

enneagram monthly

February/March 2012

Issue 185

Nine Subtypes

As body types who seek to create harmony and balance, Nines have a natural affinity for the daily rhythms of instinctual life - working, resting, eating, being with friends and family. The energy of the body center lends itself to rhythmic activity and repeating patterns - you don't necessarily have to think about it much, you just do what comes naturally. For Nines, the danger is that they do this so well that they can go on automatic with their habits and routines. They get into a groove and stay there as their emotional habit of "heedlessness" or "laziness" plays out through the subtype activity. The challenge for Nines is to differentiate themselves from instinctual life and to practice making informed choices. This is no easy task as the need to be comfortable and avoid conflict exerts such a strong pull.

When the Nines are "awake" and paying attention, they have a remarkable ability to express themselves through their three instincts in an effective and balanced way. When, however, they are "asleep at the wheel," those same instinctual activities become

Peter O'Hanrahan



the path of rote behavior and unconsciousness. It all depends on whether or not a Point Nine is paying attention.

This raises an interesting question about personal development. There are many Nines who are living an uncomplicated, orderly life within the confines of their community and culture. They are comfortable with their role and they seem largely untroubled by the modern problems of alienation and neurosis. After all, if we look at instinctual life in its simplest form, individuality and a separate self consciousness isn't necessary; it might even be a hindrance. Why stand apart from your family or tribe when your survival depends on your membership in the group? While other personality types are more estranged from or challenged by instinctual life, Nines often seem at peace in their subtype role. But in the modern world there are pressures on all of us, including Nines, to become more of an individual and chart our own course. Rapid change means that formerly stable roles in work and family are no longer reliable. As Ken Wilber describes it, role-based identity is replaced ...CONTINUED ON PAGE 18

Thoughts on Steve Jobs' Enneatype

Assessing other people's Ennea-types is tricky business, and the only thing more problematic than ennea-typing public figures is not doing so.

Let me explain:

First, it is best if people identify their own type.

Second, it is very difficult to get a sense of someone's type unless you know them pretty well and see them in a variety of environments.

Third, it can lead to distracting debates and discussions. (Once, while giving a workshop in Milan in the shadow of the Duomo, someone pointed out that we identified Mother Theresa as a Two and John Paul II as a One in our book "Awareness to Action." A nun in the audience vehemently disagreed. As I looked at her, I could see the Duomo, one of the grandest cathedrals in the world, through the window over her shoulder. Given the context, I admitted that my assessments were only hypotheses and that I would defer to her greater authority.)

Despite these challenges, when teaching the Enneagram, espe-

Mario Sikora



cially in a business environment, the request for examples of the Ennea-types is impossible to avoid. Exemplars can be great aids to understanding the types, providing substance on the theoretical structure of generic descriptions of the types. While I've gone back and forth over the years, feeling an internal Hamlet-esque vacillation on whether or not to provide public examples for illustration, I've ultimately concluded that it is a useful exercise but that it must be done humbly with an understanding that any such assessment is a provisional hypothesis based on limited data, and that such assessments are to be held lightly.

All of this leads me to the point of this blog: an assessment of Steve Jobs' Ennea-type. I begin with all the caveats listed above--I never met Mr Jobs; my assessment is based on external observations of him in interviews and videos and reading about him; and I hold this assessment lightly. I make it nonetheless because I believe Jobs was a Four, and examples of Fours that are palatable in the business world are challenging to find. So I share these thoughts in case they are ...CONTINUED ON PAGE 16

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From the Editor

It's odd how the vagaries of life take charge of events in spite of our best intentions. No sooner had I made a resolution to be "good" and on time with publishing the *EM*, that a series of little curve balls delaying production were thrown this way, each promising to be an additional feather in *EM's* cap; which fortunately turned out to be worth the delay given how much concentrated and thoughtful thinking went into this issue.

It was Milton Friedman who popularized the phrase *There's No Such Thing as a Free Lunch* (title of one of his books) meaning we end up paying one way or another for everything we get. You may be asking what it has to do with the *EM*. Well, it's my excuse for making this a combined February/March issue. The truth is I simply got so delayed and impressed with the quality of the material in recent and current issues, that I waited until it all came together. It took longer than expected and I realized the absurdity in publishing a monthly while being over a month late...

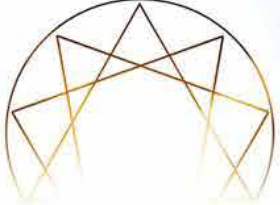
Oh and actually the phrase "there's no such thing as a free lunch" was quite popular already a century before Milton Friedman used it: it came about in response to the practice of some bars in the late 1800's offering a "free lunch" to patrons who bought at least one drink... It just so happened that the free lunch consisted of pretty salty snacks that were certain to create a mighty thirst! Even today, bars that skimp on the lunch part, still promote thirst by offering "free" salty pretzels, peanuts, pickles or olives to customers.

Also, in recent weeks we have been busy adapting Susan Rhodes' Enneagram-type-test and Subtype-test for our website (it will be free and may be ready to launch in the next days as soon as we fix some minor bugs...). Meanwhile, we have enough innovative material in this issue to enrich our understanding of enneagram type and throw a new light on how it relates or connects to our essence as individual organisms. Special emphasis in this issue is on Subtypes, the Body Center in particular and the Process of change.

In this issue:

"Nine Subtypes" by **Peter O'Hanrahan** is an in depth study of the mysterious type Nine that is more often than others considered the archetypal Alpha & Omega of types, the "universal type" out of which all the others are derived. It's no wonder that this type has the strongest tendency to identify with all other types, because they can see themselves reflected in everybody else. Peter has focused and studied the Subtype aspect intensely and for many years and is certainly an authority on the subject.

In "Thoughts on Steve Jobs' Enneatype," **Mario Sikora** proposes that Steve Jobs was probably a type Four. And just as a little poke at serious Fours, Mario did not come to his conclusion based on Jobs' habit of always wearing black shirts. Really. Actually, Mario was looking at how Jobs would spend extra \$, time

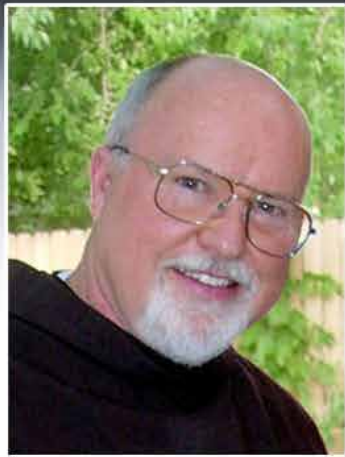


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enneagram monthly

Volume 18, Number 2, Issue 185

Enneagram Monthly

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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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and effort until he could love the beauty and purpose of his product. Without a doubt, Steve Jobs will go down in history as a giant who did more for the world as a true artist than most temporary politicians, rulers or social activists in our age.

Susan Rhodes explores why in enneagram literature "The Missing Body Center (or Making the Invisible Visible)" is not as visible as either the heart or head centers. We know that to function in life all three centers must be used, not just one or two. But while people have no problem seeing a clear distinction between polar opposites of thinking/feeling, when it comes to the Body Center, our tendency is either to poo-poo it as "merely" the body center or at the very best as a center that can't possibly be that good at either feeling or thinking, i.e. a center that is suspect of being either boorish/warm (8), dense/cultured (9) or disdainful/polite (1). If each center is equivalent in value (as we assume is each type), then the body (if it is considered to be more basic than thought and feeling) must be juxtaposed by a fully balancing counterweight.

In "The Evolutive Enneagram: *A Model for Integrating the Human Psyche (Part 2)*," **Jean-Philippe Vidal** continues to take us on a journey examining step by step and in great detail how we manifest in the world by going through

the process of materializing via consciousness and meaning. Jean-Philippe connects the dots illustrating how each type is instrumental and connected to previous and subsequent phases in the development and progression towards the completion of each cycle of an activity. Helpful charts and schematics give us a map to verify the validity of a process at a glance, or check to see whether there may be an omission or a stage skipped when a project seems stuck.

"The Truth About Fixation and Beyond," by **Lissa Friedman**, is a practical manual if we'd like to use it as such, that each one of us could follow and try some simple practices that help us distinguish between what it feels like to be directed in our thinking

and feelings by personality traits (where we are aware of our "separateness" and individuality) versus what it feels like when we can set the sense of separateness aside for a while.

The sense of separateness is a natural part and parcel of the movie of life projected onto the screen of being; whereas suffering is like being trapped in a bad movie where we identify completely with the action on the screen. Too much of our life seems to moves in sync with the story on the screen. But if we remember that beneath the picture (good or bad) is a white screen—peaceful, unchanging, unaffected by the images projected—then we are able to identify not with separateness but essence.



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