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Integrating Enneagram's Inner Polarities by Practicing the 4 R's: Recognize, Reframe, Reown, Recycle

When we over-identify or over-idealize certain aspects of our personality, we tend to disavow any opposite attributes. For example if you think of yourself as right and exact, then you don't want to consider yourself wrong or messy nor do you want others to think of you in this way. Or if you think of yourself as strong and tough, you don't want to appear to yourself or others as weak and wimpy.

To avoid these unacceptable parts of ourselves, we put them in the basement (our unconscious) where we can forget about them. This is called *repression*. *Splitting* is a variation on this maneuver. Instead of being a whole me, we become the good me and the bad me, like Jeckle and Hyde.

These defensive techniques create *divisions within ourselves*.

If relics in the basement start to offend us, we can go a step further and throw our garbage out. For example if you think of yourself as wise and perceptive and find looking foolish quite intolerable, you can cast out your foolishness and then find yourself surrounded by a confederacy of dunces. This is called *projection*. In-

Jerry Wagner Ph.D.

stead of being a neurotic among neurotics or a sinner among sinners, you are a rose among thorns, or a good me surrounded by not-so-good you's,

The process of *projective identification* goes a little beyond projection. Instead of simply throwing our trash out and leaving it in others with a good riddance, we put our unsavory characteristics in others, then sanitize and civilize our offensive behaviors in the garbage bin -- or cajole others into cleaning up their acts. For example if you project your inner rebel or delinquent onto others, then you will have to police them, reform them, excommunicate them, or throw them in jail. Now, not only have you gotten rid of your demons, you've found something to do in your spare time!

These defensive strategies create *divisions between ourselves and others*.

We can work on our inner and outer splits by practicing the 3 R's + 1.

If we can *re-cognize, re-frame, and re-own* our unseemly parts, we might find some valuable assets tossed out with our garbage, and *re-cycle* them. We will gain an inner integration and wholesome connections ...CONTINUED ON PAGE 17

Enneagram in Light of Neuroscience

What messages have the symbols and models of the archetypes held steady throughout time, that are within the collective unconscious?

Jung, the famous Swiss psychiatrist, psychoanalyst and anthropologist stated that the archetype is like an invisible model that determines what structure an object will assume; for example, how a crystal will form. He considered numbers themselves to be numinous and sacred entities. He described them as "an archetype of the order that became conscious."

Pythagoras believed that "the whole universe was harmony expressed in numbers" and that mathematics was the ultimate essence of reality. Similar to the Pythagoreans St. Augustine too believed that everything had numerical relationships and it was up to the mind to seek and investigate the secrets of these relationships or else have them revealed by divine power. St.

Dr. Liliana Atz



Augustine wrote "Numbers are the universal language offered by the divine to humans as a method for the confirmation of what is truth."

Archetypes as collective representations of the inherited unconscious, are the common heritage of humanity, found in the myths and legends of all civilizations. In life there can be as many archetypes as there are characteristic situations we can see in typical and recognizable patterns of human behavior, for example, as symbolized by the nine Enneagram types.

On the psychological level, the Enneagram sees human intelligence as expressed in three fundamental ways that are related to the Instinctive, Mental or Emotional centers.

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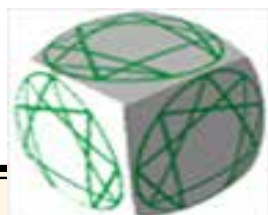
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All typology systems ask the same question: “who am I?” And not just typology systems, but spiritual quests about the purpose and meaning of life. They all begin and end with this question and by extension, this one- “what awaits us after death?”

I don't want to pretend to have an answer to the questions that preoccupied humanity since time immemorial, but we can look at ways to focus on where to direct our curiosity to have a better chance at finding satisfying answers. How would we know if we found the answer anyway? The sacred scriptures written by enlightened sages who experienced illumination seem to agree that the best indication that we found the answer is – the question disappears.

For our purpose as seekers after truth, not yet beyond questioning, the immediate concerns are how best to proceed from where we are towards the goal recommended by the scriptures or teachers we trust. Most describe the ultimate goal as beyond the temporary satisfactions of the body, mind and heart, as a permanent and irreversible state of being, con-



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From the Editor

sciousness and bliss. Well, I can live with that, so what's the next step?

Assuming that all journeys start with the first step, let's start from there.

Please bear with me while I quote the ancient sages who, in the Katha Upanisad, discussed the criteria of making the best choices.

In this story, as all wisdom is usually conveyed with a memorable story, a young Brahmin, Naciketa, was asked by his father to go and get answers from the god of death “Yama.” When Naciketa arrived, Yama was not home. He patiently waited without food or drink for three days until the god of death came back. According to custom, to allow a brahmin to be stranded without proper hospitality was a terrible negligence and Yama was so distraught that, to make amends, he offered to grant Naciketa three wishes.

Naciketa's first wish was to restore his relationship with his father, the second wish was to be shown the way to heaven, both were granted. The third wish was to clear up with a definitive answer what happens after death. Yama became evasive offering instead wealth, happiness, vast power and lands but Naciketa refused all and insisted on getting his 3rd wish of what happens after death answered (who but the god of death himself could know the answer...).

The entire Katha Upanisad is centered on this question as it's the question that plagues even the wise. Instead of offering a definitive comprehensible answer, Yama offered a practice for Naciketa he'd need to follow to eventually understand the answer. Here a synopsis of the first 5 verses of Katha Upanisad, Part I Canto II (from the commentary of Shankaracharya as translated by Swami Gambhirananda) Abbreviated and in simple English:

Question: O Death, tell us of that, of the great Beyond, about which people entertain doubt.

Answer: There is always the choice between the preferable and the pleasurable. The intelligent person examines both and chooses the preferable over the pleasurable, (whereas) the ignorant select the pleasurable for the sake of attaining what they don't have or maintaining what they have already.

You Naciketa have relinquished the objects of desire and have not accepted the path of wealth in which perish many a mortal. What is known as ignorance and what is known as knowl-

edge are highly opposed (to each other), and lead to different ways.

Living in the midst of ignorance and deeming themselves intelligent and enlightened, the ignorant go round and round staggering in crooked paths, like the blind led by the blind.

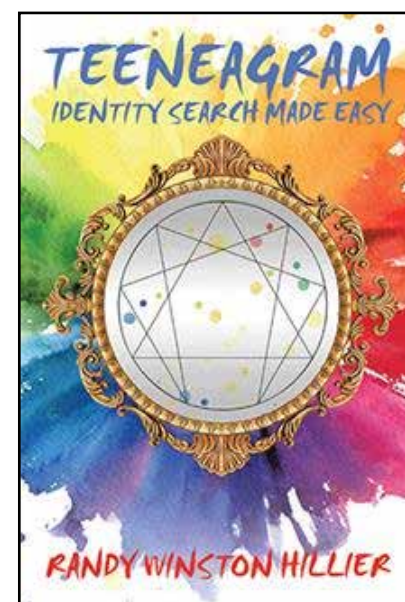
The means of attaining the other world does not become revealed to the non-discriminating one who, deluded by wealth, has become negligent. He who thinks, ‘this world alone is and none else’ comes to my thralldom again and again. [by way of reincarnations]

The message here to my understanding is that it's not enough to have good intentions, or to act according to the correct views acceptable to the social setting we live in. We have to carefully discriminate what goes against common sense first, and then look at our motives and where our own common sense originates.

The choices and demands we face daily usually have aspects where preferable and pleasurable are at odds with each other and call for a fine sense of discrimination to evaluate what is preferable from the perspective of our (highest) goal.

Typology systems can explain and even predict what choices we make and why. But if that's where our interest stops, we have merely opened our eyes to a deeper understanding of the dynamics within us.

Based on the Enneagram, *Teeneagram* is designed for tweens, teens, and young adults. The nine types are described and represented by teen characters in scenarios in which the types play out. A true/false inventory and character checklist is included to help the reader determine his/her type.



Author Randy Hillier is a practicing psychotherapist certified in the Enneagram since 1986. *Teeneagram* is presently available at Amazon and Barnes & Noble.

<http://www.teeneagram.com/>

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It's a good place to start evaluating if that's all we want in our life or if there is more.

We can look at this life as a phase in a larger context, a developmental stage similar to a level of maturity when growing up. This type of short view is where we see ourselves as a separate individual with a purpose, agenda and goals. To look at life from the perspective of a soul without a beginning or end, we recognize that consciousness or our inner witness is what's enduring and stable and all else, the ever-changing moods, thoughts and environment we experience are finite and don't seem to affect our inner witness in any way. That puts a more forgiving light on the limitations we may feel – after all they are only a temporary phase.

Some recall a similar experience learning about the enneagram and seeing how other types think and see the world with different eyes, and, that there is not one right or wrong way, but many. So too we can see our life as a phase with a specific purpose and set of tasks on the way towards awakening to the fact that deep down we are part of the eternal ocean of consciousness.

In this issue:

Jerry Wagner shows us how we can achieve “Integrating Enneagram’s Inner Polarities, by Practicing the 4 R’s: Recognize, Reframe, Reown, Recycle.” Jerry helps us ferret out the habitual ways we employ to fool ourselves about our “issues.” We all have an inner Jeckle and Hyde and psychology has a number of terms for the style of hiding the parts of our nature we find less than savory. Our unconscious becomes the catch-all for where by practicing repression or splitting we create divisions within ourselves. We may project our own defects onto the environment we are in, and then we are not the perps, but now we are the victims... aaah much better. We're off the hook and don't even have to worry about doing the work on ourselves, as now those around us own it, and as a bonus we get to feel superior to boot. Another way we avoid the truth about ourselves is to re-name qualities that we denigrated and elevate them by attributing a higher purpose... Jerry shows us a better ways how to treat aspects in our nature we tried to hide and makes the case for seeing both sides of the polarity in each quality we ...CONTINUED ON PAGE 22

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ABOUT

Michael Damian is a spiritual teacher and clinical psychologist. After many years of intensive self-inquiry, studying with teachers such as Adyashanti and Eckhart Tolle, Michael awakened to the timeless truth of consciousness, the unity in which there is no separate self. This realization brought immense grace, clarity, and silence. Michael holds meetings in North America & Europe to help people discover authentic awakening and wisdom in their own lives.

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