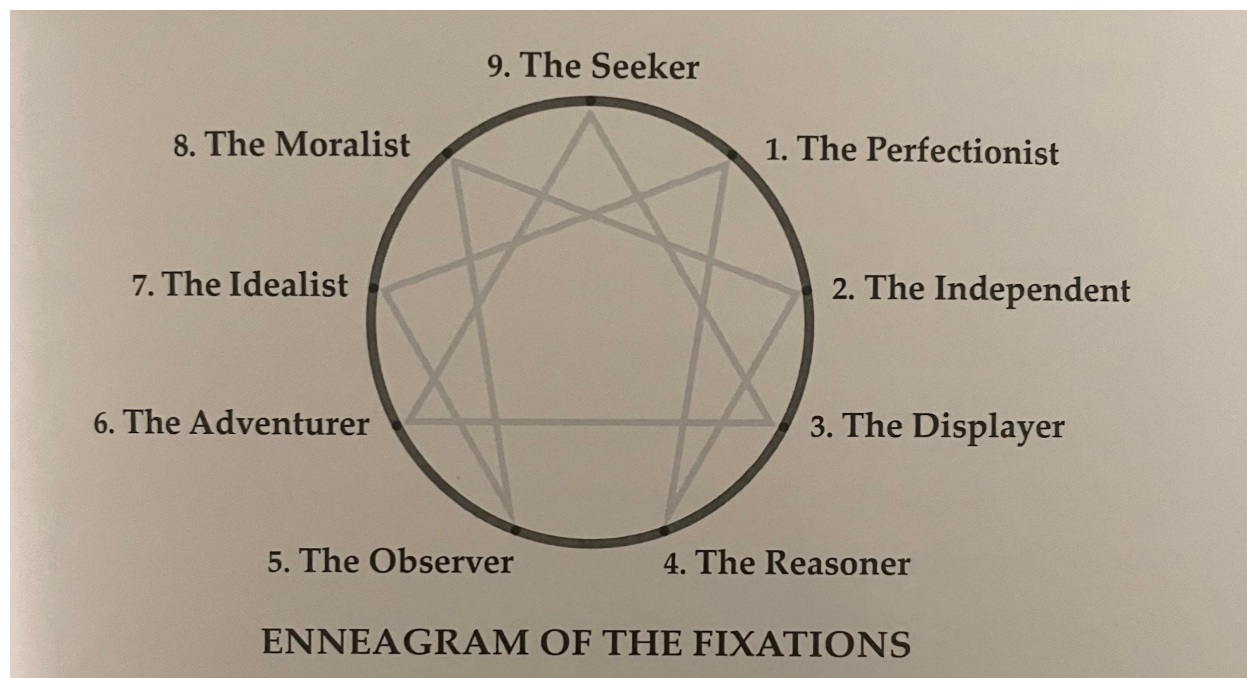
These nine groups of attention are well delineated because they can be traced to their original source in our three basic Instincts. We also have the Awareness that from the beginning, our life manifests as the functioning of these three Instincts, since it is unquestionable that an infant has Awareness of Feelings, including sensations (Conservation), as well as Emotions (Relation) and Thoughts (Adaptation).

DOMAINS OF CONSCIOUSNESS

As children we investigate our Domains of Consciousness. The nine Domains of Consciousness are the nine physical manifestations of our social structures in which every aspect of human society can be found. These social structures are the outcome of all the processes of the human psyche which are projected into nine very distinct Domains. The Domains establish the way our ego reacts and responds to society and the characters we develop in order to "play the game of life!" The nine Domains are divided into three triads related to their respective Instincts, showing their interrelation and proximity. By the age of five or six years we have experienced and become aware of the interests of our Domains in their basic meanings with Feelings of like or dislike, Emotions of love or hate, and Thoughts of right or wrong, producing a certain amount of subjective data in all the possible areas of interest of the nine Domains. Because of a first perceived trauma, one area of interest (Domain) becomes affected, fixating in our consciousness that particular area of interest. This is known as our major Fixation.



This sensitive Domain of one Instinct is the beginning of all the psychic manifestations of our ego-personality that together with two other fixated Domains (one for each of the other two Instincts), form the three Fixations of what is called our "Trifix" producing the restricted ego-personality. The three fixated Domains dominate all the expressions of our ego-personality to such a degree that they input their own marked tendencies as recognizable cyclical patterns of behavior.



FIXATIONS

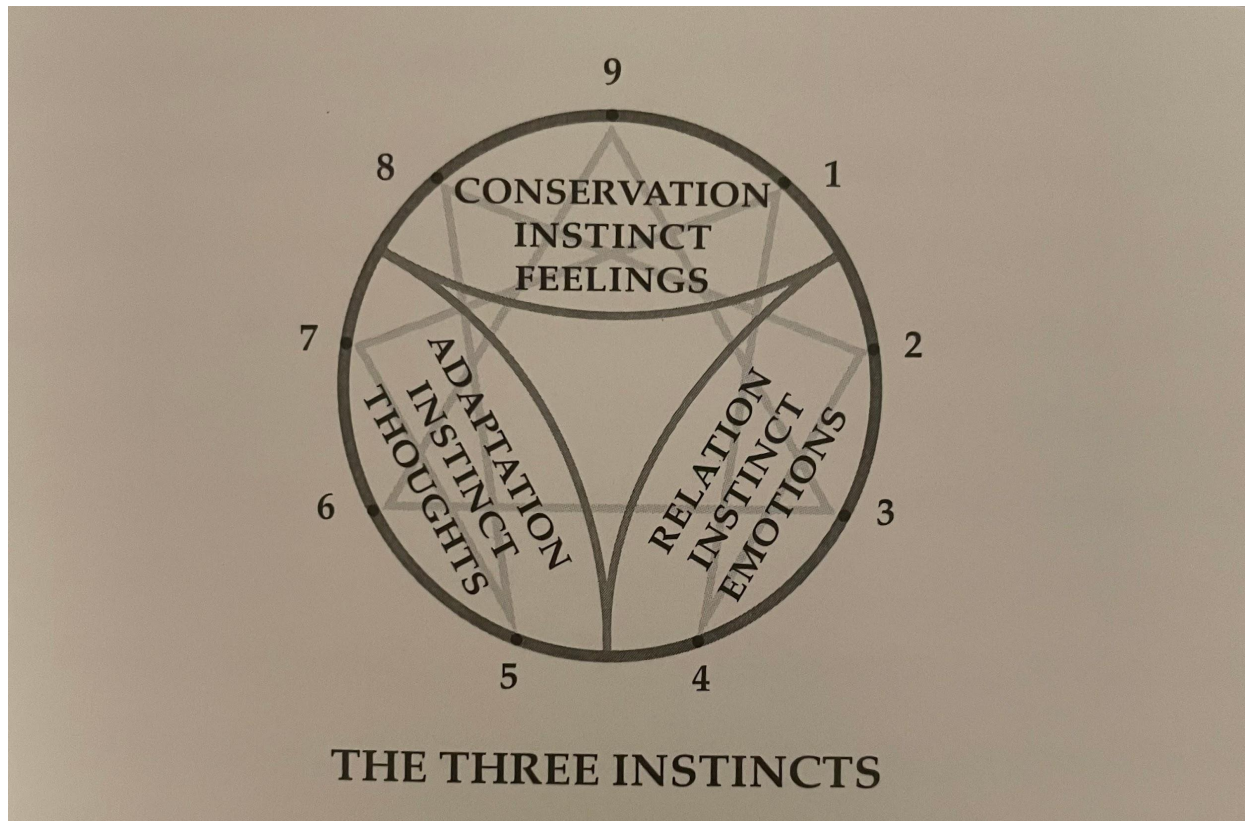
These patterns of behavior become selective in that they synthesize and promote their own interpretation of external data. Thus, the Fixations of the Trifix act as an inclination of our psyche to observe and produce a subjective life, not only tainted by the points of view of these three Fixations but also organized in such a way that they can be recognized. The Fixations of the Trifix acquire a profound significance in all our cognitive realities and, because these Fixations are so close to their instinctual roots, they give a general tone or mood for approaching reality with sets of preconceived ideas firmly established in the points of view of the Trifix.

Thus, the Fixations of the Trifix become the source for producing dysfunctional strategies and schemes by which a set of defense mechanisms is elaborated and used as our preferred form of expression. The Fixations of the Trifix are actually sets of dysfunctional beliefs that become deeply ingrained in our ego-personality.

THE TRIFIX

The sets of beliefs of a Trifix, being narrow and restricted, are also rigid, and they become difficult to overcome since they manifest unconsciously through all the cycles of our acts and behavior. The Trifix is the product of three fixated Domains that are imbalanced. The interests of these imbalanced Domains then strive to fulfill the Instincts to which they belong. As children develop, the three Instincts manifest and necessarily function simultaneously because they are related to the three major Centers of our organism upon which life depends and exists. The Trifix becomes overly preoccupied with three areas (one for each Instinct) of the possible nine areas of attention (Domains).

Because each Fixation of the Trifix belongs to one of the three Instincts, a particular Fixation is preoccupied not only with that single Instinct and its Domain but also has a relationship with the physical and psychic sensitivities (Feelings), emotionality (Emotions), or intellectuality (Thoughts) of the other two Instincts. Therefore, we have specific subjective inclinations by which we interpret life across the three Fixations of our Trifix. These inclinations, which develop



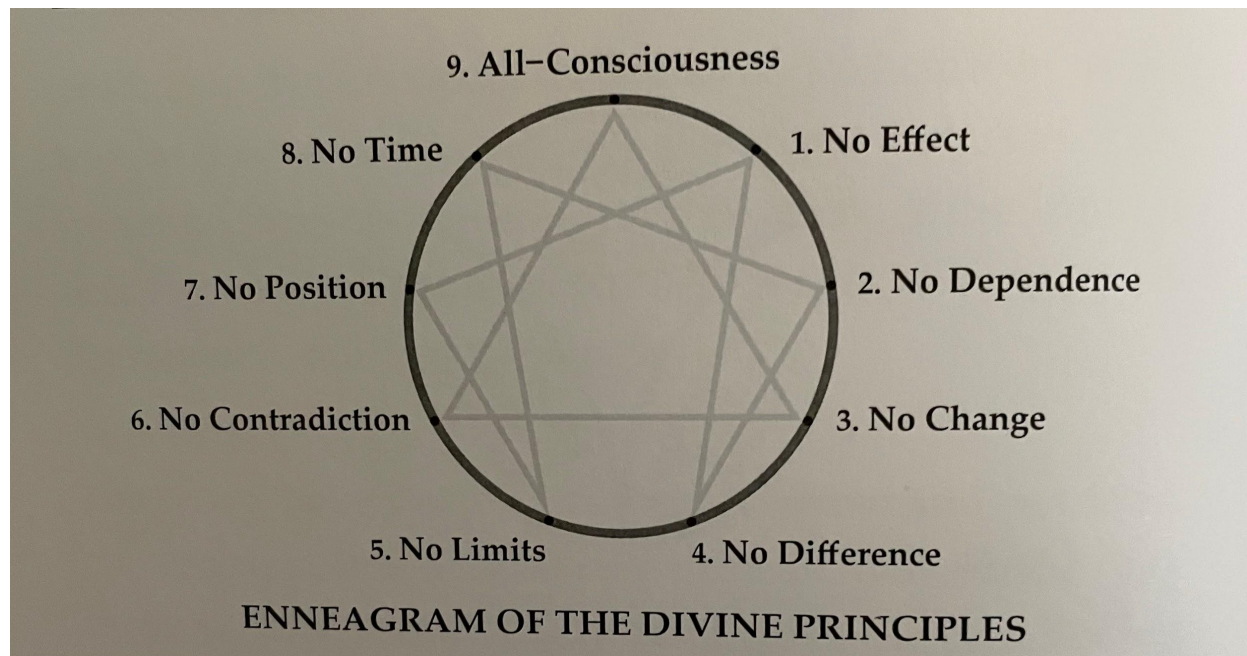
into specific ways of dealing with life, give us recognizable cyclical patterns of behavior. These patterns are easy to detect because they tend to constantly repeat their inherent mistakes. Thus, the Trifix manifests as a habitual pattern of conduct and behavior, starting with our major Fixation and moving clockwise in a cycle around the enneagram.

TOTALITY OF OUR SOUL

Integral Philosophy understands the Totality of our Soul, including our human character, as a structure of interconnected psychic realities. At the top level of this structure, we find what is known as the "Divine Principles of Consciousness" that are themselves transcendent, forming the Divine emanation of sublime Reality. These Divine Principles are unborn and dwell in the Eternal Continuum of our innermost Being at the top of our Consciousness.

THE OBSCURATIONS

The relationship between the Domains of Consciousness



and the Divine Principles of Consciousness produces a resonance in our entire psyche. When the three Domains of our Trifix (one for each Instinct) become fixated, the corresponding Divine Principles are obscured and restricted. This manifests in the Fixations as a profound lack of these Divine Principles, producing an unconscious longing for them. In this way the Trifix has the double effect of developing defense mechanisms of denial and restriction, but also having ingrained and unrecognized aspirations and unfulfilled desires for attaining Transcendence.

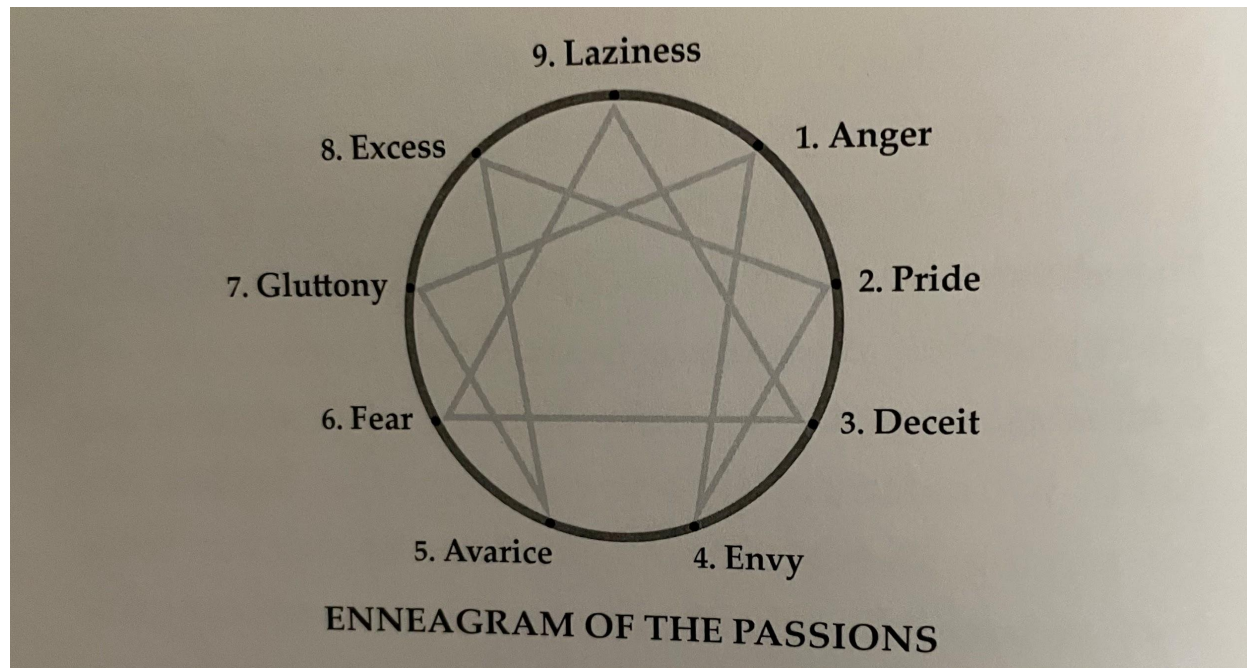
TEACHINGS OF PROTOANALYSIS

Because the Trifix means a lack or obscuration of awakened points of view (the Divine Principles), the ego-entity tends to become dominated by these lacks; but because the Trifix is deeply embedded in its three ego-manifestations, we are unable to recognize it without the understanding and clarification of the Teachings of Protoanalysis. Unclarified, the Trifix eludes our analysis of why we behave in ways that disconnect us from Ultimate Reality. The inclinations of our Trifix act as tendencies with the force of gravity.

These tendencies form areas of preoccupation that obscure our Higher Self, developing into defense mechanisms and defense strategies. The Trifix, because of its dominating nature, is fundamentally self-centered, false, limited, and self-serving. The deeply embedded Fixations of our Trifix, from early childhood experiences and perceived traumas, form patterns that tend to repeat themselves throughout our life. They are the primary obscurations that prevent us from growing and maturing toward total fulfillment as a human being. Inasmuch as we have these dominating and obscuring Fixations of the Trifix, we cannot say of ourselves that we are free and self-integrated. The fixated patterns from our childhood—full of repressed sadness, anger

and fear—repeat themselves on a level of which we are not aware except for their effects of producing recognizable traits of character in our ego-personality.

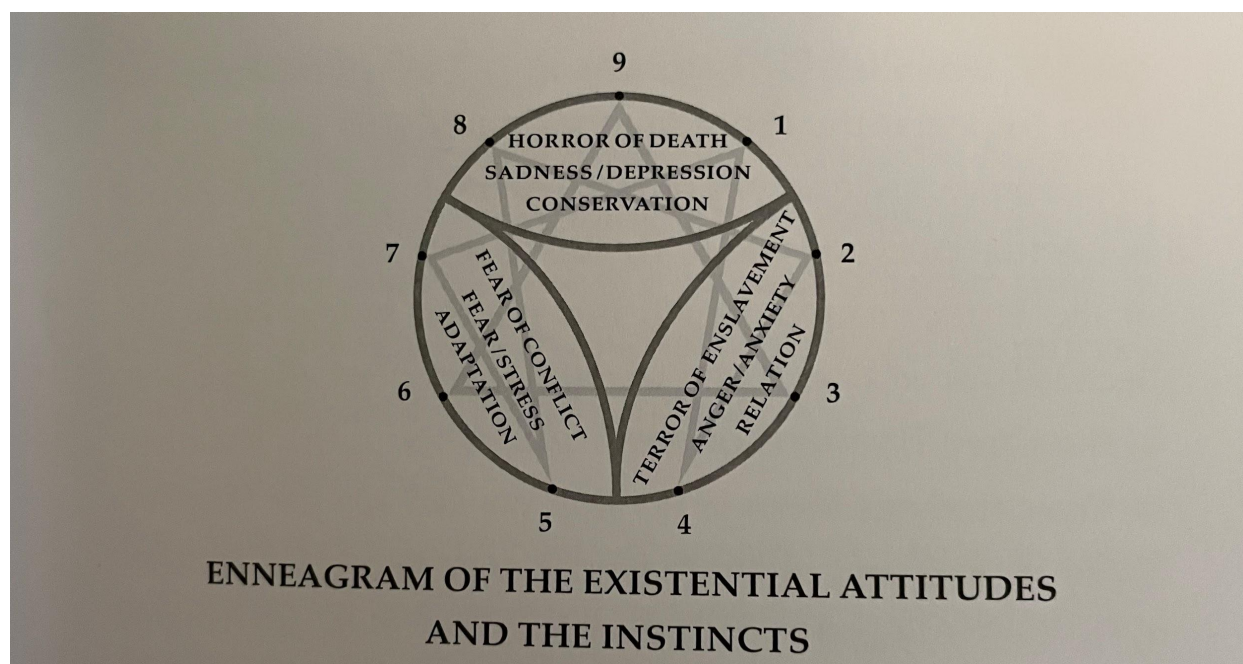
For example, one aspect of the ego-personality expresses itself through what Protoanalysis calls the "Passions," which are the nine aspects of suffering that are projected in our psychic life, from the constant interaction between the three Instincts and our internal need to fulfill their demands. We are known to relatives, friends and close associates by our recognizable inclinations toward these Passions.



SUBJECTIVITY AND SUFFERING

The Fixations of the Trifix manifest as avoidances of our being, living and doing because fundamentally they have replaced our Higher Self with mechanical patterns of behavior. The Trifix thus becomes the source of our subjectivity, our personal suffering produced by adherence to our ego-motivated attachments. In Buddhism, suffering is defined as the poisonous fruit of desire and attachment.

From the point of view of Protoanalysis, these attachments of the Trifix are already pre-established in the set of interests that produce the Fixations. Because the Fixations of the Trifix have imbalanced and dysfunctional perspectives, our apprehension of reality is exaggerated and distorted. What at first appear as indistinct Fixations become the triple root of an ego-structure (the Trifix) upon which our personality depends, consequently becoming dysfunctional.



ATTACHMENTS

The attachments that produce the world of suffering are, in reality, attachments to the sadness, anger and fear provoked by the subjective Fixations of our Trifix. Protoanalysis analyzes the Fixations of the Trifix as the basis of attachments produced by our false, mechanical and "asleep" ego-personality; but even though the Trifix is unclarified, it can nevertheless develop a more reasonable manifestation of the related Domains. However, only with the Teachings of Protoanalysis and by entering a spiritual life is it possible to transcend the Trifix, allowing the higher expression of our personality to appear and be transformed by transcending into a Higher State of Mind capable of attaining final realization. This is psychic medicine, the spiritual remedy that can break through and restructure our entire psyche toward liberation and Transcendence—the only true happiness in human existence.

OBSERVING OUR EGO

Most importantly, Protoanalysis maintains that we can not observe and analyze our ego-personality if, because of our actual proximity to it, we fail to find the pivotal points of the Trifix around which our psyche moves cyclically. Because our relative frame of mind is primordially made up of the three Fixations of our Trifix, without the Teachings of Protoanalysis there is no way we can see the Fixations as separate from ourselves since we have become attached to the belief that these relative points of view are the only valid and realistic ones. We engage with the external world in a conditioned way that is not free and spontaneous but mechanical and repetitive. This explains the normal process of ordinary life subject to ego-patterns. As long as we are controlled by these ego-patterns or mechanical cognitive entities, our life is absurd and meaningless.

'REASON AS SUCH'

Heraclitus of Ephesus was the first ancient philosopher to give us the idea of two kinds of human beings. There are those who live in an internal subjective dreamlike state, qualified as asleep and mechanical, who function by way of automatic responses and who do not engage with the external world because of constantly being immersed in their personal dreams. In contrast are those who have awakened from the subjectivity of their dreamlike state into an Objective Mind capable of understanding reason as such; which was the accepted norm and reality of ancient philosophers in the Greek and Eastern traditions.

Awakening the Wisdom of the Higher Self was the main concern of Socrates and the ensuing schools rooted in him—the Cynics, Stoics and Epicureans; it was also the main concern of the Neopythagoreans and Neoplatonists, and the purpose of all Gnostic sects and their eschatologies.

SELF-OBSERVATION

The absolute demand for Self-observation in order to aspire to any internal and spiritual growth has been recognized by all real spiritual traditions, and here we can refer to Gautama Buddha's method of mindfulness with its Four Foundations. The importance of the meditations of Self-observation ('Mind-only') in the Protoanalysis trainings is that they direct the Witness to our attachment to egocentric processes and, instead of these processes manipulating us, our Witness becomes rather the conductor of Self-observation. This Self-observation by the Witness ('Mind-only') is the only way to dissolve the structures of the artificial lower ego whose root foundations are the three Fixations of the Trifix.

THE WITNESS

If we make the attachments and cognitive dysfunction of our own pivotal Trifix the center of Self-observation by the Witness, we discover the entire artificial game of our ego-personality, producing a breakthrough into Self-knowledge by way of Self-observation. With the Teachings of Protoanalysis and by awakening the Internal Witness of the State of 'Mind-only'—permanent, empty, unchanging, and silent—we can dissect and observe with acute precision our entire automatism and dreamlike existence.

SELF-DISCOVERY

In this way we engage in a journey of profound discovery that is incredibly kaleidoscopic and multifaceted. We find a treasure for Self-discovery of personal data, false attributions, and a very mistaken analysis of reality. The Self-discovery which takes place with the Teachings of Protoanalysis (*proto* [Gk]: the first, foremost, original analysis of the human psyche) is inevitably a discovery about all human beings since we obtain a view of the innermost realities that make us human. With this practice of Self-observation by the Witness, we generate what has been known since antiquity as the 'fire of the Mind'—the Innate Awareness produced by

Self-observation capable of transforming our entire self and resulting in an internal development that inevitably and naturally ends in the highest degrees of the attainment of Transcendence, and in the true and final freedom of Enlightenment.

'MIND-ONLY'

Protoanalysis proposes a way to observe the Trifix of our basic dysfunctional characteristics and to transcend it with a process of integration by awakening the Witness ('Mind-only') into the higher functions and attributes of our realized Transcendental Self. This way of analysis has its own demands. We first have to recognize and observe our suffering or the fundamental sadness, anger and fear of the three fixated central egos of our Conservation, Relation and Adaptation Instincts, respectively. The breakthrough comes by facing the reality of our ego-structure from an awakened perspective.

Most importantly, we have to be serious about our internal spiritual development. If we adopt an attitude of simply playing with the Fixations of our Trifix and not taking the Teachings seriously, it can actually be disastrous. Without a realistic and in-depth analysis and proven method of Self-observation, we can become unbalanced and fall into psychological problems that we are unable to recognize and understand. The Protoanalytical Teachings are designed to open us into an awakened perspective for the study of ourselves with the realism and actuality of dissecting the ego's behavioral patterns and finding areas that are dysfunctional and in need of serious clarification and understanding.

PATTERNS OF BEHAVIOR

Protoanalysis reveals much more than what we believe is possible. It goes deep into our past, producing Awareness of forgotten memories and misunderstood realities and uncovering patterns of behavior that reflect our shortcomings and inabilities—a constant sadness about being judged by others and losing their approval, an underlying anger of never being adequate in our relations with others and not receiving their attention, and an ongoing fear from thinking that others are not appreciative of what we are doing.

Consequently, Protoanalysis requires the guidance of a person who has studied in depth and been trained in the Integral Philosophical Teachings and who, with the precise indications of the Protoanalysis training manuals, can lead the clarification processes in a systematic and methodical way. It is also necessary to work in a group that not only gives support but provides a cross-section of information and personal experiences which, when analyzed and processed through the enneagrams of the Protoanalytical patterns and schemes, produce a profound understanding of our own humanity and, with the 'Mind-only' practice, a State of Innate Awareness.

THERAPEUTIC CLARIFICATION

Protoanalysis can also be used for therapeutic clarification.

Here the Protoanalytic therapist has to objectively support the self-analysis and observation of the individual by remembering that this Self-observation enables a person to recognize and pinpoint the unclarified aspects of their fixated ego-personality. Thus, Protoanalysis provides Teachings for a fast, immediate analysis and diagnosis of our ego-personality and personality disorders, and also a long-term plan and prospect that is coherent and conducive to the transcendence of the ego-personality and therefore in many cases the clarification of a personality disorder. When transcendence through understanding and processing is attained from the point of view of the Witness in the State of Mind-only, a person can reach a clarified perspective.

Also, Protoanalysis can provide a recognition of the trends and patterns of behavior in psychosis, from schizophrenia to catatonia. It presents a clear map of clarification for those behaviors that are dependent on the general health of the cerebral cortex as diagnosed by modern neuropathology.

However, these methods are not appropriate for someone who has a damaged cerebral cortex and is therefore mentally ill.

Chapter 3: THE CENTRAL TEACHINGS OF PROTOANALYSIS

This chapter gives a twelve-point summary of the central Teachings of Protoanalysis.

1 Human beings have nine Constituents that are structures of the human psyche.

2 One of nine possible Divine Principles of Consciousness related to a specific Domain of an Instinct becomes obscured by a perceived trauma early in life, causing a narrow point of view that is overemphasized and consequently distorted, producing the major Fixation.

Two other Divine Principles also become obscured in the corresponding Domains of the other Instincts, and together with the major Fixation they result in the three Fixations of the Trifix. These three Fixations produce the dysfunctional cognitive ego-entities of the Trifix—the three fixated and dominating manifestations and actions of the dysfunctions and their defense mechanisms. Only after the Trifix has been clarified can the Higher States of a person be realized with the abilities newly developed from embodying the precise meditational practice of 'Mind-only.'

3. Because the Fixations of the Trifix are promoted by ego-mechanisms, they work through unconscious channels and present themselves with their own subjective points of view of reality.

4 It is possible to transcend the Fixations of the Trifix with the practice of Self-observation by the Witness.

This Self-observation is a State of Innate Aware-ness, giving us the perspective of the 'Mind in itself' and generating an energy known as the 'fire of the Mind' capable of transforming our psychic reality.

The Self-observation proposed by Protoanalysis is a continuous, alive and ongoing witnessing of the Relative Mind by which we discover all our personal perceptions, unclarified areas, and the forgotten events and traumas that have plagued and filled our fixated personality with subjective data. Thus, Protoanalysis proposes Self-observation by the Witness as the method of clarification for psychic dysfunction and the awakening of Self-knowledge as the antidote to our ego-self.

5 The Trifix produces patterns of behavior and recognizable traits that show the subjective points of view of the three Fixations of our ego-personality. Protoanalysis provides us with a new ethical point of view (the Integral Ethics) and a way to evaluate our past actions that were full of attachments and contradictions, and that inevitably led us into processes filled with psychic pain, moral panic, guilt, regret, and remorse. We come to understand that we were not free or in control of our actions but rather were asleep, in a cyclical pattern formed around our Trifix. With the explanation of our behavior provided by Protoanalysis we have considerable relief from moral tension, since we can now observe the automatic cyclical patterns of the Fixations of the Trifix that were the cause of maladaptive behavior and contradictory moral positions.

6 Protoanalysis shows us that ordinary life is a product of automatic and subjective patterns projected by the Trifix. Consequently, we learn to observe our habitual and mechanical habits, our own dreamlike existence that is the result of the fixated personality of the Trifix. Thus, Protoanalysis inevitably awakens us as we come to observe our internal ego-realities in depth.

This knowledge and perspective can provide the necessary transcendence of the Trifix, producing an integrated and organized Self that is free to continue the path of total Self-realization.

7 Because Protoanalysis is a scientific study of the human psyche with an all-inclusive method, it is best presented and developed in a social environment with a group working together and led by a person proficient in the Integral Philosophical Teachings. It can also be used by a therapist or by a therapy group in clinical settings.

8 The clarification process of Protoanalysis has a number of pitfalls to which close attention must be paid because they present symptomatic evidence of the Trifix. When people first recognize their particular Trifix, they have a tendency to evaluate themselves only by what they consider to be the positive or more balanced aspects of the three Fixations of their Trifix, as disclosed in the Protoanalytical Teachings. Thus, a mechanism of avoidance and denial develops that can become an attachment to the Trifix. When the Trifix is pinpointed, most of the

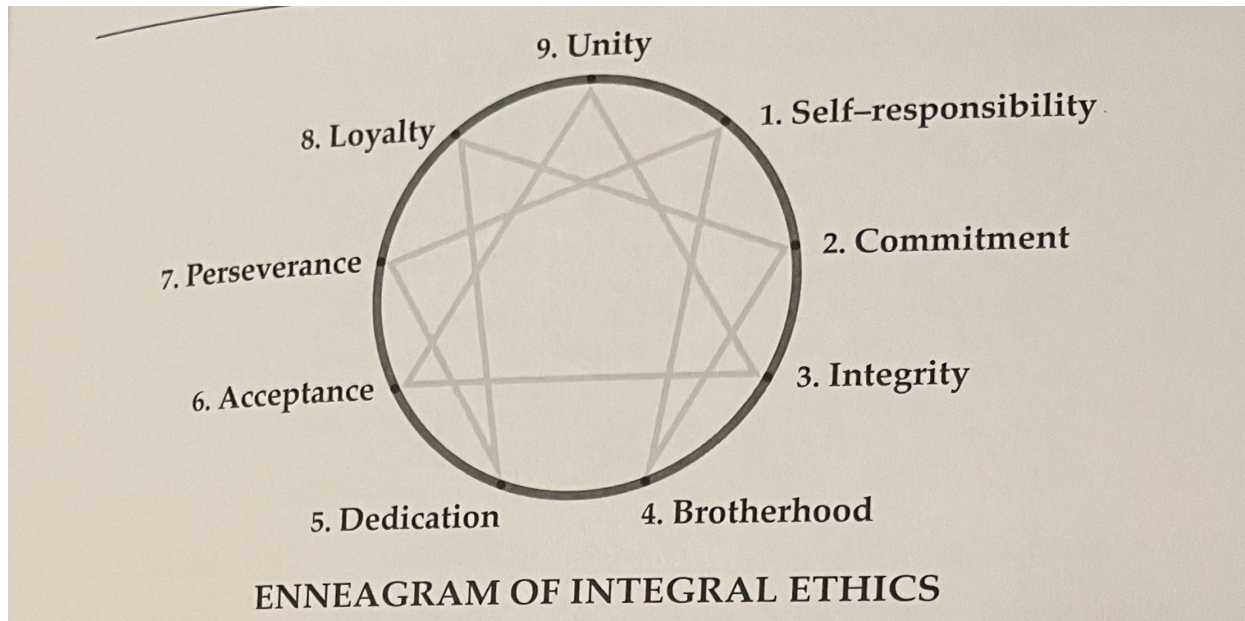
time the reaction is one of surprise if not alarm, and only by truly observing our repetitive mechanisms is it possible to transcend the lower ego-characteristics of denial and rejection.

In fact, an unflattering picture will be presented to us, and here is where honest and objective Self-observation will result in igniting the 'fire of the Mind' produced from this Self-observation by the Witness, the State of 'Mind-only.'

9 Protoanalysis presents a map of the ego-personality that is extremely dynamic. It shows the interaction of the three fundamental Instincts manifested in three distinct sets of personal characteristics, objects of attention, and particular ways and strategies of the dysfunctional egos in their intention to distort reality to their own narrow parameters.

10 Protoanalysis as a whole has to be understood as integrating the diverse facets of the human personality into a transformed Self. With the Protoanalytical Teachings of Self-observation, this transformed Self develops an internal State of Unity and Harmony beyond the compulsive and automatized behavior of our lower ego whose entire activity produces no result other than suffering. Thus, Protoanalysis is a method to transcend the cycle of personal suffering and instead engage in a process of internal growth that ends in final liberation and the State of Enlightenment.

11 One way to pinpoint the fixated egos of the Trifix is to recognize that, since their compulsions are to avoid something, they cover up these compulsions by avoiding their actual manifestation. This avoidance can be seen in the aggrandizement that the Fixations of the Trifix have of themselves, thus showing the compulsions behind them. For example, the constant preoccupation with perfection makes the Perfectionist Fixation avoid showing anger or having tantrums that could reveal a weakness of personality or lack of perfection. The tendency to be proud of their own perfectionism makes Perfectionists deny what actually produces their compulsion toward perfection. In other words, they disguise their Fixation by bragging about their perfectionism and do not look at its cause, thus avoiding the obvious.

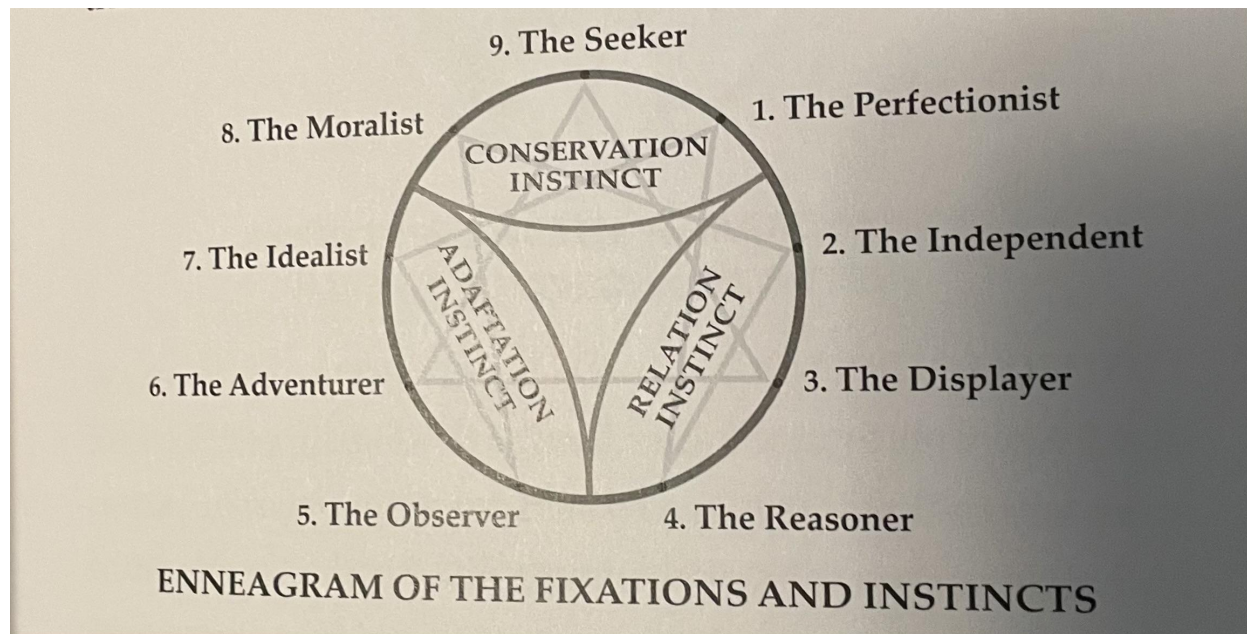


Because our ego-personality has developed around a triad of Fixations, we can say that the entire pattern of the ego-personality or Trifix is nothing but a series of defense mechanisms for avoiding reality with the strategies by which the Fixations of the Trifix defend themselves. Thus, our fixated personality has developed in order to defend and preserve the fixated mechanisms of the Trifix. The compulsive state of these fixated egos is inherently self-serving.

This becomes the foundation for a person's subjective life, resulting in the suffering and contradiction that can be metaphorized as a living hell. Protoanalysis presents Teachings for transcending this suffering into the liberation and freedom of the innate Superior Transcendental States of the Divine Mind. The fixated egos of the Trifix are cognitive entities that in terms of Protoanalysis represent the Immoral Force, the ego-attachments that deny the Divine Light of Awareness and Freedom of Integral Ethics. When the Trifix has been pinpointed, then the patterns of the Immoral Force can be recognized and seen from the point of view of the Witness, opening the way to transcend these lower fixated points of view into the Higher States of the Ethics of Unity.

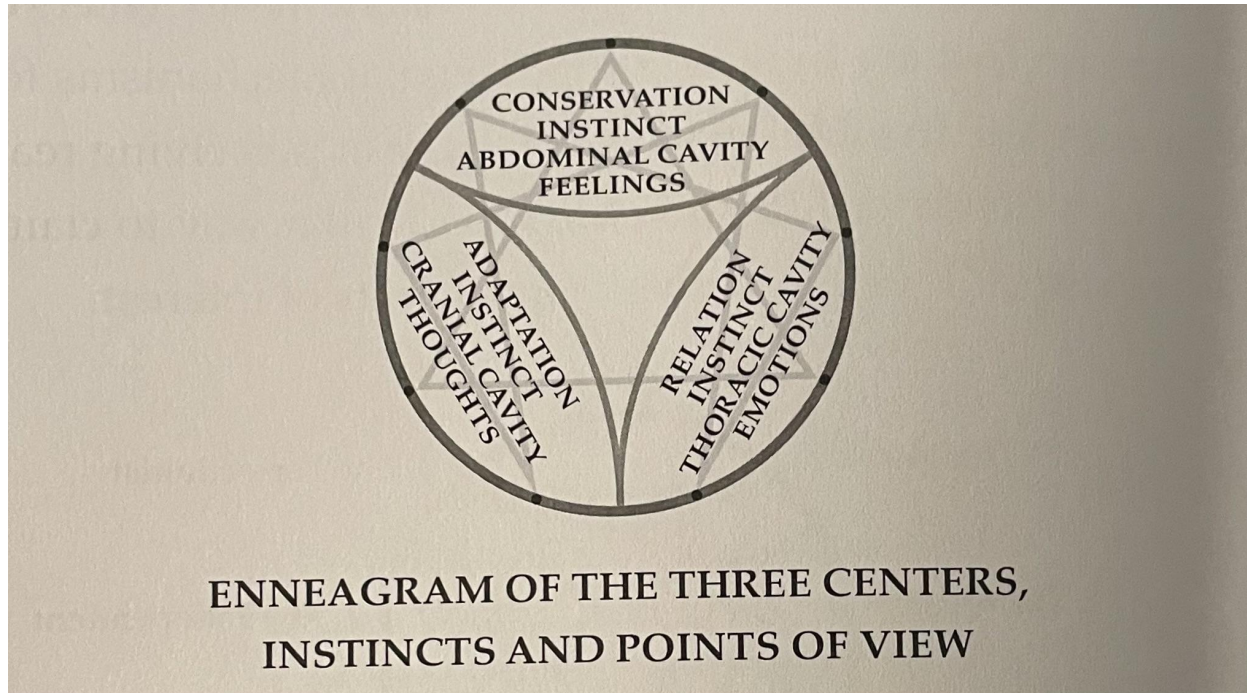
THE THREE CENTERS AND THE NINE FIXATIONS

The three main Centers of Attention of our body (Center of Feelings in the abdomen, Center of Emotions in the chest, and Center of Thoughts in the head) are biologically related to the psychic processes of the three Instincts. Each Instinct has a particular and characteristic way of perceiving, and each develops innate instinctual questions from these Centers of Attention that are basic and fundamental mechanisms for our survival. In addition to its own way of perceiving reality, each Center of Attention has a particular way to claim the sense of "I" or ego with its own objects of interest.



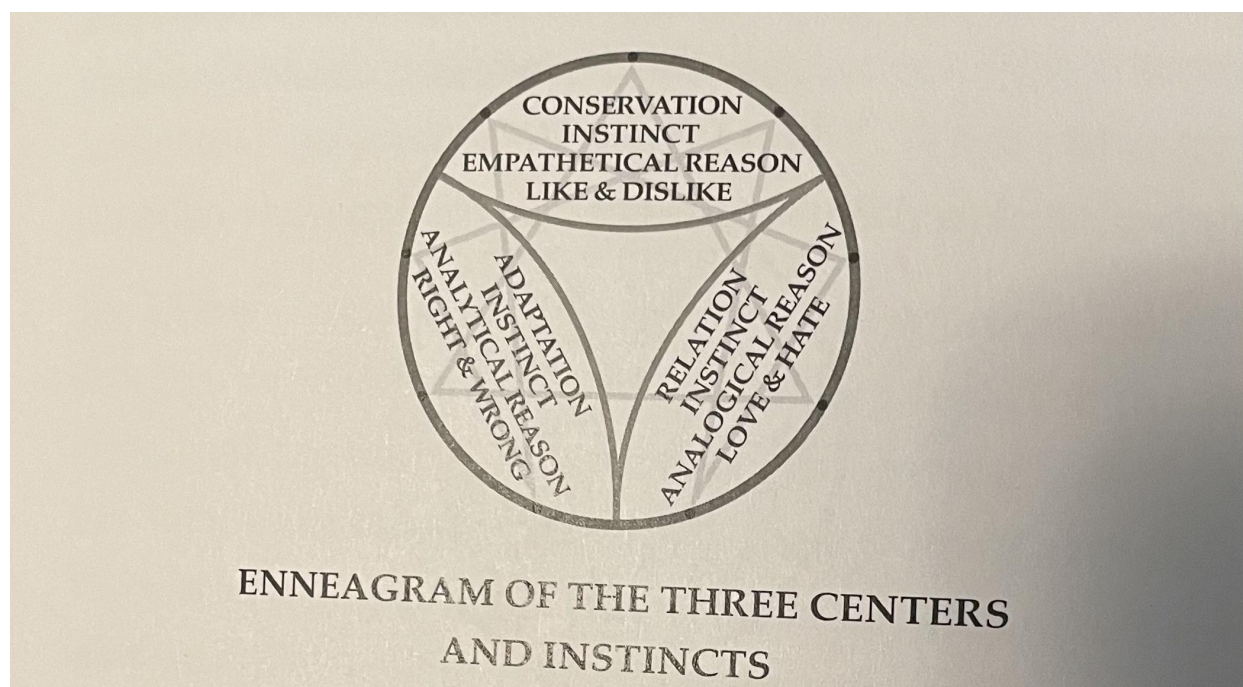
THREE MAJOR AREAS

In the presentation of the nine points of the Fixations, the three Centers of Attention representing the three Instincts divide the enneagram into three major areas. Each Center of Attention develops into a triad of egos, and the interests of these egos become projected onto their corresponding Domains. Because these Fixations are not connected to reality, they present themselves in a particular pre-established dynamic of compulsive behavior which characterizes each ego-motivated Fixation. As a result of these dynamics, the Fixations in each Group develop into three distinct attachments or self-beliefs that are fundamental to have in mind when we analyze a given Fixation.



THE THREE CENTERS

The three Centers are located in the three distinct cavities of our body that accommodate the three main organic Systems of our organism. The abdominal cavity is the Center of the Conservation Instinct; the thoracic cavity (chest or heart area) is the Center of the Relation Instinct; and the cranial cavity (head) is the Center of the Adaptation Instinct. Each of these Centers expresses itself with a distinct point of view. The Conservation Instinct or Center of Feelings perceives with the demands of sensation and thus has an effective mode of Feeling. The Relation Instinct or Center of Emotions perceives by way of the heart with an expressive and affective mode of Emotion. The Adaptation Instinct or Center of Thoughts perceives by way of the mind or Thought in a theoretical and analytical mode. Thus, the three modes of the Instincts of Conservation, Relation and Adaptation can be synthesized as effective, affective and analytical, respectively.

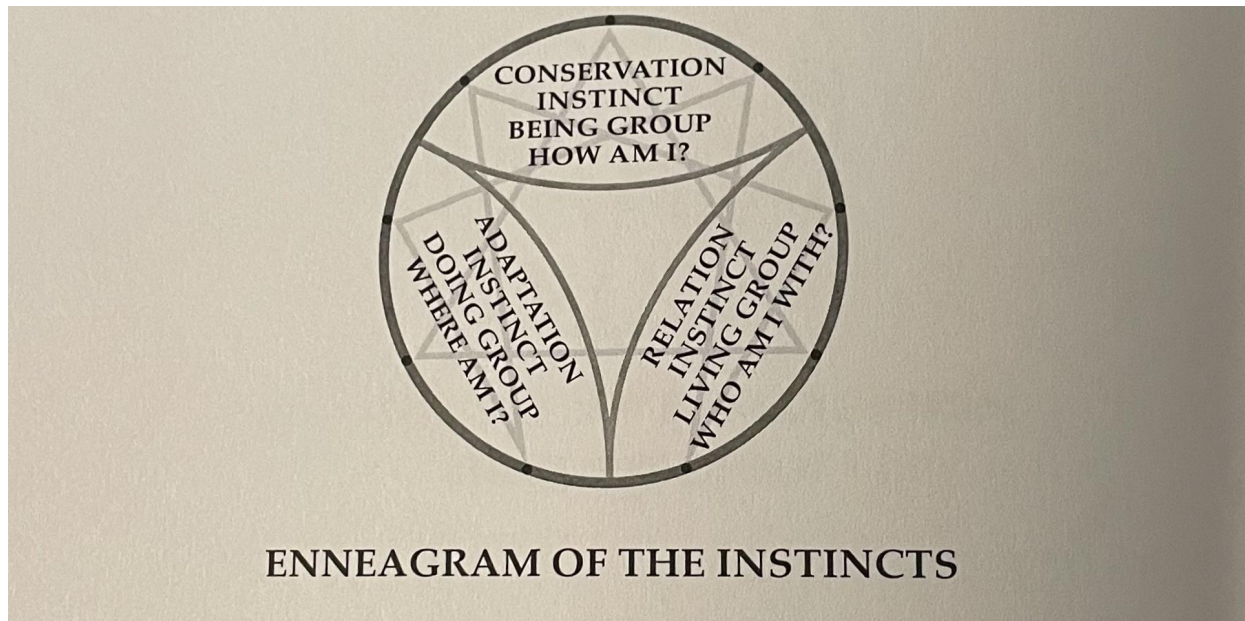


WAYS OF REASONING

Each of the three Centers of Attention also has a particular way of reasoning to understand reality. The Conservation Instinct or Center of Feelings in the abdomen understands the world by direct empathy or intuition, by putting ourselves in the situation of others. This intuition produces empathetical understanding and is a constant of the Conservation Instinct that perceives everything in terms of like or dislike. We call this "Empathetical Reason."

The Relation Instinct or Center of Emotions in the heart understands the world by way of comparisons or analogies. We understand love or hate with "Analogical Reason," and it is well known that in matters of the Relation Instinct or the heart, analysis is inapplicable.

The Adaptation Instinct or Center of Thoughts in the head understands the world by analyzing the facts of reality in terms of right or wrong. This is referred to as "Analytical Reason."



These concepts of the three Centers are fundamental when analyzing the Fixations of our Trifix because the three Instincts form a dynamic unity, and each Instinct has a triad of fixated points. The major Fixation is the ground upon which the other two Fixations of the Trifix are sustained, all of which move in a cyclical pattern clockwise from point to point around the enneagram.

INSTINCTUAL QUESTIONS

The Being Group centered upon the Conservation Instinct is concerned with being and asks the innate question "How am I?" This question has at its root a deep existential sadness. When people in the Being Group enter into a situation and present themselves, they want to be appreciated, understood and liked.

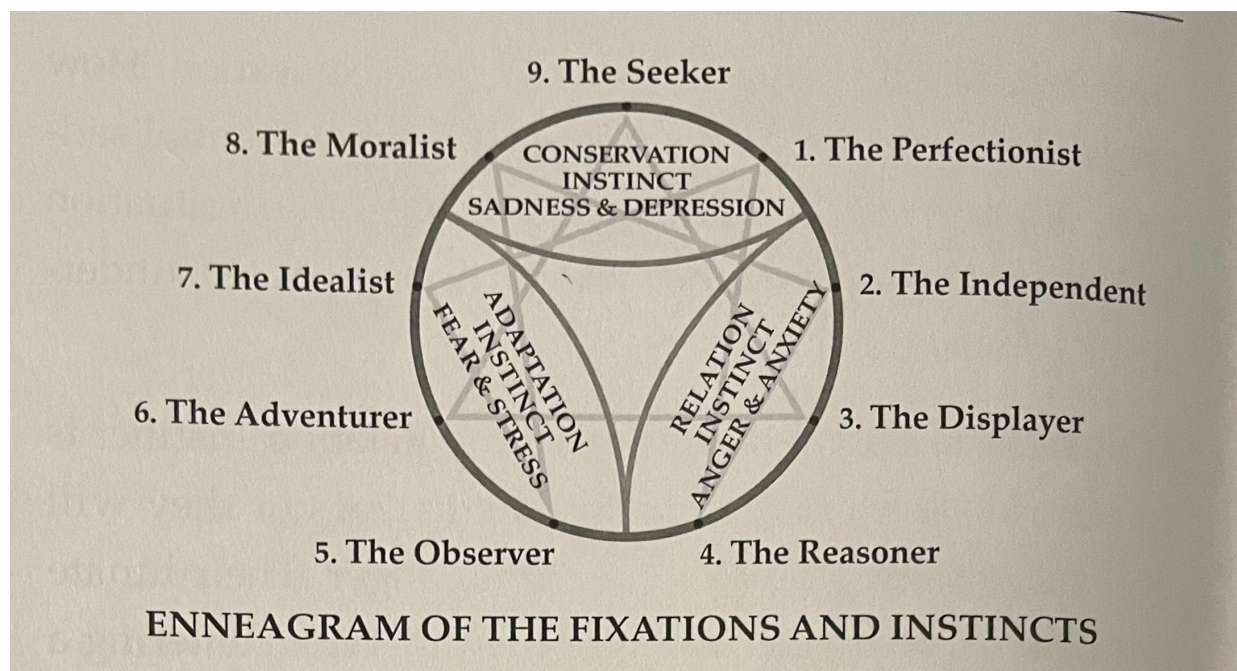
The Living Group centered upon the Relation Instinct is concerned with Emotions and whether or not they will be loved, which produces existential anger. Their innate instinctual question is "Who am I with?" When entering a situation, they look for acceptance or rejection from others. The Doing Group centered upon the Adaptation Instinct develops a preoccupation with doing in which the innate instinctual question is "Where am I?" The answer tells them how they are oriented in relation to their work or activities.

When entering a situation, they want to be recognized and question if their actions will be seen as right or wrong, thus provoking existential fear.

THE BEING GROUP

The Being Group of the Conservation Instinct related to the abdomen as the Center of Feelings is moved mainly by Feelings of sadness and depression about themselves, others and the world. This Group is concerned about having an effective life. The sense of being and Feeling that asks

"How am I?" produces the triad of Fixations 8, 1 and 9. The instinct of survival in the Being Group gives them Feelings of like or dislike, and responses and reactions to how they feel.



Evaluations are made on the basis of the "being" of things, persons and events. The Fixations of this Group are actually distortions of being, closely related to perceptions of their mother whose function was to cover, preserve and give "being" in the sense of giving life. The Being Group Fixations experience depression about being because they constantly question how they are, how they feel, and how they imagine being in situations or with other people, all of which produce existential sadness in them.

The Fixation of the Moralist is point 8 of the Being Group.

This is a moral ego-personality, extremely judgmental about others and themselves, with grandiosity and an ambition to dominate the people upon whom their conservation depends. Moralists project that they are being judged and harshly treated by others, making them feel abused. They can become pompous and affected in an effort to hide their existential sadness. This Fixation feels that they are morally correct and constantly imagines better rules and ways of conduct, often in an assertive mode.

The Fixation of the Perfectionist is point 1 of the Being Group.

This is a perfectionistic personality who wants to adjust to others and needs their love, otherwise they feel existential sadness. Perfectionists are constantly justifying their connection to others. When their instinctual question of "How am I?" provokes Feelings of being unloved and disconnected, the reaction of Perfectionists is to become dependent on others.

The Fixation of the Seeker, point 9, has the deepest lack of a sense of being and, because it is at the center of the triad, it is the primary Fixation of the Being Group. Seekers are more

removed from their own sense of being than Moralists or Perfectionists. Seekers lack a sense of being because of Feeling abandoned, and they present themselves as with-drawn, with an inclination to be apprehensive of others and to re-evaluate themselves with an existential sadness that can lead to depression.

THE LIVING GROUP

The Living Group of the Relation Instinct connected to the chest as the Center of Emotions is the triad of Fixations 2, 4 and 3. This Group is preoccupied about their relationships With others, because the main question of the Relation Instinct is "Who am I with?" in terms of the cultural and social environment. Relationships with people and society are based upon an emotional and affective life. In the Living Group, the instinct of survival produces the Emotions of love or hate as responses and instinctual reactions to friend or foe. The emotional life of the Relation Instinct Fixations manifests in how they live with others. We can say that the possibility of living in the sense of survival happens only inside a social environment. We live in relation to others in our society.

The three Fixations of the Living Group enter into a given social situation by considering their image, how they look, whether others are going to love and accept them, and what are the conditions for living with and relating to others. These three Fixations overemphasize the problems of living and have an unbalanced point of view about living with others. This provokes their domineering and ego-motivated approach toward reality. The question "Who am I with?" inevitably relates to their living situation and to the society of which they are a part. Because the Living Group Fixations feel inadequate, they have a constant existential anger and anxiety toward others as a result of this internal questioning.

The Living Group starts with point 2 of the Independent. The major preoccupation of Independents is to control. and convince others of their point of view through emotional connections of understanding and common ground.

Independents are active in society, presenting themselves as effusive characters who treat others with a certain graciousness and make flattering comments. Independents have an overriding inclination to impose on others their own style of living or their own norms and values about living well which, when not considered, makes Independents angry.

The Fixation of the Reasoner is point 4 and they internalize their approach to living with others and develop subjective critical evaluations in the hope of making good choices in relationships. They inevitably intellectualize and rationalize their own Emotions. Reasoners constantly reconsider situations. They are extremely self-conscious and anxious about how they look in the eyes of others and about people's opinions and criticisms. This means they present themselves with a mood of disappointment about their way of living, with a melancholic evaluation of reality. The constant revisiting of their self-image, the criticism of others, and thinking about missing out on the 'good life' provoke a state existential anger and anxiety in this Fixation.

The Displayer, point 3, is where the dynamics of the triad are finalized. Here the primary and central Fixation of the Living Group triad becomes more solidly established upon the Center of Attention of the Relation Instinct. Displayers are deeply preoccupied with the problem of relating to others, and they become imbalanced and angry when they feel ignored or not considered. Consequently, they over-display themselves to get the attention of others and try to gain relationships by any maneuver. If not successful, they withdraw into an angry mood. This can develop into a histrionic presentation that in reality is a withdrawal from balanced behavior; only by producing a psychic separation can they evaluate their emotional relationships. Thus, the Living Group Fixations manifest a constant anger and anxiety because of their preoccupation about relating to others.

THE DOING GROUP

The Doing Group, formed by the triad of Fixations 5, 7 and 6, develops around the Center of Attention of the Adaptation Instinct in the head, the Center of Thoughts. The innate instinctual question of the Adaptation Instinct is "Where am I?" The Doing Group wants to know where they are in relation to the world. They constantly adapt the environment for their own purposes as an innate motivation of survival since, without a mechanism for learning how to select and fit into an environment, they cannot subsist. This preoccupation provokes existential fear. Thus, the question of how and what to do in order to gain the means to exist is a constant innate question that necessarily has to be answered, producing an analytical approach to life.

The triad of Fixations that develops from the Adaptation Instinct is based on a preoccupation with doing, Thoughts about work, and analyzing how to make a living. The three Fixations of this triad are also concerned with the problem of social interactions around work and doing. Thus, they are named the Doing Group because their main preoccupation is with work and work-related situations. This Group asks,

"Where am I?" in terms of their work and earning a living.

When people in this Group enter into a situation, they question how things work or fit together. The three Fixations of the Doing Group try to adapt external conditions to their own purposes. Their constant concern with doing motivates them to overemphasize what they are doing in order to cover up their actual lack of activity. Their lack of a realistic approach to doing provokes existential fear and stress.

The Observer, point 5, is concerned about their interaction with others and the necessary social relations in order to do things or to complete tasks. They consider these relations so systematically that they tend to observe rather than participate or produce, alienating themselves from others. By becoming alienated and not participating, they have a lack of doing.

The Idealist, point 7, internalizes how to do something or how to produce a certain work. This internalization makes them think intensely and obsessively about hierarchies and the relationships of authority in the environment of work or activities. Because they overemphasize how things should be done, Idealists tend to excessively plan work and their doing. They rationalize everything in terms of hierarchies and plans that need to be put in place. Idealists

rely on others to recognize their ability and plans; they constantly feel inferiorized by a lack of recognition for what they do, causing them to react by projecting a superior attitude.

The Adventurer, point 6, is the central point of the dynamics of the Doing Group triad, making this Fixation even further separated from the reality of doing because of their fear of being useless. Adventurers are preoccupied with the possibility, or rather the impossibility, of making things better by improving their doing. This excessive preoccupation and subsequent fear lead them to become overly involved in adventures and risk-taking. These experiences can be life-threatening, making them reticent and cautious, so they withdraw from doing and feel overcome by their uselessness.

Thus, the three Fixations of the Doing Group try to participate in life by questioning what they are doing in any given situation. This constant doubting of their usefulness, along with an inclination to become involved in social scandals, bad plans, or risky adventures, produces timidity, panic, cowardice, and existential fear and stress.

Chapter 4: THE NINE FIXATIONS

The Integral Teachings can be defined as a science and a philosophy that analyze 'Consciousness in itself' in its pure Absolute State and in all its manifestations. The concept of 'Consciousness in itself' is very ancient and belongs to emanationist traditions such as Shaivism, Vedanta, Buddhism, and Jainism; and in the West to Neoplatonism, Gnosticism, esoteric Islam, and Zoroastrianism. Zoroastrianism has been proved by scholars to be the most ancient tradition we know in which the 'doctrine of the Light' and the 'doctrine of Consciousness' manifest as successive emanations.

Integral Philosophy is founded on the hypothesis that the highest manifestations of Consciousness can be described by way of nine Divine Principles. These Principles are considered as attributes appearing in succession and making a series in a pattern much like that of the spectrum of light.

'CONSCIOUSNESS IN ITSELF'

This spectrum of the Divine Principles is essential to Integral Philosophy. Since 'Consciousness in itself' is perfect and admits no variation, the Teachings of Integral Philosophy open with the proposition that human consciousness manifests in a newborn infant in total purity, perfect and complete.

According to the Teachings of Protoanalysis, we all have a natural inclination to cling with more attachment to one of the Divine Principles in such a way that it produces in us an area of higher sensitivity. This sensitive point becomes overpowered by a perceived traumatic event in a child's external environment between infancy and about six years of age. It could be a mood projected

by the parents that affects the child or something the child sees that provokes a reaction of denying or suppressing the perceived traumatic event.

This reaction disrupts the child with considerable force, producing a subjective process in which the Higher State of a Divine Principle becomes obscured by the initial trauma, resulting in the subjectivity of the major Fixation.

SUBJECTIVE PROCESS

For example, if a child is particularly aware of their own intrinsic freedom of consciousness (the Divine Principle of No Dependence, point 2) and if they react to the perceived trauma by feeling controlled and threatened, with the anger and anxiety of losing their freedom, the child will unconsciously need to maintain this freedom. The need is a subjective development which becomes an internal and suppressed part of the psyche, only now with the ego's particular strategies to defend this freedom and to prevent it from being taken away.

The dynamics of the subjective process produce a network of motivational, behavioral and cognitive traits that consolidate into habitual conduct, becoming the characteristic ego-personality of a given individual. What we see here is that this internalization and subjectivization have fixated one specific point to such an extent that it becomes unconscious because it is at the very base of our ego-personality.

Thus, our ego-personality develops upon the now established major Fixation. In the example of a person whose preoccupation with freedom (point 2) becomes an internalized constant of their existence, they will never act without first considering their freedom. But because freedom is their sensitive point, it has to be suppressed and denied, making it unconscious in order to defend its existence. Consequently, this will reflect in the totality of their motivational, behavioral and cognitive personal manifestations.

Thus, this person's everyday Awareness (first Constituent) becomes a fixated point of view intimately associated with their own idea of self.

DEFENSIVE STRATEGIES

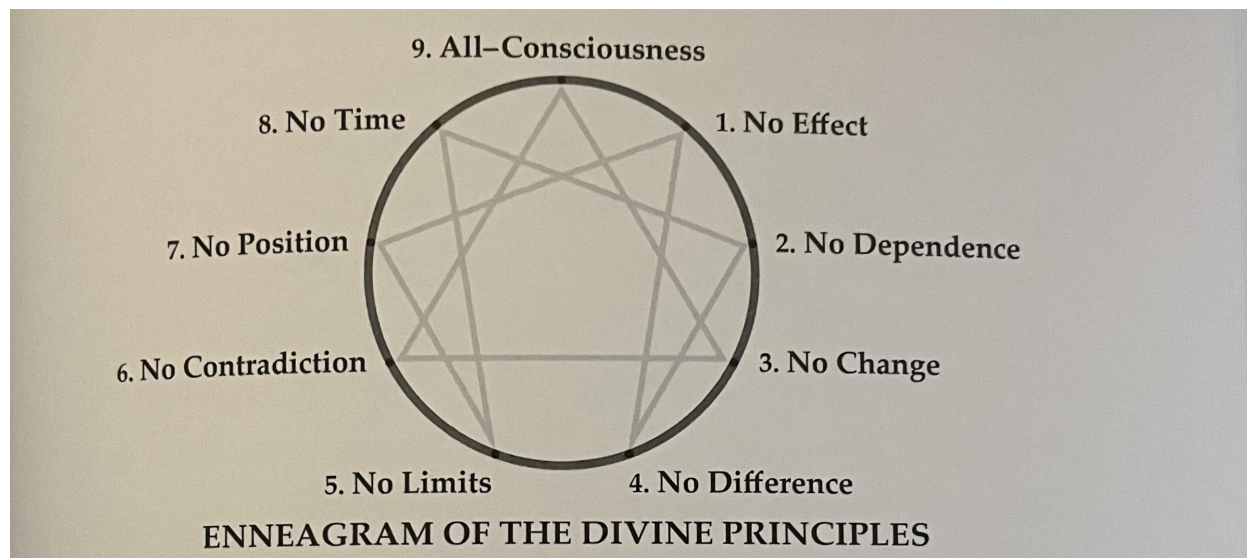
The idea of self or what we call "I" becomes our individuality, our self-identity. This fixated "I" or ego is formed by the defenses and mechanisms that the ego projects, thereby presenting a set of strategies of the Fixation. At the same time, the ego defends itself in anticipation of any further event or situation that could compromise the now defended major Fixation. In the case of the Independent Fixation whose Divine Principle of No Dependence has been affected and is now unconsciously defended, this person will always consider any situation from the point of view of avoiding being controlled by anyone or anything, and this becomes their reaction to everyday reality.

When we consider that the three Fixations of the Trifix (the major Fixation and two minor Fixations, one for each Instinct) project these defensive strategies, we see that they are

pre-established to react with marked bias to any real problem, possibly misjudging it. These inevitably partial points of view depart from normal everyday psychic processes and are motivational, behavioral or cognitive. Thus, the ego's defense mechanisms of the Reactive Mind—a Mind that reacts to external reality endlessly—form and become automatized for each Fixation of a particular Trifix. These cyclical patterns of motives, behaviors and cognitions develop in the infant and child in the process of growing up.

EGO-MECHANISMS

For instance, a projected trauma in the Relation Instinct means that normal social relations are compromised by a fundamental anger that deepens into an anxiety to defend the Divine Principle of Consciousness which has been obscured. If the Divine Principle of No Dependence has been affected, the child projects a need to be free onto their relationship with their father, and also onto their mother, siblings and their environment. Thus, the child learns in terms of the bias produced around the Independent Fixation. It is around this axis of the ego-personality that the child learns to respond to others, with the constant existential anger that produces the anxiety of being hurt in their major Fixation. This Fixation becomes internalized and exists at the base of a person as an individual, with a point of view that becomes unconscious and "normal." The effect of covering up or defending the fixated ego is to actually further obscure the Divine Principle with the elaborate system of the ego's defenses and mechanisms. Thus, the ego behaves as ego-mechanisms with particular objects of interest, a particular way of behavior, and a marked bias in how it perceives life.



THE NINE DIVINE PRINCIPLES

The nine Divine Principles of Consciousness are at the top of the structure of our psyche, and at the bottom is the physical manifestation of the three Instincts that must be present if survival and continuation of life are to be possible. These Instincts are the basis upon which the psychic

development of particular fixated forms of being, living and doing manifest in the three major Centers of Attention. In addition, because it is fixated and has its own internal dynamics, each Instinct of the Trifix develops its own triad of Fixations.

EGO-MECHANISMS

The major Fixation is the subjective internalizing of one of nine possible Fixations. At the same time that the major Fixation obscures one Divine Principle of Consciousness, the other eight Principles are also obscured. Because of this, there develops a division of consciousness in which the States of all the Divine Principles are obscured to the individual.

They become totally suppressed and we are unconscious of them since they are not being actualized in our life. There is no possibility they could become actualized because the major Fixation and the two other fixated egos of the Trifix, with their defensive mechanisms and anticipatory strategies, project a narrow, automatic, and cyclical pattern of motivations, behaviors and cognitions with no basis in the Divine Principles. These ego-mechanisms, now unconscious, produce a separation between the essential Divine Principles of Consciousness and the personalized and individualized points of view of the Trifix's fixated ego-personality.

Thus, the Divine Principles of Consciousness—which are objective Divine States providing the Absolute Ground of Ultimate Reality beyond our relative point of view—become obscured. From a fixated point of view, we are not conscious of these Principles, although they can never be destroyed since they belong to 'Consciousness in itself' which has to be analyzed from a higher point of view in metaphysical, ontological and theological terms.

THE 'EGO IN ITSELF'

The point is that a division occurs between the essential, now obscured Divine Principles (Absolute Mind) and the Trifix of the ego-personality (Relative Mind) with its defense mechanisms and strategies manifesting as motivational, behavioral and cognitive traits. These traits are what we normally call the "character" of a person, with typical inclinations that are recognizable because the Trifix's ego-personality of subjective and repetitive cyclical patterns is where a person always begins and ends. This produces a division between two forms of consciousness: one that is Essential, Absolute and Total (Absolute Mind); and the other that is personal, relative and partial (Relative Mind).

Because the Fixations are subjective ego-entities, they do not exist in Absolute terms since they are artificial results of a relative ego-personality. They become separated from Ultimate Reality by the veils or obscurations, defense mechanisms, and strategies of the 'ego in itself.' In this way Protoanalysis sustains the old truth that a human being is composed of two independent parts: one that has automatic responses (Relative Mind), the source of which we are not aware; and the other part in which we are unconscious, though its True Existence (Absolute Mind) can be known.

Protoanalysis identifies the perceived traumas that produce the Fixations of the Trifix and obscure the Divine Principles of Consciousness associated with these three Fixations, and explains how we become attached to the lower points of view of the fixated, automatic and mechanical ego-personality.

The first obscuration of a Divine Principle produces the major Fixation and, with the obscuration of the other two Divine Principles, the subsequent ego development of the Trifix occurs. These Fixations of the Trifix obscure our higher spiritual life and instead give us an inferior set of mechanisms and strategies which, on the pretext of defending the ego and its vulnerable points, effectively covers over the States of the Divine Principles that can then only be experienced when in a process of recovering or rediscovering the terms and perspective of the Absolute Mind.

THE EGO-PERSONALITY

The fixated ego that begins early in childhood develops into a hardened and continuous point of view, subjectively biased and narrow. In reality, this ego-personality constructed to defend the tender and sensitive fixated Trifix is a jailor incarcerating us and effectively preventing us from entering into the Absolute Mind of Non-conceptualization, now present in us as only a distant dream of happiness quite beyond the possibilities of the mechanical and automatic life presented by our ego-personality. With this obscuration of the Absolute Consciousness of the Divine Principles, the ego-personality produces a tremendous isolation and separation because of the innate misconceptions, narrow schemes, and strategies of its fixated points of view. From the time a perceived traumatic event establishes the major Fixation, the ego produces a type of denial that makes us unaware of the State of Ultimate Reality. Thus, the ego-personality is in a lower state that can be called "asleep," and our mind needs to be awakened from the profuse mechanical and automatized schemes and strategies of defense elaborated by the ego-dynamics of the Trifix into the perspective of the Witness of the State of 'Mind-only.'

THE TWO DIVISIONS

The truth of this division between a Universal Higher Self of Light and an obscure relative self of darkness is as old as the Zoroastrian Avesta. We also owe to Heraclitus of Ephesus the clear division between people who are asleep and have a "wet" mind and those who are awake and have a "dry" mind.

The knowledge of this division has to be carefully considered because it is the basis for real transcendentalism and opening the State of the Divine. The doctrine that human beings are composed of an essential part in their psyche (pristine, Absolute, Eternal, and perfect) and a relative part (obscured, partial, narrow, and personal) is the basis for the doctrines of the post-Socratic schools up through the late Platonism of Proclus, Iamblichus and Damascius. In fact, the division of a Divine Eternal Self and a material perishable ego is the basic division in all true spiritual paths.

FIXATIONS OF THE TRIFIX

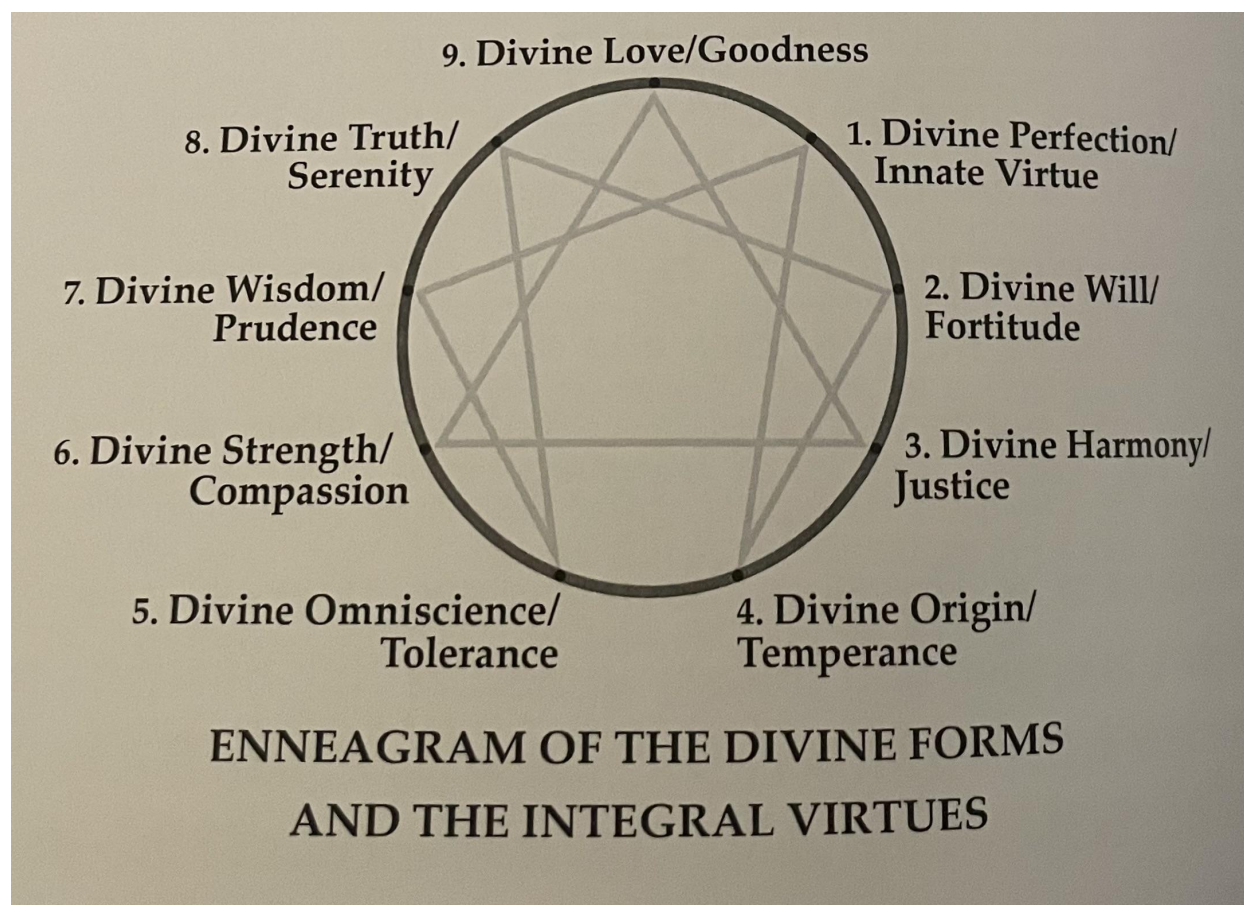
Western religions starting with Zoroastrianism insisted on the fall of human beings from grace. This doctrine was also presented in the Orphic Mysteries of ancient Greece with the mythology that human beings are a composite of immaterial Divine Spiritual Elements with titanic material elements. From this arose the doctrine of the need to purify the attached material part in order to liberate the immaterial spiritual part. Thus, the material body was seen as a dreadful prison and tomb of the Soul. This metaphor adjusts to the undeniable reality that, from the point of view of Protoanalysis, the Fixations of the Trifix are pivotal for the development of an artificial ego-entity that commands all our attention with its intricate mechanisms and scripts of strategies and defenses. In Protoanalytical language, perceived traumatic events result in the Fixations of the Trifix. However, we do not "fall from grace" from the Divine Principles at random and in general terms. On the contrary, we become attached to very precise areas that have their own ways of perceiving with their own motivational, behavioral and cognitive processes. We then project patterns that are predictable because they are pre-established, and consequently the Divine Principles are obscured and concealed from us by the Trifix. As in our previous example, a person whose Divine Principle of No Dependence has been obscured inevitably develops the patterns of the Independent Fixation (point 2). Unconsciously, there is a constant strategy of defending this obscured Principle, which actually obstructs the way to the ninefold emanations of the States of the Divine Principles of the Absolute Mind.

THE HIGHER STATES

When the Trifix is established, we manifest a type of discordant behavior that is redundant and full of defects. In the terminology of the Orphics and Pythagoreans, this "sinful" part had to be cleansed and purified by way of penance, baptism and the drinking of wine that was the Spirit of the god. In Integral Philosophy this becomes a study of the entire structure of the psyche in order to clarify ourselves and then, with meditation and ritual, to prepare to enter the Higher States innate in ourselves. With the support and embodiment of the corresponding Divine Forms or Ideas, as they are referred to in the Integral Teachings, the psyche is able to transcend the multidimensional obscurations deposited by the ego's defense mechanisms and strategies and enter into the Higher States of Consciousness.

The Divine Principles of Consciousness, because they transcend subjectivity, are naturally apt for understanding Objective Reality and consequently communicating about this Reality, since the universal content of the Divine Principles produces the necessary understanding for higher objective communication. However, the ego-personality, because of its inherent bias and its narrow and mechanical cyclical patterns, presents a particular obscuration that makes the Divine Principles of the Absolute Mind completely obscured to us. Therefore, the fixated ego-personality is separated, alienated and solitary in relationship to others and the world. In its own very peculiar and particular way, it is unique in the utmost sense—narrow, small and inevitably inclined to consider everything with the reticence and the sediments of repeated past experiences that make the ego-personality fundamentally distrustful and dissatisfied. This is a personal suffering in which obscurations have been securely established and are maintained by the fixated ego-personality. From the point of view of Protoanalysis, we first have to witness

these inevitable subjective states because all our manifestations of suffering and psychic miseries are founded upon the pivotal ego-structure of the Trifix. These miseries, which are deep-seated attachments to the suffering provoked by the Trifix, are not a personal choice but rather a pre-established and inevitable happening in the development and growth of the human psyche. It is the same as saying there is nothing personal in these pre-established manifestations of our ego-personality.



DIVINE FORMS

Protoanalysis maintains that the human psyche is a set of nine overlapping degrees of psychic reality. Consequently, when seen closely, our mechanical ego-personality tells us the whole story and we obtain a clear perspective of how the Trifix has affected the entire structure of our psyche. Most importantly, the three Fixations of the Trifix obscure our essential connection to the Divine State of our Absolute Mind and to the Higher States of Emotions that appear only through the Forms (Divine Ideas or "Mind Catalyzers") and as a reflection of the Divine Principles. These Higher States of Emotions emanate as what are called "Integral Virtues," not in the medieval scholastic sense but Virtue as taught by Socrates in Plato's Dialogues: The One, the Highest State of Virtue of the Divine that we cannot speak about, or the Virtue and Wisdom of the Buddhist Prajnaparamita.

OBSCURED DIVINE PRINCIPLES

After obscuring the Divine Principles, the Fixations then obscure the Higher States of the Transcendental Absolute Mind and the Virtues by establishing a network of defense mechanisms, strategies and repetitive behaviors. Thus, the Fixations do not form casually but follow pre-established patterns because all the Fixations express particular points of view organized under the basic triads of the Instincts and the related enneagrams of the human psyche, as disclosed in the Protoanalytical Theory.

FIXATED REALITY

From the point of view of Protoanalysis, there is no sin in the "fall from grace" in respect to the Divine Principles. It inevitably happens and there is nothing we can do at the time we acquire the Fixations to select our own ego-positions. Given this reality, our ego-personality is unconscious to us and can support only the mechanisms, strategies and scripts of defense that it regards as totally necessary to ensure its own survival. This ego perpetuates itself, restricting us in a maze of narrow and overpowering beliefs that it has constructed.

It claims the position of "I" and directs all our psychic processes as this relative ego-self takes over our everyday life with a biased and compromised perspective that prevents us from observing reality as it is. What we are left with is endless suffering from an egotistical perspective derived from the inevitable mechanisms, strategies and scripts of defense of the Trifix. To end this suffering, it is necessary to become aware of the obscurations imposed by these automatic mechanisms.

THE WITNESS

We can observe the reality of our asleep, robotic and automatic ego-personality through the practice of 'Mind-only' and with knowledge of the clearly delineated enneagrams of the human psyche presented by the Protoanalytical Teachings. This practice and Teachings make possible the continuous Self-observation and detailed study of the fixated ego-personality of our relative self. As in all true spiritual traditions, we have to separate ourselves from our ego. In terms of Protoanalysis, this means to transcend the Trifix through Self-observation by the Witness. From this point of view of the Witness we can then enter a process of clarification that provides a way to recognize and analyze the specifics of the motivational, behavioral and cognitive patterns of our past experience.

'MIND-ONLY'

By recognizing these automatic patterns for what they are, we can transcend into the spontaneous reality of the Superior Self of the State of 'Mind-only' (Absolute Mind). It is important to liberate ourselves from the defender of our relative processes controlled by the attachments of our ego endlessly attracted to and enchanted by materialistic solutions for its

perceived problems. These egotistical schemes are in themselves blinded by belief. We live our personal dream that is exclusive and particular to the patterns of our Trifix. When we become aware of the scope of the ego's strategies through Self-observation by the Witness in the State of 'Mind-only', we attain perspective with the insight, knowledge and understanding discovered by recognizing our motives, behaviors and ways of cognition that previously seemed inexplicable, uncontrollable and without relevance.

AWAKENED PERSPECTIVE

With this recognition comes a newly awakened perspective that can clarify the contents of our Relative Mind of Concepts and Language ("mind of thinking" and enable us to understand what these relative, ego-motivated processes signify. Thus we are able to observe directly our major Fixation as well as the other two Fixations of our Trifix with their habitual, cyclical sets of attachments and beliefs. The understanding provided by Protoanalysis directs us to the awakened perspective of witnessing the precise points where the axis of our psyche—the major Fixation and two minor Fixations of our Trifix—has been established since childhood. We come to realize that because the ego-personality was fixated in childhood, most of its defense mechanisms have an inescapably childish quality. The strategies and scripts of these mechanisms then develop as we grow older, becoming more complicated and abstruse with a repetitive orientation toward the ego's relative reactions, in some cases toward what is considered criminal, wrong or amoral behavior. Because of its narrowness and bias, the ego-personality of the Trifix acts with contempt and contradiction, continually confirming its own mistaken interpretations and projections about reality as being the only unquestionable truth. By observing from the point of view of 'Mind-only' and by clarifying our experiences in the enneagrams of the psyche presented by Protoanalysis with their patterns of motivations, behaviors and cognitions, we gain a firsthand recognition and observation of our automatic mechanisms.

With the practice of awakening the Witness we can recognize these mechanisms from the State of Mind only freeing ourselves from the imbalanced, biased, narrow, robotic, and asleep ego-personality of the Trifix. The ego can be compared to an infernal maze and intricate labyrinth, as in the myth of the Minotaur, where the beast inhabits the center of the maze; and we can only go out of the labyrinth if like Theseus we follow Ariadne's thread, the symbol of understanding and Objective Reason.

THE MAPPING OF PROTOANALYSIS

When the three Fixations of the Trifix are clearly recognized, observed and clarified from the point of view of our awakened Witness, they become a fountain, an outpouring of data and experience that once clarified by understanding enlarges our psyche to extraordinary dimensions unsuspected by the fixated ego-personality. Ancient schools observed the possibilities of this type of objective thinking, especially the Stoic schools by way of *kathekonta* (Gk) or perfect action. To arrive at this condition, a long process of Self-observation was necessary to produce the state of *apatheia* (Gk) or emotional imperturbability. To support this

process, which was also accepted and studied in the Magi cosmology of the Astral religion, maps of the inner realities were conceptualized.

The modern mapping of the psyche makes Protoanalysis the most advanced, direct and complete Teaching of Self-observation by the Witness because it enables us to discover the precise pivotal points upon which the axis and cycle of our robotic ego-personality develop.

Chapter 5: THE INSTINCTS AND THE FIXATIONS

The nine Fixations have their foundation in three innate Instincts that together support the possibility of survival.

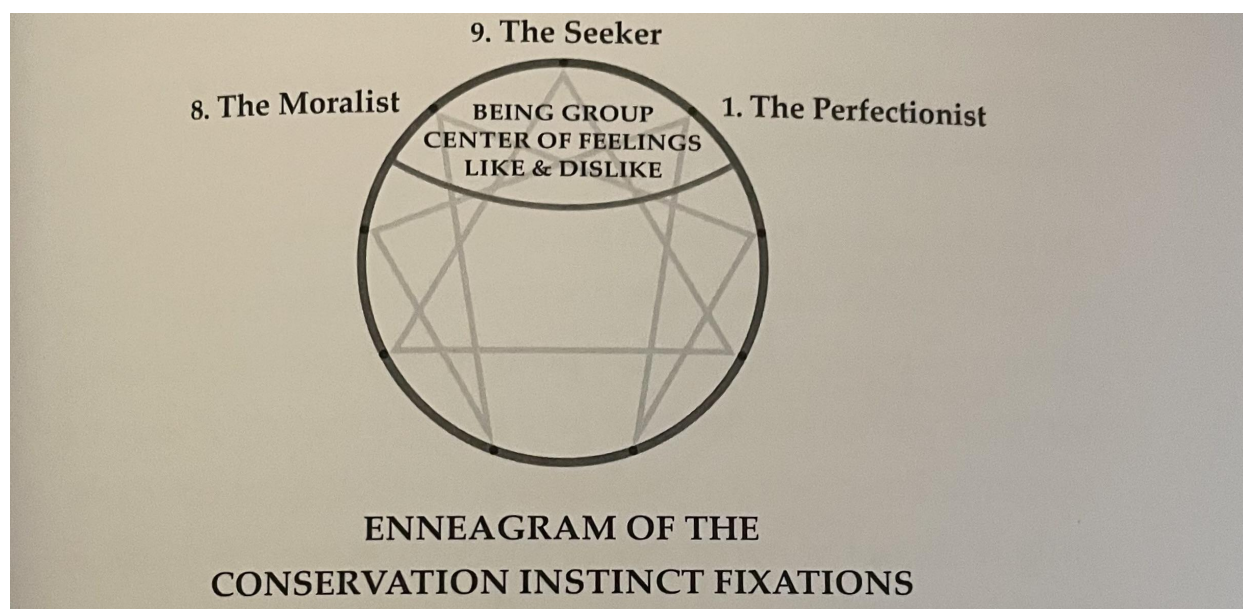
There are three Fixations for each Instinct. Each of these Instincts develops into a Center of Attention with its own particular psychic sense of existence due to the way in which the organs in a Center of Attention react physiologically. It is particular because each anatomical System centered in the abdomen, chest and head has a set of endocrine glands specific to it.

CENTER OF FEELINGS

For example, in the abdominal area of the viscera (Center of Feelings) where the somatic sense of our body is centered, the hormones insulin and glucagon regulate the synthesis and breakdown of glycogen and stabilize blood glucose which, together with the hormones leptin and ghrelin, regulate our Feelings or sensations of hunger and satiation essential to the primordial demand of the Conservation Instinct, which is the instinctual motive to eat in order to survive. The Feelings of pleasure when satiated or pain when hungry are signals that actually occur in the cerebral cortex and in the brain stem, though our Awareness of these Feelings or sensations causes them to be felt directly in the abdominal area and more specifically in the stomach.

CONSERVATION

Our Awareness of conservation manifests in these somatic impressions and presents one of the innate instinctual questions, which for the Conservation Instinct is "How am I?" We are constantly looking for an answer to how we are in the sense of how we feel. Thus, we can say that the Conservation Instinct is a preoccupation about being and perceiving in terms of like or dislike with the logic of empathetical reason.



This is fundamental to remember when we study the three Fixations of the Conservation Instinct—the Moralist (8), the Perfectionist (1), and the Seeker (9). In the Protoanalytical Theory, these Fixations are referred to as the Being Group.

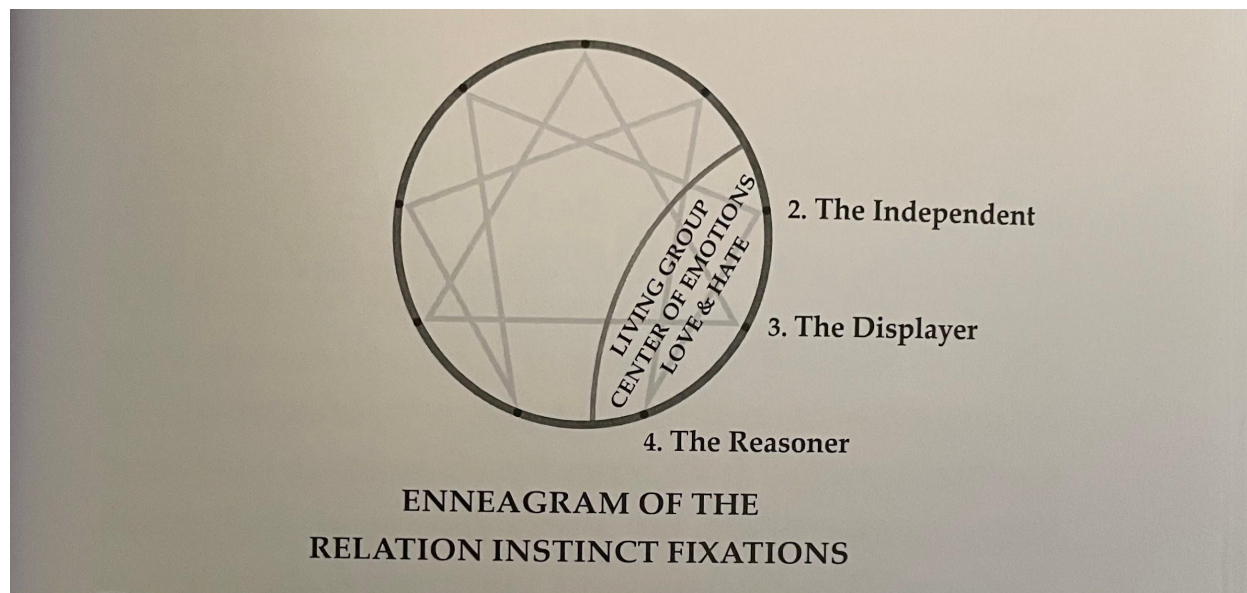
The enneagram above shows the triad of Fixations for the Conservation Instinct and the Being Group.

CENTER OF EMOTIONS

The Center of Attention for the organs of the heart and lungs is the chest. This Center of Emotions has its own way of perception directly connected to the relationship between our self and our environment. In fact, our lungs are most intimately connected to our environment through breathing, and they are fundamental for our survival since they give us basic Awareness of our immediate environment in our relationship to others, we determine whether they are friend or foe; and if foe, our adrenals produce automatic reactions that trigger the mechanisms of fight or flight indispensable for our survival. Thus, the Relation Instinct has an ongoing Awareness and evaluation of our environment in relation to ourselves.

As in the case of the viscera associated with the Conservation Instinct—with the somatic hormone insulin and the related hormones produced in the hypothalamus and somatotropins secreted within the anterior lobe of the pituitary gland—the Center of Emotions for the Relation Instinct does not operate fully without the hormones of adrenaline and the corticoids produced by the adrenal gland, the corticotropin-releasing hormone produced in the hypothalamus, and the corticotropin secreted in the anterior pituitary gland. Adrenaline is released in moments of stress or peril, such as an attack by a dog where we have to flee or where we have to fight or confront a situation. This Center is the basis for our Emotions and is a direct manifestation of our Relation Instinct. It asks the innate instinctual question "Who am I with?" which requires an

answer for the basic motive of survival. The answer of this Instinct is fundamentally emotional. We relate to our environment with the emotional response of love toward a friend or hate toward an enemy through the logic of analogical reason. This emotional self is connected to the limbic system of the brain. Thus, the Relation Instinct gives us a different sense of existence from that provided by the Conservation Instinct. In the Relation Instinct our sense of existence comes from living with others, and this becomes the central preoccupation of the triad of Fixations in the Relation Instinct.



This triad of Fixations—the Independent (2), the Reasoner (4), and the Displayer (3)—form the Living Group. People in this Group evaluate life according to how well they are living in their social environment, and this is a primordial preoccupation that cannot be denied since it is rooted in an Instinct upon which our survival depends.

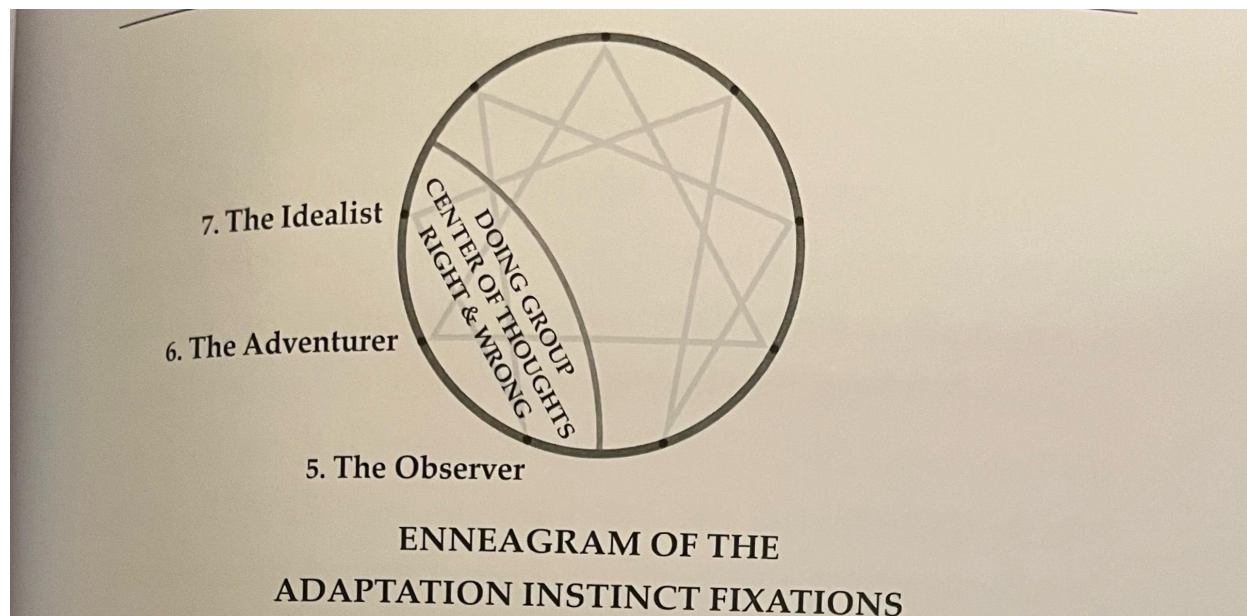
CENTER OF THOUGHTS

The third major Center of Attention is found in the head and is composed of the cerebral cortex, cerebellum, basal ganglia, thalamus, limbic system, and brain stem (medulla, pons and midbrain). As with the other two Centers, it has an immediate response for survival because it relates to our instinctive mechanism of adaptation. The mechanism of adaptation exists not only in the highly developed human cortex which in evolutionary terms is the newest part of the brain but exists in all mammals. In fact, the brain of guinea pigs corresponds closely to the developed human brain. This intelligence can be found not only in mammals but also in birds, reptiles and fish and even in the genera of insects, and it has been proved that a mechanism for learning exists at the level of flies. Consequently, the instinctual mechanism of adaptation in the form of intelligence is capable of learning and discerning.

Adaptation as an instinctual mechanism indispensable for survival is present from birth. Recent research has proved that infants learn from the very beginning of life. The head (Center of Thoughts) gives us information about how to adapt to the environment and to transform the

environment to meet our needs of survival. Thus, from this Instinct of Adaptation evolves our ability to work with our environment and to produce the goods and services indispensable for human survival. In the same way that the viscera give us a sense of being ("I like, I dislike") and the heart and lungs give us a sense of living ("I love, I hate"), the cerebral cortex gives us a sense of doing ("this is right, that is wrong").

The triad of Fixations derived from the Adaptation Instinct



—the Observer (5), the Idealist (7), and the Adventurer (6)—is called the Doing Group. Values for the Adaptation Instinct's ability to do and act come from the logic of analytical reason and the notion of right or wrong in our practical work and activity. This Center is directly influenced by two glands of the Endocrine System, the thyroid and parathyroids, and the effects of thyroxine are equally and directly related to the function of cognition in the head and in general to our energy and ability to work and to take action. Thus, the aspect of our existence derived from the Adaptation Instinct is our doing. For the Adaptation Instinct, to exist means to do something—just as for the Conservation Instinct existence means a sense of being, and for the Relation Instinct existence means to live with others.

THE THREE INSTINCTS

Protoanalysis presents the three Instincts as functioning in a constant interrelationship since the three of them have to be present and active at all times. Thus, a relationship between them is indispensable, and Awareness of our entire self becomes apparent only when the three Instincts are considered together. This triad of Instincts is the basis for our survival. The triad is also projected onto society and forms a natural division into three areas of its activities and functions, as was observed in Plato's Republic: (1) the work force producing goods; (2) the warrior class defending the state; and (3) the rulers and guardians handling administration.

In truth, any culture or society has to be aware of these three related and equally important factors of survival if it is going to be functional. Only when these three areas are well covered does a society survive or an organic interdependent human group emerge.

FAMILIAL INSTINCTS

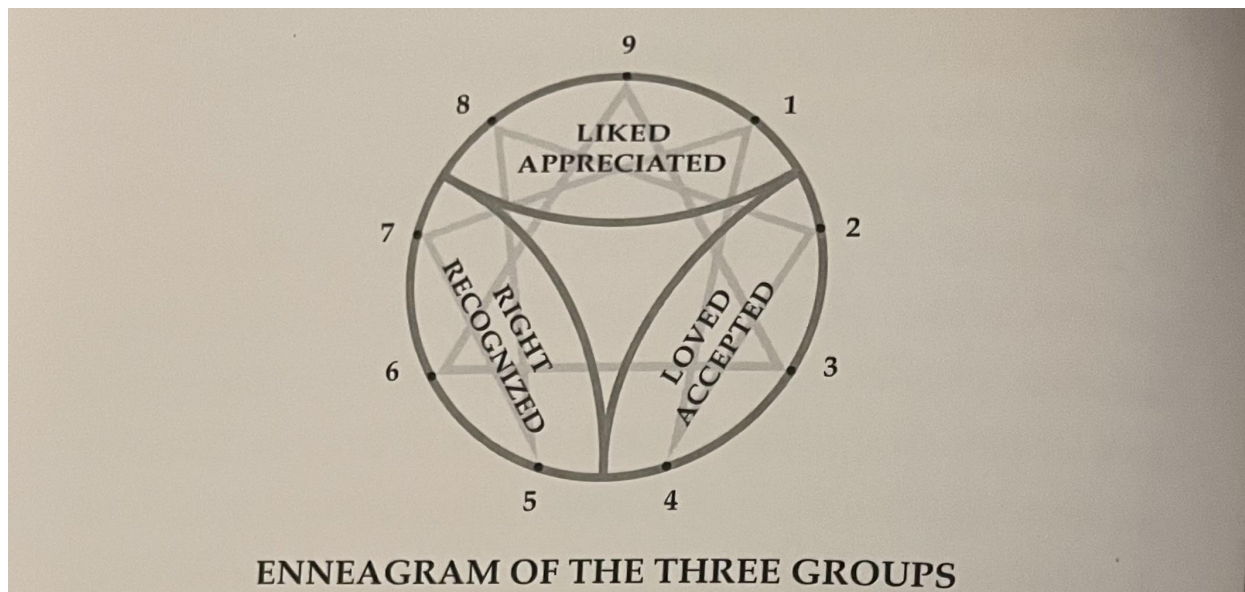
Each of the three Instincts is present in the familial situation of an infant. The mother, who represents the nucleus of the family, is the primary source of conservation for the infant. Thus, there is a direct relation between our sense of being (how we feel we are being cared for) and the maternal love that in the most basic way provides sustenance for maintaining life (Instinct of Conservation). The father represents the functions developed from the Relation Instinct by being the protector who provides security in the child's social environment. This sense of living provided by the father is immediate. The Adaptation Instinct involves the child's selection and organization of things and their own doing in relationship to siblings, others or the world.

INSTINCTUAL REALITY

Thus, the mother represents the Conservation Instinct and a profound Awareness of like or dislike in the area of somatic and psychic Feelings. The father represents the Relation Instinct and Awareness of the intense Emotions of love or hate in our emotional life. The child represents the Adaptation Instinct and the Awareness to select, decide and do things across their intellectual and mental life in relationship to siblings or others. In this area, the child uses a set of values based upon their decisions of right or wrong. The triad of mother, father and child is projected upon society; it is also found in religious forms as the Divine Mother of all, the Divine Father, and the Divine Child. The most typical trinity is the ancient triad of Egyptian Thebes in the form of Isis, Osiris and Horus. These archetypes have extraordinary power because in fact they reflect the basic instinctual reality as presented in the Integral Teachings. Every true spirituality not based in a belief system and dogma has to consider these three aspects of the Divine that are reflected in the cosmos, in society, and in every human being.

DESIRES

Thus, the Protoanalytical Teachings observe the triads that correspond to the Being, Living and Doing Groups. These divisions directly disclose the object of desire in each of these Groups. The desire of the Being Group is to be liked and appreciated, producing the concomitant depression



of not being liked felt as sadness and abandonment. The desire of the Living Group is to be loved and accepted, producing the concomitant anxiety of not being loved and of being hated, resulting in anger and the projection of being ignored. The desire of the Doing Group is to do the right thing and be recognized, producing the concomitant fear of doing things wrong which makes the Doing Group fear that they are useless.

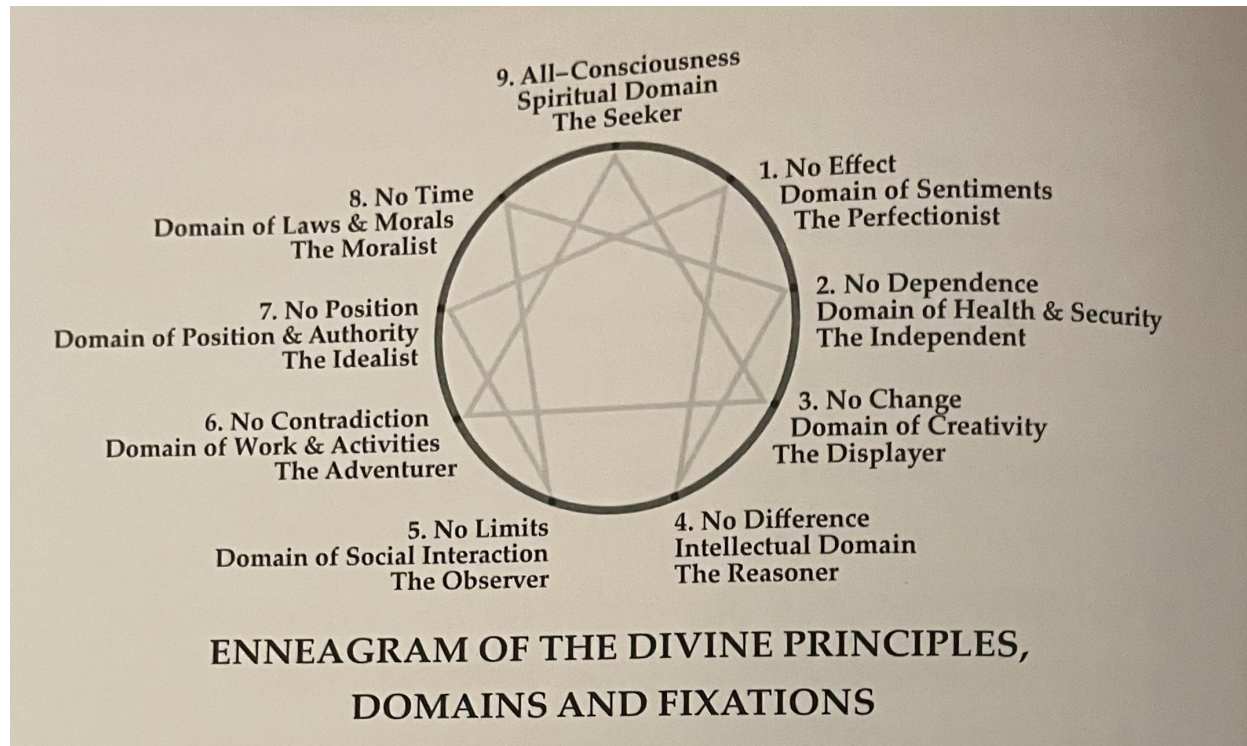
The triad of the mother, father and child is an elemental matrix in a person's psyche that is necessary to consider when studying the nine Fixations.

FUNDAMENTAL DRIVES

Our psyche responds to five different Centers of Attention and their central egos. Three of these central egos are associated with the Instincts that relate to three major organic Centers of the body and together support life in a functional internal way. Besides the Instincts, there are two other central egos that correspond to the fundamental Drives that produce survival externally. They are the Sexual Drive and the Individuation Drive, which are the Drives to do or act in order to survive as an individual. When analyzing the Fixations, we have to observe the particular way the Fixations consider the objects of attention that correspond to each of these five central egos.

The nine Fixations interrelate across the three Instincts because the Fixations manifest as our internal support of survival rooted in our organism and their reference is toward the internal functioning of the organism. The two Drives of Sex and Individuation are the forces that sustain and affirm our survival externally. Both Drives depend on external action. We cannot explain the Sexual Drive or Individuation Drive without reference to our social environment. To survive in this environment, we need the polarity of the two Drives—one of material manifestation and the other of an immaterial State. In Chapters 7, 8 and 9, we will consider these five central egos of the three Instincts and two Drives and their objects of attention when analyzing the nine Fixations.

CHAPTER 6: ESTABLISHING THE FIXATIONS



Protoanalysis establishes that one of the nine Divine Principles of Consciousness and its corresponding Domain of Consciousness is more sensitive than the others. When the perceived traumatic event is projected by the individual as a reality, the Domain in which it occurs becomes fixated, obscuring the Divine Principle and producing the axis around which the fixated ego develops.

Protoanalysis gives enormous importance to the study of the Fixations, examining first the major Fixation and then the other two Fixations that form the Trifix. To know the source of our habitual patterns is to discover our automatic and mechanical behavior and to know why in ordinary life our psyche deteriorates into subjective and dreamlike states. We discover that the behavior patterns of our Trifix are not casual but occur in a cyclical process. Thus, we have to observe each Fixation of our Trifix with its internal dynamics and processes in which the patterns are actually pre-determined. The psychic reactions of our Trifix are a consequence of our Instincts for survival that are so deeply rooted in our consciousness that we are not aware of them, though they are ever-present.

In the analysis of Chapters 7, 8 and 9, we will review the Instincts and their presentation and development, with each Instinct divided into a group of three Fixations. Chapter 7 presents the

specifics for each Fixation in the triad of the Being Group of the Conservation Instinct and the figure of the mother in a child's history. The subsequent two chapters, Chapters 8 and 9, present each Fixation in the triads of the Living Group (Relation Instinct) and the Doing Group (Adaptation Instinct), respectively.

ENNEAGRAM TEACHINGS

This presentation shows the different aspects and enneagrams of the Protoanalytical Teachings, producing a clear script for each Fixation and the possible outcomes in a process of either integration by ascending into the Higher Self, or deterioration by descending into the lower ego-self. It is important to remember that the lower self is only an ego-construction, a totally subjective proposition that has acquired a point of view and set of values in accordance with its pivotal Fixation. We also have to remember that one Domain of Consciousness is more sensitive and consequently predisposed to being affected by the perceived trauma which establishes the major Fixation and the subsequent two Fixations that form our Trifix.

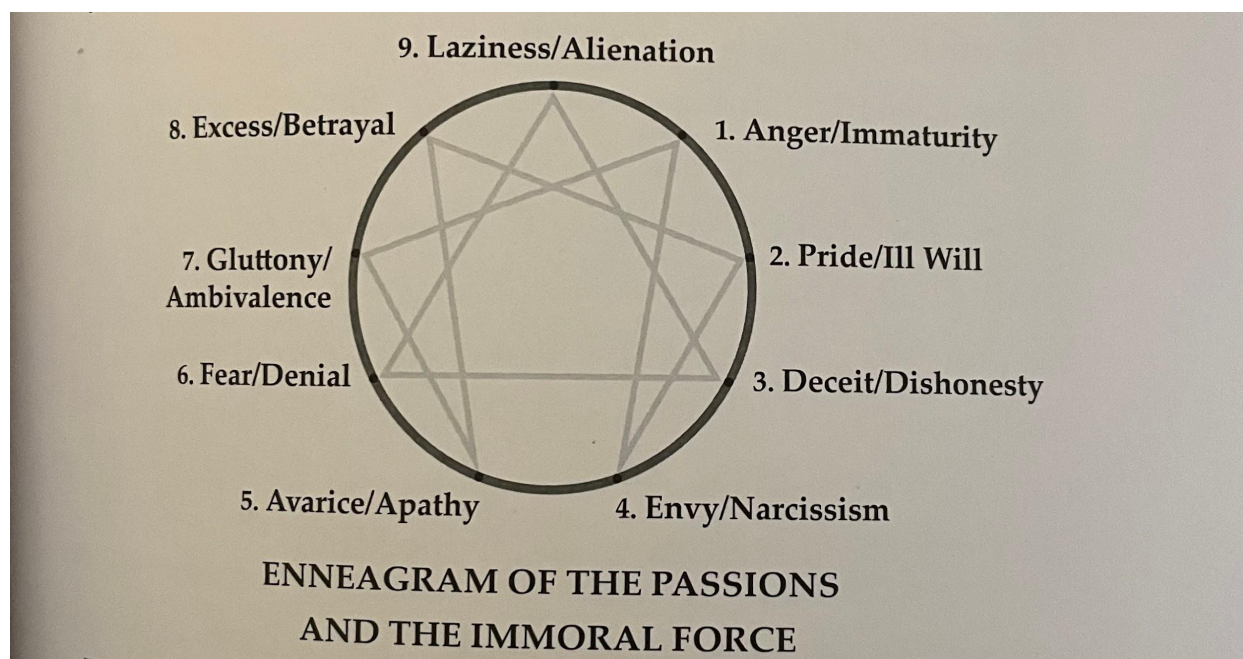
For example, the abandonment that Seekers (point 9) feel in relation to their mother could have come from a casual or accidental happening that produced the perceived trauma of this Fixation in the child. After the Fixation has been established, the child assumes that this subjective point of view about themselves and others is real, and this belief is most recognizable in their ego-projections.

DRIVE OF INDIVIDUATION

The Awareness of being a person and the identities that make us who we are as individuals—our Sexuality, Feelings, Emotions, and Thoughts—are constantly sustained by the Drive of Individuation that is the basis for survival at the core of our existence. The Drive of Individuation gives us the sense of existing as a separate unit with a given identity. This identity is double-sided. One side is personal and individual; the other side is formed by identification with our social group. This latter identity is represented by social values such as "a gentleman or lady does this and that." These internal codes are sublimated in our consciousness, and they become our standards, giving us a "superego," a judging consciousness that tells us who we are and how we are behaving in terms of a superior set of values and a consciousness directly related to our Spiritual Pole. Individuation is presented in the definitions of each Fixation of the three Groups.

THE PASSIONS

Each Fixation produces its own ego-manifestation called a "Passion" to which we have a constant attraction. With the Passions we try to balance the deficiency produced by the Fixations of our Trifix. Thus, a Passion is the product of a subconscious yearning for the Divine Principle obscured by the Fixation.



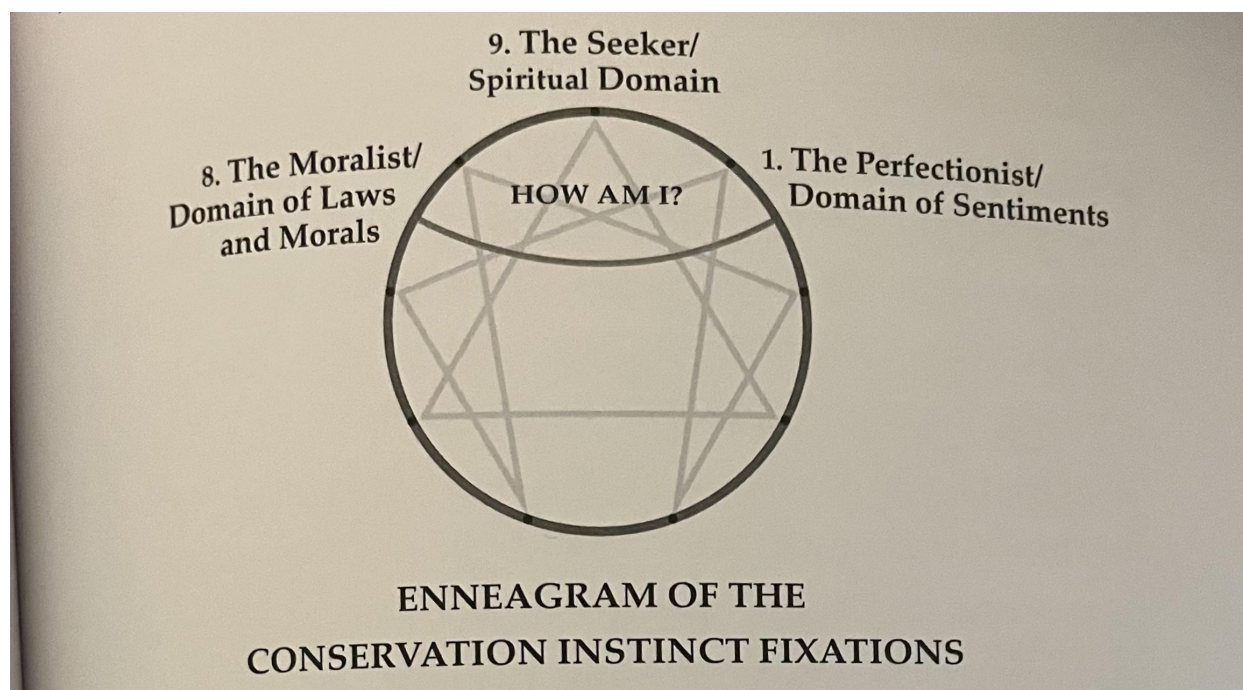
Passion here is conceptualized as in the Greek pathos, an inclination we cannot control because it is rooted in the depths of our being and manifests regardless of our intentions. The Passion develops into an ego-projection known in Protonanalysis as the "Immoral Force," a lower relative manifestation hanging over one's head like the sword of Damocles. The Passions related to our Trifix can also manifest like the many-headed Hydra with profound moral repercussions in our psychic life.

THE PSYCHIC MECHANISMS

In the next three chapters, we will give a general definition for each Fixation with adjectives and metaphors that describe the patterns of behavior in the Fixation. To further delineate each Fixation, we will present the related points of concomitant enneagrams which also include the Higher States related to the Absolute Mind associated with each Fixation.

The object of this presentation is to show panoramically the psychic mechanisms related to each Fixation, making it more recognizable in order to know it and to gain the impartial perspective of 'Mind-only', thereby transcending the Fixation. The final goal of this observation is to produce an Integral Analysis that can uncover the internal patterns of our life and, by explaining and understanding them, give us a secure way to attain Self-realization and Total Integration into the State of the Universal Divine Mind.

Chapter 7: THE FIXATIONS OF THE CONSERVATION INSTINCT



We start with the Conservation Instinct and the three Being Group Fixations. The Conservation Instinct develops into the Domain of Laws and Morals, point 8, the Domain of Sentiments, point 1, and the Spiritual Domain, point 9. The main concern of the Conservation Instinct is the question of being or "How am I?" Thus, the three Fixations of the Being Group approach reality from this point of view with their own objects of attention. The questioning of this Group, rooted in the Conservation Instinct, manifests in the Fixations and Domains connected to a child's history with the mother.

THE MORALIST

When the Domain of Laws and Morals becomes fixated, it produces the ego-personality of the Moralist, point 8, which appears as a moral stance because we project this aspect of being onto social reality. Our sense of being appears in the social environment as the justice that develops

into laws and, even more, into rules of morality and decency in every type of relationship. This sense of being is the action of the Conservation Instinct since preservation in a social environment depends on pre-established justice and the moral relationships provided by customs and laws. Because the Moralism Fixation manifests in the Domain of Laws and Morals and has a lack in this Domain, it also has a yearning for the Eternal and Perfect State of the Divine found in the corresponding Divine Principle of No Time, which gives us the insight of Eternity, but which has now become obscured by the perceived trauma at the root of this Fixation. The contradiction of lacking and yearning is what makes the patterns of a Fixation clearly recognizable.

INITIAL TRAUMA

The initial trauma of Moralists occurs when their conservation is affected by what they perceive and project as unjust abuse by a powerful mother who appears domineering, cruel and severe. This Feeling of being treated unjustly develops into a personality that seeks justice in the sense of Truth, which is the Transcendental Form that catalyzes the Moralists' psyche. Moralists project their perception of a severe and dominating mother onto the social environment.

Thus, they feel that the world at large is overpowering and severe, and they imagine their ideal environment as being a place of plenitude and justice. Moralists are preoccupied with moral justice.

EGO-PROJECTIONS

Moralists would like to believe and have others believe that they have high standards of decency and ethics, that they are responsible, honorable and possess great integrity.

The reality of the Fixation, however, is recognizable by the ego-projections of an imposing person, critical, cruel, and lustful, who indulges in endless hypocritical sermonizing.

EGO-POSITION

The initial trauma of Moralists develops into the ego-position of being Self-critical. Moralists believe that any injustice toward them is justified, making them criticize themselves endlessly. They project this self-criticism by being highly critical of others and by being an imposing person with a severe manner.

DOMAIN

All nine Domains are common to everyone, but the three most pronounced Domains are those of our major Fixation and the other two Fixations of our Trifix. The Moralism Fixation is in the Domain of Laws and Morals where we determine what we consider to be correct or incorrect behavior. This Domain includes all aspects of the justice system. Police, lawyers, courts,

punishment, jails, ethics, rules about being an upright citizen, judgment of criminal activities, and revenge are in this Domain.

DICHOTOMY

The Dichotomy in the Domain of Laws and Morals is the Puritanical ego (self-denial and self-criticism), or the Hedonistic ego (self-indulgence and libertine behavior).

On one side of the Dichotomy, Moralists are Puritans with rigid control over themselves, their tendencies, and conduct. Preoccupied with what is correct, the proper way to behave, and the right way to be, they are harshly critical of themselves and others. On the other side of the Dichotomy, Moralists are Hedonists who want to indulge in whatever aspect of life they enjoy. They are excessive and self-abusive, complain about the rules, and ignore social and moral standards in order to fulfill their indulgences. Thus, Moralists go from the extremes of asceticism and self-criticism to indulging themselves, with justifications for their excessive behavior.

EGO-BALANCERS

The ego-balancer for the Puritanical side of Moralists is to be Open-minded and stable. For the Hedonistic side, the ego-balancer is to be Ethical with a disciplined approach to life.

EGO-INSECURITY

The ego-insecurity that develops from this Dichotomy is Regrets.

MAIN CHARACTERISTIC

The main characteristic of Moralists is being Vengeful. Because they do not recognize their own ego-process, they project it onto others with vengeance. The following analysis across the five Centers of Attention of the human psyche (three Instincts and two Drives) gives a further understanding of the Moralist Fixation.

1 SEXUAL DRIVE

Moralists have an intense subjective life because of their constant criticism of themselves and others. This produces an unstable mentality with periods of erotic imagination that contradict their puritanical attitude with lustful scenes of sexual excess and hedonistic pleasures.

2 MOTIVATIONAL

The inner motivation of Moralists that gives them a sense of being is rooted in the Conservation Instinct and felt in the abdominal area. The Moralists' sense of being is punctilious and highly susceptible to their fixated critical point of view. They are dominated by their ego-attachments which they justify passionately.

3 BEHAVIORAL

The behavior of Moralists can be harsh and profoundly judgmental. They project a tense demeanor in their daily lives because they find that nothing is good enough. They expect others to share their views.

4 COGNITIVE

Moralists like to be in charge and prefer their own way of handling things. They project this approach in the practical realities of ordinary life, imposing duties upon themselves that they carry out ostentatiously. They are intensely self-assured and put themselves into their lives enthusiastically, inspiring others and being naturally in charge. Their style of life can be exemplary and honest; but they sometimes have harsh, dominating inclinations, and can be scornful of those in authority.

5 INDIVIDUATION

When the Moralists' standard of ethical values and sense of being are directed toward a higher consciousness, their individuation reflects an honest person with great loyalty and trustworthiness. Their superego evaluates when they are being judgmental or abusive and when they impose rules on others instead of adhering to the higher ethical values of the Spiritual Pole.

PASSION

The Passion for Moralists is Excess in the sense of exaggeration. This Excess is projected not only sexually but in all areas, such as luxury, affectations, excessive talking, and a lust for life.

IMMORAL FORCE

The Immoral Force in Moralists is Betrayal and disloyalty to people who have put confidence and trust in them. This Betrayal is mostly latent; but when Moralists disintegrate in their life, they not only betray anyone who opposes them, they also betray themselves and their own moral principles. Betrayal becomes a preoccupation for Moralists, making them feel misunderstood and mistrustful of others and that their true merit is not valued. The Immoral Force of Betrayal for Moralists contains contradictions and sadness, demoralizing them and making them doubt their own moral standards. Consequently, they lose their self-respect and the respect of others.

DOOR OF COMPENSATION

When stressed, the psyche of Moralists compensates for their Feelings of being unjustly treated by others and life in general by reacting with Cruelty, with overtones of dispassionate indifference. They believe that their cruelty is necessary in order to teach a moral lesson and to make others "pay for their sins." Moralists become excessive to the point of hypocritical

self-justification for their cruel behavior and harsh criticism of themselves and others. They can be ruthless, pitiless and unmerciful. Use of this Door clearly reflects imbalance in the Domain of Laws and Morals, concerned as it is with justice and punishment.

PRIMARY DEFENSE MECHANISM

Rationalization is the self-serving and superficial Primary Defense Mechanism of the Moralists' over-critical stand to morally justify their excesses. This contrasts with their criticisms of the moral behavior of others. Moralists distort the facts, rationalizing their intolerant Feelings or actions by elaborating plausible motives or excuses to make these appear acceptable.

SECONDARY DEFENSE MECHANISM

When the ego personality of Moralists deteriorates further, they use Resistance to accepting any judgment or suggestion that they consider as criticism from others or that goes against their own set of justifications. This impenetrable Resistance manifests as intolerance toward others, and also as repression of painful memories from the past.

PERSONALITY DISORDER

If the personality of Moralists continues to deteriorate and their secondary defense mechanism of resisting any intrusion into their lives becomes more severe, they develop the Passive-aggressive or Negativistic personality disorder. This is expressed indirectly by ineffectiveness in social or work situations and in relationships. Moralists are preoccupied with Feelings of being unfairly treated. Their conflicted and defiant personality disorder makes them believe others are expressing covert aggression toward them.

TRAP

Because the compulsion of Moralists is toward justice, they look for its actualization in reality. Their Trap is a preoccupation with true Morality or moral standards. Finding a Higher State of Morality gives them a way to transcend their Fixation, and they become awakened into their own high moral ground.

VIRTUE

To accomplish the Morality of the Trap, the innate compulsion of the Fixation, Moralists need to gather the moral energy of what Integral Philosophy calls a "virtue." This has the same meaning as Platonic virtue, an actual moral energy rather than an intellectual definition or conceptual belief found in doctrines of dogma. By embodying the Virtue of Serenity, Moralists attain a State from which to recognize and witness their Fixation from the higher perspective of the Absolute Mind. Serenity here has the meaning of impartiality or justice innocent of any bias; it is the archetype of the blindfolded Lady Justice.

ETHICAL STATE

For Moralists, the orientation of what Integral Philosophy calls the "Ethical State" is Loyalty. This is essential for them and their highest intention, which is to be a person who can be trusted and counted upon to remain loyal to the highest Transcendental Integral Teachings.

WAY

Through the compulsion of the Trap of Morality, the energy of the Virtue of Serenity and the Ethical State of Loyalty, and with movement of the cycle, the Fixation of the Moralist becomes transformed into the Transcendental Way of Redemption. Redemption here is the final act of justice of one's life. It means becoming liberated and going beyond the Fixation by being reunited with the Divine, thereby discovering the Divine through the Transcendental Way of Redemption.

DIVINE FORM

The Integral Teachings state that the entire process of the mind can be catalyzed through certain Forms (Ideas) of Universal Values. These Forms or Mind Catalyzers have to be understood in a Platonic sense, meaning Transcendental and Creative Forms that actually catalyze our entire psyche.

Moralists have to embody the Form of Truth; but in order for it to be a true catalyzer, Truth has to acquire the transcendental status of Universal or Divine Truth. For Moralists, the discovery of Divine Truth catalyzes their process of Redemption, and they will enter into contemplation of the One, True and Eternal God.

DIVINE PRINCIPLE OF CONSCIOUSNESS

In accordance with Integral Philosophy, each Mind Catalyzer or Form has its source in one of the Divine Principles of Consciousness in which the Divine, Universal and Absolute Mind presents its attributes. Divine Principles are innate in all human beings and transcendent to time, space and materiality. For Moralists, the Virtue of Serenity and Ethical State of Loyalty open the Way of Redemption through the Mind Catalyzer of the Form of Divine Truth. The State of Divine Truth provides the transformation of the cycle. At this point, the Fixation becomes liberated through understanding and embodying the Divine Principle of No Time or the Mind of the Light of Immateriality, the insight that opens the state of Eternity and unchangeable Truth.

THE PERFECTIONIST

The Perfectionist, point 1, is fixated in the Domain of sentiments, which is the Domain of direct and intimate family relationships within a network of sentiments. Perfectionists interiorize their Feelings and sense of self-preservation, becoming attached to their projections of like or dislike.

When they feel disliked or unappreciated, their lack of being manifests as an attitude of resentment that becomes the basis for criticisms and distant, cold behavior. Perfectionists expect righteousness and perfection in their own behavior and that of others.

INITIAL TRAUMA

The initial trauma of Perfectionists occurs when their Conservation Instinct is affected by a mother who is perceived as virginal, unloving, distant, and unapproachable, producing coldness and a breakdown of the affectionate expression of Feelings that connect a family together. Perfectionists react by removing themselves from a situation and internalizing their process. They approach society and the world with deep-seated resentment as a reaction to a mother they perceive as distant and cold, and they believe this distance is because of something unacceptable and imperfect in themselves. They imagine they are unloved because they are ugly, stupid, or undesirable in some way. This fixated image of a perfect mother who does not love them produces the projection of perfectionism over their entire life, making them self-righteous and given to finding imperfection in themselves and others.

EGO-PROJECTIONS

Perfectionists believe that they can solve problems, that they approach life with a compassionate understanding, and that they are organized and conscientious.

The reality of the Fixation is recognizable by angry moods and profound resentment, with ego-projections of a cold attitude of strictness and pickiness, and an inclination to manipulate others.

EGO-POSITION

The initial trauma of Perfectionists develops into the ego-position of being Self-righteous, and they become rigidly attached to the way they believe things should be. Their observation that nothing is perfect makes them intolerant, overly strict, rigid, and they like to demonstrate their precision. Perfectionists are vigilant and alert to others' behavior because in their view everyone is dishonest. They appear distant and have an air of courteous frigidity. Self-righteousness produces ambiguous Feelings and suspicions of being plotted against. This develops into their tendency to become isolated and depressed.

DOMAIN

The Perfectionist is fixated in the Domain of Sentiments. Here we find our family, relatives, close friends, and pets.

This Domain manifests as our attachments to Feelings, Which can be expressed romantically or with nostalgia and fond reminiscences. Sentiments are also expressed by giving flowers, chocolates or presents, and Perfectionists can express their Feelings with ornamentation in a comfortable, elegant and luxurious environment.

DICHOTOMY

One side of the Dichotomy of Perfectionists is someone who is Callous, rigid, hard-hearted, with a critical eye, the "tough guy," insensitive, and prone to withholding Feelings in a distant and cold manner, denying any sentimentality.

On the other side of the Dichotomy is a Touchy or sensitive person, the crybaby, gushy or overly sentimental, with a tendency to display Feelings at the slightest provocation, someone given to repeated cycles of angry outbursts, delusional projections about themselves or others, and suspicions about others' behavior.

EGO-BALANCERS

The Callous side of the Dichotomy is balanced by being Responsive, and the Touchy side is balanced by being Adaptive.

EGO-INSECURITY

As an outcome of the Dichotomy, Perfectionists have the underlying ego-insecurity of Jealousies.

MAIN CHARACTERISTIC

The main characteristic of Perfectionists is Resentment. The following analysis across the five Centers of Attention gives a further understanding of the Perfectionist Fixation.

1 SEXUAL DRIVE

The sexuality of Perfectionists manifests as a desire for supreme sexual consummation but because they feel this to be a rather difficult achievement, their sexuality becomes transformed into erotic preoccupations. Perfectionists constantly imagine erotic variations with their couple or others, or they try to indulge in promiscuous and erotic sexuality. A preoccupation with not being appreciated makes their sexuality lustful and at times insatiable.

2 MOTIVATIONAL

The Perfectionists lack of being manifests as an obsessive insecurity about being loved that they try to cover up by rigidity and indifference. Perfectionists want to acquire permanency and

stability, but their lack of being and their rationalizations about why they are not loved cause them to make frequent demands for love from others.

3 BEHAVIORAL

The behavior of Perfectionists is characterized by trying to maintain rigid rules for everyday conduct and life. Their natural sense of a unified family makes them want to bind themselves and everybody else into their rules, which they consider the only way to do things. In relations with others, they tend to dominate, imposing rules they expect to be obeyed. This can develop into suspicion and distrust in their relationships.

4 COGNITIVE

For Perfectionists, accomplishment means being scrupulous and systematic in their work, imposing rules about how something should be done. They approach work with practicality and decisiveness, but their perfectionism causes them to lose sight of the goal. Perfectionists, like Moralists, can become exemplary leaders unless their coldness and pickiness get in the way.

5 INDIVIDUATION

The superior values of individuation in Perfectionists orient them to look for accomplishment in accord with the highest standards of their society. Their superego judges their behavior when it becomes dictatorial and overpowering in their desire for everything to be perfect. This makes Perfectionists constantly feel guilty about not being good enough, and they become depressed in front of any failure. Awareness of their process opens the way to higher values of individuation.

PASSION

The Passion for Perfectionists is Anger as an internal protest against what they perceive as the distant and cold virginal mother. They react with Anger to Feelings of being overlooked and undesirable, imagining angry scenes and violent confrontations. However, Perfectionists also carefully try to avoid Anger because it is a constant in their psychic processes and they know all too well that their Anger can get out of control. The Perfectionists' Anger, though only occasionally manifested, is an explosive uncontrollable tantrum that can disappear as quickly as it began. Their Anger has to be understood as resentment toward life that they believe is not giving them their due.

IMMORAL FORCE

The Immoral Force for Perfectionists is Immaturity, which prevents them from producing perfect situations and results. Sloppiness and a lack of professionalism in their work, which is an outcome of their immature behavior, make them feel that they are acting in an unethical way by producing less than perfect or professional results.

DOOR OF COMPENSATION

When the psyche of Perfectionists is affected by stress, they compensate with Toximania such as in drug addiction. When sentimental Feelings are stifled or excessive, Perfectionists turn to various substances in order to feel less affected. This includes more than "restricted substances." Overindulgence in caffeine, alcohol and sugar can cause Toximania, as can addiction to laxatives or aspirin. Toximania has to be recognized not only as the use of toxic substances but also the intoxication caused by the release of endorphins provoked by intense activity, like that of athletes who demand physical perfection in their sport. Toximania is a means for Perfectionists to palliate Feelings of imperfection and depression from believing themselves to be unloved.

PRIMARY DEFENSE MECHANISM

The defense mechanism for Perfectionists is Isolation. When a feeling or situation is unacceptable, Perfectionists defend or distance themselves from psychic distress by isolating themselves from it, often trivializing it. They isolate themselves by being cold and unloving, especially to those who have provoked their anger and also because they find that there is no such thing as perfect love.

SECONDARY DEFENSE MECHANISM

When the ego-personality of Perfectionists deteriorates further, they use the defense of Undoing or correcting their own actions. They try to alter the past and take back their wrongdoings, real or imagined, in order to negate their guilt and remorse. They engage in endless explanations of why things were not perfect. Preoccupation with failure and being criticized by others is a projection of their own implacable criticisms of imperfection in themselves and others.

PERSONALITY DISORDER

If the personality of Perfectionists continues to deteriorate, it develops into the Obsessive-compulsive personality disorder characterized by perfectionism and inflexibility.

Striving for expertise and perfection and their preoccupation with rules and trivial details interfere with the actual completion of tasks. Decision-making is avoided, postponed or protracted. Perfectionists at this level have a restricted expression of affection and a lack of generosity.

TRAP

The compulsive inclination of Perfectionists is to strive for Perfection. This continuous search for expertise in whatever engages them becomes their Trap of Perfectionism whose outcome is the pursuit of Spiritual and Transcendental Perfection.

VIRTUE

To accomplish the Perfectionism of the Trap, Perfectionists have to embody what is called the "Innate Virtue," the internal psychic energy that enables them to act beyond their Feelings of possible failure and their preoccupation that things will inevitably be disturbed and imperfect. The Innate Virtue is vital in order for Perfectionists to recognize and clarify their Fixation from the higher point of view of 'Mind-only.'

ETHICAL STATE

The Innate Virtue evolves into the Ethical State of Self-responsibility, making Perfectionists unique achievers who rely upon themselves for finding the Integral Teachings to attain Self-realization. By embodying the Higher States, they can become trusted guides and visionaries.

WAY

The Trap of looking for Perfection and striving meticulously to discover a higher perspective evolves into the energy of the Innate Virtue and ethical orientation of Self-responsibility.

The movement of the Fixation opens the Way of Attention.

With this, Perfectionists discover and realize that Perfection is everywhere in the moment they transcend their projection of imperfection. Attention in its spiritual manifestation becomes the Way toward Self-realization and the final liberation of Spiritual Transcendence.

DIVINE FORM

Perfectionists have to embody the Transcendental Form of Perfection that produces the perfect equilibrium for catalyzing their entire psyche, unifying and giving it transcendental status. The Mind Catalyzer of Divine Perfection is the Form that rules and guides Perfectionists to recognize and transcend their Ego-Fixation from a spiritual perspective, thus integrating with their Higher Self by Self-observation and Self-awareness.

DIVINE PRINCIPLE OF CONSCIOUSNESS

The Innate Virtue and Ethical State of Self-responsibility open the Way of Attention through the Mind Catalyzer of the Form of Divine Perfection. This Mind Catalyzer for Perfectionists provides the transformative basis for attaining the Divine Principle of No Effect, the Mind of Emptiness of No Conditions, the source for entering into the Higher States.

THE SEEKER

The Seeker, point 9, is fixated in the Spiritual Domain and is the central Fixation where the Instinct becomes most acutely affected. For the Seeker, a perceived trauma to the Conservation Instinct is attached to the projection of being abandoned by their mother, producing the Fixation with the deepest lack of true being. The Seekers Feeling of abandonment due to a perceived lack of maternal care evolves into a profound lack of self-value and Feelings of being diminished, undesirable and worthless. This is the source of the Seeker's underlying skepticism, it is also the motivation for a constant questioning and search for the "Truth as such."

Seekers have a profound lack of knowing who they are or what their real being is, a Feeling that always accompanies them. This projection of being lost and worthless makes Seekers change lifestyles without much difficulty. Their bottom line is constant dissatisfaction, a need to move on and find real values upon which to rest with confidence, thus acquiring a spiritual sense of Being by finding the Path toward Self-realization.

INITIAL TRAUMA

The initial trauma of Seekers is directly connected to the figure of the mother. Moralists perceive their mother as severe and abusive. Perfectionists project that their mother is distant, unloving and overly perfect. Seekers imagine their mother as a detached and disinterested figure. The initial trauma of the Seeker is a projection of being abandoned or not receiving care and attention from a disinterested mother. This Feeling of abandonment produces an intense lack of being, the same type of Feeling of not being cared for or appreciated that predominates in the other two Being Group Fixations. For the Seeker, this manifests as Feelings of intense worthlessness, producing low self-esteem. Since their mother's care in the relative world appears to have failed then, Seekers become fixated with searching for the disinterested mother who can only be realized by transcending the ego-personality. Their lack of being propels them into spiritual seeking, trying to find themselves and trying to find the attention of the Divine Ultimate Mother and to be held in her loving arms, receiving her supreme capable care.

EGO-PROJECTIONS

Seekers see themselves as dedicated, kind, attentive to others, goodhearted, with a joyful and humorous attitude. The reality of the Fixation is recognizable by their ego-projections of skepticism and doubt, their gullibility and aloofness, with inclinations toward idleness and sensuality.

EGO-POSITION

The initial trauma of Seekers develops into the ego-position of Self-pity, with a constant string of complaints. Their projection of being abandoned, overlooked and unappreciated makes them

feel sorry for themselves with a deeply felt Self-pity. They feel resigned to destiny and disappointed in the way things are.

DOMAIN

The Seeker is fixated in the Spiritual Domain which includes places of worship, spiritual organizations, gatherings, and anything transcendental, religious, mystical, magical, or diabolical.

DICHOTOMY

One side of the Dichotomy of the Seeker is a Gullible person who needs to believe in themselves or someone else, a natural follower, always rationalizing their beliefs. This is the believer, overly religious, a zealot easy to deceive who never questions anything. The other side of the Dichotomy is a Skeptical person—worldly, mistrustful, doubting, prone to tantrums, and cleverly calculating.

EGO-BALANCERS

The ego-balancers needed to stabilize the Dichotomy in this Fixation are Maturity for the Gullible side and Realistic for the Skeptical side.

EGO-INSECURITY

The ego-insecurity for Seekers is Prejudices, mainly of a sexual and spiritual nature.

MAIN CHARACTERISTIC

The main characteristic of Seekers is Indolence. Because of this, they are not inclined to discover their internal Spiritual Self and therefore fail to attain their Higher Self. The following analysis across the five Centers of Attention gives a further understanding of the Seeker Fixation.

1 SEXUAL DRIVE

The sexuality of Seekers manifests as devotional sex because they idealize their own sexuality. They either engage in relations to which they attach spiritual meaning, or with equal ease they throw themselves into unlimited concupiscence.

2 MOTIVATIONAL

Because of their lack of being, Seekers cannot motivate themselves and thus they need a set of beliefs upon which to stabilize and orient themselves. They rationalize their beliefs and try to impose them on others, but they tend to be neglectful and indolent about the practice needed to

awaken the State of their Higher Self. They can accept the beliefs of others and become natural devotees. From Feelings of not being attended to or appreciated, they can also develop a strong will and become authoritarian.

3 BEHAVIORAL

Seekers behave as if they give little importance to themselves, and they tend to become sarcastic. On one side they are uncongenial, egotistical and haughty; on the other side they are patient, soft-mannered, and pleasant.

4 COGNITIVE

Seekers can be dedicated workers. They are governed by an insatiable curiosity that makes them work in different areas successfully; but their constant disorientation also makes them slothful, and they can easily become demoralized and disinterested.

5 INDIVIDUATION

The individuation of Seekers is guided by attaining experience and Knowledge of the State of real Being and Self-realization. Their superego is found in the Spiritual Pole at the center of which is a set of values for acquiring true Knowledge as the main priority. This superego directs them to aspire to Self-realization and to become a master of Transcendentality.

PASSION

The Passion for Seekers is Laziness. The sadness of being abandoned at the core of the Seeker Fixation can develop into the lower ego-manifestations of idleness and sloth, a lack of caring about the world and themselves. They set themselves apart and just let things happen. They can become indolent and lazy about themselves even while engaging in major and exhausting projects in the service of others.

IMMORAL FORCE

The Immoral Force for Seekers is Alienation or an inability to communicate with others because of Feelings of being abandoned by their mother. This alienation, separation and feeling alone make them appear aloof and unconcerned for others.

DOOR OF COMPENSATION

When the psyche of Seekers is affected by stress, they compensate with Sensuality to relieve what they feel to be their depressed and sad existence. Sensuality here is understood in a general way; they perform ordinary tasks with sensuality, worldliness and excellence.

PRIMARY DEFENSE MECHANISM

Seekers use the Primary Defense Mechanism of Compensation by which Feelings of subordination, frustration or failure in one field are compensated by achievement in another in order to reinforce their self-esteem and self-image. For example, they may compensate for inadequacies in their family relations by developing outside friendships. Their Feelings of deficiencies are compensated by seeking thrills and entertainment, and trying to feel compensated by friendships.

SECONDARY DEFENSE MECHANISM

When the ego-personality of Seekers deteriorates further, they resort to Symbolization, which means imposing artificial symbolism onto a set of realities. Events, persons and places acquire abstract symbolism as a defense for the Seekers' alienation and lack of being. They turn unacceptable desires and inner conflicts, such as the depression caused by loss, into symbols to balance their lack of being and inability to deal with 'reality as such.' Symbolization is also generally accepted as the basis of dream formation.

PERSONALITY DISORDER

If the personality of Seekers continues to deteriorate, it manifests as the Avoidant/Dependent personality disorder, characterized by the depression of not feeling appreciated and well treated. The timidity of Seekers produces a resistance to getting involved with new friends and situations.

Thus, they have the double characteristic of avoiding situations and people with timid or shy behavior that makes them lonesome, but at the same time they feel dependent on the approval and support of others.

TRAP

The compulsive inclination of Seekers is their endless curiosity and search for Transcendentality. This becomes the Trap of Seeking that opens the possibility of finding a Spiritual Path in order to transcend their Fixation.

VIRTUE

To accomplish the Seeking of their Trap, Seekers need the internal psychic energy of the Virtue of Goodness to master the will to accomplish a Spiritual Path successfully in order to attain the Witness and the Transcendental State.

This enables them to go beyond their self-pity of feeling abandoned and alone. The Virtue of Goodness is vital for Seekers in the process of transcending their Fixation.

ETHICAL STATE

The Virtue of Goodness evolves into the Ethical State of Unity, guiding Seekers to attain Self-realization and Total Union with the Divine.

WAY

The Trap of Seeking, which is the compulsion of the Fixation that produces the energy of the Virtue of Goodness and Ethical orientation of Unity with the movement of the cycle, opens the Way of Self-awareness by which Seekers find the State of Innate Awareness through Knowledge of Ultimate Reality. This means that realization in their spiritual life is through understanding the Source of their Being in the Transcendental Reality of the Spirit.

DIVINE FORM

Seekers have to embody the Form of Divine Love, which involves acquiring the transcendental dimension of real Love in order to become unified with the higher State of the Divine. With this attainment of Divine Love, they will be supported to transcend their Fixation and its relative process.

DIVINE PRINCIPLE OF CONSCIOUSNESS

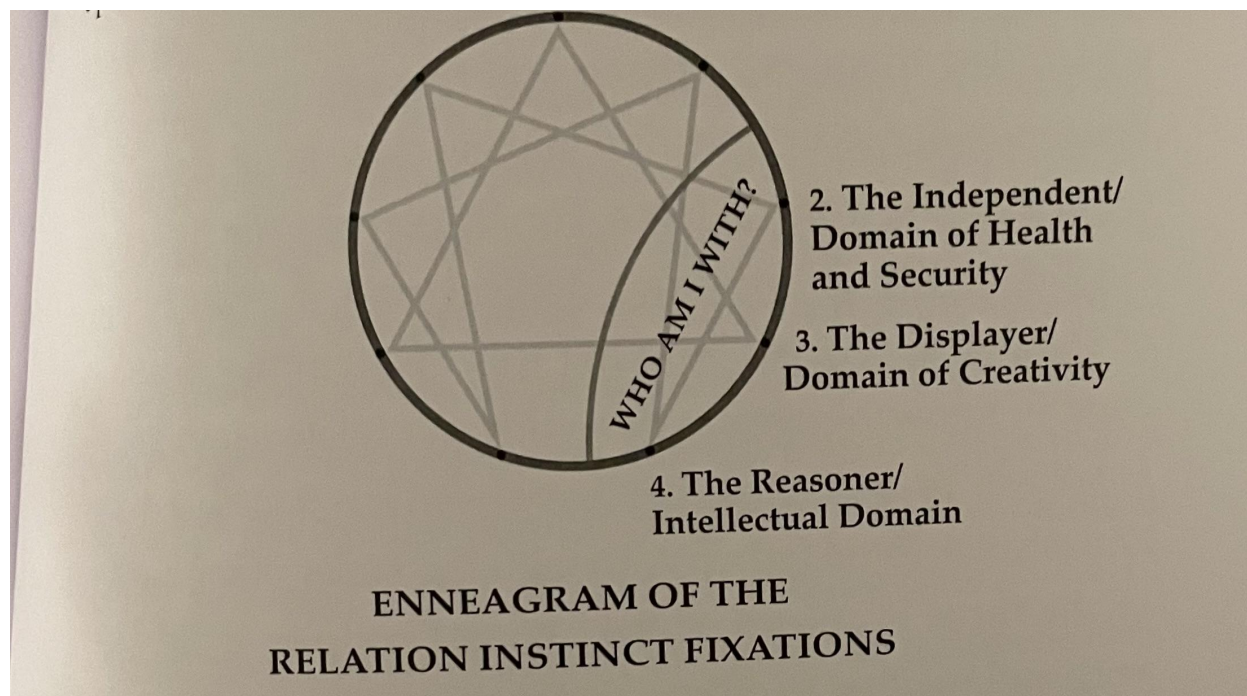
The Virtue of Goodness and Ethical State of Unity open the Way of Self-awareness through the Mind Catalyzer of the Form of Divine Love. The Divine Form for the Seeker, Love, also contains the orientation to discover its foundation and to become totally realized in the Divine Principle of All-Consciousness unifying all in the Reality of the Eternal Divine Mind into the Ethical State of Unity.

Chapter 8: THE FIXATIONS OF THE RELATION INSTINCT

As we have seen, our psyche is the outcome of three Instincts that support our internal organic life and two Drives that manifest in the external world, all of which make survival possible. We have analyzed the Being Group Fixations of the Conservation Instinct with their innate question "How am I?" Now we will analyze the Living Group Fixations of the Relation Instinct with their innate question "Who am I with?" Is it friend or foe? Our basic need for relations with others is structured upon the emotional duality of love or hate-love when we see a friend or hate when we face an enemy. Our Emotions tell us how we are handling our relations with others in order to survive. This is an instinctual perspective, which means it is with us constantly. It is fundamental in the primary states of human development and continues in advanced and civilized forms of society and culture.

RELATION EGO

The Relation Instinct is connected to the figure of the father who provides our first relationship with someone different from ourselves. The figure of the mother is much closer to us, and research into the psychology of infants has proved that at the beginning infants take the mother to be an actual part or extension of themselves. Thus, the father is the first person to be felt as a friend who provides for us and supports our survival, or as a foe who impedes our survival. This primary relationship with the father becomes the basis of the three Living Group Fixations because, if the relationship with the father appears to have failed, a perceived traumatic event makes the child become attached to one of the three Fixations of the Relation Instinct and this becomes the axis upon which the ego-patterns for this Instinct develop.



The main problem for the Relation Instinct (Living Group) is that their primary relationship with the father has become fixated, affecting their ability to acquire a viable and acceptable way of living with others. The Being Group lacks being or the sense of self; the Living Group lacks an ability to easily relate to others and so they compensate with preoccupations about how to relate and live with others.

The Independent, point 2, is the first Fixation of the Living Group triad. Independents control and decide how to relate by taking the initiative, protecting themselves and their security in life like they experienced in their relationship with a strong, controlling and over-protective father. The need to ensure their security makes Independents project their fixated point of view onto others. For the Reasoner, point 4, the second Fixation of the Living Group triad, their reaction is to internalize their process because they perceive the father as a distant, overpowering, mysterious, and willful figure who failed them as a strong and friendly protector. Thus,

Reasoners try to understand and get close to the father who represents the world at large. The Displayer, point 3, the third Fixation of the Living Group cyclical triad, receives the force of the entire process, making this Fixation the most deficient in knowing how to live with and relate to others. The Displayer projects that they have been ignored by a distant and disinterested father. Although the major preoccupation of the three Fixations of the Living Group is about living with and relating to others, and making friends or avoiding perceived enemies, in reality they lack the ability to do so.

THE INDEPENDENT

The Independent, point 2, is fixated in the Domain of Health and Security and imagines they can gain the friendship and goodwill of others by being of service to them. This service makes Independents ideal caregivers who can provide security and safety, which is a valuable attribute in their constant endeavor to win the goodwill of others. They can become good instructors and directors in any enterprise. Winning goodwill also involves an inclination toward flattery and the manipulation of people and circumstances. Independents need a cause for putting into action their ability to produce a valuable service for others. Though a servile attitude may be present, they also find solace in the flattery they give and receive.

INITIAL TRAUMA

The initial trauma of Independents comes from their projection that their father is overpowering, potent, controlling, and domineering. They perceive him as an all-powerful father who controls the social environment and whose intense energy as a provider produces an atmosphere of joviality and happiness in the accomplishment of a job well done. Independents project that they have been overpowered and controlled by this domineering father figure, causing them to retire and feel minimized, judging themselves to be diminutive and worthless by comparison. Independents do not know how to relate to their father or others in their social environment. They deal with their inability to live with others and what they perceive as difficult and overpowering social situations by serving others and being useful to them. This gives them an almost mercantile attitude toward life: "I serve you and I expect you to do the same for me." Their ego-motivated approach of giving support provides them with an understanding of how to effectively control the life and security of others. This makes them effective directors in that they want to appear supportive and to make others Prosper. Their orientation toward directing others, though full of flattery, manipulation and control, can also provide feedback about someone else's value. Through their adulation and flattery, rooted in the anxiety produced by a projected overpowering father, the Independent attempts to attract his approval; but because they feel incapable of attracting their father's approval, they become fiercely independent in relations with others onto whom they project the all-powerful father figure. Independents often live in solitude, and they become accustomed to their isolation and anxiety-filled relations with others. They deal with this social impasse of anxiety by appearing to be supportive and by the use of flattery.

EGO-PROJECTIONS

Independents believe they are open-minded, free-spirited, and supportive, that they are agreeable, polite, confident, and spontaneous. The reality of the Fixation is recognizable by the ego-projections of someone who is narcissistic, prideful, militant, selfish, and who can be a disinterested loner.

EGO-POSITION

The initial perceived trauma of Independents develops into the ego-position of being Self-centered. Independents rely solely on themselves and consequently produce their own isolation. This self-centeredness makes it difficult for them to compromise or form relations, which they project are like the paternal dominance and control at the base of this Fixation.

DOMAIN

Independents are fixated in the Domain of Health and Security. This is where we experience the order and routine of life. Our safety, health, well-being, and financial security are in this Domain. It includes doctors, dentists, acupuncture, herbology, hospitals, pharmacies; grocery, health food, and clothing stores; vitamins, herbs, medicines, restaurants, diets, health clubs, and spas. Also in this Domain are police, the military, fire fighters, lifeguards, security personnel, insurance companies, banks, the stock market, and investments.

DICHOTOMY

One side of the Dichotomy of Independents is a Fussy character, meticulously organized, petty, attached to routine, a militant person with a need to take positions on everything and contradict differing opinions in their attempt to direct, control and guide people's lives. The other side of the Dichotomy is Messy, a slob, disorganized, haphazard, and anarchic. They accept obligations they don't fulfill and become discouraged when they fail to receive approval and praise from others.

EGO-BALANCERS

The ego-balancer of Accommodating neutralizes the Fussy side of the Dichotomy and Organized balances the Messy side.

EGO-INSECURITY

The ego-insecurity for the Independent is Hatred.

MAIN CHARACTERISTIC

The main characteristic of Independents is Flattery which they use as a means to control and manipulate others. The following analysis across the five Centers of Attention of the human psyche (three Instincts and two Drives) gives a further understanding of the Independent Fixation.

1 SEXUAL DRIVE

Independents try to win the approval of a domineering and controlling father figure whose image they project onto the world at large. They deal with their projection of control in relations with others, especially with possible sexual partners, by appearing seductive and by plotting how to attract and seduce them. Their understanding of sexuality is that of seduction, not only physically but also by presenting themselves in the best light with the leitmotif of being supportive. They are sexually controlling, with an attitude of "I know better."

2 MOTIVATIONAL

Independents project a sense of self by tenaciously asserting their own opinions and by putting forth their need for acceptance and approval. Their projection that they are special and helpful to others leads them to justify their controlling and take-charge manner, believing their opinions are the only ones that should be taken into consideration.

3 BEHAVIORAL

The overpowering and tenacious opinions of Independents make them intolerant and quick tempered. They don't accept obstacles or contradictions from others. This results in irritation at what they perceive as a lack of acceptance and approval.

4 COGNITIVE

The Independents' way to do things or resolve problems is with militancy and a sense of obligation by taking strong positions. Independents try to constantly control, direct and tell others how to do things. They are jovial and enthusiastic when they have accomplished something and obtained the results they desire.

5 INDIVIDUATION

The individuation of Independents is formed around the higher ideals of ethical goodness and truth, projected into the role of a trusted leader with a commanding presence and the desire to benefit others. This superego influences the actions of Independents, guiding them with the higher values of individuation.

PASSION

Because Independents project that they have been manipulated, diminished, controlled, and overpowered by a powerful father figure, they develop the Passion of Pride and a touchiness about themselves and their independence. This Pride comes from a belief in their ability to help others, and also from an excessive evaluation of themselves as unique and special, making them intolerant of others.

IMMORAL FORCE

When the Passion of Pride develops in Independents, it is projected as the Immoral Force of Ill Will. From the perspective of the Witness, Independents see this as contradicting how they want to deal with others by being available and supportive, and they regard this Ill Will in themselves as immoral and a dysfunctional defect in themselves.

DOOR OF COMPENSATION

When Independents are affected by self-induced stress, they compensate by transferring their frustration and anxiety into manifestations of Psychosomatic Illness. Migraine headaches, ulcers, liver disease, spastic colon, angina, and a tendency toward eating disorders and obesity are examples of how Independents compensate for what they perceive as a deficient reality they cannot tolerate or control.

PRIMARY DEFENSE MECHANISM

The Primary Defense Mechanism of the Independents is Denial in which they unconsciously refuse to recognize their projections of a father who overpowers, humiliates, controls, and reduces them. When confronted from any direction, Independents refuse to take responsibility for their own shortcomings or admit to their mistakes. Denial of illness or addiction is a common defense mechanism.

SECONDARY DEFENSE MECHANISM

When the ego-personality of Independents deteriorates further, they use the defense of Repression of unacceptable aggression and sexuality. They also unconsciously repress the memory of whatever they feel was unfavorable or that they could not dominate and control.

PERSONALITY DISORDER

If the personality of Independents continues to deteriorate, it develops into a Narcissistic disorder characterized by grandiosity in fantasy and behavior. Independents are hypersensitive about being evaluated by others, and they lack empathy for what is not their direct preoccupation. Their overblown self-importance makes them exaggerate their accomplishments and talents. They have a need to be noticed as special and believe their problems are unique and can be understood only by other "special" people. They have fantasies of unlimited success, power, brilliance, beauty, and ideal love; but when their ambitions cannot be satisfied,

their self-importance becomes highly fragile. They react to criticism with rage, shame, humiliation, and defensive behavior. Interpersonal relationships are invariably disturbed because of their lack of empathy for others.

TRAP

Because the compulsion of Independents is toward independence, their Trap is to become finally liberated by total Freedom. Their natural inclination toward Transcendental Freedom provides them with the motivation to discover how to transcend the suffering of their Fixation.

VIRTUE

To accomplish the Freedom of the Trap, the innate compulsion of the Fixation, Independents have to discover the Virtue of Fortitude. Embodying Fortitude will support their discovery of a Higher State beyond ego, the State of Transcendental Freedom.

ETHICAL STATE

For Independents, the Virtue of Fortitude evolves into the Ethical State of Commitment. This means putting their complete self into attaining Knowledge by embodying Integral Teachings and practices to open the State of Transcendental Freedom (Enlightenment).

WAY

The Trap of Freedom, which is the compulsion of the Fixation that evolves into the energy of the Virtue of Fortitude and Ethical State of Commitment, gives Independents the orientation to enter into the Transcendental Way of Liberty. Here Liberty provides a higher perspective of freedom from the perceived pressures of others, especially from the figure of a dominant and controlling father. By understanding that Liberty is inherent in the human psyche, Independents enter into the true State of Freedom.

DIVINE FORM

At this point Independents become oriented toward discovering the true purpose of life, and it is essential for them to embody the Form of Divine Will. The orientation of this realized State of Will moves Independents in the right direction. A spiritualized Will is understood as the cosmic and Divine Will behind everything, catalyzing their entire psyche and enabling them to understand the Knowledge of Transcendentality and Absolute Freedom.

DIVINE PRINCIPLE OF CONSCIOUSNESS

The Virtue of Fortune and Ethical State of Commitment open the Way of Liberty through the Mind Catalyzer of the Form of Divine Will. Each catalyzing Form has its source in one of the Divine Principles of Consciousness. The State of Liberation is attained through understanding

and embodying the Divine Principle of No Dependence, which means that the Transcendental Mind can be realized only in a Calm-abiding State.

THE REASONER

The Reasoner, point 4, is fixated in the Intellectual Domain of the Living Group. Reasoners start with a perceived traumatic relationship with a father who is seen as formidable, distant, enigmatic, critical, and unpredictably willful. Reasoners want to understand and decipher the mystery of this father who represents the world at large. A deep sense of unpredictability in relation to the father figure becomes generalized, and Reasoners try to understand their relation to others whom they also consider critical, aloof and innately unpredictable.

Reasoners internalize their process by imagining scenes and conversations and, more than anything, by attempting to find the causes for why people do things. Their analysis of causes and the etiology of everything, which includes each one of their own processes, makes them develop powerful intellects and vivid imaginations. This constant investigation can lead to excess and overanalyzing, which accounts for why their reasons and analyses fail and for their many misconceptions when criticizing others. Regardless of the depth of their knowledge, Reasoners still do not know how to relate to people. Others always seem like the incomprehensible, enigmatic, distant, and unpredictable figure of the aloof and critical father.

INITIAL TRAUMA

The Reasoner Fixation is based on a trauma in relation to the father who is perceived as being critical of them. Their Relation Instinct is affected by this criticism, fixating their beliefs about relating to others. Independents attempt to correct their lack of being able to live with others; while Reasoners internalize their relations with others. Independents perceive the father figure as formidable and omnipotent. Reasoners also have the image of an immense and potent father but, instead of a domineering figure, this father is profound, enigmatic, full of criticism, mighty, unpredictable, and dangerous. Reasoners try to understand the father and to build a bridge of true understanding in their relationship with him. They think that if they understand his mystery and criticisms, they can avoid the anxiety of never knowing what is going to happen. They project this image of mystery onto others. Thus, this Fixation analyzes every action over and over, always looking for explanations and causes in their own actions and the actions of others. A search for causes, a permanent etiological analysis, makes Reasoners profoundly aware of others' motives, and with a higher perspective they can become insightful readers of character motivation and behavior. Because they constantly exercise their analytical prowess, Reasoners develop their minds and their inquisitiveness which, along with an analytical perspective, become recognizable parts of their personality.

This constant analysis has its own pitfall in the very element of continuously analyzing the causes of others' behavior and, perhaps even more insidiously, analyzing their own behavior

and motivations. Reasoners have a tendency to overthink and to fall into a detailed analysis of circumstances with extended internal dialogues where they face imaginary interlocutors. They also imagine that others criticize them without apparent cause or reason or do not consider them. Their perception of being snubbed by others and by an enigmatic, formidable father makes Reasoners unhappy and unsure about their relations with others. This produces melancholy and the nostalgic wish for a society better than the one they face and consider incomprehensible, but which has to be respected with distance and also with distrust and a constant analysis of causes. Reasoners compensate for an inability to live with others by trying to understand their own lack, not superficially but in depth.

The Independent Fixation wants to control others in order to palliate their inability to live with them; Reasoners try to understand the behavior of others through constant analysis. Because Reasoners endlessly revisit conversations in their head, they have an ability to imagine different characters and scenarios.

EGO-PROJECTIONS

Reasoners believe they are rational, intelligent, literate, scholarly, knowledgeable, and witty debaters. The reality of this Fixation is recognizable by ego-projections of a melancholic person, argumentative, envious, illogical, shallow, critical, and moody.

EGO-POSITION

The initial trauma of Reasoners develops into the ego-position of Self-justification. Because they perceive their father as being unpredictable and enigmatic, Reasoners constantly justify their actions to others as well as to themselves, engaging in microanalysis of even the most minuscule actions.

Their anticipation of what might happen gives them the character of someone who expects the worst. They also feel profoundly guilty that they do not relate to others easily and fail to understand what they perceive to be criticism projected on them which appears similar to the criticism of their enigmatic and mighty father.

DOMAIN

Reasoners are fixated in the Intellectual Domain where we find schools and universities, the process of learning, and the field of science. Analysis, debate and argument are in this Domain; it is the area of concepts, theories, rationalizations, explanations, justifications, and reasoning.

DICHOTOMY

One side of the Dichotomy of Reasoners manifests as someone who is Argumentative, critical, rationalizing, and who justifies all the acts of their lives with elaborate explanations or debate—the know-it-all or smart aleck. The other side of the Dichotomy is a Superficial person

who gets stuck in intellectual labyrinths, becoming disoriented and pessimistic—the shallow person or dumbbell, lacking in depth, and finding great significance in unfounded ideas.

EGO-BALANCERS

The ego-balancer of Agreeable neutralizes the Argumentative side of the Dichotomy and Authentic balances the Superficial side.

EGO-INSECURITY

The Dichotomy of this Domain produces the ego-insecurity of Envy.

MAIN CHARACTERISTIC

The main characteristic of Reasoners is Melancholy. This melancholic disposition arises from their endless analysis and constant disappointment with others, producing unfulfilled expectations. The following analysis across the five Centers of Attention gives a further understanding of the Reasoner Fixation.

1 SEXUAL DRIVE

Because of their constant analysis, the sexuality of Reasoners is inclined toward investigation, leading them to develop great interest in sensuality. But over-analysis of themselves and the need for reassurance and acceptance in their sexual relations can get in the way of enjoying sex in a sensuous manner, and sex can seem disappointing in comparison to their expectations.

2 MOTIVATIONAL

The Reasoners' sense of themselves depends on their self-analysis. The mental image they have of themselves becomes disillusioned by reality, producing a melancholic view of life. Thus, their motivation is cautious and analytical.

3 BEHAVIORAL

Reasoners desire intimate relationships that are stable and well-organized to avoid unpredictability, mystery and criticism. But constant self-justification of their behavior becomes an impediment to establishing good relations with others. The behavior of Reasoners is that of always trying to make alliances and, when not succeeding, having numerous justifications for why their efforts failed.

4 COGNITIVE

Reasoners need to explain and rationalize how and why they are relating to others. This makes them cautious and even timid, getting in the way of effective relationships.

5 INDIVIDUATION

The key to the individuation of Reasoners is a profound understanding of others. This becomes sublimated into the superego of the Spiritual Pole that constantly evaluates them. This superego judges their behavior when they lack understanding, making them reconsider their ethical point of view and who they really are.

PASSION

Because Reasoners perceive they have been criticized and not understood by a mighty and enigmatic father, they identify with this behavior and criticize others. Comparing themselves with others, Reasoners project that they have been overlooked, criticized and undervalued, making them react with the Passion of Envy toward those they perceive as intelligent, rich, successful, or beautiful, and who receive the approval of others.

IMMORAL FORCE

The Passion of Envy in Reasoners develops into Narcissism when evaluating and comparing themselves to others. But because Reasoners are unaware of their own Narcissism and self-centeredness, they criticize others for being narcissistic and observe it as amoral and a major human weakness.

DOOR OF COMPENSATION

When the psyche of Reasoners is pressured by stress, they compensate with Crime by imagining criminal scenarios and at times carrying out criminal acts, including plagiarism. This compensation can develop into sudden physical explosions in which they may injure someone and which they will later come to regret.

PRIMARY DEFENSE MECHANISM

The Primary Defense Mechanism of the Reasoner is based on Sublimation or behavior by which unacceptable drives are diverted into manifestations that are socially acceptable.

For instance, instead of provoking a confrontation, angry and violent urges may be diverted into physical activity or misappropriated as God's Will.

SECONDARY DEFENSE MECHANISM

When the ego-personality of Reasoners deteriorates, they adopt the defense of Reaction Formation by which they cover up their own actions with an exaggerated manifestation of the complete opposite. For example, a highly charged and overly sensual sexuality is replaced by a pious and chaste attitude toward life.

PERSONALITY DISORDER

If the personality of Reasoners continues to deteriorate, it develops into a Borderline disorder characterized by instability of self-image and mood. A persistent identity disturbance is almost invariably present. Reasoners at this stage are uncertain about life issues, self-image, sexual orientation, and career choice. They have an ongoing sense of boredom. Relationships are unstable and intense, with extremes of over-idealization, criticism and evaluation. Reasoners make frantic efforts to avoid real or imagined rejection. They may resort to suicidal threats or consider suicide as a way out of their suffering. They can also exhibit self-mutilating behavior. Their instability makes them impulsive in spending, sex, shoplifting, reckless driving, and erratic in their eating habits. They project inappropriate anger and a lack of stability.

TRAP

Because the compulsion of Reasoners is toward analysis, it is precisely the analytical mind's search for Authenticity that becomes their spiritual Trap. By analyzing themselves objectively, they will acquire the Authenticity and true understanding with which to transcend their Fixation of constant reasoning, evaluating and justifying.

VIRTUE

To accomplish the Trap of Authenticity, the innate compulsion of the Fixation, Reasoners need to embody the Virtue of Temperance. This means that the intellectually overloaded Reasoner has to acquire a more stable evaluation and develop the perspective of Temperance in their relations with others.

This Virtue gives them a higher point of view for understanding how to transcend their Fixation.

ETHICAL STATE

For Reasoners, the energy of the Virtue of Temperance appears on an ethical level as Brotherhood, the development of real relationships that transcend their seeming inability to live with and relate to others. When this Ethical State is stabilized, Reasoners experience an intense emotion of Brotherhood with others, full of true and profound human understanding. By emanating this Ethical State, they can become inspiring leaders in many areas of their culture, especially that of human potential.

WAY

Through the Trap of Authenticity, which is the compulsion and direction of the Fixation that evolves into the Virtue of Temperance and Ethical State of Brotherhood, and with the movement of the cycle, the Reasoner Fixation becomes transformed into the Transcendental Way of

Clarity. Here Clarity means the profound understanding of human nature developed by the equanimical analysis of the realized Reasoner.

By developing a clear understanding of human nature and themselves, Reasoners enter the Path for the attainment of Transcendentality and a real Spiritual Foundation.

DIVINE FORM

Because Reasoners have an intuitive orientation toward acquiring Transcendental Knowledge, they realize the Form of Divine Origin by recognizing the Infinite One as the Source and Origin of all. This Transcendental Form (Idea) of the One Source of all catalyzes their psychic manifestations, unifying them in the Transcendental Form where they become one with the Knowledge of Divine Origin.

DIVINE PRINCIPLE OF CONSCIOUSNESS

The Virtue of Temperance and Ethical State of Brotherhood open the Way of Clarity through the Mind Catalyzer of the Form of Divine Origin. The transformative State of this catalyzing Form has its source in one of the Divine Principles of Consciousness. Reasoners enter the State of Transcendence by understanding and embodying the Divine Principle of No Difference, which is the realization that all Reality is one and the same.

THE DISPLAYER

The Displayer, point 3, is fixated in the Domain of Creativity and receives the energy of the Trialectical process of the Relation Instinct which finishes in the result—what Protoanalysis calls the central Fixation of the Living Group. For Displayers, the perceived failure of their father to give paternal attention as a strong protector develops into a fixated point of view, making them believe that they are being ignored and that they are unable to relate to others. Thus, as the central Fixation of the Living Group, their sense of living and relating is particularly disconnected and broken.

Displayers act out and display themselves, trying to attract the attention of that shadowy figure of the immensely distant and disinterested father. They are characterized by over-efficiency and attention-seeking. Displayers can become effective directors because they understand the internal mechanisms of performing, whether on the field of battle, in the theater, in the boardroom, or at a party. They think of the world as theater where things can be organized and presented with great drama and effect.

INITIAL TRAUMA

The initial trauma of Displayers comes from their perception of a disinterested father who failed to give them the paternal attention and strong protection they needed. Displayers imagine that by making their own behavior full of drama they will attract the father's attention instead of being disregarded or ignored completely. They make constant efforts to become noticed, striving to display efficiency in whatever they are doing, with an exaggerated and melodramatic theatricality. Displayers are enthusiastic activists and see their relations with others as a way to express vitality and life, but they also tend to overact as if starring in a theatrical production. Their lack of ability to live with and relate to others becomes an inclination to direct people, events, causes, or situations with exaggerated dramatic effect. Displayers would like to think, and have everyone else believe, that their outward show of energy and activity demonstrates real competence.

EGO-PROJECTIONS

Displayers believe they are creative, efficient, truthful, articulate, and artistic, with team spirit and a realistic perception of human nature. The reality of the Fixation is recognizable by the ego-projections of a pretentious person, bluffing, histrionic, and deceitful. Displayers are cunning schemers and show-offs, achieving very little as a result.

EGO-POSITION

The initial trauma of Displayers develops into the ego-position of Self-deception. This means they assume a role or theatrical persona, imagining themselves as lead actors in a drama that can acquire operatic magnitude. They tend to become convinced and get carried away by their own theatricality.

DOMAIN

Displayers are fixated in the Domain of Creativity where entertainment and inspiration are found. Actors, play-wrights, writers, poets, artists, and skills of imagination, expression, innovation, and invention are in this Domain; also included are the arts, crafts, graphics, movies, television, theater, music, and dance.

DICHOTOMY

One side of the Dichotomy of Displayers is a cunning person who creates their own personal universe of values and standards and who wants to display an efficient approach in all areas of life. This is the Schemer, excessively technical, crafty or tricky in getting what they want. The other side of the Dichotomy is the Bluffer who has insatiable desires, an uncontrolled imagination, and dreams of glory, with a quick temper and a bitter attitude — a pretentious person, a fake or con, phony in presenting their achievements and abilities.

EGO-BALANCERS

The ego-balancer of Skillful neutralizes the Schemer side of the Dichotomy and Truthful balances the Bluffer side.

EGO-INSECURITY

The Dichotomy of Schemer and Bluffer produces the ego-insecurity of Pretenses.

MAIN CHARACTERISTIC

The main characteristic of Displayers is Over-efficiency. They perform tasks with enthusiasm and great effort which they overdo to prove themselves in front of others, and they often end up with less than satisfactory results. The following analysis across the five Centers of Attention that constitute the human psyche gives a further understanding of the Displayer Fixation.

1 SEXUAL DRIVE

In the same way that Displayers project their creativity as heroic campaigns, they also project this pattern in their sexuality, which manifests as hedonism. Displayers love pleasure, and they want to be in command and to enjoy variety with an assortment of new fantasies and sexual games that are the outcome of their creativity and overblown imagination. They can be flirtatious, flamboyant, vain, and overly concerned with physical attractiveness and appearance.

2 MOTIVATIONAL

The Displayers' sense of achievement and their inner motivation are directly dependent upon acceptance. They are like performers whose self-worth depends on the recognition and applause they receive for their performance.

3 BEHAVIORAL

Because Displayers engage in intense activity and are preoccupied with efficiency, they tend to be overly dramatic as if carrying the flag on a battlefield. Taking the initiative makes them feel they are organizing society, directing and inspiring it to creative accomplishments and actions. Displayers make natural commanders and often behave like theater directors or heroic characters in an epic role. Creating and inventing their own universe with its own values and rules gives them a dictatorial and imposing character.

4 COGNITIVE

The Displayers' belief in their own ability stems from an uncontrollable imagination, intense fantasy life, and dreams of glory. Their way to relate to the world is through creative projects or social happenings so they can be accepted in their constant attempt to accomplish heroic tasks and conduct society in a creative and inspiring way.

5 INDIVIDUATION

For Displayers, the individuation or self-identity that gives them direction and permanency as an individual is the superego figure who recognizes the Transcendental and the Almighty. This internalized vision from the perspective of the Spiritual Pole gives Displayers a superego that directs them to accomplish tasks, obtain success, and acknowledge the ethical value of others.

PASSION

Because Displayers project that they have been ignored by a disinterested and unapproachable father in such a way that they feel neglected and displaced, they manifest the ego-generated Passion of Deceit to bridge this distance. Deceit here means being caught up in make-believe and being dishonest with themselves and others.

IMMORAL FORCE

The Passion of Deceit in Displayers develops into the Immoral Force of Dishonesty. Because Displayers tend to become dictatorial, they make excessive demands and use dishonest trickery to manipulate others in order to obtain their own goals of commanding, directing and being the center of attention. Displayers seldom show remorse or guilt about being dishonest. Dishonesty with themselves is revealed by evaluating their own actions and motivations as if from a privileged position.

DOOR OF COMPENSATION

When the psyche of Displayers is pressured by stress, they compensate by extending themselves to the point of Over-exertion. They do so in the hope of creating something that will be valued by others and that will give them the attention they desire. Over-exertion to gain acceptance is the Displayers' way to pacify unacceptable and contradictory internal processes, especially their lack of results and success.

PRIMARY DEFENSE MECHANISM

The Displayer has the Primary Defense Mechanism of Identification with their own conduct and social theater wherein they assume identities by imitating another person or fictional character imagined as a role model, or they identify with the values and attitudes of a group.

SECONDARY DEFENSE MECHANISM

When the ego-personality of Displayers deteriorates further, they resort to Repetition Compulsion produced by the pressures of unconscious and inexplicable forces. This makes Displayers constantly re-enact the same patterns of behavior, desires and urges.

PERSONALITY DISORDER

If the personality of Displayers continues to deteriorate, it develops into a Histrionic disorder, characterized by excessive emotionality and attention-seeking. Displayers demand reassurance, approval and praise from others; they constantly want to be the center of attention and display rapidly shifting emotions, expressed with inappropriate exaggeration and drama. Displayers are preoccupied with the anxiety of being ignored and not accepted for their special talents and creativity. They have no tolerance for the frustration of delayed gratification.

TRAP

Because the compulsion of Displayers is creativity, their inclination toward Efficiency becomes the natural Trap of their psyche, which from the higher perspective of the Absolute Mind enables them to go beyond their Fixation. Displayers' creative activity and inspiration can manifest as harmonious productions and art that represent Transcendental States.

VIRTUE

To accomplish the Efficiency of the Trap, the innate compulsion of the Fixation, Displayers have to embody the Virtue of Justice. This is Knowledge of true Transcendental Reality, as opposed to the deceitful world imagined by the Displayer's schemes and exhibitions.

ETHICAL STATE

The Virtue of Justice for Displayers evolves into the Ethical State of Integrity, or taking an honest and authentic role in a whole production, campaign or project. For Displayers, moral Integrity involves acquiring the Ethical State conducive to creative accomplishment by finding the Knowledge of how to attain real Spiritual Transcendence.

WAY

Through the Trap of Efficiency, which is the compulsion of the Fixation that evolves into the Virtue of Justice and Ethical State of Integrity, and with the movement of the cycle, the Fixation of the Displayer becomes transformed into the Way of Creativity. With this, the creative imagination of Displayers is oriented toward real spiritual practices. By directing their life toward transcendental creative endeavors, they can demonstrate enormous capability in the higher understanding of their relation to Ultimate Reality, which becomes spiritually meaningful and inspiring.

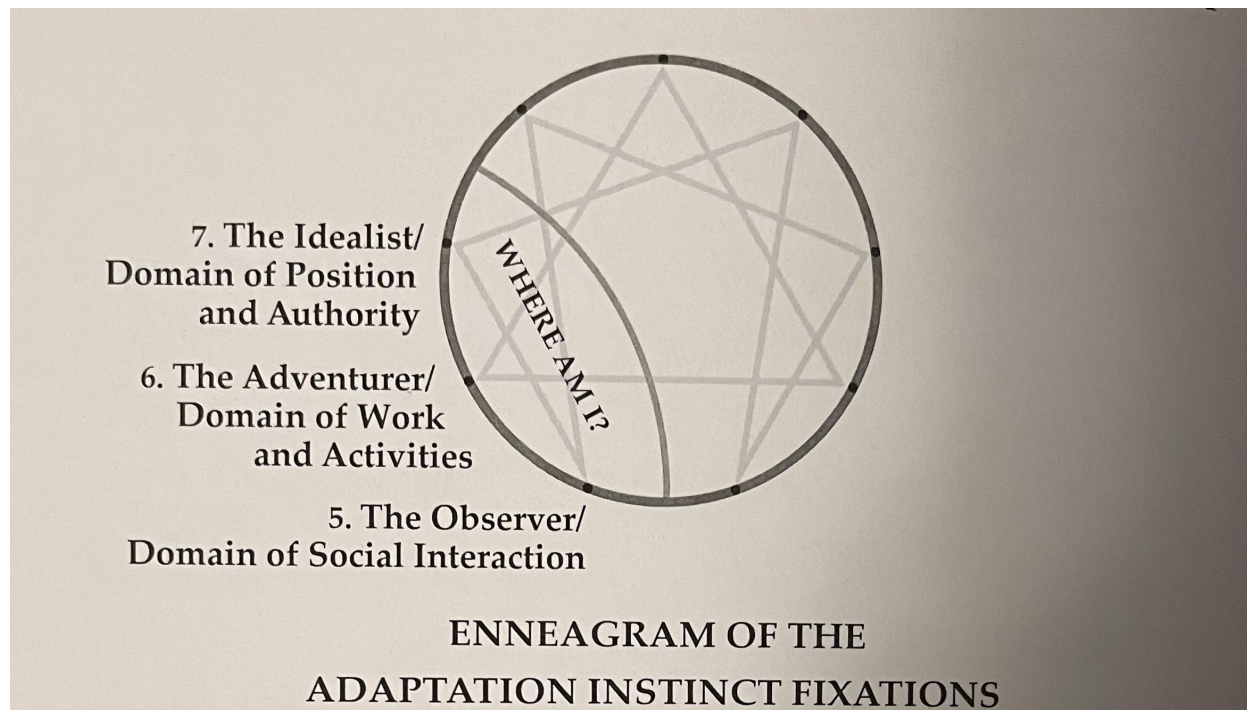
DIVINE FORM

Displayers need to embody the Form of Divine Harmony in order to realize a unity in the variety of elements involved in creative projects. Thus, Divine Harmony becomes the Form that catalyzes their entire psyche into acquiring true Creativity and the Knowledge of Spiritual Transcendentality.

DIVINE PRINCIPLE OF CONSCIOUSNESS

The Virtue of Justice and Ethical State of Integrity open the Way of Creativity through the Mind Catalyzer of the Form of Divine Harmony. This catalyzing Form has its source in one of the Divine Principles of Consciousness. With the movement of the cycle, understanding and embodying Knowledge of the Divine Principle of No Change is the outcome; and Displayers are able to transcend their Fixation and attain this Divine Principle, understanding that the Universe is unchangeable in its Divine State of Creation.

Chapter 9: THE FIXATIONS OF THE ADAPTATION INSTINCT



The final triad in the Enneagram of the Nine Fixations (points 5, 7, 6) refers to the Adaptation Instinct. Our faculty of adaptation—learning from our environment and discerning what is right and useful for our survival or rejecting what is wrong and impedes it—forms the basis for our discriminative ability and the mental processes of our Thoughts.

This ability to learn from the environment is innate in all species, including insects. At some point scientists may discover that it is also part of the set of instincts and drives of survival in microorganisms and unicellular animals. A discriminative ability is extraordinarily developed in

the human brain, including the development of the encephalon and what is known as the neocortex. The basic activity of adaptation derives from the innate instinctual question "Where am I?" The recognition of place includes knowledge of the environment and where we are in respect to it. Innate orientation as a fundamental function of our psyche tells us how deep and primary is this need to conduct our activities and to order our basic purpose of survival by choosing what is right for us and orienting ourselves toward it, or by rejecting what is wrong for us and threatens our continuity and survival.

The Conservation Instinct manifests as Feelings of like or dislike in accordance with our sense of being. The Relation Instinct projects Emotions of love or hate, our reaction of love toward a friend or hate toward a foe, establishing the basis for our emotional life, our relations with others, and our sense of living. The Adaptation Instinct uses discriminating Thoughts and learns from the environment. This becomes the foundation for our intellectual life since it is upon this basis that we learn how to work and transform our environment with an analysis of right or wrong, making the environment useful for our ultimate purpose of survival. Thus, our Feelings about being, our Emotions about living with others, and our Thoughts about doing are outcomes of the three basic Instincts.

As we have seen, the Conservation Instinct is connected to the figure of the mother and gives us the motivation for our Feelings of like or dislike associated with our physicality, events, persons, and circumstances. The father is connected to our Relation Instinct for living in relation to others with Emotions of love or hate. The basis for the Adaptation Instinct is the child who learns to discriminate between what is right or wrong with respect to their siblings, others and their environment. This primary sense of self is based on a child's first Awareness of being an individual separate from their mother and father. The Center of Attention here is directed not toward Feelings of like or dislike nor Emotions of love or hate but toward Thoughts about learning and evaluating what is right or wrong for oneself. Thus, the Adaptation Instinct is represented by the child in relation to siblings or others in a child's early life.

The triad of the Being Group connected to the mother is concerned with being. The triad of the Living Group related to the father is concerned about living with and relating to others and about the values of the social environment. The triad of the Doing Group is how the Fixations of the Adaptation Instinct first manifest in relation to siblings or others; it is primarily concerned with work or play and activities.

The ego-projections of the three Doing Group Fixations are formed by a child's perceived trauma in respect to siblings or others. In the Doing Group is a child who projects that their ability to act and do things has been restricted by what they perceive as indifferent, suppressive or dismissive siblings and others. The child sees these as interfering with their natural spontaneity, ability to carry out plans, and later in life to work for their survival and be productive. Thus, this triad of Doing Group Fixations projects onto their siblings or others a fear of being suppressed. Because the Adaptation Instinct has been fixated in one of the moments of the triad, we can say that the Doing Group consists of unaccomplished doers. These three Fixations

are an attempt to compensate by elaborating mechanisms and scripts for actually doing and accomplishing something.

THE OBSERVER

The Trialectical action of the Adaptation Instinct is the Observer Fixation, point 5, in the Domain of Social Interaction. Observers investigate doing with an intense analysis of any situation and what they are getting into socially. This makes them acute observers. Observers have a voracious curiosity, investigate and observe everything, and are passionate about life and social interaction. They want to enjoy life and to experience the fruition and fulfillment of their social life.

INITIAL TRAUMA

Observers project that their ability to adapt and do things has been restricted and diminished by siblings or others who overpower and smother the child's free and spontaneous activity, thereby making the child believe they are unrecognized and alienated. Despite thinking that their siblings or others are indifferent to their needs, Observers develop intense curiosity, investigative skills, and a fervor for life. Like the resurrected Dionysus they have a "Dionysian" attitude toward life, a desire to make social connections with others fulfilling and meaningful; and though they can remove themselves by observing and examining a situation, they enjoy participating in the elation of life.

EGO-PROJECTIONS

Observers think of themselves as humanitarians, communicators, socialites, full of charm, with a sharp wit and an inspector's eye for detail. The reality of the Fixation is recognizable by the ego-projections of a social climber-avaricious, phobic, antisocial, and cynical.

EGO-POSITION

The initial trauma of Observers develops into the ego-position of Self-obsession. Because Observers are acute examiners of everything, they continually dissect their own activities and motives in a self-evaluative manner.

DOMAIN

The Observer is fixated in the Domain of Social Interaction where we experience interaction with others. This is the Domain of friendship and social convention. It includes clubs, parties, reunions, charities, family gatherings, groups, soirées, receptions, festivals, games,

nightclubbing, bars, traveling, and public rallies or protests. It is the Domain where we observe and evaluate other people and situations.

DICHOTOMY

One side of the Dichotomy in this Domain is Meddling. Observers can get involved with other people's problems and lives, becoming the busybody, a solicitously friendly or nosy person. The other side of the Dichotomy is Alienating where antisocial behavior stems from the Observer's belief of being separate from their siblings and social situation like a "stranger in a strange land." This is someone isolated, alienated - an outsider, quiet, disengaged, reclusive, a loner, the wallflower character at a party.

EGO-BALANCERS

The ego-balancers needed to neutralize this Dichotomy are Empathetic for the Meddling side and Sociable for the Alienating side.

EGO-INSECURITY

Imbalance in the Dichotomy of the Domain of Social Interaction produces the ego-insecurity of Fears.

MAIN CHARACTERISTIC

The main characteristic of Observers is being Stingy and Withdrawn in social situations. The following analysis across the five Centers of Attention of the human psyche (three Instincts and two Drives) gives a further understanding of the Observer Fixation.

1 SEXUAL DRIVE

Because Observers investigate life in detail, they make sexuality an acute area of observation. They categorize all sexuality, and this categorization becomes dominated by a romantic preoccupation where sex is adorned and fantasized about with an orgiastic enjoyment of life.

2 MOTIVATIONAL

Observers realize their sense of self by social recognition, and they are obsessed with social rank. Their motivation is toward procuring social success.

3 BEHAVIORAL

Thoughts of right or wrong in the behavior of Observers are directly connected with and projected onto their social function and social values. But continuous analysis and investigation frustrate Observers, making them disengaged and alienated.

4 COGNITIVE

Observers are profoundly aware of the motivations and activities of others in regard to themselves. Thus, they are predisposed and sensitive to social judgment.

5 INDIVIDUATION

The individuation of Observers is formed around the ideals of a higher and more ethical level of interaction as the elevated divinization of life. Their superego evaluates their life in terms of how they can direct themselves to embody and attain the higher Teachings of the Spiritual Pole for the benefit of others.

PASSION

Because of their constant investigation, subjective evaluations and categorization of everything, Observers are collectors, amassing pieces of knowledge and gossip about others as well as accumulating material things. Their Passion is Avarice, with the preoccupation of guarding their treasures.

IMMORAL FORCE

The Immoral Force for Observers is Apathy. The outcome of their acute investigation makes them disappointed by people and society at large, causing them to become disconnected, apathetic and dysfunctional in the social side of their work with others and in their actual doing.

DOOR OF COMPENSATION

When the psyche of Observers is affected by stress, they compensate by developing morbid fears, displacing stress with Phobias such as fear of crowds, heights, open spaces, or an irrational fear of insects and rodents. Acutely felt aversion or repulsion is the starting point for Observers' Phobias.

PRIMARY DEFENSE MECHANISM

The Primary Defense Mechanism of the Observer is Introjection in which they absorb themselves in and internalize the attributes and personalities of others by assimilating their behavior, emotions or characteristics as a coping mechanism.

SECONDARY DEFENSE MECHANISM

When the ego-personality of Observers deteriorates further, they resort to the defense mechanism of Regression. This means adopting childish behavior patterns to gain the support

from a stronger person who becomes a parent like figure, or it can mean Regression into the past where Observers think they are safe.

PERSONALITY DISORDER

If the personality of Observers continues to deteriorate, it develops into either the Antisocial subtype with a pattern of irresponsible behavior, or the Schizoid subtype with indifference to social relationships and a restricted range of emotional experience and expression. In the Antisocial subtype, Observers are often truant and they may initiate physical fights, using any object at hand to inflict bodily harm. They can use force in sexual activities, treat animals badly, and deliberately destroy others' property. In the Schizoid subtype, they neither want nor enjoy close relationships, and they choose solitary activities. At this level there is little if any desire to have sexual experiences, and they are indifferent to the praise and judgments of others.

TRAP

Because the compulsion of Observers is to keenly observe everything, they can turn this observation onto themselves and make an objective analysis of their Fixation. The Trap of Observation gives them the ability to witness the subjectivity of their Fixation, thereby opening the Path of Transcendence into the State of Ultimate Reality.

VIRTUE

To accomplish the Observation of the Trap, the innate compulsion of the Fixation, Observers need to embody the Virtue of Tolerance. Their obsession with themselves will become dissolved by the State of The Truth, producing objective detachment and thus real Tolerance and investigation of the Transcendental Nature of Ultimate Reality.

ETHICAL STATE

For Observers, the Virtue of Tolerance emanates ethically as Dedication. This means that barriers of prejudice built by Observers are transcended by the Ethical State of Dedication to find real Knowledge and involve themselves in real spiritual practice. This enables Observers to have spiritual experiences of true Unity and Oneness in human interaction.

WAY

Through the Trap of Observation, which is the compulsion of the Fixation that evolves into the Virtue of Tolerance and Ethical State of Dedication, and with the movement of the cycle, Observers become aware through the Transcendental Way of Agreement with themselves and others. By participating in and knowing the steps of how to enter Ecstatic States and become elevated by true Knowledge, they attain the Transcendental State of Unity with the Divine.

DIVINE FORM

By the Way of Agreement and profound Self-remembrance, Observers attain the Form of Divine Omniscience, recognizing that the 'Mind in itself' witnesses all. With the stabilized perspective of this Higher State of Knowledge, it becomes possible for them to attain Spiritual Transcendence.

DIVINE PRINCIPLE OF CONSCIOUSNESS

The Virtue of Tolerance and Ethical State of Dedication open the Way of Agreement through the Mind Catalyzer of the Form of Divine Omniscience. This catalyzing Form has its source in one of the Divine Principles of Consciousness. With the movement of the cycle, the Fixation of the Observer is transcended by entering into Higher States through understanding and embodying the Divine Principle of No Limits and realizing the endless State of the Divine.

THE IDEALIST

The Idealist Fixation of the Adaptation Instinct, point 7, is in the Domain of Position and Authority. Idealists internalize their work and doing, which becomes a major part of their subjectivity and Thought processes. Because of this internalization, Idealists engage in elaborate plans about how to work better and be more productive. They compensate for their lack of doing with excessive indulgence in debauchery in diverse ways. Idealists like to be in charge, and they have an air of superiority. They want to be recognized as intelligent, resourceful and capable in all sorts of transactions and arrangements.

INITIAL TRAUMA

The initial trauma of Idealists comes from the child's projection that their doing has been frustrated, inferiorized and overpowered by siblings or others. The child then represses their spontaneous activity and resorts to making subjective plans and projecting these plans onto reality. Idealists are constantly reforming reality and planning it again, imagining a better and more ideal plan. They fantasize about work and are also acutely aware of hierarchical structures in the workplace. This increases their sensitivity to situations of superiority and inferiority in relation to others.

EGO-PROJECTIONS

Idealists like to think of themselves as capable and insightful, clever organizers and planners, with an optimistic approach. The reality of the Fixation is recognizable by the ego-projections of an impractical dreamer preoccupied with hierarchies, status and being superior, who can be gluttonous, immature and foolish.

EGO-POSITION

The initial trauma for Idealists develops into the ego-position of Self-importance. Because an original perceived trauma affected their spontaneous activity and ability to get things done, Thoughts of being unimportant and overpowered by authoritarian figures make Idealists acutely sensitive about their own Self-importance and superiority. This can develop into the inflated personality of someone who believes they are being constantly inferiorized. Idealists do not take direction easily. They impose their plans and opinions on everyone, trying to obtain a superior role for themselves.

DOMAIN

Idealists are fixated in the Domain of Position and Authority. This is the Domain of hierarchies, position, status, credentials, titles, and individual identification in the structural organization of society. It is the Domain for positions of leadership in government and the private sector.

DICHOTOMY

One side of the Dichotomy of Idealists is Superiority—the arrogant peacock with exaggerated self-esteem and self-importance, who believes they are destined for greatness. The other side of the Dichotomy is Inferiority—the underachieving loser with poor self-esteem and a low opinion of themselves. They think they have been left out and demand constant recognition from others.

EGO-BALANCERS

The way to neutralize the dichotomical extremes of Superiority and Inferiority is through the ego-balancers of Respectful for the Superior side and Confident for the Inferior side.

EGO-INSECURITY

The ego-insecurity arising from this Dichotomy is Rivalries.

MAIN CHARACTERISTIC

Idealists are planners and dreamers who constantly fantasize, elaborating plans about making everything better and more ideal from their self-important superior point of view. The following analysis across the five Centers of Attention gives a further understanding of the Idealist Fixation.

1 SEXUAL DRIVE

Idealists endlessly plan their sexual relations. This makes them flirtatious and promiscuous with a proclivity toward concupiscence and an ongoing change of partners.

2 MOTIVATIONAL

Idealists acquire a sense of self by imposing their own way of doing things. Internally motivated by immeasurable ambitions, they expect others to listen to them.

3 BEHAVIORAL

Idealists look for approval and the applause of an attentive audience to satisfy their exaggerated and ego-motivated superiority. They can behave with superiority even in the most inappropriate moments to cover up their sense of inferiority.

4 COGNITIVE

Idealists find reality to be very poorly conceived and in urgent need of their instructions for improvement. This makes them fall into charlatanism, with a constant elaboration of plans that replace the achievement of actual goals at work.

5 INDIVIDUATION

The superior values of individuation for Idealists give them the capacity for organizing and obtaining an advantage. The higher evaluation of their superego in respect to who they are and how they are behaving becomes the ideal that directs the Idealists life, giving them a sense of the Divine across the ethical values of individuation.

PASSION

Because Idealists believe they have been inferiorized by siblings or others causing them to think they have been subjugated and reduced, they develop the Passion of Gluttony. Excessive cravings and desire for enormous success make them grasp at what is beyond their ability and capacity.

IMMORAL FORCE

Idealists project the Immoral Force of Ambivalence toward others and their own decisions, and they become manipulative and shrewd with conflicting thoughts and self-induced stress. This Ambivalence makes them dysfunctional and unmotivated.

DOOR OF COMPENSATION

When the psyche of Idealists is affected by stress, they compensate for their lack of doing with excessive indulgence in different forms of Debauchery. Idealists use Debauchery to establish or validate their presence. Debauchery in material pleasures compensates for their self-induced stress and fears of being seen or placed in an inferior position.

PRIMARY DEFENSE MECHANISM

Idealists use the Primary Defense Mechanism of Displacement by which they redirect desires or impulses from the original object to a more acceptable substitute. For example, they may "take out" their anger at their boss by shouting at a family member.

SECONDARY DEFENSE MECHANISM

When the ego-personality of Idealists deteriorates further, they resort to Disassociation whereby disturbing Thoughts and upsetting memories are disassociated or negated. They disconnect from the real world and live in their own subjective world. This can be as extreme as assuming to be in a different body and a different life.

PERSONALITY DISORDER

If the personality of Idealists continues to deteriorate, it develops into the Schizotypal disorder with peculiarities of ideation and deficient interpersonal relations and behavior. Idealists experience extreme discomfort about being left out of gatherings or groups at work. They have odd beliefs or magical thinking that include unusual perceptions of forces or persons not actually present. They talk to themselves and their speech can become inappropriately abstract. Idealists suffer from constricted affect and tend to be aloof, silly and unable to reciprocate normal facial expressions or gestures. They lack close friends or confidants, and their constant Planning ahead keeps them busy and self-centered.

TRAP

The compulsion of Idealists toward elaborating altruistic Plans for improvement and a better way for others can lead them into planning their own life with an Idealism that produces an objective understanding of their Fixation, giving them a grasp of Transcendental Reality.

VIRTUE

To accomplish the Idealism of the Trap, the innate compulsion of the Fixation, Idealists need to embody the Transcendental Virtue of Prudence. This means evaluating reality with the wisdom gained from experience instead of the grandiosity and superiority shown by fixated Idealists.

ETHICAL STATE

For Idealists, the Virtue of Prudence emanates on an ethical level as Perseverance by which they recognize the futility of their constant change to new and supposedly better plans.

With Perseverance, Idealists will experience the orientation of this Ethical State in their life, in their planning, and in their work.

WAY

Through the Trap of Idealism, which is the compulsion of the Fixation that opens the Virtue of Prudence and Ethical State of Perseverance, and with the movement of the cycle, Idealists discover the Way of Presence, finding that the Divine emanates from within themselves and is in everything. This experience of Divine Presence becomes the Way for Idealists to stabilize the State of the Absolute Mind through the practice of 'Mind-only.'

DIVINE FORM

When Idealists understand and embody the Form of Wisdom from an Absolute point of view, the Divine Mind becomes stabilized and Divine Wisdom is actualized as a constant and Transcendental Presence.

DIVINE PRINCIPLE OF CONSCIOUSNESS

The Virtue of Prudence and Ethical State of Perseverance open the Way of Presence through the Mind Catalyzer of the Form of Divine Wisdom. This catalyzing Form has its source in one of the Divine Principles of Consciousness. With the movement of the cycle, the fixation of the Idealist is transformed through understanding and embodying the Divine Principle of No Position in which no attachments exist.

THE ADVENTURER

The Adventurer, point 6, is fixated in the Domain of Work and Activities of the Adaptation Instinct and receives the effect of the entire process. This Fixation is the primary force of the Doing Group triad where a lack of the ability to do, adapt and work is more pronounced. Adventurers do not know how to work things out. Because of this, they become preoccupied with doing and accomplishing things. They try to make their activities a priority and become overly pushy, but the Adventurer lacks the precision of the Observer and the planning of the Idealist. Thus, the doing of Adventurers becomes disorganized and frenetic, with adventures full of pitfalls, dangers and unexpected accidents. They tend to become unhinged and alarmed while engaging in activities. They also hold onto or become attached to their work because their unproductive doing throws them into a panic of compensatory activity and more work.

INITIAL TRAUMA

The initial trauma for Adventurers originates in their perception that siblings or others are denying the spontaneous activity of the child who wants to learn from their environment. This makes Adventurers believe they are useless, and their projection of uselessness prevents them from adapting through doing and discovering the world from an objective point of view. What are perceived as dismissive or over-dominant siblings and others interrupt the child's natural curiosity and learning from their environment. Because siblings or others appear to direct every

movement, the child loses their initiative and ability to discover things for themselves since everything seems to have been taken care of in advance. Therefore, the child cannot develop their own faculties and instinctual abilities to survive in their environment, making their doing appear useless and giving them an inclination to be constantly surprised by everything. The child projects this surprise onto the world, and their own activities become a sort of adventure full of danger and unpredictability because they restrict themselves from exercising properly the faculties of their Adaptation Instinct. The Adventurer's activities and work have been most severely affected. The world for them consists of shadows and darkness onto which they project a defeated image about themselves.

EGO-PROJECTIONS

Adventurers think of themselves as innovators, achievers, courageous, with a fierce determination and gallant loyalty. The reality of the Fixation is recognizable by the ego-projections of a pushy workaholic who nevertheless can fall into periods of inactivity, a worrier who is cowardly, paranoid, fearful, and insecure.

EGO-POSITION

The ego-position for Adventurers is Self-defeat. Because they project that they confront an overwhelming and unpredictable world, Adventurers constantly anticipate the worst. This produces an ego-position of denying the world and Self-defeat.

DOMAIN

Adventurers are fixated in the Domain of Work and Activities, the area of productivity at work and in our personal lives, and also the area of leisure. In this Domain are foundations, corporations, institutions, industry, firms, factories, technology, jobs, tools, professions, volunteer work, or any productive activity. In the area of activities are sports, gyms, recreation, parks, sports clubs, stadiums, beaches, and all leisure pursuits as well as relaxation and fun.

DICHOTOMY

One side of the Dichotomy of Adventurers is Striving, with a preoccupation about increasing productivity and pushing for things to come out right. This is the workhorse, a workaholic or struggling overachiever who works to exhaustion and is hyperactive. The other side of the Dichotomy is Lazy and indifferent the loafer, the bum, the quitter, the defeated character who gives up, resists activity, is idle, a negligent procrastinator who can fall into periods of inactivity, discouragement and a belief that they are useless.

EGO-BALANCERS

The ego-balancer of Relaxed calms the Striving side of the Dichotomy, and Responsible neutralizes the Lazy side.

EGO-INSECURITY

The ego-insecurity in the Domain of Work and Activities is Worries.

MAIN CHARACTERISTIC

The main characteristic of Adventurers is Cowardliness about doing in the world. The following analysis across the five Centers of Attention gives a further understanding of the Adventurer Fixation.

1 SEXUAL DRIVE

The discovery and exploration of their own sexuality make Adventurers indulge in lascivious Thoughts and they become unstable in their sexual needs.

2 MOTIVATIONAL

Adventurers are afraid of the difficulties of life, producing a self-defeating attitude. This fear predisposes them to alarm, panic and explosions of anger.

3 BEHAVIORAL

The behavior of Adventurers revolves around their irreconcilable preoccupations about work and activities, and their seeming inability to be useful. They act with bursts of panic to not burden everyone with their endless preoccupations.

4 COGNITIVE

Because Adventurers like the excitement of discovery, their way to do things is through initiative, taking risks, and going ahead with a task under any circumstance. This can make them tenacious and heroic in their decisions, reducing their projections of being useless.

5 INDIVIDUATION

The higher values of individuation for Adventurers are formed around attaining the Totality of the Light and the State of Self-realization. This is the basis upon which the superego of Adventurers in the Spiritual Pole opens a Realized State, allowing them to be productive, hardworking and calm.

PASSION

Because Adventurers think they have been subjugated or their abilities disregarded by indifference from siblings and others, and because they consider themselves useless to their

core, they develop the Passion of Fear that manifests as the insecurity of constantly expecting imminent danger.

IMMORAL FORCE

Adventurers project the Immoral Force of Denial of reality onto others and themselves. Here Denial is the outcome of dismissive projections of fear onto their internal and external processes. For the Adventurer, Denial is a dismissive and immoral projection, compared to the Independent, in which Denial is a Primary Defense Mechanism of defending, not projecting.

DOOR OF COMPENSATION

When the psyche of Adventurers is affected by stress, they compensate by falling into Panic because of the perceived immensity of the task ahead and to escape from situations they cannot change, contribute to, or work out. Panic is due to the ego's belief in its mortality, its fear of losing productivity and vitality, or fear of conflict.

PRIMARY DEFENSE MECHANISM

Adventurers use the Primary Defense Mechanism of Projection by which unacceptable thinking, fears or behavior are rejected in themselves and projected onto another person, group, race, or religion. The Projection is without insight and acknowledgment of their own internal process.

SECONDARY DEFENSE MECHANISM

When the ego-personality of Adventurers deteriorates further, they adopt the defense of Conversion by which internal contradictions and conflicts are converted into an external manifestation, appearing as nervous or neurological symptoms, as in cases of catatonia.

PERSONALITY DISORDER

If the personality of Adventurers continues to deteriorate, it develops into a Paranoid disorder, with an unwarranted tendency to attribute malevolent motives to others and to act on the basis of suspicion. Adventurers anticipate being exploited or harmed by others. They question without justification the loyalty of friends and their work colleagues, as well as the fidelity of their spouse or sexual partner. They read hidden derogatory meanings into ordinary comments and are unforgiving of insults or slights. They are reluctant to confide in others and are quick to react with anger.

TRAP

The compulsion of Adventurers for Security, motivated by their unquenchable curiosity to investigate themselves and the world, becomes the trap that can lead them to discovering the Path toward Enlightenment.

VIRTUE

To accomplish the Security of the Trap, the innate compulsion of the Fixation, Adventurers need to embody the Virtue of Compassion. With this Virtue they go beyond their fear of a world that seems to overwhelm them and they become oriented toward understanding the true value of others and attaining the State of Ultimate Reality.

ETHICAL STATE

For Adventurers, the Virtue of Compassion manifests ethically as Acceptance by which they accept reality as it is rather than projecting that it is unbeatable and beyond their capacity.

WAY

Through the Trap of Security, which is the compulsion of the Fixation that opens the Virtue of Compassion and Ethical State of Acceptance, and with the movement of the cycle, Adventurers change their orientation into the Transcendental Way of Action. When Adventurers face their actual lack of doing as coming from the limitations of a relative point of view, they engage in true Action toward the final goal of Pristine Enlightenment.

DIVINE FORM

Once Adventurers embody the Form of Divine Strength, they attain the true strength of their Eternal Purpose. When embodied, Divine Strength as a Form makes Adventurers immensely strong and direct in their capability for true Action into the Higher States.

DIVINE PRINCIPLE OF CONSCIOUSNESS

The Virtue of Compassion and Ethical State of Acceptance open the Way of Action through the Mind Catalyzer of the Form of Divine Strength. This catalyzing Form has its source in one of the Divine Principles of Consciousness. With the movement of the cycle into the State of 'Mind-only'; Adventurers become liberated through understanding and embodying the Divine Principle of No Contradiction where everything is a manifestation of the same substance.

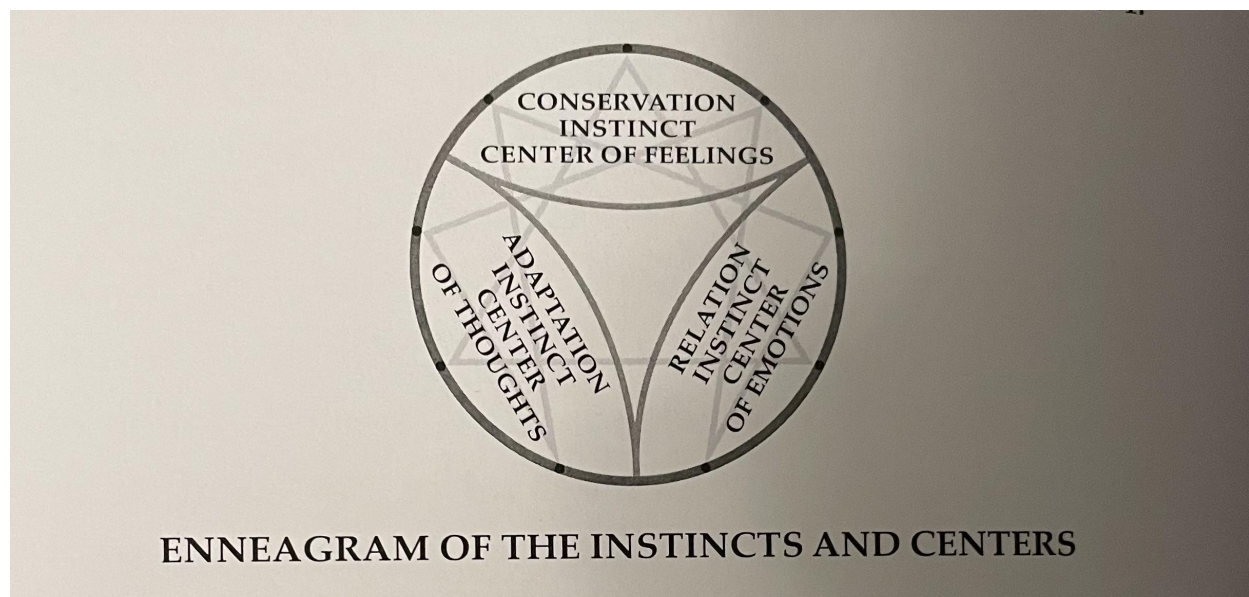
Chapter 10: DISCOVERING YOUR TRIFIX

Integral Philosophy, which includes the Teachings of the Theory, Method and Practice of Protoanalysis, is centered upon and supported by the practice of 'Mind-only' from the point of view of the Witness. It is based upon the fact that we do not know or understand our primary motivations and consequently live a mechanical, repetitious and robotic life that has been described since antiquity as a state of being asleep. We live in a habitual state of confusion

because our life is motivated by Instincts of which we are unaware. Everything we experience is a manifestation of these Instincts in an environment where they acquire cultural and social values. Thus, the Instincts become covered over by cultural representations and beliefs.

EGO-ENTITY

In this asleep state, which is the outcome of inner motivations we do not recognize or know, we have only an abstract image of ourselves adorned with superficial practical virtues. This is why the idealized image of ourselves does not coincide with the actual image we project in the world and onto others. We also have an ego-generated and distorted image of ourselves that causes us shame and remorse. We are disappointed in and not proud of ourselves. We do not like ourselves. We do not like this person who suffers, who is constantly disappointed by sadness, angry at the world, and manipulated by fear. This unclarified self-image—in accordance with the 'Law of the reflection of Consciousness' by which we project our own internal image onto the world—is sad, angry, frustrated, fearful, disillusioned, and disappointed. Thus, the main supposition we have about ourselves is our own construction in the form of an ego-entity that calls itself "I."



INTERNAL DRIVE

As we have seen, the three Instincts form three main psychic Centers, one for each Instinct. These Instincts project, by means of their own particular set of internal experiences and interests, a sense of Conservation, Relation and Adaptation.

Integral Philosophy calls this primordial foundation across the three Instincts our fundamental "internal drive for survival." Each Instinct has three Domains as its objects of interest, making nine Domains in total. One Domain for each Instinct becomes fixated due to an initial trauma projected in infancy or early childhood onto our parents or parental figures (Conservation and

Relation Instincts), and siblings or others (Adaptation Instinct). The first perceived trauma in an Instinct becomes our major Fixation. When the other two Fixations of the Trifix have been established, our ego in itself, our "I," becomes a composite of three independently fixated egos (one Fixation for each Instinct). This "I" is a field upon which these three fixated egos, with their own internal interests, interrelate. Thus, when we recognize the three Fixations of our Trifix, we can identify the structure of the crystallized personality of our artificial ego-self.

OBSCURATIONS

The Fixations of our Trifix not only obscure our real relation to the Instincts, they also obscure our natural access to the essential Divine Principles from which we and all humanity emanate. Instead, we develop an ego-personality formed by one Fixation in each of the three Instincts, giving us the patterns and positions of the Fixations of our Trifix.

Therefore, it is important to realize that there is a difference between the personality we imagine we are (ego-self) and the inner motivations (Instincts) from which our human process really originates.

UNSTABLE GROUND

We dream our own false image of ourselves with total ignorance of our true inner orientation. This is simply to say that we do not know ourselves. More important, we are unaware of ourselves and consequently ignore our Higher Self: Our ignorance leads to an unstable imagination with no real Ground, pulling us into endlessly imagining with no other purpose except to rationalize our state of disorientation and bewilderment. Our ego-based Fixations deny this; but once we start a process of Self-observation from the State of 'Mind-only', we discover there is a purpose in our life that is disclosed from the point of view of the Absolute Mind.

When we become aware of the pre-established patterns that have evolved into a mechanical sequence projected by the subjective interests of the three Fixations of our Trifix, our inner motivations become apparent. With this Knowledge our mind can organize our entire life, which will suddenly make complete sense from the point of view of 'Enlightened Knowledge in itself.'

TRUE RECOGNITION

The recognition of our Trifix gives us a solid ground for understanding the patterns of our ego-personality. Because this discovery discloses the real inner motivations of our Instincts, it has the power to identify our shortcomings and failures. From a broader perspective, it reveals that we are just human, acceptable and understandable like other human beings with relative, ego-driven processes. This contrasts with our previous attached perception of the ego-personality, which was a field of conflict where the three Instincts battled for primacy in the ordinary activities of our unawakened process in life. When we go beyond our Trifix, which consists of no more than nonexistent and unsubstantial mechanisms, we come to know our basic human reality. This discovery promotes a serious internal growth because the entire project is directed toward liberation from our habitual trifix, freeing our mind from the false

presuppositions, values and images we had of ourselves. In this way, the discovery of our Trifix with Self-observation by the Witness leads to the immediate perspective of 'Reality as such.' Once the patterns of our Trifix have been witnessed and recognized, it is inevitable that we will be able to observe these patterns in our daily life.

DIVINE PRINCIPLES

This recognition is most important because with it we discover where we have attachments and therefore obscurations, which were precisely the areas fixated in our childhood. If we recover the purity of the Divine Principles through the Integral Teachings and meditations and with the ongoing practice of stabilizing the Witness in the State of 'Mind-only,' we become liberated and transcend our ego-personality, attaining the State of the Absolute Mind.

ABSOLUTE MIND

With this realized State of the Absolute Mind, we enter into an authentic and real identity which has universal and Divine qualities and an objective view of reality. All this may sound like an enormity; but the truth is that once we discover our internal patterns and attain continuous Self-observation by our Witness in the State of Mind-only giving us understanding about the new state of Ultimate Reality as such; this Self-observation results in a profound sense of Being from the point of view of the Absolute Mind. Such Knowledge inevitably reveals the truth about our Trifix. We become liberated from its partiality, its narrowness, and its deeply ingrained prejudices. This liberation comes as an enormous relief in the very moment we observe that we were serving a false self that had become tyrannical, ruling our life with demands and illusions we had to placate constantly.

Observation of the patterns and behavior of our Trifix from the State of 'Mind-only' causes our ego-projections to collapse, and we simply transcend them since they are found to be without basis. This becomes an actual experience if the Teachings of the State of 'Mind-only' are embodied and applied, awakening the Witness and giving us an objective perspective about the Fixations of our Trifix.

'MIND-ONLY'

Whoever starts their self-discovery with Protoanalysis has to understand that it will produce a substantial change, beginning with the practice of entering the State of 'Mind-only.'

This is an awakening into the State of True and Ultimate Reality, in contrast to the false image of ego-generated obscurations that had dominated our life and produced a cognitive defect in our appreciation of reality in its Totality and Truth, an appreciation restricted and limited by the attachments and projections of our Trifix. Because of this, if you have not decided to enter a process of serious awakening and clarification by facing the reality about your ego-self, the Protoanalytical Teachings can be untenable if not dangerous for you because the observations and clarification are produced directly and with unmistakable precision.

INNATE AWARENESS

The Protoanalytical Teachings reduce our actual possibilities to nine patterns that are the outcome of the three fundamental Instincts. Thus, the entire effort is centralized in three well-determined and delineated Instincts. When we discover which Fixation for each Instinct has been established by our perception of the original traumatic event, we enter into the State of Innate Awareness. This gives us an understanding of the misperceptions of our Trifix, producing a Knowledge that allows us to organize the memories of our entire life, thereby enabling us to know ourselves and our inner motivations. These discoveries clarify the original traumas upon which depend the entire ego-personality and projections of our major Fixation as well as the other two Fixations of our Trifix.

INSTINCTUAL MANIFESTATIONS

Integral Philosophy observes that we have a profound basic drive—that of survival. We fear we will not survive or that we will lose our life. These are our two basic motivations: the desire to live and the fear of death. This is close to the Buddhist teaching of the basic desire that evolves into an unstable internal and ongoing fear from which Buddhists detach themselves with their method of Self-observation.

Integral Philosophy explains that our basic motivation for survival manifests through the force of three Instincts, with two instincts (Conservation and Relation) directly influenced by our parental figures and the other Instinct (Adaptation) by siblings or others.

DESIRE FOR LIFE

The Protoanalytical Teachings dealing with the analysis and clarification of our ego-self observe that the basic desire to live, when confronted by the fear of death, manifests in nine desires and nine fears. Because the Fixations of our Trifix attach themselves to one of these desires for each Instinct, the desires compulsively fixated by the initial traumas become their own deep-seated attachments of solid beliefs. These fundamental attachments then become an internal fear and preoccupation of losing the attachments themselves.

Therefore, because the Fixations are the primordial drive for survival in the form of a desire for life and a fear of losing it, they manifest in a very specific way: the way they interpret the basic equation of desire-fear. For example, the constant desire of the Seeker Fixation is to be cared for. Losing this care and feeling abandoned become the fear of losing life, which is the origin of defense strategies at the core of the Seeker's ego-structure.

TRIFIX OF THE FIXATIONS

Once the Trifix has been established, the ego-mechanisms of its three Fixations evolve into the Trifix's basic compulsions to survive, disclosing and immediately focusing attention on the cyclical pattern of the Trifix itself because the attachments of its compulsions are so characteristic. The specific outcomes of the ego's mechanisms and compulsions are patterns of

avoidance. The ego-mechanisms become the Trifix's false image and dream of its life, its most attached and imagined accomplishments. This false image requires a cognitive position for self-appreciation and evaluation. Because the whole process stems from fixated points of view and in reality has very little flexibility, the internal subjective world projected by the fixated egos has a constant self-appreciation that is used as an excuse for the ego-personality's own way of behaving and relating with the Feelings, Emotions and Thoughts of the Trifix in respect to the three Instincts. When these mechanisms of defense are recognized across the Trifix's three Fixations, a dynamic pattern emerges that discloses the movement of the cycle. Protoanalysis observes that the ego-mechanisms of the Trifix's three Fixations, pivotal for the structure of the artificial ego-self, are ego-centered and obviously egotistical. This is because all the mechanisms and strategies of the Trifix's fixated ego-projections center only on their own problems and dreams. These projections have been built exclusively in order to defend the Fixations, with their particular manifestations of the basic desire—fear. Thus, the three fixated egos of the Trifix observe and behave only through the narrow channels of their own self-interest. Our overblown ego-self tries to survive in a world imagined as alien and aggressive because of our Trifix of Fixations.

NATURAL PROCESS

The three Fixations of a Trifix are inevitable and pre-established. The Trifix simply happens to every human being as a natural process of life. We cannot attach to the Fixations any moral or ethical evaluation of right or wrong, nor project that the Fixations are sinful in the religious sense. This would imply a moral judgment and guilt that are totally absurd in the reality of acquiring the Fixations. Because the Fixations of the Trifix are a given in life, we do not have a moral responsibility for this happening. The Protoanalytical Teachings about the Fixations destroy any sense of sin because they reveal that our inner motivations have their foundation in the Instincts rather than in moral decisions of right or wrong. Specifically, the Theory of the Fixations is incompatible with the 'doctrine of sin' based upon moral judgment. Protoanalysis observes that we all have an ego-driven side with fixated inclinations and attachments that function mechanically. In reality, we suffer the process of the Fixations of our Trifix. We are actually passive players stuck in a predetermined pattern constructed only to defend the ego-personality—a selfish, egotistical, narrow, limited, crystallized, and artificial entity which, in the final analysis, is our own ignorance and the worst impediment for our inner development and growth toward real Transcendence and awakening into the State of 'Mind-only.'

THE WITNESS

The entire Integral Philosophical Teachings, including the Protoanalytical Theory, Method and Practice, are directed toward Enlightenment. We first start our process of Self-knowledge toward Enlightenment with the practice of continuous Self-observation by the Witness into a state of 'Mind-only.' Only through the Teachings of protoanalysis, can we observe the pre-established patterns that precisely define the dynamics of our ego-self. This method of Self-observation by the Witness is a practice of dividing our attention so that from an objective point of view we can observe the programs and scripts found in the Fixations of our Trifix. When the mechanisms of

defense strategies are recognized across the Trifix's three Fixations, a dynamic pattern emerges that discloses the movement of the cycle. With the practice of 'Mind-only' we separate ourselves from our own subjectivity, producing an observer (the Witness) from the point of view of the Absolute Mind which can then observe the content of our Relative Mind and clearly recognize the Feelings, Emotions and Thoughts of our fixated mechanisms and interests. This Teaching of 'Mind-only' is not found in the ordinary circumstances of life. By this, I mean that observation of the relative processes of our cognition during this practice does not cover only one theme, but that this observation from the point of view of the Witness is of our entire subjectivity with the many themes and interests of the fixated egos of our Trifix.

DIVINE KNOWLEDGE

In the Protoanalytical Teachings for Self-observation of the fixations, there is a separation between our subjectivity and the Absolute point of observation by the Witness. Thus, our Witness observes the Feelings, Emotions and Thoughts in themselves, which are now not general but specifically identified in order to pinpoint the patterns, programs and scripts of the Fixations. This point of observation or State of 'Mind-only' produces a tremendous clarity inside us when we recognize our Fixations. There is inevitably an inner revelation of the Truth because we are given the Knowledge to understand our relative processes and fixated patterns that have made our life so immensely difficult and isolated. From the beginning, awakening the Witness opens the process of discovering our Fixations, provoking a complete realization. From this awakened State of the Eternal Witness (Absolute Mind), we are able to objectively view our life without criticism or judgment. Consequently, we produce a release of internal accumulations from relative processes by observing our perception of the past as only a product of our fixated egos, constructed with a deficient and narrow vision constantly preoccupied with defending the interests of these Fixations. Thus Self-observation from the point of view of 'Mind-only' (Absolute Mind) makes the discovery of the Fixations of our Trifix one of liberation and awakening into the Divine State. This has to be taken seriously because in fact there is no possibility of expecting different results from such a process. With the discovery and disclosure of the State of 'Mind-only' and the awakening of the Absolute Mind, we find the source of Divine Knowledge inside of us. Our relative processes become the fuel for this profound self-understanding, since the discovery of our Trifix opens the way for rigorous self-analysis and comprehension from the point of view of our Absolute Mind ('Mind-only').

THE PATH

Discovering the State of 'Mind-only' is the first step on the path that inevitably ends in Pristine Enlightenment (Ornamental State), and here we are speaking of Transcendental experience and not simply a declaration of faith or belief.

After awakening the State of Self-observation, we can easily understand that recognizing the Fixations is a necessary first step on the Integral Path to Enlightenment. In addition to recognizing the Fixations, the purpose of Protoanalysis is to attain an objective and Absolute point of view ('Mind-only') from which to observe and understand our entire psyche and its

contents, making clarification and Transcendence into the Ornamental State possible. Witnessing the Fixations of our Trifix is of primordial importance for liberating ourselves from the control and manipulation of the mechanical ego-personality which inhabits our psyche like a con artist full of false propositions. Thus, the Trifix is seen as the source and origin of the patterns of our false ego-personality. Until we recognize and clarify our Trifix, we are asleep and controlled by the internal deceiver of an ego-self that blocks our true growth and knowledge of the Higher States of Ultimate Reality.

HIGHER SELF

This form of Self-observation increases enormously the differentiation and separation between our Absolute Mind and the contents of our Relative Mind that become the object of our clarification. This is a Transcendental Teaching of profound content and effective results. Self-observation clarifies our subjective processes and the lowest manifestations of our life, making the Protoanalytical Teachings a determinant for the concrete experience of stabilizing the State of our Higher Self. Thus, observation of the Fixations of our Trifix should be approached only if we are serious in our orientation toward spiritual growth by clarifying and transcending the Fixations. In other words, we work with the Fixations only if we want to awaken in ourselves a dynamic internal Self-observation capable of witnessing the repetitive patterns that produce and defend our mechanical ego-personality. Protoanalysis considers the fixated ego-personality as an obscuration of our innate Higher Self. The obscuring Fixations of the Trifix produce a false self that is no more than the constant action of compensating for a lack of the Transcendental State by way of inner temptations or the self-destructive Passions that are the inevitable outcome of an ego-personality.

PROBLEMS OF DISCOVERING YOUR TRIFIX

We do not want to be manipulated by this image of our personality because it is just a projection of the Ego-Fixations.

We want to know our real inner motivations of which we are unaware. To achieve this, we have to observe our experiences in the relationships and projections we had during early childhood with our parents and siblings or others.

We will thus discover the Instinct (major Fixation) that has been obscured by our projections and precisely which one of three possible aspects of this Instinct has been traumatized. By following this direct line, we avoid attaching ourselves to the major Fixation and the two other Fixations of our Trifix which are nothing more than the self-image of our own ego-personality, which is an artificial and plainly untenable construction.

ATTACHMENTS

If we aggrandize our Trifix by being attached to it, our ego-personality becomes empowered and better defended since it has found a new way to reinforce its importance. This completely nullifies the process. To be attached to our Trifix is rather a monstrosity; it is like casting the

fixated ego-person-ality in bronze. Therefore, we must make a serious decision to transcend the Fixations of the Trifix that obscure our way to inner spiritual growth and Self-realization. Pride in our Trifix is simply absurd and nonsensical because the purpose of Protoanalysis and the practice of 'Mind-only' is to clarify and transcend the Fixations of our Trifix. In fact, a prideful attitude toward our own ego-personality can strengthen its old mechanisms so much that, instead of transcending the ego-self, we will produce ego-inflation and a kind of mythomania.

REACTIONS TO STRESS

It is also necessary to observe how we react under stress because stress automatically produces our defense mechanisms, which the Teachings of 'Mind-only' enable us to witness and recognize as belonging to the Trifix. Reviewing our reactions under stress gives us the opportunity to apply the perspective of 'Mind-only' (Absolute Mind). There is no need to reproduce these reactions in the present; it is enough to imagine how we would react if such a situation or circumstance were to happen. If the answer is allowed to come from within us spontaneously, it gives us a distinct clue to the inner motivations at the very source of our Trifix. This is important to observe carefully. With this analysis, the Autodiagnosis Teachings recognize the instinctual reactions that are defended and obscured by the Fixations of our Trifix.

CHILDLIKE REACTIONS

Established in childhood, the Trifix has a psychic content that is still childlike, with defense mechanisms in which fear is aggrandized to an inconceivable magnitude that adults have forgotten and therefore cannot understand.

The image of danger completely overpowers us. These are childlike reactions, not in a negative sense but in the way that the fear or panic expresses itself. To the child, parents and siblings or others can appear as giants of overpowering peril. The fear can be paralyzing and disarming, making us feel infinitely small and impotent in front of and at the mercy of the giants that subjugate us. We are unable to act and are terrified of their incomprehensible moods. The Autodiagnosis Teachings maintain that whenever we have an automatic reaction to stress, we go back directly to the points fixated during infancy and childhood, and this "inner child" reacts, a kind of fossil remnant in our psyche, a primitive and primordial residue whose reactions are totally pure and uncontrollable.

INNER CHILD

The child overcome by fear can be defined as a nucleus of psychic patterns that have become fixated and consequently remain unchanged. The fixated child magnifies panic and desire since both are felt with the demand of an immediate need for survival. This undeveloped child in us is also profoundly sad and misunderstood. In our dissatisfaction and frustration we hold onto an enormous amount of sadness, anger and the Thoughts motivated by constant fear. The Protoanalytical Teachings, which I first advanced in 1968, have been taken literally by the

educator John Bradshaw, but in his interpretation we have to let the inner child "be " and let it do whatever it wants. This is an incomplete interpretation with an inconclusive outcome. In the language of Protoanalysis it is like saying "let the fixated ego be." This is exactly the opposite of the purpose of Protoanalysis, which is to liberate the inner child by recognizing the Fixations that are the part of us still suffering. Here we are not speaking about superficial ego-pampering. When we talk of the inner child, we are speaking of very precise patterns existing in our psyche that we have to recognize, clarify and transcend from the point of view of the Witness.

LIBERATION

Protoanalysis recommends working with our inner child after we have discovered the Fixations of our Trifix and, with this discovery, working more deeply with the three manifestations of the mother, father and siblings or others in our process. The Trifix appears in the order of first our major Fixation and then the other two Fixations, and they have to be considered in this order. We need to remember our infancy, childhood and adolescence in order to let all our psychic energies mature. For this purpose, the Teachings of Autodiagnosis provide a series of questions that follow the declension of enneagrams or pre-established patterns of how the fundamental desire-fear of the Fixations appear to us. In fact, we have perceptions of an inner mother, an inner father, and an inner child, and also siblings or others, all of whom are at the age when we became fixated as a child. To deal with these figures after experiencing them through the Autodiagnosis questions, we need to visualize them, go back in time, and observe them again. It is necessary to talk with them, to recognize them, and to identify them as what they were for us as a child by telling them our Feelings about them, our Emotions about them, and our Thoughts about them. The inner child has to be liberated from the perceived image of "giants." The giants are neutralized by the Witness and the action of catharsis by telling them our innermost perception of anguish in order to free the sad, angry and fearful fixated child.

CLARIFICATION

In the Integral Teachings, this approach starts with The Fixations Training in which the major Fixation and the two other Fixations of the Trifix are recognized and witnessed. Our understanding and experience are further consolidated by the "Eyes of Karma Ceremony" in The Nine Hypergnostic Systems Group Training, whose principles are totally individual in that it is a practice for ourselves alone. It does not have any other purpose than to present the truth about our process to ourselves. This ceremony gives us a practice for internal and direct transformation, and it becomes a way to objectify the relative manifestations of our ego-personality.

It awakens in us the necessary separation between the relative process of our ego-personality (Relative Mind) and our Higher Self through observation by the Witness (Absolute Mind). With this practice it is possible to obtain a profound experience of our past, our parents, and our self in relation to siblings or others in the very moment we became fixated as a child. This ceremony in the Arica School is appropriately named "Eyes of Karma" because we experience our past again with the eyes of a child who is actually crying.

Most practitioners find that at this point there is a natural release of emotions with tears that appear to be coming from their distant memory. There is the clear sense of an old anguish coming again to the surface of our psyche. When this happens and there has been a complete experience, it is immediately noticeable because of the immense relief that appears from the pacification with our parents and siblings or others who lose the quality of menacing giants. Their entire significance in the psyche of the fixated inner child has been reduced by understanding the passage of our life with our own past relative accumulations. Through this internal pacification in The Nine Hypergnostic Systems Group Training, the dissolution of our fixated egos has the strength of the Absolute point of view of the Witness.

THE TOTALITY

Self-observation by the Witness provides the objectivity that clarifies our process and supports our internal growth and development. If we approach seriously the Integral Teachings and the doctrine of the Nine Fixations of the ego-personality, they will inevitably produce internal changes that affect all our psychic dynamics. They will change us profoundly in the direction toward realization of our Higher Self, which is unchangeable, permanent and Eternal. The Integral Philosophical Teachings observe that the human psyche can only be understood in its Totality. This unified view from the observation of our Absolute Mind is central to The Nine Hypergnostic Systems Group Training whose study is based upon our nine physical Systems and their related Psychic Structures.

FINAL GOAL

In considering absolute unification with the Divine across the Theral Teaching, it is important to understand that the doctrine of the Nine Fixations, which disseminates the theory of the ego-personality, completely contradicts the 'doctrine of sin.' When recognizing and clarifying the Fixations, sin does not make any sense; it is totally untenable because the Integral Teachings are based upon Knowledge, not belief. Integral Philosophy presents a doctrine whose final goal is the complete and absolute transcendental experience of Total Union by becoming one and the same with the Divine. This is an inevitable conclusion of the first Arica Tenet which states: "Knowledge of the Absolute Unity of God is based on the innate structure of the human mind which understands directly the First Principle of theology and metaphysics."

THE INTEGRAL WAY

What has to be dearly understood is that the way of working with the Integral Method of Protoanalysis means an orientation toward Self-realization where the entire process relies upon the practitioner and in no way upon a grace that Cannot produce the awakening necessary for clarification of our Relative Mind. Nor does this Teaching ask for grace since this would require the element of faith and a belief in a religious dogma. Awareness of this difference between the Way of Knowledge and the Way of Faith is necessary because the entire purpose of Integral Philosophy and the Teaching of the doctrine of 'Mind-only' is to attain Total Self-realization by direct experience of the Truth of our Eternal Divine Nature and the structures of our psyche.

TRANSCENDENCE

The Integral Teachings of Protoanalysis maintain that these structures can be truly known only by observing the ego-processes of the Relative Mind from the point of view of the Witness (Absolute Mind). With this Integral Method we transcend the processes of our ego-self, producing the unification of our Mind by Union with the Divine in Absolute terms, making us capable of real Transcendence. Through these Teachings we learn by witnessing and analyzing the reality about ourselves and by knowing who we really are.

This analysis is necessary because ordinarily we do not know ourselves, and our daily life is a confused mass of drives and desires we cannot control and do not understand.

Most important, this is a situation of total suffering—sadness, depression; anger, anxiety; and fear, stress—that will accompany us for as long as we are ignorant of ourselves.

FROM SUFFERING TO FREEDOM

Integral Philosophy starts from the point of view of suffering, as do the Four Noble Truths of Lord Gautama Buddha.

But Integral Philosophy goes one step further by stating that there is an entity, an ego-self, which is the passive subject of this indisputable suffering in any person ignorant of their Higher Self and living the purely subjective life described as a deeply asleep state. With the Teachings of Protoanalysis we can observe this passive entity that suffers the anguish of its own existence. We can also analyze the state of the Instincts and how each one has been affected by an initial perceived trauma in childhood, thus producing the Fixations of the Trifix and the outcome of the 'ego as such.' Thus, it is of immense importance to start by knowing accurately where we have been fixated because then we discover the patterns of our compulsions as well as our deepest attachments, which represent our basic motivation for survival and are pivotal for all our ego-processes. The Protoanalytical Teachings maintain that Knowledge and discovery of the Fixations of our Trifix are determinants for our internal growth since, by witnessing the ego-self from an Absolute point of view ('Mind-only'), we transcend the ego-self and find within us our Higher Self that is Eternal and Divine. At this point Protoanalysis becomes a Teaching for internal growth and attainment of the State of Pristine Enlightenment.

COMPASSION

Starting from the perspective of 'Mind-only', Protoanalysis enables us to witness and discover the most fundamental and basic ego-patterns of our Trifix, and it becomes a Teaching of self-comprehension and understanding. This Teaching is profoundly human and inevitably promotes the State of Compassion, meaning mutual comprehension and understanding. Thus, it becomes possible to open a connection of real, true and objective communication with others once the framework of the subjective ego-self has been recognized and transcended. With 'Mind-only' we naturally awaken into the State of our Higher Self that is Divine and Eternal and consequently we can order our spiritual life with Transcendental Truth. Thus, we have to insist

that Integral Philosophy is a way of spiritual development and transcendental attainment of Total Union with the Divine Absolute. Because this process starts from the point of view of 'Mind-only', from the very first realization of working with our Trifix a profound change occurs. This change is the realization of Innate Awareness in the moment we enter the State of the Absolute Mind and start to observe and recognize our mechanical and robotic ego-self, since at this moment our spiritual awakening commences and inevitably will continue to develop toward Total Realization. Integral Philosophy does not sustain belief based on religious dogma but enables us to realize in ourselves the State of the Divine Human Prototype in its total Transcendental Perfection.

IN SUMMARY

To summarize, Integral Philosophy states that we are living a mechanical and robotic life. By Self-observation produced by the practice of 'Mind-only' we recognize that our past as well as our present situation has been obscured by pre-established patterns repeated endlessly and monotonously going nowhere. From an awakened point of view, we come to realize the shock of being asleep and therefore ignorant to our Higher Self. Thus - and I want to insist by following the Integral Teachings of Protoanalysis, a profound change inevitably starts happening. Once this commences, there is no way to turn back or ignore our own fundamental experience. By this Self-observation of what makes us who we are, we become free and independent of any 'doctrine of sin' with its implication of belief. The Fixations of our Trifix are not sins but pre-established and inevitable happenings. They are a given in our life and in all human processes. We do nothing to acquire them and can do nothing to avoid them.

But once Knowledge of the Absolute State is established, a profound change in consciousness advances immediately with the force of true realization of our Higher Self and the Knowledge of how to attain the State of Ultimate Reality. When this happens, it has the force of pure Divine Light in the middle of darkness. It is an actual experience of Transcendental Knowledge that cannot be dissipated. We cannot go back or ignore it.

Chapter 11: THE AUTODIAGNOSIS METHOD

The Autodiagnosis Method of Protoanalysis is a self-analysis that enables us to accurately determine the Fixation in each of the three Instincts that make up our Trifix. Autodiagnosis starts its analysis of the Fixations by observing how our internal drive for survival manifests in the three basic Instincts of Conservation, Relation and Adaptation. These Instincts formed an interconnected triad at the time one of the Instincts became fixated in relation to the mother (Conservation Instinct), the father (Relation Instinct), or siblings and others (Adaptation Instinct). Thus, our memories from infancy and childhood are the most accurate method for recognizing our major Fixation and the other two Fixations of our Trifix.

CONSERVATION

To produce an accurate Autodiagnosis, we have to remember the situation of both our parents and the economic, social and intimate aspects of their marital life; and we also have to remember the situation with our siblings or others.

Sustainment and management of the economy of our home reflect the role of our mother and become a metaphor for her. Thus, our home and how we remember and feel about it give us a direct understanding of our mother, not only as a person but as the provider of conservation, even if she did not actually provide the income to run the household. The social situation of our family directly reflects the position of our father in the community, his importance or lack of it as the protector of the family. Our preferred toys and games reveal the spontaneous activities of our childhood and how we developed an ability to adapt to our environment and life, which in the long term means success and accomplishment in our doing and in our work to support ourselves and our family.

EXISTENTIAL ATTITUDES

In Autodiagnosis, our existence in terms of survival with respect to the fixated Instincts is projected as what we call the "Existential Attitudes." Once we recognize our first experience in one of the Existential Attitudes of Sadness, Anger or Fear, the initial perceived trauma can be pinpointed to the Instinct that became fixated as our major Fixation. The Conservation Instinct Fixations are felt as a lack of being because of Feelings of sadness projected onto our mother, the Relation Instinct Fixations as a lack of living because of Emotions of anger projected onto our father, and the Adaptation Instinct Fixations as a lack of doing with Thoughts of fear projected onto our siblings or others.

Siblings may have provoked fear by disciplining us or directing our life with excessive attention or alienation so that we became afraid to develop our own initiative by experimenting and playing with our environment and transforming it through games and imagination. Our childhood relationships with siblings and friends are part of the framework of our spontaneous doing and learning, because they can appear to be the cause of our suffering-as can our projections onto our parents-if we perceive that siblings or others (playmates) made us afraid during our games and other activities.

FEELINGS

Each of the Instincts relates to one of the three most important organic Systems of the body and each is also a psychic Center with its corresponding Existential Attitude. Because each Instinct has a particular way of manifestation, the peculiarities of its Center also appear in the Instinct's triad of Fixations. The Fixations of the Conservation Instinct appear psychically as Feelings of existential sadness that can develop into depression. Psychic manifestations of like or dislike are also projected onto the external world about whatever comes to our attention. Our Conservation Instinct based in the abdominal cavity manifests physically as sensations of pleasure or pain, depending on whether we feel satiated or hungry. Conservation is especially clear when events trigger a contraction or pain in the abdominal area. This is vividly felt when witnessing a car accident, receiving notice of a death, experiencing vertigo, or when we are

about to take an exam, go to an audition, jump from a height into water, or get into a dangerous situation. Thus, Feelings of like or dislike are projections of the Conservation Instinct. When the Conservation Instinct becomes imbalanced and we have to go through circumstances and events we do not like our Feelings can evolve into a general depression like that of someone constantly hungry.

OUR MOTHER

When we are infants, the Conservation Instinct is directly connected to our mother. This relationship is one of total dependency since an infant relies on the mother for basic sustenance. The dependency evolves into a deductive way of analysis that starts from actual reality—the relationship with our mother—and proceeds to the point where our projections about her have a consequent effect on us. When the Conservation Instinct is affected by existential sadness from an initial perceived trauma, it is felt as a profound lack of being. Thus, the general sense of sadness in the triad of Conservation Instinct Fixations has to be seen as a projection onto our mother of lacking the Feelings of her love, appreciation, care, and kindness.

EMPATHETICAL REASON

The Sadness of the central ego manifests as depression, Which includes questioning the value of life and profound Feelings about our situation. This can develop into an intimate analysis about the peculiarities of being, resulting in an understanding that is referred to in the Integral Teachings as "empathetical reason." Such an analysis is based on putting oneself in another's position and understanding their problems, as when we see somebody involved in an accident. Also, when we like or dislike a situation or when our attention is concentrated in the drama of an action movie, we feel it empathetically in our gut. This recognition is deductive; we feel like the other person because we can reproduce and understand their experience by deducing it from our own.

RELATION

Our Relation Instinct manifests physically in the thoracic cavity and psychically as existential anger which can develop into anxiety, giving the internal tone of our Emotions. We feel these Emotions in our chest with our lungs and heart, and in the throat area. For example, when we see a person with whom we are madly in love, our pulse accelerates, our breathing is disrupted, our throat feels constricted, and our words can become inarticulate. We also feel these Emotions when we witness love or hate expressed in the theater and movies. There are moods we experience with music and works of art. Our Emotions of love for a friend or hate for an enemy are directly related to living with other people and to our relations with close family, friends and associates. We can experience a group of people emotionally as a whole, such as when we go to a restaurant or a party. Thus, the internal tone of our Emotions corresponds to our values of love or hate.

OUR FATHER

When the Relation Instinct is affected by an initial trauma from the child's perception of their father, it manifests as existential anger and the difficulty of living with others.

Because of this anger, the Living Group triad of Fixations experiences the Anxiety of the central ego. Our Relation Instinct is affected by self-induced emotional stress, as in a cliffhanger, because we do not know the outcome of situations. Our Emotions evolve into analogies by inference—"If I do this, possibly that will happen"—or by comparing ourselves to others and understanding them by inferring from our own experience. We constantly attempt to infer the real motivation behind the intentions of others from their moods, ways of talking, attitudes, and behavior. This produces anxiety because we do not know if or why we might be loved or hated. Thus, the three Living Group Fixations of the Relation Instinct are characterized by anxiety about how we will be received and how others will react to us.

ANALOGICAL REASON

The Living Group's analysis of inference is fundamentally analogical because we evaluate our Emotions by way of analogies and metaphors, referred to in the Integral Teachings as "analogical reason." This metaphorical way of thinking, which is basically emotional, is one of the main foundations of the arts.

ADAPTATION

Our Adaptation Instinct manifests physically in the cranial cavity and psychically as existential fear in Thoughts of right or wrong. We project the perspective of success or failure in our doing, actions and work for the basic purpose of survival. These Thoughts originate in our head; when we are mistaken about something, we may hit our head with our hand. With an evaluation of right or wrong we direct our activities and work in order to adapt to our environment and also adapt our environment to benefit our survival.

The function of the Adaptation Instinct is to learn through trial and error, using the terms of right or wrong, and consequently directing our actions and work for the purpose of survival.

OUR SIBLINGS AND OTHERS

When the Adaptation Instinct is affected by the initial perceived trauma, it manifests as a lack of doing which develops from our projections of fear toward siblings, friends or playmates. From the existential Fear of the central ego, we become stressed by Thoughts of right or wrong, making it difficult to successfully complete a given task.

ANALYTICAL REASON

In the Adaptation Instinct our way of analysis is by induction or analyzing a situation and then elaborating from the data of our experience. This is referred to in the Integral Teachings as

"analytical reason," and it is an inductive mental mode that looks for new avenues of action and work to accomplish a goal. Induction is evaluating from our own experience rather than relying on the external authority of others.

SUMMARY OF GROUPS

In summary, the Being Group Fixations of the Conservation Instinct of the Moralist (8), Perfectionist (1), and the Seeker (9) because of the Existential Attitude of Sadness, project Feelings of like or dislike onto a given situation. By using the deduction of empathetical reason, a basis of understanding can be acquired. The Living Group Fixations of the Relation Instinct of the Independent (2), Reasoner (4), and the Displayer (3) from the Existential Attitude of Anger project the Emotions of love or hate onto others. In the Relation Instinct we gain understanding of others by making comparisons and producing metaphors by the direct inference of analogical reason. The Doing Group Fixations of the Adaptation Instinct of the Observer (5), Idealist (7), and the Adventurer (6) from the Existential Attitude of Fear first evaluate on the basis of Thoughts of right or wrong and then produce an inductive analysis by way of analytical reason.

SELF-ANALYSIS

The self-analysis of the Autodiagnosis Method used in The Fixations Training is designed to enable us to discover our major Fixation by using a psychological questionnaire based upon our earliest remembrances of the Existential Attitudes Plus the actual Feelings, Emotions and Thoughts we had at that time. By comparing these important aspects of our lives to your present situation, we can clearly see their origin.

Protoanalysis affirms that we have a major Fixation in one of the instincts and a minor Fixation in each of the other two Instincts, giving us the understanding that our experiences are the outcome of these three Fixations. This Trifix of Fixations produces a cyclical movement in our process, moving clockwise around the enneagram from the major Fixation to the other two Fixations. For an accurate Autodiagnosis, it is necessary to discover the one fundamental or major Fixation. To complete and reaffirm the recognition of our own Fixation, we also have to carefully study the other points of recognition proposed by Autodiagnosis which consist of our inner desires, fears, major avoidances, wishful fantasies, and cognitive ego-positions.

THE QUESTIONS

The Autodiagnosis questions are directed toward discovering which one of the three basic Instincts and Existential Attitudes was affected by the relationship we had with our mother, our father, and our siblings or others. By remembering and rediscovering these relationships, we can pinpoint exactly the initial perceived trauma that affected one of our Instincts in early childhood. Thus, we have to analyze if we felt sadness in relationship to our mother, which indicates that our sense of being in the Conservation Instinct was affected; or if we were emotionally angered by the relationship with our father, indicating that living with others in our

Relation Instinct was affected; or if we feared our siblings or others, showing us that the doing of our Adaptation Instinct was affected.

RECOLLECTIONS

To produce real and valid answers to the Autodiagnosis questions, it is necessary to remember our childhood, rediscovering our life at that time. This means recollecting if our childhood provoked Feelings of sadness and depression, and if it was the type of childhood in which we had strong likes or dislikes, thus relating to our Conservation Instinct; or if anger and anxiety dominated our emotional state, bringing the Emotions of love or hate into our childhood, thus connected to our Relation Instinct; or if our childhood was full of fear and Thoughts of right or wrong, thus affecting our Adaptation Instinct. We also have to recognize that normally we forget the reality of our childhood and we adorn it with dreams of purity and angelic bliss. In fact, it was not like that. Freud makes this clear with his 'Oedipus complex' in which the tensions are incest, murder and castration. An important part of his theory consists of what psychoanalysis calls repression, by which we suppress scenes too painful to remember, especially the tensions of the Oedipus complex. I am not validating Freudian analysis and his mythical and supposed Oedipus complex; however, there is a mechanism of direct suppression of painful events in our consciousness. therefore, we have to count upon concomitant symptoms for provoking real remembrances of specific happenings that made us suffer and crystallized our Fixations.

EGO-FOUNDATION

We tend to adorn our childhood with an aura of beauty, peace and playful fun when in fact the Feelings, Emotions and Thoughts of our Fixations made it quite the reverse.

In the analysis of our childhood, we have to be conscious that we are dealing with subjectivity, with how we perceived our parents and our siblings or others early in life. This analysis has nothing to do with the real intentions of our parents, siblings or others. It is important to remember that the child's fragile and hypersensitive consciousness is destined to become fixated because the Fixations are pre-established. They are part of the human process. At the moment the Fixations occur, the child has their first real recognition of themselves as an individual separate from parents, siblings or others. The child's projected trauma states their first affirmation of themselves as "I," myself, this person, which then becomes the foundation of their ego-personality and the Existential Attitudes.

BECOMING FIXATED

However caring and attentive the parents are, they cannot prevent the child from becoming fixated in one of the ego-personalities. This initial trauma has to be considered a given in life since the Fixations are pre-established and inevitable. Thus, our parents, siblings or others are not guilty of producing the initial trauma and the subsequent subjective projections, though they inevitably and without intention participate in it. What we are analyzing is how the child perceives their relationship with parents, siblings or others. In the larger panoramic view of our

entire life, it can be said that we receive from our parents or others a necessary teaching that, when finally discovered through Protoanalysis, contains and opens the Knowledge of Innate Awareness ('Mind-only') and the State of Transcendence.

Protoanalysis states that our major Fixation occurs in only one of nine possible points. When working with the Auto-diagnosis questions, there is a deep recognition of which question really hits us in the core of our existence, revealing our major Fixation. Once this most important fact is isolated and the other two Fixations of our Trifix are recognized, it is necessary to see all the dynamics that produce the structure and cycles of our ego-personality. These dynamics are present in our psychic life as constructions that sustain the subjectivity of our fixated ego-personality, and they become the matrices of how the Fixations appear and direct our life.

The dynamics constantly directing our ego-personality give it the impression of having real content or substance, whereas in fact they are only the dynamics by which the subjectivity of our Trifix manifests.

THE EXPERIENCE

In order to gain the experience with the process of the multifaceted nature of the Fixations by the use of the Protoanalysis Method of clarification, it is necessary to participate in trainings available through Sponsors of the Arica Institute. The leachings in this book give a clear presentation and delineation on the basis of the Fixations and the way in which they develop to their higher states. The actual process required in order to clarify the Fixations for attaining these higher states is not given. The 'clarification in itself' can be found in the trainings which provide the way to transcend the Fixations of the Trifix with a clear and proven methodology, which is necessary to acquire the knowledge through the training experience and process. In this way the process discloses a deep understanding of the Fixations and their manifestations based upon your personal experience.

A GUIDE

Therefore, Protoanalysis requires the guidance of a person who has embodied the Teachings through the Integral Philosophical trainings and who, with the precise indications of the training manuals, can lead the clarification processes systematically and methodically. Also, working in a group is necessary for the support it gives, as well as providing a cross section of personal experiences and data which, when analyzed and processed through the enneagrams of the Protoanalytical patterns and schemes, generate a profound understanding of our own humanity and a State of Innate Awareness with the 'Mind-only' practice.

THE FIXATIONS

A fundamental and necessary beginning is The Fixations Training, which is a two-day training with the first day establishing your major Fixation and then your Trifix, as well as processing a number of related ego-aspects of your fixated points. The second day is The Fixations Review

Day which is essential in order to review the material about your Trifix for embodying the material more fully. At the end of the training, this book provides an excellent resource for continuing your study of the Fixations and your Trifix in particular; there are also other books which offer more detailed information and Teachings on the subject of the Fixations and the entire Integral Philosophy.

HUMANITY-ONE

By having the considerable information of the Integral System available for the total embodiment and thereby the liberation provided by the original Teachings of the Fixations and related enneagrams, you are offered an opportunity in this lifetime to gain true Knowledge of yourself and others. Given that these Teachings are grounded in a new philosophical Tradition and based on an extensive 'body of Knowledge' held by the Tradition, it is natural for those involved to realize an increased State of happiness and a stable life upon a higher compassionate perspective, thus giving rise to an orientation to offer these Teachings for the benefit of all humanity-for Humanity-One, a united humanity.