

Previews — Two Books out this Summer

Nine Lenses on the World: *The Enneagram Perspective*



Jerry Wagner, Ph.D.

When I teach the Enneagram styles, I find the following framework useful.

First we look at what motivates us most deeply: our core values -- what's really important to us. Then we see how our basic values inform our vision about what our life is all about. What are we here for? What is our purpose, calling, vocation? Then we see how our focusing vision both gives us special insights into what's happening around us and provides us with certain proficiencies for solving problems.

For example Style Two, the Loving Person, values being loving, supportive, and encouraging. Their vision is to make the world a more loving place and their vocation might be found in the helping professions, human resources, parenting, etc. Their approach enables them to see others' needs before anyone else does (including the other person) and they have an empathic facility and generous spirit.

We consider what happens if we over-weight and exaggerate our values till our ideals become idealizations and, instead of wanting to follow them, we *have* to obey them. They shift from being guides to tyrants and we move from our authentic self into our compensating personality.

When the Loving Person pushes their ideal of being useful and helpful too far, they over-identify with the idealized self image of *I am helpful*, and become enablers and co-dependents.

As we over-estimate certain qualities in us, we under-value the polarities of these characteristics and cut ourselves off from them. Instead of running on six cylinders, we drop down to four. We also project these unacceptable aspects into others and find ourselves surrounded by our shadow.

When Twos think of themselves as being warm, ...CONTINUED ON PAGE 12

Archetypes of the Enneagram: *Exploring the Life Themes of the 27 Subtypes from the Perspective of Soul*

Susan Rhodes, Ph.D.

After I finished writing *The Positive Enneagram*, I planned on taking a break. But somehow, ideas started coming and I started writing another book with the working title, *Archetypes of the Enneagram: Exploring the Life themes of the 27 Subtypes from the Perspective of Soul*.

The central question I'm asking is, What is our purpose in life and how does discovering the enneagram help us fulfill it? I kept thinking about a Sufi quotation where Rumi hints that we each have one really important thing in life to accomplish, and it's when we find that "one thing" that we find the thread that holds our life together.

It's always been my feeling that the enneagram isn't just about identifying fixations but about finding ourselves and our role in life. And it's also about integration—the integration of three realms that are also part of ourselves: spirit, ego, and soul. In the world of the enneagram, we hear a lot about ego and spirit (mostly bad things about ego and good things about spirit). But we seldom hear anything about *soul*: the feminine world of mystery and depth. *Soul* is the missing piece. Without *soul*, our ordinary (egoic) lives tend to seem flat or superficial; and our spiritual lives tend to become ungrounded. It's *soul* that brings joy into daily life and inoculates us against spiritual flights of fancy. When we aspire to spirit without first cultivating *soul*, we leave behind something precious that we can't get anywhere else.

One of my goals was to demonstrate how to integrate the world of spirit, ego, and soul using the enneagram as a model. Or rather, it's to show that the enneagram already provides us with such a model—if only we can leap out of the groove of seeing the types solely as varieties of fixated conscious- ...CONTINUED ON PAGE 18



In This Issue

the hurt locker: review
Bill Dyke
page 4

a triadic odyssey
G. Morgan-Watson
page 7

recovering missing piece #2
Peter Zappel
page 9

Tom Condon's CD review
Clarence Thomson
page 11

In last month's editorial I bit off an ambitious chunk of theory about what constitutes hard-wired ("the inner") type, and that which is added on later by living and learning ("the outer"). The inner and the outer are in constant motion—attracting, repelling or just coexisting with no particular charge. Try as I may, I can't remember any satisfactory answers to how we can separate the inner from the outer; in other words, how to distill what is caused by our type from what has been absorbed or inculcated by experience.

Well, I could "let sleeping dogs lie," accept one of the current theories that are floating around, or just for fun, take a stab at suggesting a new angle; but first things first.

The discourse over the years has centered around the "cause" of type—nature or nurture. Next question was to what extent nature or nurture were instrumental in causing type. Then there was the question of "when" exactly type happened. Here we find a wide range of choices. One theme that everyone seemed to agree on, was that type at some point became stable, fixated or "locked in."

Now back to the inner and outer question. Here we have essentially two schools of thought. One school—let's call them "structure oriented"—looks at type as innate (nature). This view may include believers in Intelligent Design, purpose of life even reincarnation, as well as those who put their faith in DNA, parental genes, various hormones and the effects of body chemistry. This group tends to be somewhat accepting and fatalistic. Not so the psychologically-oriented, they are more utopian about human nature and give a lot of weight to the effect experiences may have on a mind that starts out as a "blank slate" in early life (nurture). Seeing type as the result of psychological reactions to the environment, goes well with the view that type starts out as a mere set of inclinations that become "fixated" at a tender age. However, both

From the Editor

schools agree that once type is formed—one way or another—it's there to stay for life.

On the face of it, both positions have a good case and can point to evidence in support, but the Achilles heel of the enneagram of personality system, is the absence of a way to factor in the element of time. All our attention and commentaries have been focused on the element of space. And what I mean by this is simply that we speak of relationships affecting type, the wings, the connecting lines, the influence of subtypes, harmonics etc., but we have no method of measuring how the passage of time may affect this structure. We can speak of levels of development, growth or decline, but these are changes that take place without altering the configuration of the original structure.

It's as if once the type of a person is known, it automatically comes with its own set of collateral influences (wings, lines, etc.), and after we throw in the subtype, we have no additional recourse to gain more information other than going into ever greater detail and depth of the "fixed" pattern of our type, or to branch out and adding other systems to our tool box. On the face of it this can't be so. Nothing in nature is permanent. Everything changes. So, where does that leave us?

I believe that space and time are part of one reality (everything created for sure) and absolutely inseparable—neither can exist without the other. And there are rules, such as: two things can't occupy the same space at the same time, or, time is what prevents everything happening at once.

Of all possible rules affecting time and space the one that says, "everything changes," is probably the

most obvious. So I ask, can it possibly be that our enneagram type remains the same for the duration of our life. Yes, why not. We don't change our constitution, sex, flaws or talents without external influence, but we all go through similar processes of aging.

I would like you to consider the possibility that we have elements of all nine types within us, our primary type, wings, lines etc., being dominant of course, and that all these elements are leapfrogging along as our external circumstances change. Sometimes a favorable environment will let one aspect flourish, other times a hostile environment will repress that aspect.... If you had trouble figuring out your type, you may have wondered which period of your life was "typical" of who you truly are (a flawed statement on the face of it, but setting that aside...).

So there, now that we have our homework assignment. I'd appreciate any sort of input that can shed some light of how we can make time a factor in how we determine "who we really are."

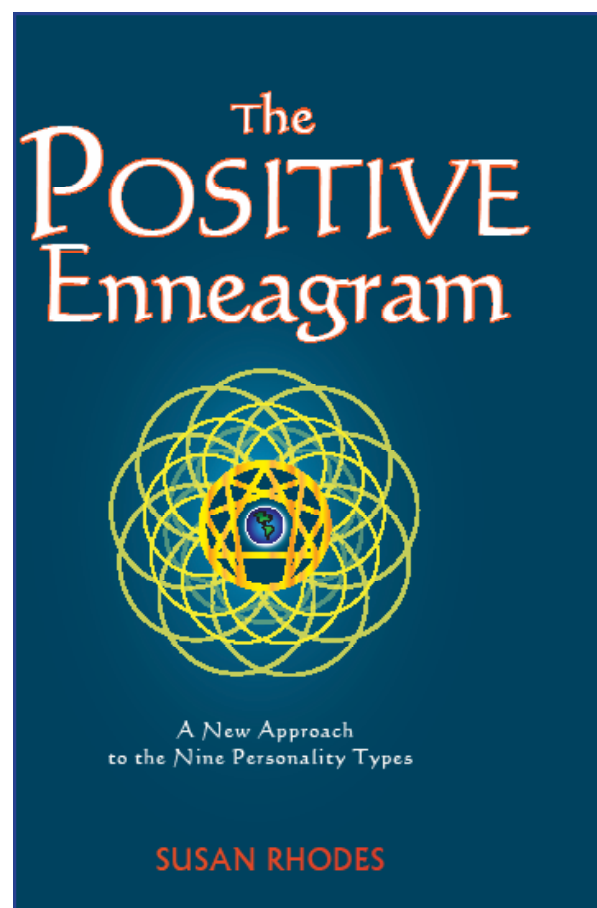
In this issue:

Two important books are about to come out this Summer and we have excerpts for you. It may not yet be the absolutely final version, but close enough to give us taste.

"Nine Lenses on the World: *The Enneagram Perspective*" by **Jerry Wagner** is about what motivates us most deeply: the core values that give rise to our basic vision regarding what our life is all about, which in turn provides us with certain proficiencies for solving problems. But our values can also become over-weighted such that ideals become idealized self-images which are no longer just guides but tyrannical influences that transform our authentic self into our compensating personality. Jerry describes the whole spectrum of how perfectly noble ideas can go from being inspirations to idealizations and finally may end up as tyrants we must obey in the process of compensating for our lacks and wants.

He explains these ideas further using Type 1 as an example.

Archetypes of the Enneagram: *Exploring the Life Themes of the 27 Subtypes from the Perspective of Soul* is **Susan Rhodes'** forthcoming book, from which we are excerpting three chapters. The focus of the book is on how we discover our *dharma*, calling, or path in life by exploring the life themes associated with the 27 enneagram subtypes. But the chapters we are excerpting here focus on the idea that, in order to find our purpose, we have to first distinguish the idea of *Soul* from the idea of *Spirit*, because it is through the vehicle of *Soul* that our purpose is fulfilled. I confess that in my own world view, the concept of *Soul* did not have a place, or rather, for the most part was seen as a rarefied aspect of *Matter*, with some of it belonging to *Spirit*. But that's me; I was always looking for answers by detaching rather than engaging. I suppose it's the difference between how the male and female principle operate. But Susan's premise is all three realms of *Spirit*, *Matter* (*ego*), and *Soul* have a valid role to play in life, and furthermore, that they can be mapped onto the enneagram (but



What people are saying about
The Positive Enneagram:

"The enneagram of personality has fascinated me as a way of understanding problematical aspects of one's personality. But I suspected there were a lot of positive uses for it in developing psychologically and spiritually that have been overlooked. Somebody needed to point them out in a useful way. Susan Rhodes has done this in this book, and we are indebted to her for this service. Fascinating reading!"
— Charles T. Tart, Ph.D., author of *Transpersonal Psychology & The End of Materialism*

"Very inspiring. Insightful, engaging, and instructive."
— Professor Ronald A. Howard, Director & Ethics Center Director, Stanford University

"Susan Rhodes defines the core of a much-needed spiritual field theory of the Enneagram through integrating Carl Jung's Enneagram of Process with Ichazo's Enneagram of Personality."
— Judith Saxe, author of *The Literary Enneagram*

"An inspiring description of the enneagram and its value for society. Logically presented and easy to follow, it's an exceptional resource for the business enneagram community."
— Bill Dyle, business trainer & consultant

"Clear, cogent, and concise. Susan Rhodes looks at the enneagram through a positive psychology lens and opens up new territory."
— Joanna Wagner, Ph.D., author of *The Enneagram Spectrum of Personality Styles*

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ISBN 978-0-8824792-0-9
Gomillion Press
\$19.95

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The Enneagram Monthly, Inc. was founded by Jack Labanauskas and Andrea Isaacs as a not-for-profit corporation. Its purpose is to gather and disseminate information in the field of the Enneagram, that is most commonly known as a personality typing system.

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Nine Lenses on the World: <i>The Enneagram Perspective</i>	Jerry Wagner	1
Archetypes of the Enneagram: <i>Exploring Life Themes of the 27 Subtypes</i>	Susan Rhodes	1
From the Editor.	Jack Labanauskas	2
The Hurt Locker: <i>A Movie Review</i>	Bill Dyke	4
A Triadic Odyssey	Grahame Morgan-Watson	7
Recovering Our "Missing Piece" in Hard Times	Peter Zappel	9
CD Review: <i>Opening Up the Enneagram</i> New Dimensions and Applications by Tom Condon	Clarence Thomson	11
Teacher's Listing		23
Subscription Forms and Ad Rates		24

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you'll have to wait for the next issue to see just how this works!).

Bill Dyke's "*The Hurt Locker: A Movie Review*" is about Kathryn Bigelow's thoughtful look at war as it is, on the ground, where the action takes place. Bigelow abstained from the speculative attribution of motives to the protagonists in the battle field, something her Hollywood colleagues who follow the herd instinct of their group-bias might want to emulate. Her actors think and act like regular humans who follow the same patterns we see in everyday life, whether people are in battle, in business, in politics, at school or with family members. Wherever we have interaction or competition, the enneagram type points at the style and the motivation underlying it. Bill offers a number of probable incentives that would fit in with what may drive each type to war.

The Hurt Locker won the Academy Award for Best Picture and it was well deserved too. One of the most unusual aspects of that movie is that it broke with the politically correct trend (since the Vietnam War) in Hollywood of portraying war as unnecessary and to be avoided at all costs. Gone are the days of the noble warrior, the spiritual samurai or even the straightforward and honest John Wayne fighting for a good cause against unjust aggressors. Modern war heroes are those who suddenly turn pacifist after realizing they are no different and as corrupt as the enemy, or else, are surreal like Rambo (simplistic redneck hicks or psychopathic sadists). Gone is also the notion of a "good" war, where noble peace-loving patriots rise to defend the innocent.

I suppose that after Vietnam and the hippie culture revolution, we are experiencing a temporary wave of narcissism that is drowning out values and such quaint concepts as personal responsibility, voluntary restraint from acting out, and patriotism—qualities that are now being blamed as the cause of war in general. Standards of old such as courage, sacrifice and loyalty are mocked as fuddy-duddy remnants

of unenlightened repressive authoritarianism. It's pretty remarkable how much we learned in a couple of decades—who would have thought that the baby boomers (I am one) could top thousands of years of accumulated human wisdom...

Grahame Morgan-Watson takes us on "A Triadic Odyssey" exactly as the title promises. From NLP, to Gurdjieff, to Riso's Levels of Development, to Almaas' and Feldenkrais' teachings, Grahame keeps coming back to the conclusion that presence and balance in body and heart is the foundation for the spacious, still, limitless awareness of *presence-of-mind*. He says that there are various disciplines useful for bringing our centers into balance, and that "presence never becomes a habit of personality" (anyone struggling with mindfulness in meditation can attest to that). Grahame calls this *a triadic approach to well being*, a process that has arisen from a ten year odyssey of spacious learning. It is not an end, but a "dark profile of land on the horizon", for in the *cloud of unknowing*, the next moment has yet to unfold.

In "Recovering Our Missing Piece in hard Times Part 2" **Peter Zappel** continues to search for that *Missing Piece* and it's not easy. It's largely unconscious, because most of us are generally unaware of the dysfunctional nature of our ego and it represents the opposite of our ennea- type bias, which according to Peter is a more-or-less neurotic orientation to the world. This Missing Piece quality seems foreign to us, yet necessary for our true fulfillment. In other words, it is the aspect of wholeness we need most for our spiritual completion and, unconsciously, we know it. As stress increases and the usual coping mechanisms of our type fail to relieve our suffering, we may suddenly experience movement in the direction of our Missing Piece.

"CD Review: *Opening Up the Enneagram: New Dimensions and Applications*" authored by Tom Condon is a 10- CD set reviewed by **Clarence Thomson**,

who has a lot of good things to say about it. It's a 10-hour seminar where Tom applies NLP principles of language patterns to individual enneagram styles of communication. He demonstrates how we create, maintain and could go past our enneagram type's use of terminology. Anyone looking for deep changes at the root of his or her personality would do well to keep in mind that we think in language, and that it is at this frontier where we can implement changes that can affect our psychic structure. •

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- The Foundations of Spiritual Method and the Typing process (Part 2) come to California in July 2010.
- Check our website for David's radio shows and video.

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