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Integration/Disintegration Theory Revisited

The “Jesuit Enneagram”

David Burke

This is a comment on the integration/disintegration theory, the content of which forms part of my doctoral thesis.

As I understand it, Claudio Naranjo ran a workshop in Berkeley CA, in 1972 at which Fr. Bob Ochs, SJ was present. The workshop was of course about the Enneagram. Ochs subsequently returned to Chicago where he lectured at University of Chicago on the Enneagram to a group of seminarians. Patrick O’Leary was one of those seminarians. As you would be aware, the system as taught by Naranjo was not “Christian” in a theological sense, but once it reached Chicago it underwent a synthesis that made it very applicable to a Christian setting. However, in the process, the theory of the Enneagram was significantly altered.

The seminarians that Bob Ochs lectured to received their theological formation within Ignatian spirituality where the spiritual exercises of St Ignatius are foundational. The fullest expression of the exercises takes the form of a 30-day retreat. Very simply, the retreat is divided into two parts of about a fortnight each. The first half deals with humankind’s fall or sinfulness and involves a major emphasis on the examinations of one’s conscience. The second half is focused upon salvation history and humankind’s redemption. It was in this context that Bob Ochs and his seminarians needed to situate the Naranjo/Ichazo Enneagram. The result is what we could refer to as the “Jesuit Enneagram.”

As a consequence, the stress and security points of the Naranjo/Ichazo’s system became the compulsions and redemption of the “Jesuit Enneagram” as described in Pat O’Leary, Bob Nogosek and Maria Beesing’s groundbreaking book on the Enneagram published in 1984. This apparently small change in the nomenclature is accompanied by a very large and serious change in psychology and theology. From the Jesuit view, an individual’s behavior under stress was considered more compulsed and neurotic, as opposed to behavior when an individual is relaxed and secure, which was considered redeemed. ...CONTINUED ON PAGE 19



What “Jesuit Enneagram?”

Jerry Wagner

I’d like to respond to David Burke’s letter in the March 98 edition of the *Enneagram Monthly*. I’ve always liked William of Ockham’s dictum: *Entia non sunt multiplicandur*, perhaps because it was one of the few Latin phrases I could translate. Literally it means *Beings ought not to be multiplied*, which is to say, “Don’t make up things when you don’t have to.” Or “Don’t explain something at a higher-level when a lower-level explanation will do.” The best explanation of an event is the one that is the simplest, using the fewest assumptions or hypotheses. In other words, KISS, “Keep it simple, stultus.”

I think David Burke might be multiplying beings when he speaks of a “Jesuit Enneagram.” Just because there were Jesuits who taught the Enneagram, that doesn’t necessarily mean there is a “Jesuit Enneagram.” There are Franciscans, Dominicans, Buddhists, men, women, etc. who teach the Enneagram. But I don’t think there’s a “Franciscan Enneagram” or a “Male Enneagram” and maybe not even a “Sufi Enneagram” as we were originally taught. We may have to use *Ockham’s razor* to cut out that cherished belief, too.

Burke proposes a useful question when he asks: “How do you ensure continued veracity of the system in the wake of the various speculations about the Enneagram, some of which are useful, many which are not?” Utilizing the old therapeutic technique of looking for transference material, I would apply that question to his own letter which contains some speculations that are heuristic and some that are just fanciful. Unfortunately, of course, this technique also applies to this letter. Damn.

I would suggest that one answer to his question is to write letters like he has and then get responses back from the community of learners. A “community of knowledge” can provide some checks and balances or at least give some different perspectives. Hegel might say somebody comes up with a thesis, someone else an antithesis, and a third person (probably a Five) suggests a synthesis, which becomes a thesis which leads to another antithesis, *ad infinitum*. I’m rapidly running out of my Latin vocabulary. ...CONTINUED ON PAGE 21



In This Issue

Harmonies of Types
Anthony Blake
page 4

Kundalini Experience
Narasimha Rao
page 6

Paint by Numbers
Susan Dorf
page 9

Four/Seven Couple
J.Schneider/R.Corn
page 10

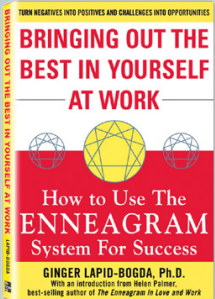
Personality Patterns #3
Belinda Price Brent
page 13



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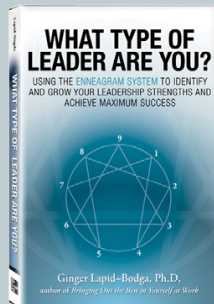


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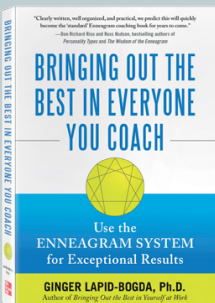
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From the Editor

When we ponder about events and why they happen, it's natural to categorize each issue we experience and see if it fits a familiar pattern. Looking for patterns is a tendency of the mind, and so is explaining the pattern with a theory of some kind. If our expectations are met and the pattern fits our world-view, we accept and set aside that issue and move on.

Theories we accepted in our younger years may not have been very solid, still we may feel reluctant to question what we took for granted. It surely could mean that we'd have to re-structure our understanding and revise assumptions. These are dilemmas we run into when facing major shifts in our understanding as new insights require that we give up old erroneous ones.

Refining or correcting established dogmas surrounding the Enneagram is tricky like aging wine — some finer aromas can only come out after seasoning it for years, but if at any point contamination gets in... we may have vinegar.

Every system needs to be rejuvenated from time to time. That usually means checking the history of where, why and when certain concepts originated and if in the light of new discoveries there is a need for adjustments.

In this Issue:

A question debated for a long time is about the origin, direction and meaning of the arrows. Claudio Naranjo is often credited as the originator of this idea, says that he was simply doodling, giving the connecting lines one direction and then the opposite while pondering if there was a deeper meaning.

Claudio says he left it at that, unresolved, and was rather surprised, years later, to see this idea coming up in enneagram literature apparently accepted as a bona fide part of the enneagram system.

There are several opinions circulating about the origins, use and meaning of the so called Stress and Security points. Here are two letters to the editor with opposing views: "Integration/Disintegration, is it for real?"

David Burke suggests that there is a *Jesuit Enneagram* made in Chicago by Jesuits working from notes sent by Bob Ochs who was attending the Claudio Naranjo workshops in California.

David also thinks that the Jesuits added the integration/disintegration part as a little extra to make it more fitting with some of their traditional practices.

Jerry Wagner, who was in Chicago at the receiving end of Bob Ochs' notes says, there is or was no such thing as a *Jesuit Enneagram*. Jerry has an impishly wicked sense of humor, like Yakov Smirnoff, the comedian from Russia of that famous line: *"They told me about freedom of speech. And in Russia, they would tell us also we have freedom of speech, but here, here you have freedom after you speak"*

So, quoting Jerry directly: *"Burke proposes a useful question when he asks: "How do you ensure continued veracity of the system in the wake of the various speculations about the Enneagram, some of which are useful, many which are not?" Utilizing the old therapeutic technique of looking for transference material, I would apply that question to his own letter which contains some speculations that are heuristic and some that are just fanciful. Unfortunately of course, this technique also applies to this letter. Damn."*

Anthony Blake's essay on "The 'Harmonies' of the Types" demonstrates how the enneagram is not confined to any fixed interpretation and encourages us to look deeper so that we may just become aware of the chaotic richness that lies on every side of it.

Anthony Blake is the author of *The Intelligent Enneagram* which is about the "process" enneagram, as taught in the lineage coming from Gurdjieff. (probably the most substantive alternative analysis to the Ichazo/Naranjo enneagram of "personality")

Amazon describes Anthony's book as:

"The enneagram, an ancient diagram first popularized by G. I. Gurdjieff, represents the evolution of any process and is thus a remarkable tool for analyzing and understanding many different areas of endeavor. Like the I Ching hexagrams or the kabbalistic Tree of Life, the enneagram is an ingenious device providing access to a higher order of information and can lead us to new and creative ways of thinking and problem-solving. Drawing on the teachings of John Bennett, a major interpreter of the Gurdjieff Work, Anthony Blake shows how using the enneagram can enhance our powers of intuition, our capacity to see situations holistically, and our ability to find connections between different regions of knowledge and experience."

P.V.R.Narasimha Rao is capturing some key points of what it may feel like if in the course of some spiritual practice or spon-

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contents

Integration/Disintegration Theory Revisited <i>The "Jesuit Enneagram"</i>	David Burke	1
<i>What "Jesuit Enneagram?"</i>	Jerry Wagner	1
From the Editor.	Jack Labanauskas	2
The "Harmonies" of the Types	Anthony Blake	4
The Kundalini Experience	P.V.R. Narasimha Rao	6
Paint by Numbers	Susan Dorf	9
The Romantic-Adventurer (Four-Seven) Couple	Jennifer Schneider & Ron Corn	10
Personality Patterns Part 3— <i>Quantitative and Descriptive Study of Distinct and Self-Consistent Attentional Styles and their Relation to Enneagram Typology</i>	Belinda Price Brent	13
Teacher's Listing		23
Subscription Forms and Ad Rates		24



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taneously for no apparent reason, we may have an experience of "Awakening Kundalini." A lot has been written about it, and mostly by spiritual seekers describing their own experience. But as we all are unique individuals, such experiences can manifest in countless ways. It all depends on your condition, type of practice you're doing, or what stage of life you happen to be in. What does it mean? Is it always welcome? Can it be traumatic, or ecstatic?

Narasimha is a scholar and a practitioner for many years himself, as well as a teacher on related subjects. He came in touch with many people who reported awakenings of kundalini and well aware of how unique the experiences and the after-effects can be. There is a lot of misinformation and confusion surrounding this subject and his intention is to provide some guidance and perspective to seekers and those who may need to refer to this later. [Square brackets are editorial comments]

"Painting by the Numbers" fear not, it's not what is usually meant by it. **Susan Dorf** is an artist and made a study of how feeling and thinking processes relate to expressive art, and how closely they affect each other. It's a two way street. We know that our personality, moods and temperament can be seen in the expression of our handwriting, painting, speech or writing style. Actually, any form of expression will always reflect who we are.

Most of us seem to prefer acting and moving by automatic habit or impulse. That makes perfect

sense. But if we want to work on ourselves, we need to introduce some, what Ken Wilber calls, *special conditions*. That would be doing actions that will interrupt automatic patterns. Meditation for example or a challenging or exciting adventure, or simply doing something simple like painting, but against our habitual impulses might force our mind to stretch into uncharted territory. Susan uses painting as a technique to test our limitations and discover boundaries that we may have wanted to cross but didn't know how.

Jennifer Schneider and **Ron Corn** take on a fairly polarized pair, "The Romantic-Adventurer (Four-Seven) Couple." As the saying goes, we learn more from mistakes than from successes...I'm not sure if this is universally applicable, but in the context of intimate relationships Buddha's recommendation of choosing Madhyamika (the middle way) is probably the best balance between two similars *falling asleep* together or two diametric opposites *going at* each other or breaking up. Opposite but complimentary seems the ticket here and as all good things, a little work is required.

The thing that attracted you to one another in the first place is probably what's missing in yourself that the other holds. It can both energize you and help you to grow spiritually. Think about what your partner can teach you, it just may be exactly the medicine that would balance you out and make you feel more whole.

Fours and Sevens have difficulty with commitment. Fours, in their fear of rejection and focus on what's missing, tend to intermittently push away their existing partners, while Sevens' mantra is "Don't fence me in."

Both are highly creative and surely can brainstorm ways of building stability in their relationship.

Belinda Price Brent is digging deeper into the requirements and processes needed to build an accurate picture of "Personality Patterns: *Part 3 A Quantitative and Descriptive Study of Distinct and Self-Consistent Attentional Styles and their Relation to Enneagram Typology*." Taking a close look at the research methodology that includes making an inventory of Attentional Styles, listing the Operational Definitions that went into the construction of the inventory, for example: Idealized Self-image, the Six Organizing Variables of Attentional Style of each idealized self-image, habitual preoccupation, defense mechanism, avoidance, way of acting, emotional response and communication.

Belinda gives us also a practical scenario of a group of people working in a small publishing company. They seem to act according to type and it's quite obvious how knowing each other's type may improve communication and lead to much better use of the potential.

"A Quote by Evagrius Pontus" **Frederic Schmitt** came across during his and Bernadette's extensive research into the roots of teachings at the origins of the Enneagram. •