



Household Hot Spots

By Michael J. Lincoln, Ph.D.

It is a truism that our home is our self, done up big. But one aspect of that which has not been much noted is that this is more than just a metaphorical statement. It is a state of affairs, in that there is a direct correspondence between where we are at and what the condition of our home and of all the things it contains is. This whole process seems to operate through the same mechanisms as the “archetypes” or the collective consciousness imprints and universal memories we all share from our evolutionary history.

While this has many implications, the one that concerns us here is the one having to do with what it means when things in our home are in less than perfect condition or when they don’t work. It is the proposition of this book that the “break-downs,” “wear-downs,” “damages” and “disappearances” in our home are directly reflective of what is happening in us on the psychological and perhaps even on the spiritual level.

So much so in fact that we can “read” the meaning of our little or large household hassles as indications of what is going on for us emotionally. Therefore this “dictionary” is *not* about the symbolic meanings of things in the household. It tells you what it means is happening for *us* WHEN THINGS GO WRONG in the household.

The way this works apparently is that there are essentially two ways in which the things in our household go into deterioration and breakdown. One is the mechanical wear-down process that we are so familiar with. The other process is not so familiar to us.

This latter process consists of what could be called a “consciousness laser” or a “projected influence field” that emanates from our state of being and the consciousness behind it towards the archetypically or symbolically linked object. In effect, produces the debilitation of the object via “resonation” instead of by causation.

Now most of us don’t have multi-story houses any more, but when we did, the basement was comparable to our unconscious and our deep connection to the Earth. And trouble there was reflective of our being dominated by our most primitive urges and feelings, or conversely, that we were having intense guilt for having such needs, drives and characteristics.

The downstairs (what used to be the servant’s quarters and base of operations) would be like our innermost feelings and passions, along with our intimate relationships. When things go awry there, it means that we are being family-of-origin-fixated, that we are relating in a detrimental manner to our intimates, and that we are stuck in our early experiences and emotional enculturation.

The main floor reflects our relationship to living in the world and to the practicalities of things. What happens there is indicative of how we operate pragmatically, how we go about “taking care of business,” how we handle the “nuts and bolts” of living. When trouble develops here, we are in effect engaged in a self-defeating manner learned in a dysfunctional family.

The second floor is where we get ourselves together to present ourselves to the world. It is our “public relations” area, and it reflects the condition of our sense of self, our “image” projection.

It is also where we “live” emotionally, so to speak. When things go wrong there, we are apt to be acting out such things as our “narcissistic wounds,” our willfulness, and our vanity, along with our emotional damage and difficulties.

The third floor is the level where we seek to expand our mind and to gain and to relate to truth and comprehension, as well as to engage in our spiritual quest. We keep our “library” up there, from which we seek information, understanding and wisdom.

Difficulties in this part of the house indicate we are in denial, that we are “hung up in principles,” that we have turned our back on the Cosmos, and/or that we are mis-using and abusing information for wounded purposes. Finally, the attic represents our relationship to our destiny and to the “Home Office” (All that Is). When things go wrong there, it means that we are apt to be caught up in pridefulness and excessive exaltation of ourselves, or that we are thoroughly self-devaluing, so that we are “serve-aholic”-ing in a “Me last!” manner, or that we believe God owes us a living, a loving and a lavish, and we try to get by on potential-promising. In all these cases, we have lost our way spiritually.

Now even though very few of us live in this type of multi-story house any more, the functions remain in us and in parts of our household -- even in a studio apartment or a single room (where some of the functions show up in various parts of the building’s environment, such as the kitchen area, the bathroom, the hallway, the commons area, the stairwell, the mail area, the front stoop, the back yard, the basement, the boiler room, the roof area, etc.).

These functions show up in the “behavior settings” -- areas where certain processes are assigned or prevail. We can trace the same components and expressions of our being that were described above as the floors of the house in these “settings” in our building.

For instance, in such settings, the “Basement-type” subconscious and earthy functions usually show up in places like the bathroom down the hall, the basement, the boiler room, the back porch, the garage, and the storage areas. These are the place where we experience and manifest our deeper and more “root chakra” (fundamental survival) functions.

The “downstairs-type” innermost feelings and intimate areas would be the settings where we do our most private passions such as our workbench, our computer, our kitchen area in our room, our eating area, our hobby area, our bedroom, our bathtub, the TV chair, etc.

And the “main floor”- public interface area is represented by the door into and out of the living space along with the entry way, and by the front room or even the couch in our room. These are the sub-areas in our living environment where such functions occur.

Our “second floor self-presentation preparation” area finds its equivalent in the bedroom, the bathroom, the dressing room or the walk-in closet. The “emotional life” area function of the second floor would be places like the bedroom again, the kitchenette and eating area, the phone area, the piano or music area, our daytime living space, etc.

The “third floor wisdom and spiritual quest” area is reflected in places like our reading spot, our writing table or desk, our den, our computer or our meditation area. And the “attic destiny and Cosmic contact” area is represented in settings like our meditation area again and our altar.

The outside of our home is like our “persona,” our relations with the larger social environment and our presentation of ourselves to the world. The roof is our “contact point” with the Cosmos. The upper floors are reflective of our self-control system, as well as of the nature and functioning of our mind. And as was said, the basement is the seat of the unconscious.

The stairs are the linkages of the layers of consciousness, the kitchen is the center of transmutation of things and consciousness, as well as nurturance/nourishment. The bedroom is the center of our intimate relations, and the bathroom is the place of our instinctual and biologic wisdom functions.

Now as was indicated and as we all know, very few of us have multi-floor houses any more. Nevertheless, this little “cook’s tour” of such a house and of the “behavior settings in a more modest abode gives a feel of how the correspondences between our home and its equipment on the one hand, and who and how we are on the other works. This whole process seems to rest on four general “archetypic process correspondences.” They are as follows:

The first “archetypic correspondence” is that our home is in effect comparable to our *body*, and the processes that take place in the various parts of the home reflect the condition and functioning of the corresponding body parts.

As in the explanation above, the “layers” or “floors” of the home are in effect reflective of the condition of the corresponding “chakras” (different energy operation centers) and their influences on our body, our functioning, and our soul or spirit.

The second type of “archetypic correspondence” could be compared to *physiological operations*, in the sense that the function served by the part of the home or by the particular equipment in the home

corresponds to the same function in our physiological system. This means that troubles in the home may well reflect trouble brewing in the corresponding physiological system in us.

The third and probably largest correspondence is the *psychological functions*. In other words, home components and household equipment reflect the various systems of our psychological functioning, as in the relationship between the basement or cellar and the state and operations of our unconscious.

What happens here is that our psychological structure works in such a way as to precipitate changes in our environment that correspond to what is happening inside us emotionally and in other psychological manners.

Finally, the fourth correspondence has to do with the *mediation of words*. In addition to referring to phenomena, words are also “nested” in a nexus of meanings and associations brought about by our collective and individual experiences. As a result, they can serve as the medium through which equipment and resources become affected by what is happening to us.

In other words, the emotional and other processes that precipitate these household difficulties elicit descriptive and evaluative words and associative and usage nexuses in us that serve as “channels” for the energies involved, and that therefore precipitate a problem in the corresponding components of the physical world around us.

One particularly important aspect of this whole thing is the meaning of things like wear patterns, breakdowns, stucknesses, damages, break-ins, vandalism, destruction and disappearance (as in fire or natural disasters or as in being stolen), along with things like blemishes, “rents & dents,” collapses, losses and the like. These reflect the “state of our onion” in the areas involved. They will be listed in this “dictionary” as well.

Another significant phenomenon involved here is the being unable to locate things, the misplacing things, running out of things, losing things or lacking the resources in question.

This situation usually represents the occurrence of a significant change in our life in the area(s) involved that are related to the missing resources. The role of the processes or functions represented by the missing objects or resources is to indicate that we are undergoing significant change in our functioning, life, identity or destiny in those areas.

In the case of running out of things, it simply means that we are undergoing a minor adjustment of the area(s) involved. In the case of lacks of resources, the change involved may well be that we will be now able to readily have such resources or, conversely, that we will no longer need or want such equipment and their associated meanings and phenomena in our life.

Now with regard to how to take or utilize the information that your home is giving you about where you are at and where you are headed, do be aware that this process usually reflects things that we are not aware of.

We usually are able to consciously handle things before they stir up our aura enough to set off the “breakdown correspondences” in our home’s aura due to the “tuning fork resonation” process that happens in our intimate environment due to changes in our aura.

But when we are unaware or unconscious of the things that happening within us, the “household hot spots” in effect represent “*early warnings*” or predictions of things to come if we don’t wise up to our issues and get back on track around areas that we are not all that in touch with at the moment.

What is in effect happening here is that due to the “empathic connection” that develops between our aura and our household’s aura, our home becomes our ally or at the very least our irritating “petty tyrant” who is giving us daily feedback on “how we are doing.”

It is useful to take the “helpful hints” that our home is giving us as an prompt to look at what is happening in our life that needs “fixing up.” This “dictionary” is designed to assist you in that process.

It should be noted that the processes and intensities indicated in the items are going to be “set” at a moderate-to-intense level, so as to make it clear what is being “said” by our home. In a given situation, the circumstances may not be that extreme, but the generic “trouble spot” still gives us warning to take heed in that area.

Another factor that should be noted is that when there is an item that applies primarily to infants or children or to which both children and adults can relate, the first meaning will be devoted to the implications of that item or resource breaking down, not being available or being problematic for the *child*. Then the subsequent meaning(s) will deal with the significance of the resource problem for adults.

Furthermore, the normal wear-and-tear type of breakdown and breakage is NOT the occasion for invoking the meaning of the items. A toy or piece of equipment has to be unusually damaged (such as run over by a car), or the child must be significantly upset about the condition of the toy or equipment, or the child must be in a significant “relational issue” with the toy or equipment, or the condition of the equipment must have become a major issue before the items are invoked.

It should also be borne in mind that the learning history and the particulars of the dynamics being given here may not fit exactly with the particulars of the individual’s life and situation. They are intended to give a kind of “story” or something to “hang your experience on” as a “translation aid” for understanding the implications of your household hassles.

The next “how to” with regard to how to work with this “dictionary” concerns the fact that humans are highly complex beings. As a result, many of the items in this “dictionary” have “multiple characters” associated with them. This means that you will encounter a meaning/character for an item, after which there will be a string of asterisks below it.

Then there will be another meaning/character, and so on. What you do with these is to read the “caption-quote” at the beginning of each one to get a hit as to what and who is involved. And you then select the ones(s) that seem to fit for the individual you are reading about to arrive at a liberating understanding of that person.

A final comment about the nature of the pattern interpretations has to do with the rather ubiquitous usage of the term “dysfunctional” in the formative process descriptions for the individual characters under the pattern title. Unfortunately, this term has come to be so over-used as to become something of a cliché.

It is, however, far more than that. It is the very crux of the pathology-generation pattern, and it has been throughout history. With this in mind, the pattern associated with this will be inserted here so as to define just what is meant by the term.

“DYSFUNCTIONAL” PARENTING PATTERN

“Macabre three ring circus.” They are dependent, defensive, denial-dominated, disruptive, distorting, disorienting, debilitating, distrust-inducing, deluding, deluging, deteriorating, devastating and even death-dealing in their functioning.

They are systematically reality-, responsibility- and accountability-avoidant, as they operate out of an “addictive system,” and they are intensely “gamy,” with the result that “what you sees is *not* what you gets” in an unconscious and intensely annihilation-anxiety-generating manner. It is a case of “doing unto others what was done unto them” in their totally dysfunctional family.

Now for the final bit of “how to” information regarding this “dictionary.” When reading the material to yourself or to others, it should be done in a “radio reading” manner, complete with inflections, pauses, emphases, colorfulness, etc.

Just reading in a monotone will not embed the information in your subconscious, where it can do its work. And for maximum effectiveness, the reading to yourself and for others should be done *out loud*. This really takes it to the core of the subconscious. So “Seek and ye shall find the answers.”