



## An Enneagram-based Model of Integral Transformation

*Sometimes, to fix something, you have to go backwards.*—  
Robert Irvine, *Restaurant Impossible*

**Susan Rhodes**

*Note to EM readers: The following article was prepared with two audiences in mind: those familiar with the enneagram and those familiar with Ken Wilber's Integral Operating System (IOS), because I intend to publish it in more than one place. So if the explanations about certain enneagram concepts sound a little...well...elementary (or formal), that's the reason.*

Since 2006, I've been writing articles for the *Enneagram Monthly* linking the enneagram with Ken Wilber's Integral Operating System (IOS). In October 2011, I published "Integral Living and the Enneagram," based on my preliminary work mapping the enneagram onto the vertical and horizontal axes of Wilber's IOS. This was part of a much larger project, the preparation of a forthcoming book, *The Integral Enneagram*, that combines the work done on previous articles with new lines of investigation into the links between the enneagram and the IOS and other integrally-relevant ideas. The following article presents a comprehensive enneagram-based model of transformation based on a synthesis of

both integral and enneagram theory. Readers unacquainted with one or both systems can check out the following articles from by website ([www.enneagramdimensions.net](http://www.enneagramdimensions.net)):

"The Enneagram in Brief" (on the personality enneagram), "Reconciling Personality with Process" (on linking the personality and process enneagrams), or "The Enneagram & Ken Wilber's Integral Kosmology" (on linking the enneagram and the IOS, with emphasis on how Wilber's work can be used as the basis for a non-retro-Romantic approach to the enneagram).

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With the publication of *Sex, Ecology, Spirituality (SES)* in 1995, Wilber formally adopted a holarchic model of transformation to serve as a centerpiece for his emergent IOS based on Arthur Koestler's holarchic approach to living systems as originally outlined in *The Ghost in the Machine* (1967). Koestler envisions each element within a living system as both a part of something greater than itself and a whole in relationship to the parts it enfolds; he then coined the term *holon* to describe the dual nature of such elements. The term *holarchy* is designed to convey the idea that living systems are a hierarchy, but ...CONTINUED ON PAGE 15

## The Enneagram of Liberation: *Waking up to Your True Self*

When I first heard the teaching almost thirty years ago, my enneagram teachers, Jerry Perkins, Kathy Speeth and Claudio Naranjo called it the Enneagram of Personality, as it had been taught to them by Oscar Ichazo. My understanding of the Enneagram has evolved since then. Rather than working from the level of personality, I find that the Enneagram is actually describing a deeper layer of character fixation.

Personality is a surface phenomenon occurring on the landscape of character fixation. Personality refers to both conditioned and genetic qualities, patterns or tendencies of behavior, which can change over time.

One may have a "grumpy" personality trait and learn to be more pleasant, or have a "shy" personality and learn to become more sociable. In fact we have many different personalities that

**Eli Jaxon-Bear**



appear in different contexts. We display a very different personality with our children then we do with our boss or with our friends at a party for example. Bill Clinton and Adi Amin have the same character fixation but clearly have different personalities.

Character fixation is the bedrock upon which personality is built. In hypnosis for example, an individual can drastically change personality traits by changing certain patterns of behaviour. This personality change does not, however, change the underlying character fixation.

The Enneagram of Character Fixation is much deeper and more meaningful than mere personality manifestation. If it merely described personality, it would be useful only in a limited and superficial way as we human animals try to work out a better existence. Many of us try to ...CONTINUED ON PAGE 22

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In Judith Searle's positive response ("Understanding the Body Center," April 2012 EM) to an earlier article by Susan Rhodes, more than one interesting point was raised.

What especially caught my eye was Judith's suggestion that the third category of the triads of feeling, thinking and *instinct* should be replaced by the greater consistency, or parallelism, of feeling, thinking and *willing*, with "will" used to represent the Eights, Nines and Ones.

She mentioned that she had presented this idea in

## Letters

the January 1997 issue of EM. I, too, had the same idea, though I don't remember when it first came to me. I do know that I used this variation in both of my books,

*The Geography of the Soul: The Enneagram in Christian Perspective* (2000) and *Dimensions of the Enneagram: Triad, Tradition, Transformation* (2004).

Though quite certain I was an EM subscriber in 1997, I did not "borrow" the insight from Judith, and had forgotten (if I ever knew) that she had suggested it. Nonetheless, I am glad to know there are at least two of us who have had the same idea.

In my case, having come across the feeling, thinking and willing triad again and again in traditional religious and philosophical writings, it seemed to make sense that "will" might be a better alternative than "instinct" in both accuracy and usefulness. As to using instinct in- ...CONTINUED ON PAGE 21

Late as usual, as I write, it's Fourth of July, a day that celebrates the freedom that we enjoy in the USA, a freedom that I can well appreciate, having been born and raised in a refugee camp after my parents fled Lithuania in a nick of time before the Iron Curtain clamped down trapping them on the Soviet side. That was 66 years ago and time may heal all wounds, but it also makes us forget a lot of the good stuff. For example, appreciating what we have or taking it for granted.

As a refugee growing up in a foreign country, surrounded by a gaggle of fellow refugees from many countries and a tower of Babel of languages, it was a petri dish fermenting with idiosyncratic ethnics trying to survive and adapt showing quirky traits that were the butt of countless jokes — completely untrammelled by even a hint of political correctness or sensitivity — a robust basic training in typology 101 I dare say, for a kid anyway, who's trying to make sense of the rough and tumble post-war world.

Uprooted and always in a foreign land, no matter where I lived was my normal. As it happened, the vagaries of time placed me for several years each in 3-4 different countries and about half to one year each in a dozen more. Multiple years in Germany, Italy and Holland could not make me feel I belonged, even though I was fluent in the languages, had friends, interesting occupations and made spiritual connections...the same happened on shorter stays of a year or less in France, Spain, Switzerland, Austria, Iran, Mexico and India. Canada came the closest, but that's because they are almost family...

Until immigrating to the USA, for the first time in my life I actually felt at home — well, not right away of course, it took a few weeks...

Every time I get pissed off enough to consider going somewhere else, it takes about a minute to re-

## From the Editor

member there is nowhere else — warts and all the USA is far from perfect, but for me, it's still head and shoulders above all other alternatives. Call me naïve but I'm grateful this country exists and that it had this fabulous group of rebels that crafted and implemented the Declaration of Independence on July 4, 1776. It broke the pattern of top-down tyrannies or majority mob rules by creating a government that is based on "Life, Liberty and the Pursuit of Hap-

progressive and inclusive. In order to avoid logical inconsistencies, Wilber devised a model that places birth at the very bottom of the involutory (descent-oriented) cycle. What this means is that involution is totally over at birth; thus, the only way to go is up, in the direction of spirit. But if we look at the process enneagram, it does not start at the bottom of the circle but at the *top*—with a descent to the bottom of the circle during the first half of life (or any other transformational process). So the enneagram is not consistent with Wilber's ascent-only model. However, according to Susan, there is a way to combine these two models to create a third figure-8 model that preserves the progressive "transcend-and-include" orientation of Wilber's model but does not commit his pre/trans fallacy (i.e., does not imply that the spirituality we see in an infant is equivalent to transpersonal spirituality). She discusses the advantages of this model for better understanding the nature of transformation, the role played by involution (descent) in transformation, and the what it really means to progress on the spiritual path.

**Eli Jaxon-Bear's**  
"The Enneagram of Liberation: *Waking*

*up to Your True Self*" offers a detailed account of how consciousness is fixated for each of the nine character types, pointing at new insights into how the Enneagram can be used as a method of self-inquiry and self-realization. He likens it to a wisdom mirror that reveals the habitual patterns of mind with which we identify. But it would be more accurate to say that the enneagram presents a map of who we are *not*. His perspective is that character fixation in itself is not the problem—any more than the color of our eyes or hair is a problem, because these are just genetic manifestations of our particular mind/body.



piness." My way of celebrating was to take a break from working on this deadline and to listen to some of the excellent ten-part (and free!) online course on the philosophical underpinnings of the founding of the country offered by the Hillsdale College... [http://www.hillsdale.edu/constitution/week\\_01\\_lecture.aspx](http://www.hillsdale.edu/constitution/week_01_lecture.aspx).

### In this Issue:

In "An Enneagram-based Model of Transformation," **Susan Rhodes** uses insights of Ken Wilber's integral theory and the process enneagram to create an integrated model of transformation that is both

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Eli reminds us that what is truly lovable is pure essence, which naturally shines through when the fixation is not running and the mind is still.

**Martin Meyer** continues with “Beyond Chance Trance Formations *Part 2*,” by addressing the question of “who wove this web that so engages our attention.” His viewpoint is that it is a co-production of the actor and unseen influences. Acknowledging this fact is a step towards unraveling of the web. If we fail to see that we are this co-production we are likely to take on a stance of victim of random events, or to continue to perpetuate the misery. “Taking responsibility for the work and performing the work has to become a discipline. Not to worry, as to not pick up one’s burden, it follows you until such time as you can no longer ignore it.” I had to laugh when I read this, as it reminded me of so many of my own painful avoidance maneuvers that came home to roost in one way or another.

**Somik Raha** is examining the primary motivations that bring people into business. Contrary to the popular notion that it’s money, prestige, or security that gets us up in the morning, researchers found that it’s a deeper purpose — “The Purpose of Business is a Business of Purpose.” In other words, what motivates most of us at the deepest level is the desire for purpose in life: “What transformation in the world do we want to bring about with this business?” All else is secondary or makes up the everyday clutter covering our original intention. I found this article refreshing, in light of so much criticism directed against corporations and the common characterization of businesses as “cold” or “selfish” (as compared to the noble aims of public service). But if we dig deep, really deep, we find that business professionals, like most people, are really jazzed about dreams that make improve-

ments to help mankind — who would have thought of that?

**Mona Coates** and **Judith Searle** take a look at “Sex, Love & Your Personality — Type Nine: The Peacemaker in Love.” Self-preservation and Sexual Nines are up this month and we have the “appetite” Nine who is the calm, steady and creature comfort oriented Self-preservation subtype, and the more dynamic and “fusion-with-the-partner”-oriented Sexual Nine who puts much energy into finding the right partner with whom to merge. These real life cases are fascinating; most of us will recognize ourselves or our partner(s) in the mirror, courtesy of Mona and Judith. Moreover, among the solutions offered to improve intimate relationships, we just might find several that address issues in our own life.

“Enneagram Banana Peels” is a humorous couple little vignettes about two situations that pushed **Katharine Rawls’** oneish buttons. A bunch of rowdy party-goers on a beach got miffed enough at Katharine’s biting tone when she responded to a dumb question to follow her around and give her a piece of their mind. And then there was that banana peel on a flight the next day that a passenger sitting across the aisle had just dropped and ignored... not so Katharine. What was a short flight turned quite a bit longer by that banana peel tormenting her sensibilities the entire trip.

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- The Enneagram Intensive (also Part 1) of our *Enneagram Professional Training Program* (EPTP) comes to lovely Vallombrosa Center in Menlo Park close to the SF Airport in August 2012 and February 2013 and to the Montreat Center close to Asheville, NC in October–November, 2012
- Deepening Spiritual Awareness and the Typing process (Part 2) come to California in August 2012 and February 2013.
- Check our website for David’s radio shows and videos.

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