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Astrology and the Enneagram

The multi-dimensional nature of the human psyche is very much like a kaleidoscope whose myriad designs continuously shift into intersecting patterns of color and form. Similarly, intricate psychological patterns interface within our individual psyches at a subconscious level until through the light of self-reflection, we learn to recognize how they operate within us. The brighter the light, the clearer the patterns become, along with our ability to take new actions in order to release self-defeating behavior. The more we understand the workings of our inner lives, the more we actualize our outer lives, and our true potential as individuals, families and community members.

Many of us, who have dedicated ourselves to understanding the kaleidoscopic workings of the human psyche, naturally intuit that archetypal systems hold essential keys, not only for developing self-awareness, but also for practicing the ego reduction that is required for self-transcendence. Archetypal systems are universal languages that we, as astrologers, depth psychologists, and

Douglas and Olivia Rosestone



spiritual practitioners use to decipher the human psyche at a preconscious level. These languages help us to understand who we are **before** we receive our social identities from our families and cultural institutions. When we contemplate archetypal forms, we fully engage our right brains, and we see things all-at-once. Our left brains naturally relax, along with the lopsided tendency to think in exclusively analytical terms. Archetypal systems teach us to reflect beyond the boundaries of our lives, and in so doing, to develop greater balance and wholeness.

Of all the ancient archetypal systems such as the Runes, Tarot, and I Ching, Astrology, is probably the most widely known and practiced. Both Eastern and Western Astrology describe twelve archetypal signs, their accompanying house positions in the heavens, the planetary influences that govern them, and how this affects each of us, individually. As with the Tarot, the best use of astrology is not for purposes of “seeing the future,” but rather for understanding how archetypal forces affect us all, for ...CONTINUED ON PAGE 21

Perfectionist-Achiever (One-Three) Couple

Chapter from the recently published reference book, *Understand Yourself, Understand Your Partner: The Essential Enneagram Guide to a Better Relationship*.

Jennifer P Schneider and Ron Corn

a very comfortable routine for daily life, entertaining, travel, and projects -- which reduces stress and ensure that all the jobs get done.

The combination of our Types has allowed us to plan and carry out financial planning in a very effective way—and has given us a relatively comfortable retirement despite very low retirement incomes from our years as public education employees. We travel together very well — Leeann, my One partner, moves to Seven and becomes very light and playful when she’s out of town. I take on responsibility for planning, logistics, and details. We have evolved an unconscious “dance” that results in all parts of a mutual project being handled competently. Over time we have naturally specialized in different activities and now have

In the above description, you can almost hear a “cleanliness” about the relationship. No mess or fuss, well organized and comfortable. Perfectionists and Achievers collaborate very well as a no-nonsense, goal-directed team. Kelly, the Achiever, described succinctly how this worked in various aspects of her long-term relationship with a Perfectionist. Achievers and Perfectionists are attracted to each other because both are high-energy types who work hard and accomplish a great deal, drawing their identity from their work. Both value productivity and efficiency. Both want to look good and worry about what others think of them. ...CONTINUED ON PAGE 17

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Continuing my monologue with observations or stories about the tribulations that “seekers after truth” (SAT) are likely to run into, I would like you to consider the possibility that *everyone* starts as a seeker after truth but can easily stray along the way—and that includes historic monsters who have done epic harm; they probably wanted to do too much good for their pet cause at the expense of others. The difference between monsters and saints is the degree to which their views are in accordance with the laws of nature, laws that follow their own timing and alternately nurture or kill. We see winter as putting a damper on vegetation but know the earth needs rest and frost to break down the soil for next spring’s new growth. If we learn to adapt, we can thrive after developing ways to cope with the seasons.

The laws of nature are congruous and we are responsible for *knowing* rather than *believing* what our purpose and proper role in life is. To the degree that we comply with this knowledge, we are living up to our best potential. When along the way we deviate (perhaps in accordance to the less desirable inclinations of our enneagram configuration), we get lost. Our mistakes can be as minor as making a wrong turn at the light or as major as taking the wrong train, marrying the wrong partner, choosing the wrong dentist, taking the wrong job or college course or joining the wrong party, ideology or cult. Once embarked on a particular course, right or wrong, inertia can keep us going and there is no telling *how far*, or *where* it will take us. We have gotten to where we are today, step by step, after countless little, medium and large choices...many of them long forgotten. Today, we are trying to make sense of it all, aware of the present, with fragmented memory of the past and speculative expectations about the future. Our intentions may be wise, well thought out, supported by will, effort and skill, but if it’s the wrong time or project for the current environment we may fail. Inversely, we succeed sometimes barely trying and against impossible odds.

“Like fire in a piece of flint, knowledge exists in the mind. Suggestion is the friction which brings it out. So with all our feelings and actions – our tears and our smiles, our joys and our griefs, our weeping and our laughter, our curses and our blessings, our praises and our blames – every one of these we may find, if we calmly study our own selves, to have been brought out from within ourselves by so many blows. The result is what we are. All these blows taken together are called karma – work, action.”

— Swami Vivekananda: Karma Yoga.
New York, 1895. Complete Works, 1. 28-29.

My search for answers to life’s larger questions manifested at first as a feeling of urgency to understand while remaining confused about what to search for and where — getting into trouble, making mistakes, struggling with my conscience, meandering between doing the expedient/easy thing or what my better judgment required was typical or more likely. The price, as expected, was occasionally extracted in the coin of suffering or rewarded with temporary gratification. Missing in my life was a sense of meaning. I was not able to find answers digging in my own mind, clearly I needed help and help was not readily available given that I had dismissed as unconvincing the religious notions I was taught in childhood.

My late teenage years were a sort of dark night of the soul period for me; after reading most of my father’s (probably a type 4 wing 5 bookworm) collection of classic literature, I came across graphology and became a voracious reader of intuitive/occult oriented material; graphology, numerology, palmistry, psychology... anything about what makes us tick.

What started as curiosity and fascination with the new and exciting, eventually come together as two big loves in philosophy: Vedanta and Macrobiotics. Vedanta satisfied my thirst for understanding the purpose of life, karma, cosmology and let me find my guru and meditation/yoga practice. Macrobiotics offered a satisfactory understanding of the principles of yin and yang, the five elements, training in food, home remedies, visual diagnosis and plausible explanations of how the material world works. These two schools of thought became my support system and the foundation for interpreting what I learned later

From the Editor

in life, the Enneagram for example. The Enneagram appeared after the half-way mark in my lifelong pursuit of understanding and immediately became a welcome addition in harmony with the systems I had been studying, practicing and working with. The beauty of the enneagram was its simplicity that would give fellow SATs an efficient and practical access to deepen their insights into human type, nature and dynamics.

This simplicity can be deceiving until we go deeper finding ever more refined applications and correlations with the essential truths in other systems that under-gird all of life... Like a trip down a funnel... as the walls narrow we realize that we are getting closer to other tenets of long established traditional wisdom, the differences melt away and commonalities emerge.

My purpose here is to open a dialogue and exchange between fellow seekers after truth who happen to come from other traditions. And also to avoid “re-inventing the wheel.” It makes sense to approach questions or solve a problems using the system that is best suited for the task. Besides, it would help us avoid a common pitfall I mentioned in last month’s editorial, “the peculiar pattern that most “seekers” as well as “systems” tend to follow... Both start with what is essential, simple and works, but after the initial honeymoon and the initial rush calms down look for ways to get it back. The first impulse is to use our “strength” (i.e. our favorite system) in new, maybe untested or roundabout ways. This can lead to new discoveries or to “stretching” our system into a zone it was not designed for.” Of course, no system is large enough to contain all wisdom passed down through the ages, although many branches of wisdom have proven capable of answering enough questions to guide their followers towards enlightenment.

Now that we had a few decades to take a good look at the enneagram and work with it, we can see better how it can enhance or be supplemented by other systems. I have been impressed with the depth and quality of recent contributions from researchers in fields other than the enneagram who successfully found ways to work with both systems. I would very much encourage readers to write about ways they found of interacting or combining other systems with the enneagram. Many innovative articles along these lines appeared in recent issues including the current one.

We can see, for example, how this would apply to astrology: a birth chart with the planetary configuration at the time of birth in that location is like a picture of the genetic code of the environment in that moment (see below). But the earth keeps turning and the sky keeps changing as do the conditions and environments over the lifetime of that child. Everything changes, and so must also the way we live with the gifts and flaws we were born with. Whatever we were born with will develop in ways determined by our actions and choices within the confines of our environment and the times we live in.

What bothered me in the early days of my enneagram study (limiting it to one “highly abbreviated” point only) was the impression that the prevalent dogma was: “You are a type, and of some significance are the connecting lines, wings, and your subtype. Period. That’s it for this lifetime, you can be mistyped, but you can’t change your type.”

This didn’t go down well with my world-view of change being obligatory like it or not. To see types confined to a principal point, with tentacles of internal lines and flanked by the wings give us 5 points we are connected to and leaving 4 points somewhat out of reach.

Over time as the applications and theories surrounding the enneagram started broadening the picture. We pulled back from the odd notion that somehow the personality (it’s false,

don’t you know) must therefore be expelled freeing us to become trait-free, ego-less creatures marinating in essence...?? This notion went to the ash heap of enneagram history along with fixation and a few other concepts... I suppose by now it’s not disputed any more that personality traits are expected to be present as long as there is matter and time associated with the individual. Saints and sinners are characters all.

In recent years a positive view of the enneagram types replaced the pathological one, and more attention is being paid to the importance of “lack” of some as well as “excess” of other traits.

Some typing tests, for example Susan Rhodes’ free test gives you an at-a-lance bar graph that makes it easy to see your entire E-configuration.

http://enneagramdimensions.net/whats_my_type.htm

A fictitious test of a type Five wing Six:

Playing around with concepts, we could illustrate the same chart by placing the bars like spokes on a wheel in the proper locations, or, assuming that a good amount of basic functions are shared between types, portray them as the inner circle with type-specific traits sticking out like a star to the extent that our bar-graph shows. Remember that humans share about 25% of DNA with daffodils, 90% with chimps, so we can assume that among ourselves we share as much or more as in the inner circle...

Better yet, in my opinion anyway, still assuming a center of shared basic functions, if we connect the peaks of our graph directly without going back to the shared circle, we see a Rorschach type “cloud” of traits giving our imaginary type Five an individualized “chart” similar to an astrological chart, but without the benefit of an ever-changing but perfectly predictable planetary arrangement in constant motion.

For the timing factor regarding the seasons and changes of our “planetary periods” the enneagram offers us only the option of re-evaluating periodically our psychological map based on insight into our motivations and inclinations and possibly assisted with the opinions of intimate friends and family. We are just beginning to scratch the domain of archetypal subjective analysis and there is lots more to come...

In this Issue:

“Astrology and the Enneagram” is an excellent article by **Douglas and Olivia Rosestone** that lays a foundation for an intelligent and open minded way of looking at the multidimensional ways in which our psychological patterns interface within our individual psyches. Archetypal systems are not primarily based on *left brain* (logic/analytical) “objective” ways of thinking—that’s the department for practical inquiry into how the material world works. The *right brain* engages in (intuitive/thoughtful) “subjective” ways of thinking about what lies beyond the boundaries of ordinary life and who we are *before* we develop our social identity that is formed largely by our environment and culture. Self-reflection, meditation and study of archetypal systems are typically the domain of the right brain. Recent research has shown that abilities such as math (surprise, surprise) are actually strongest when both halves of the brain work together. Neuroscientists are actually finding that the two sides of the brain work together to perform a wide variety of tasks.

Douglas and Olivia are aware how in the modern technological culture the emphasis is shifting towards left brain activities and material/sensory well-being. It’s our loss if we fail to make our habitual patterns more obvious and improve our ability to take new actions in order to release self-defeating behaviors. The more we understand the workings of our inner lives, the more we actualize our outer lives, realize our true potential as individuals and as a collateral benefit become better family and community members. The enneagram of course is an archetypal system, and astrology has always been considered the *mother* of all archetypal systems; pre-dating hieroglyphs and writing by thousands of years.

Jennifer Schneider and **Ron Corn’s** “Perfectionist-Achiever (One-Three) Couple” is a good choice of types with distinct slant towards practical (left brain) efficiency about

Enneagram Monthly
748 Wayside Rd.
Portola Valley, CA 94028

Phone: 650-851-4806 Fax: 650-851-3113
Email: em@guna.us

Editor and Publisher Jack Labanauskas
Staff Writer Susan Rhodes
Assistant Editor Sue Ann McKean
Consulting Editor Andrea Isaacs

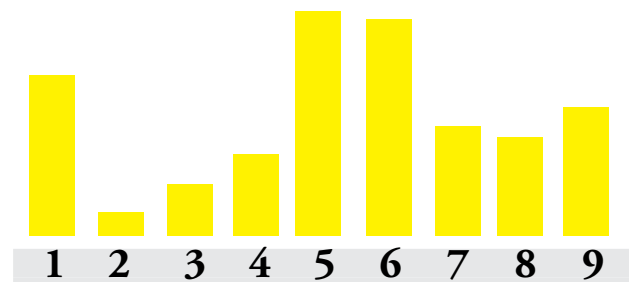
The Enneagram Monthly, Inc. was founded by Jack Labanauskas and Andrea Isaacs as a not-for-profit corporation. Its purpose is to gather and disseminate information in the field of the Enneagram, that is most commonly known as a personality typing system.

For subscription and advertising rates see back cover.

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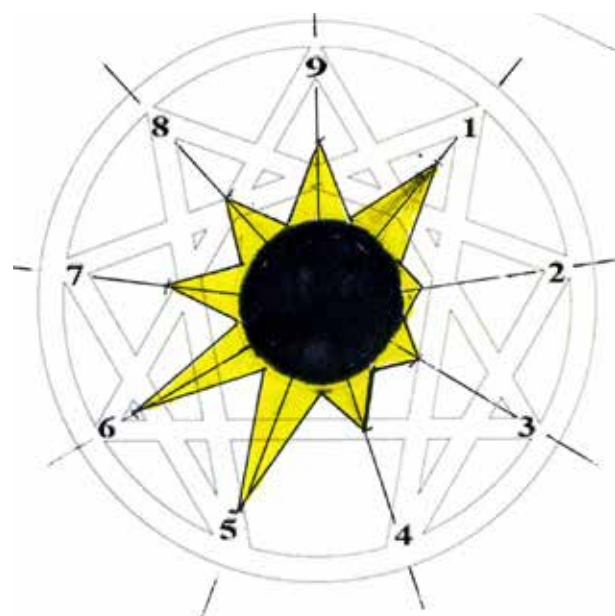
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life and how it requires the occasional “reset” in the subjective (right brain) department. In the descriptions you can really see the “cleanliness” about the relationship. No mess



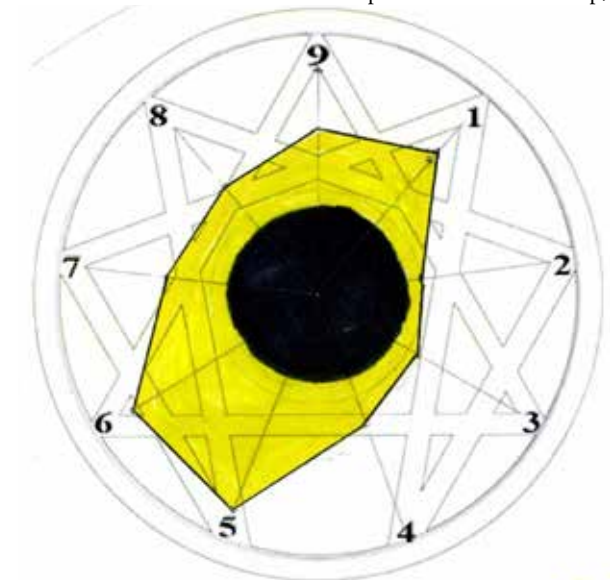
or fuss, well organized and comfortable. Perfectionists and Achievers collaborate very well as a no-nonsense, goal-directed team. Achievers and Perfectionists are attracted to each other because both are high-energy types who work hard and accomplish a great deal, drawing a lot of their identity from their work. And both value productivity and efficiency...and worry about what others think of them.

If these traits are overdone, these two types need to be careful that their relationship doesn't become like two ships passing in the night, taking time to connect is a must. Perfectionists in particular need to avoid becoming too reclusive and can almost give up on life, what with all the correcting



and perfecting of it in search of their own little world of perfection and serenity. Achievers do well to not keep pushing “forward” until they lose touch with the where, how and why they are headed in such a hurry.

“Enneagram Field Guide: *Eights*” by **Carolyn Bartlett** deserves a central place among the reference texts for any therapist or friend who needs some help in understanding this powerful type. Eights are known for their directness, and intensity with which they approach life, their demanding and confrontational nature, and tendency towards protectiveness and ability to nurture. Like the sun that nourishes all plants or burns them up,



Eights can assume either role, that of a fair and compassionate judge and that of the vindictive bully.

“Unlocking the Enneagram *Part 2*” by **Arthur Kranz** continues to unfold deeper layers of each type, by placing that type's number in the position usually reserved for Type 9 and then complete the inner triangle in the usual direction of integration to position 3 and then to position 6. This automatically shows the two Balance Points of the Dominant Affective Group Triangle in the two other centers. It also represents balanced and harmonious growth as every type learns about its own primary Type and the rest of its own Dominant Affective Group. Overall it depicts the first three steps in the first stage of the Hidden Path Journey, the completion of the Enneagram's central triangle form for each type and most importantly fol-

lows Gurdjieff's instruction to first seek self-knowledge on the path to liberation from the ego.

For the second stage of the Hidden Path Journey, you complete the Hexad form for each type generating Steps 4 through 9. The second stage represents the journey to know “the Others” – “To Understand” the other types that represent the other Freudian styles that are different from your own style. It encompasses the next six steps of the path and completion of the Hexad form.

For the third stage of the Hidden Path Journey we look at the Circle of the Enneagram associated with the “Ascending Spiral Path”. The intention is to incorporate and integrate as many of the different perspectives, essences and energies of all the other types as is humanly possible in our short life-journey so that the dualistic concept of “I” versus “the Others” is turned into harmony with ourselves and others, seeing both as part of the One.

Tim Vreeland describes in this series the three extraordinary 20th century architects and how their enneagram point can be seen in their work and personal lives. This month: “Louis I. Kahn (1901 – 1974) *The Life and Work of a Sexual One*.” Tim caught up with Kahn in 1953 when he returned from Rome to complete his architectural studies at Yale—it was as someone highly dissatisfied with the insubstantiality, the thinness and the lack of robustness and plasticity of the modern architecture of that period compared to the glories of architecture he had been exposed to in Italy. It was the New Yale Art Gallery, designed by Kahn and just completed, that restored Tim's confidence in the possibility of modern architecture. It had solidity, presence, weight. Kahn had rediscovered from his sojourn in Rome the architecture of mass and structure. Like Michelangelo, he could proclaim that “weight never sleeps.”

Kahn was something of an “activist” and talked like an Old Testament prophet in aphorisms using words poetically, cryptically, to reflect the images in his mind. Students adored these utterances—often having only the faintest understanding of what he was talking about—but it was a relief from all that Harvard claptrap about functionalism, turning our backs on history and less-is-more. Kahn also instructed his students to draw their buildings as they were built, from the ground up.

Kahn wrote about the relationship between light and silence, a recurring theme in his philosophical musings. He believed that silence (the desire for expression) and light (the means of expression) must work together before creative resolution can occur. Carl Jung had proposed a similar dichotomy between male and female, yang and yin, *animus* and *anima*. •