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The Integral Enneagram: A Dharma Oriented Approach –Part 1

I don't know what your destiny will be, but one thing I know, the only ones among you who will be really happy are those who have sought and found how to serve. – Albert Schweitzer

Susan Rhodes

Whenever I write anything, while it starts out as my own work, it gradually takes on a life of its own. Sometimes it's what I expected. But other times, it takes me in directions I never quite anticipated or planned for.

This has especially been the case when it comes to writing about the idea of *dharma* or our purpose in life. Believe it or not, I never had a strong interest in writing for publication. I taught writing and wrote things like academic papers, theses, and (more practically) proposals when I something funded (like a writing center for the Univ. of Washington Psychology Department) or online writing and editing courses. (Well, actually, they were correspondence courses; we didn't have online courses back then!)

Anyway, my enneagram writing came about because I had ideas about a way to work with the enneagram, so I wrote them down, leading first to articles and then to books.

But what I didn't expect was that out of those writings, I'd develop an approach to enneagram work centered more and more around the discovery of *dharma*:

our purpose, calling, or path in life. I guess it's that I started working so much with the idea of dharma in my own life that it became part of my enneagram work, too.

So although the new book is about bringing together the enneagram with Ken Wilber's Integral Operating System (IOS), the central thread that holds everything together is dharma. It's the central thread because it keeps life in perspective, so that we can afford to be ourselves (and yes, that includes being our *type*) in a way that puts us in sync with life. And when we're in sync, type is a tool that helps us become the person we were always meant to be.

Wilber's IOS can also support the dharma because it focuses so much on integration, especially on integrating worldviews (which are an awfully lot like enneagram points of view, which however is an entirely different topic.) But Wilber's interest in integrating worldviews, his transcend-and-include philosophy, and efforts to bring together vertical and horizontal perspectives makes his IOS quite relevant to a dharma-focused perspective because, like ...CONTINUED ON PAGE 18

Thoughts on Dharma

Dharma in Sanskrit means: "that which upholds or supports the natural law of the universe" a.k.a. that which is life supporting and in tune with the purpose of creation or living in accordance to our nature and using our full potential to the best of our abilities.

And how can we know if we're true to our nature? That's a question with a lot of good answers and I don't presume to have found the best one, but after a lifetime of wondering, reading and discussing, the Vedantic point of view as described in the Upanishads makes the most sense to me, summarizing in one paragraph:

The entire creation (time and matter, i.e. the universe including inanimate matter and sentient beings) springs from an eternal source of consciousness. This consciousness manifests during "big bangs" creating matter and endless individualizations of sentient beings of which we "each are one." This process does not just happen at random but is orderly, following a sequence governed by laws that are discernible to perceptive individuals such as see-ers, scientists and regular common-

Jack Labanauskas

sense endowed human beings. Even animals, microscopic single cell creatures and plants are able to observe and learn or at least to adapt. And every organism goes through certain phases during its life cycle.

According to vedanta, the [the "end goal" of sacred Hindu scriptures] all reality is a single principle, Brahman, and teaches that the goal is to transcend the limitations of self-identity and realize one's unity with Brahman. So from the vedantic point of view, we are part of that one eternal consciousness. As such, we are as old as Brahman. Our current existence in a body is only a small leg of our journey in the arena of individualized existence.

If we compare an entire life to a single day it may explain why no two days (or lives) are alike. We wake up in the morning, start remembering what we need to do and stay active until we wind down for the night and into the oblivion of sleep no longer aware of existing—just to wake up the next morning...to start another day.

Some days go our way and are enjoyable, other ...CONTINUED ON PAGE 16

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Every couple or three years, events interfere with a timely publication of the *Enneagram Monthly*, hence the January issue in March...oops. Most certainly it's "operator errors" on my part, no matter how much I'd love to have a good excuse other than resorting to the regular bromides of "some authors promising timely delivery..." or, "my computer did it..." or better yet, "some link in the chain of technology broke down..." Well, all of that happen on a regular basis and should by now have become the "new normal," but let me just one more time blame all of the above and be the pot calling the kettle black...

The truth is that life and karmas work in mysterious ways and sometimes there is simply no good reason for why things happen. Speaking of which—and this issue is heavily oriented around such questions—what about the tendency of the mind called Patternicity? (i.e., our brain's habit of believing that something is real when it is not, simply because our brain and senses are overly eager to interpret stimuli according to an expected model. We see a lot of that going on in politics, cults, conspiracy theories and in general everyday interpretations of the world around us, including people and pets. The opposite of that would be "apatternicity" where we refuse to see a pattern where there is one to see.

Humans are rarely perfect examples of one trend or another and so we have a process of selecting areas of life where we see more patterns than exist and other areas of life where we simply refuse to connect the dots.

This mysterious cause for why we prefer (or are able) to see one sort of pattern and be blind to another has baffled psychologists since pre-scriptural times, when bards and poets were musing about the mysterious origins for our behaviors.

So to help with the task of differentiating, mankind sought to *name* patterns and associate them with behaviors found in the sexes, tribes, ethnicities, social classes, active and passive, thinking and feeling, sensing and perceiving, the young and the old and on and on. Taoism and the yin/yang idea is largely based on juxtaposition of pairs of opposites, and it works beautifully. Other schools of thought choose a classification by three interacting forces.

In Hinduism Brahma is the Creator, the Life-Giver (Power – Life/Creation). Vishnu is the Maintainer (Wisdom Balance/Love) and Shiva the Transformer (Courage - Action)

For the Christians: God is the creator or life essence, the Holy Spirit is the Love/Balance or Giver of Wisdom, and the Son is the connection to Power (God/Creator) and Wisdom (Holy Spirit).

For the Scientists, we have Newton's Three Laws of Motion, and for the mystically inclined (including readers of the *EM*), we have Gurdjieff's Law of Three, the three shock points; the forces of Affirming, Denying and Reconciling; the three enneagram centers... with three points/types in each, you get the point.

The question still remains of why we are drawn to connect the dots in certain patterns and refuse to do the same with other patterns. One thing is universally accepted: we *like* to find patterns and that includes the "deniers" that patterns even exist, as that's the pattern *they like*.

From the Editor

As long as the experiment with monkeys free to roam and press any key in a room full of keyboards has not produced a single coherent sentence (but plenty of poop on the keyboards), we can safely assume that our universe is governed by a higher form of intelligence that includes purpose and laws with consequences for actions. I can't ascribe the wonders of life to evolution and or adaptation alone, even over immense spans of geological time. Curiosity born out of self awareness and the ability to think in terms of past present and future is a magical fuel that keeps us seeking answers to life's eternal questions.

In This Issue,

Susan Rhodes shares with us the first half of the first chapter of her forthcoming book, "The Integral Enneagram: A Dharma-oriented Approach: Part I," which is based on the premise that life has a purpose for each of us as individuals, a purpose that can be expressed in terms of a life theme, life path, calling, or vocation. In her previous book, *Archetypes of the Enneagram*, she discussed ways in which the nine types and 27 subtypes can serve as a guide to dharma (to discovering our path in life). In *The Integral Enneagram*, the focus is on how a dharma-centered approach can help us transcend the limits of what Wilber calls "flatland": the view that life is purely random in nature and thus lacks any higher logic, purpose, or design. By making dharma a central theme of transformational work, she seeks to create a transformational model (combined on a synthesis of enneagram and Integral ideas) that helps us not only to experience transformation, but to transform in a way that enhances our ability to be of service to life.

"Thoughts on Dharma" from **Jack Labanauskas** (that would be me), is based on my experience and using the *Bhagavad Gita* for (gulp) almost half a century as a philosophical base. When I saw Susan Rhodes' submission for the paper this month, it was just too tempting to not jump into the discussion, since the water was sooo warm.

Like most people, I've been groping in the dark for answers to what to do with my life. I have friends who seemed to have a clear idea what they wanted, whom I half envied and half pitied. The envy was for their clarity about their future goals (while I was torn between this that and the other); the pity was for the fact that such clarity often led them into lifestyles that seemed pretty limiting to a freedom-loving Seven. I consoled myself with the thought that, "Well, I may not have a path in life, but boy was I free!"

Hmm, I speak as if this were a thing of the past—a memory of bygone tribulations of youth. Actually, this dilemma persists to some extent even today. What has changed, though, is the sense of anguish that tormented me for so many years, stemming from the cultural idea that had been drummed into me that somehow I *must* make a choice, when I just didn't know what choice to make. Today, I

don't feel so much like I have to know everything before making a choice. It's more like, "Don't worry, be happy!"—the idea that, "Hey, life will somehow come through with an offer I can't refuse." Although I sometimes feel impotent and frustrated when some (y\$#@%!!) plan just won't unfold, this is now mixed with a sense of trust that something will show up and the choice will become clear. And if it doesn't, it's not the end of the world. (And if it *is* the end of the world, so be it.)

Jennifer Schneider and **Ron Corn** shine a light on the "Perfectionist-Romantic (One-Four) Couple." The Four's artistry and desire for integrity goes well with the One's practicality and sensitivity to detail. Both can make for a great pairing when a mix of creativity and order is required. So although they may be opposites in some way, they're complements in others. The urge for free expression in the Four can, however, sometimes lead to feeling overwhelmed by the chaos of life; if the One is consulted or asked to help organize things, both will benefit. Ones can often appreciate the willingness of the Four to go into feelings as "deep as you dare" without batting an eye. The connecting line between these two types helps each of them to see the world from the other's perspective.

Mona Coates and **Judith Searle** continue their exploration into relationships with "Sex, Love & Your Personality: *Social Type Eight and Nine*," where they look at how Eights and Nines—despite their proximity on the enneagram—live life quite differently. We start with two Social Eights, Jolene and Frankie.

The Social Eight Jolene, a bi-sexual with robust sexual appetites that get the better of her, can't keep her commitments to monogamy and must therefore pay a price for her independence by getting more independence imposed upon her than she would like, i.e. get abandoned. The opposite is true of Frankie, a powerful gang leader who does deny independence to his wife, but is fully willing and able to pay for it by living up to her expectations while being a benevolent protector totally faithful and committed to his family and the gang. Never a dull moment in the lives of these Eights and for better or worse, they are in charge of how to make the bed they sleep in.

Not that Nines don't make the bed they sleep in, only that they tend to sleep a bit longer... Such was Social Nine Sunny's dilemma when she decided she was ready to have a child and realized that her husband was not exactly father material...Come to think of it, he was not that good material in many other ways, as well....Determined to work on herself (and her husband not showing any interest in doing the same), she started on a long and slow road towards taking charge of her life.

Social Nine Ollie, however, could not wait to take charge of his life and get away from a sexually abusive family situation. He escaped from home by going off with a traveling circus at age 16, lying about his age, getting a job as a clown and for many years remaining stuck in this lowly role with the circus. During all this time his self-esteem remained severely wounded and the sexual abuse of his childhood he

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For subscription and advertising rates see back cover.

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kept secret for decades. It was only after delving deep into therapy that he was able to vent his rage over the traumas of the past, implement some remedial actions and regain a second lease on life, enough to build confidence and dare enter into a promising relationship.

Katharine Rawls seeks a wisdom-oriented approach with "The Tao of the Enneagram," where she points out some similarities between these two systems, based on the idea that everything in the universe is completely interrelated; such that although *oneness* appears to be lost it always is expressed via

many shapes and permutations under the laws of polarity. Our relative universe gave rise to space and time and Taoists have been good at classifying the pairs of opposites in ways that are useful to the understanding of the enneagram as well.

Intuition and the Interior Landscape: History, Type and Spiritual Practice *with Helen Palmer and Virginia Wiltse*

CHICAGO May 4 & 5, 2013 Sat. 9:00–4:30 Sun. 10:15–4:45

The contemplative life is both a way of praying and a way of living - two different states of mind that challenge the modern seeker. Can we maintain a centered inner state when life at home seems as problematic as ever? Can we relax type resistance instead of letting it run?

Through the lens of history we find evidence of teachings that mirror current Enneagram theory used as the basis of contemplative practice in the fourth-century desert monasteries of Egypt. More than a thousand years later, in the sixteenth

century, we also find references that clearly mirror the Enneagram in the work of the Spanish Carmelite Saint John of the Cross.

This workshop draws on the legacy of contemplative masters Evagrius of Pontus and John of the Cross along with recent MRI research in neuroscience and psychology. Brain mapping illuminates the interior landscape of conditioned patterns that unseat spiritual states. These are the same patterns that Evagrius and John recognized as obstacles to prayer.



Helen Palmer, is an international bestselling author, a teacher of psychology and intuition and subject of a PBS documentary *Breaking Out of the Box*.

Her books on the Enneagram topic are translated in 28 languages and form the basis of her work with *Enneagram Studies in the Narrative Tradition*. She leads trainings and courses in many countries. Her U.S. and foreign schedules are posted at www.Enneagram.com and www.EnneagramWorldwide.com



Virginia Wiltse, Ph.D., did her doctoral research centered on the work of John of the Cross as it applies to personality type and spiritual challenges of modern-day contemplatives. She completed her Enneagram Professional Training with Helen Palmer and David Daniels in 1997 and worked with Helen on research projects on the history of the Enneagram. She has served as the Director of *Caring Response Madagascar Foundation* since 2001.

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