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Enneatypes and Fingerprints

Over the years and with massive use of the Enneagram as a psycho-therapeutic tool, many successful and effective applications have arisen. The functionality of the Enneagram in the field of psychology has answered beyond doubt many questions while it has generated many more whose answers remain unknown.

The findings expressed in this article are based on the analysis of experiences gained during 21 years of continuous work in collective psychotherapies on a total of 5,150 men and women aged between 18 and 65 years. The Enneagram was used as a basic platform in the therapeutic process.

What is the Enneagram? What is the essence of its functioning? Are the enneatypes simple forms of behavior or heritable biological temperaments? Are there intrinsic relationships between the geometry of the figure and the human characters that manifest through it? Is the Enneagram a self-contained mechanism whose dynamics operate in the field of physical phenomena related to electromagnetic, gravitational, mechanical or some other order? (M. Rodin-2005) Is it by chance, as claimed by Gurdjieff, an esoteric symbol of general universal processes?

One thing is clear. The early adoption of the Enneagram (post-Ichazo) as mainly based on psychoanalytic typing has been relatively successful even though it has limited the actions of the figure to a small area coinciding to a large degree with personality typologies currently in use and related to observed patterns of behavior.

In this regard, the aim of this article is to formulate a working hypothesis based on the systematic articulation of several concepts that we have been testing in more than 400 Enneagram workshops that we have carried out.

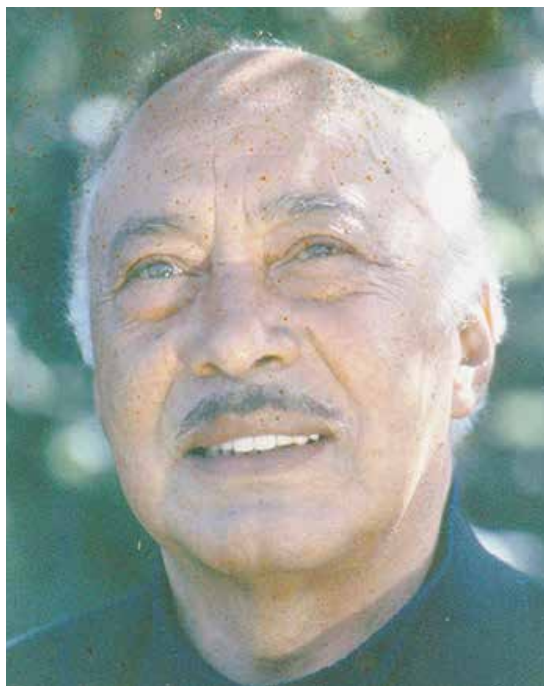
Hypothesis 1: Temperaments are inborn, inherent virtues that are manifest from early age..

We emphasize and reinforce the claim of researchers that consider the Enneagram types as biological characteristics that form the basis for further development and structure of personal individuality. We want to demonstrate that Enneagram types are not simple classifications of different behaviors of individuals but extended virtual networks within the biological realm (biochemical, genetic, neural, immune, endocrinologic, etc.) that define the body.

Hypothesis 2: Temperaments are biological realities that result from the interaction of 3 basic human energies.

We assume that each Enneagram type differs from other Enneagram types by

Rafael de J. Henriquez Theran



virtue of different proportions of three basic energies or biological tendencies generated by the main centers (instinctive, emotional and mental) expressed in the geometry of the figure.

Hypothesis 3: Temperaments can be identified through biological characteristics.

Based on our vast body of data collected over a long time and experience, we can identify with a high degree of certainty the innate temperament of individuals through certain visible biological characteristics (digital dermatoglyphics). This identification, combined with the psychological work carried out during Enneagram workshops is a reliable foundation for correctly typing individuals.

Temperaments

It is well known today that *temperament* is a primary form of attitude and reaction to the environment, an important basic feature inherited from our parents. Temperament is innate, not learned. We are born with it and it remains with us actively or passively during our lifetime. This issue has already been investigated in detail since 1874 by

Francis Galton and later by his disciple Karl Pearson. In recent years many authorities in the field of psychology and psychiatry such as Haselman and Elston (1972) have thoroughly researched the subject of quantitative relationships between the genetic type temperaments; same was done by Golgar and Amos (1990-1994) and Almasy and Blangero (1996). It is well known that dozens of other researchers have spoken, and still do, about the undoubted heritability of human temperaments.

J. Kagan (2010) defines *temperament* as “a set of biological conditions that underlie our responses to the experience,” and affirms that “the temperament we are born with affects the rest of our lives and is the basis of our personality,” and that “temperaments are influenced mostly by hereditary factors or, in certain cases, by biological or pathological alterations of the mother during pregnancy.” This researcher affirms that “different temperaments are the result of neurochemical inherited differences in the concentration of more than 150 molecules in the human brain, either in the density of receptors for these molecules, or for the localization of these receptors”

An interesting theory of biologist Eric Schulze and Tina Thomas (2009) suggests that the enneagram is the “*reason generating*” ...CONTINUED ON PAGE 15

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In a recent issue I mentioned that a confluence of events seemed to conspire making the timely publication of the EM quite challenging. Well, this condition turns out to be more persistent than expected, and as if we did not have enough obstacles of our own...not to be outdone, even our dog Lola decided to develop a leg wound that we have been treating with natural (but requiring frequent changing) herbal plaster remedies...

On the bright side, our weather is great, my health decent and unless I do something risky and foolish there is no physical pain. Not so with mental frustration when things refuse to fall into place after a “normal” amount of effort and silly little problems manage to demand heroic efforts.

Why do tasks that routinely are easy, at times defy perfectly good efforts; and later, for no apparent reason, obstacles are magically lifted and work flows again? Hmm... I can think only of two reasons responsible for such ups and downs.

One reason is our own (DNA/genetic constitution, health/aging, biorhythm, karma etc.) condition that dictates when we peak and when we bottom out. The other reason must be the environment that alternately sustains us benevolently or opposes us (environment includes all external influences such as food, weather, friends and colleagues, astrological planetary transits and cultural/socio-economic settings.) Is our DNA or the environment dominant? Good question. I suppose it could be either, depending on the situation.

This thought invites the question of giving our enneagram type a second look. If our type is genetic and we have it from conception (or let's say birth), what effect does our environment have on us after we are born? Aside from our immediate circle or family and friends, the environment is mostly oblivious and indifferent to our arrival. Like a river, in which we are just like a leaf, twig or rock (according to our type) that happened to drop in its water, barely making a few ripples here and there, as we float (or sink) along

From the Editor

with other leaves, rocks or twigs down the stream of time. So, if our type is that of a leaf, twig or rock, that's how we'll respond to the current. But will the current be a smaller or larger factor in how we move along and where we will end up?

A popular theory (Ichazo) about the origin of type, is the one that assumes we are born with a fairly clean slate and only after the first few years of life our personality becomes “fixated” (it's not clear if he assumed that our type/personality was already there but not yet fixated); or, if our type was already established at birth, did it only become obvious after settling on a type-specific coping strategy in response to life's challenges? Is that what Ichazo meant by fixation? This debate between “nature or nurture” has been going on for decades and most accept a mix of both as a compromise. But ...

In this issue

Rafael de J. Henriquez Theran is presenting a new (to EM readers) and exciting (to me for sure) theory of “Enneagram and Fingerprints.” It's a welcome addition to the search for physical enneatype-specific expressions that are measurable. We have worked with various methods such as Morpho-psychology (myself and Antonio Barbato), body types and postures (Peter O'Hanrahan, Alan Sheets), brain chemistry (Eric Schulze and Tina Thomas), blood type and EEG (we did not see the documentation, but heard about studies) and handwriting analysis (Graphology by Claudio Garibaldi, Usha Mullan). It was an effort to find a concrete indication of enneatype to support or to challenge the accuracy of self-assessments of type (with or without expert, group or panel assistance).

Most methods mentioned above require either a high level of expertise or sophisticated equipment not available to the general public. Moreover, skilled operators of such technologies in the arts/sciences also had to have a deep knowledge of the enneagram not an easy task! Where does one find people with all these skills, the opportunity, and the time and willingness to conduct research without enough financial backing?

In spite of these requirements, once in a while in the field of “alternative” avant-garde sciences, a rare individual with such qualities emerges and opens new horizons. We had quite a lineup in the Enneagram Monthly of such individuals over the years, and Rafael's huge research project on thousands of people over the last 20 years is a priceless contribution to the understanding of enneagram type.

To use fingerprints as a basis for type research sounds brilliant and promising. I can think of several advantages over most other methods. For example:

* It's not invasive, physically traumatic or technologically complex. All we need is an ink pad and paper (oh, and soap and water afterward...).

* It's completely unaffected by psychological bias, or expertise in enneagram typing enhanced by men-

tal astuteness or foiled by delusions about oneself. None of these things will alter the fingerprint.

* Fingerprints are widely used for identification and are well categorized for easy classification. In ancient Babylon and China fingerprints were used as a forensic tool in crime investigations and/or as contractual signatures (impression on moist clay tablets), making it probably the world's oldest biometric method for identification...

* Fingerprints have always been a part of palmistry and a lot of pondering and literature has been accumulated over the ages.

* Unlike palmistry, graphology, astrology or mechanical/technical measurements, fingerprints are relatively simple to classify because they offer a limited amount of shapes and presumably do not change throughout our lifetime. As such, they reflect the sum total of something fundamental and unchanging about our individuality, similar to information gained through iris scanning or DNA, but without need for sophisticated tools and tests.

* Last but not least, we are all unique individuals and so are our fingerprints. And as with any science a certain amount of information and skill are needed to make correct interpretations of what we see. The advantage here is the ease of collecting data (it's almost free and only takes a few minutes). More ambitious researchers can invest \$100 or less for a fingerprint scanner, load the images of the prints on a computer and store, classify or share.

Rafael also has an original interpretation of the nature and role of temperament versus enneagram type. He has a true “egg of Columbus” solution regarding the type we are genetically and seeing if it matches the type we think we are after interacting with the world. For most enneagrammers our type is *the* chosen vehicle for our personality in this lifetime, but what if there is a dissonance between who we are genetically and what we had to become in order to adapt in life? Are we “living our dharma” or are we “missing our calling?” Don't we spend most our lives working on finding our true calling so that we can live according to our own dharma?

Susan Rhodes in “Using the Enneagram to Create the Kosmos” is tackling the dilemma of how to resolve the question of the relationship between Ichazo's personality enneagram and Gurdjieff's transformational or process enneagram. In this article Susan is juxtaposing the two together to create a single enneagram model: how this also brings together the twin dimensions of *time* and *space*—the two dimensions that literally create the Cosmos (Kosmos, is Ken Wilber's term that includes a spiritual, a.k.a. non-physical component). Susan alluded to this idea in previous writings, but rather in passing. Her aim here is to demonstrate that these two approaches to the enneagram provide a way to see the system from a more three-dimensional perspective.

To accomplish this goal, we have included **Susan Rhodes'** companion article on this subject “Dion Fortune's *The Cosmic Doctrine* and the Evolution of Personality” which is a top-down description of life—

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how it begins, how it evolves, and some of the obstacles that can arise along the way. Susan also offers her observations of how we could use this material in our enneagram work.

You may prefer to read this article first before "Using the Enneagram to Create the Kosmos" as it contains several essential thoughts and charts that flesh out several thoughts contained in both.

Jennifer Schneider and **Ron Corn's** "The Detective-Leader (Six-Eight) Couple" is this month's chapter from their forthcoming book *Understand Yourself, Understand Your Partner: The Essential Enneagram Guide to a Better Relationship*, due to come out this Summer.

The Six-Eight couple is a good combination of dynamic action and circumspect thinking. The Eight

will have an impulse and barrel down the road while the Six will ask questions, suggest caution and point out where the cops have speed-traps. The strength of the Eight needs the help of the detail-oriented Six who will check all of the fine details. The doubting Six appreciates the protection the Eight's strength and loyalty can offer and the Eight's ability to make decisions.



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