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From Instinct to Identity: *Developmental Stages Needing Nourishment, Warmth and Control*

Antonio Barbato

Some functions necessary to life

functions necessary to life itself, such as the nervous system activity, digestion and blood circulation, are active long before the personality may evolve. These functions are active during all developmental stages and remain essential even when we develop more complex qualities and refine our faculties.

Ken Wilber⁽¹⁾ and others have suggested that there is an unchanging hierarchy during the development stages. The elementary level of life-essential functions comes first, then a primitive level of consciousness (oceanic, undifferentiated or reflected consciousness), followed by a primitive core of differentiated feelings of pleasure and pain and, finally, as the stage of maturation towards our becoming adults continues, the shock of recognition that there is an "other" different from us.

Every new higher state of conscious-

ness does not replace the earlier stages, but simply incorporates

them to the new stages being added. Therefore, the basic structures of personality remain primary elements, regardless of how sophisticated we may become.

As in the case of a stepped pyramid, where each finished and completed level, sits on a previous level and supports the following level, all levels remain parts of a better-structured edifice. In human development, the functions that develop first form the ground on which higher faculties can flourish while maintaining a close relationship of descent/dependence with the more basic ones.

In this article I describe my take on the sequence of stages that lead to the development of a differentiated consciousness, starting with the birth of the sense of self and moving on to the development of Passions, Fixations and the other ...CONTINUED ON PAGE 15

Enneagram, Zodiac, Tarot and Bach Flowers

Frederic and Bernadette Schmitt

We present here our latest research on enneagram that we shall call the Integrative Typology Model (ITM).

First steps: from Enneagram to Integrative Typology.

From 2000 to 2006 we are laying the groundwork for the integrative typology model by integrating into the Enneagram the following systems:

The three centers

The three centers are correlated to: the three humors of Ayurveda, the three parts of the soul in Plato's theory, the three systems of the reinforcement sensitivity theory (RST), the three poisons of Buddhism, etc...



...CONTINUED ON PAGE 18

East & West Joint Enneagram Research

The enneagram is still largely unknown to the academic psychology community and some of the knowledge may still be hidden. Thus, a group of enneagram-enthusiasts has decided to join forces to study and carry out research, with the aim of providing scientific evidence for correlations (or

their absence) between ennea-types and their behaviour the collection and analysis of reliable quantitative and qualitative data. This should assist in confirming/debunking myths and stereotypes about the system; moving the enneagram from the realm of pseudo-psychology to Western academically accepted

(mainstream) psychology; and providing people with an interest/passion for the enneagram a platform to meet (virtually) and discuss their common interest. Data will be collected through questionnaires on a dedicated website, aimed at gathering information from a large num- ...CONTINUED ON PAGE 13

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from **Laleh Bakhtiar**

Dear Editor,

The following is a Preface I have written to introduce the Sufi Enneagram to the Persian speaking audience. I wanted to share it with the Enneagram Monthly community. There is great interest in Iran today in the Enneagram. Many of the books of the teachers have been translated into Persian along with any book about Gurdjieff or Gurdjieff's own works. People are actively pursuing the places that Gurdjieff visited in hopes of finding more information.

I am humbled by the efforts undertaken by the Cultural Institute of Mahshid Kherat to bring this Persian translation to the Iranian people. I will never forget the days Mahshid Razavi and I spent together in Chicago in December of 2016. She had come from Tehran to learn about the psychological system of moral healing or Sufi Enneagram. I will forever be indebted to her for her tireless efforts to introduce this traditional psychology to the people of Iran.

My journey towards the Sufi Enneagram began twenty-five years ago. I was doing my graduate work in Counseling Psychology when a professor in Group Counseling class, speaking to the class, said: There is another method of Group Counseling that you may be interested in. It is called the Enneagram and it has Sufi origins.

It was a moment of great awakening for me. I immediately determined to find what these origins were. After a great deal of research, I was able to put the basic theory together in a three volume work. The series is called *God's Will Be Done*. Volume 1 is on the *Personality Paradigm*; Volume 2 is *Moral Healer's Handbook: the Psychology of Spiritual Chivalry* and Volume 3 is *Moral Healing Through the Most Beautiful Names: The Practice of Spiritual Chivalry*.

Having been a student of Seyyed Hossein Nasr for many years and classmates at Tehran University with William Chittick and Sacheko Murata, having attended classes at the Academy of Philosophy where I heard lectures by the Japanese Professor Izutsu and the French Professor, Henri ...CONTINUED ON PAGE 22

Letters

from **Carl Marsak**

To the Editor

"The most telling and profound way of describing the evolution of the universe would undoubtedly be to trace the evolution of love."
--Teilhard de Chardin

"Initiation, or the process of undergoing an expansion of consciousness, is part of the normal process of evolutionary development, viewed on a large scale, and not from the standpoint of the individual."

--Alice A. Bailey

As the author of "Returning to the Absolute, A Book Review of *Where on Earth did the Enneagram Come From?*" (EM #232), I was quite pleased to read Thomas Garrett Isham's recent article titled, "Perspective on the Transcending of Type" (EM #234), because one of the major reasons I closely read and commented on Fatima Fernandez Christlieb's insightful and inspiring book was to encourage others to purchase it and then do their own studying and reflecting. Needless to say, I agree with Isham when he says, "knowledge of foundational realities described by metaphysics is necessary to the acquisition of invariable truth." My question is: "Why have we lost sight of this meta-truth? Why do many no longer believe that we can experience 'metaphysical certitude?'" Here I can only refer people to Ken Wilber's recent work analyzing and deconstructing the deconstructive tendencies of the shadow sides of postmodernism, and his outing of what he calls the "mean green meme" (see esp. the highly explanatory *Trump and a Post-Truth World*, 2017). Related to this, we need to ask ourselves, IMHO, how, when, and where did *psychology* replace *metaphysics* as the proper home, mediating principle and guiding paradigm for our Enneagram theories and practices? How did we lose the Great Chain of Being, in one or more of its cultural iterations, as a "fitting matrix for traditional understandings as they are presented in Fernandez Christlieb's book." In the last paragraph Isham remarks: "Apart from this [spiritual and esoteric] context, the enneagram is left dangling ...CONTINUED ON PAGE 21

Every once in a while there seems to be a surge of fresh energy, like a shift between seasons or the feeling when a sickness breaks and recovery begins, lifting the spirits and opening new possibilities. This new year, has that charge. No, it's not strange weather patterns or global events, but something in connection to the enneagram world that seems to have triggered a confluence promising new prospects.

Stepping back a couple or three decades, we learned that there was a parallel lineage of enneagram studies and workshops happening in Eastern Europe that we in the West heard very little about. Maybe it was the rise of the European Union that helped open new avenues of exchange between East and West, not only politically but also culturally. The time is ripe to compare notes and put together what both sides discovered to make a whole that is greater than the sum of parts. Research and development around the enneagram was animated by each culture in different ways and we can learn a lot by pooling our resources and experiences.

Given that a lot of work was done in the East and in the West towards deepening psychological understanding we have two sets of traditional systems developing along somewhat parallel lines and each based on its own history going back hundreds or thousand plus years, we can assume that a divergence has grown further and further apart in its own logical

From the Editor

direction so that we now have two quite different sets of way that new applications and interpretations of enneagram dynamics are understood. As in all fields of learning, the concepts developed from the earliest observations since the dawn of civilization expanded like and inverse funnel, sort of the opposite of "e pluribus unum" into ever larger diversification.

So we have a two pronged task of uniting two systems, and both of them horizontally and vertically, by going more global as well as into history, and also seeking scientific verification of measurable traits.

In this issue:

Antonio Barbato has always been interested in all phases "From Instinct to Identity: *Developmental Stages Needing Nourishment, Warmth and Control*" and studied the effects and the relationship between the environment and the "recipient" the new-born. Does each individual already come into the world preconditioned by genetics and constitution? To what extent will external influences solidify or alter the development of personality traits? Antonio's study was assisted in part by the opportunity to carefully observe his own son from birth for the last 10 years. He discovered a number of facets that were instrumental

in type formation that had been ignored or overlooked in enneagram literature. Among them was the role of "energy." This vital energy is essential to what a child needs in order to receive and differentiate more sophisticated energies for healthy growth and development. These energies operate at a physical, emotional and cognitive level and come from **nourishment, warmth(empathy) and control.**

Antonio goes into detail about the role of caregiver's support and acceptance as instrumental in setting the foundation for understanding "love," which is conveyed by the touch of a warm body, caring and protecting hands, a caressing voice and a smile that reflects back a sense of worth. At a physical level, the energy defined as warmth is communicated by contact. At a mental and emotional level, by giving attention to the child, as well as encouragement but also setting limits when needed.

Frederic and Bernadette Schmitt have conducted 20 years of extensive research on "Enneagram, Zodiac, Tarot and Bach Flowers" consisting of many levels and tested from from multiple angles. In their medical practice, they kept records tracking medical outcomes, comparing diagnosis of patients, considering also the effects of type, they were taking body, mind and spirit into consideration when evaluating the *whole* person. Over time they developed an integrative typology model that takes the enneagram as

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the basic structure with 9 types and 4 subtypes. Their findings allowed them to reach a high level of reliability and also reproducibility.

As to the decoding of types, they say it requires two stages: familiarity with their model and a new strategy of using more the body rather than just the mind for the diagnosis. And using the body, it's about developing a "felt sense," a sense we all have, but it's mostly sabotaged by mental conditioning, preconceived notions, expectations and emotions such as fears. To let our *felt sense* grow is best achieved by meditation and coming in touch with our subtler levels of perception and awareness.

Frederic and Bernadette also give us clear charts and figures depicting correlations and insights comparing other disciplines they explored – Tarot, yin/yang principles, the expanded view of subtypes, the five elements among others, they also make a case for a possible astrological connection to Bach's flower remedies.

"East and West Joint Enneagram Research Project" is a new effort created for the purpose of exchanging information, conducting research and opening collaboration between two large groups of enneagram schools.

We are familiar with the lines of thinking developed in the West by popular authors and teachers, their publications, trainings and workshops, the *International Enneagram Association* yearly conferences and hundreds of *Enneagram Monthly* articles. Between the USA, Canada, Western Europe, Australia, Far East as well as South American countries there has been a fairly lively exchange for decades.

Meanwhile, we knew very little about what has gone on in other parts of the world. With the advent of technology of the information age and travel made

easy, we are now finding out that for decades a rich and lively exchange has been going on in the countries that were or are part of the Soviet space. This inspired us to take a proactive approach to sharing thoughts, wisdom and expertise and launch this cooperative project.

So here it goes: The enneagram has come full circle since Gurdjieff inspired it and brought it to the West and now we meet again with our Eastern colleagues and together move forward making new discoveries and learning from each other. Please consider joining in this effort if you have information to share or if you know experts in skills that would help with research, data evaluation, setting up questionnaires etc.

"Conversation with **Chris Heuertz**, *Part 2*" is about what motivated us to pursue what later turned out to be what we are today... Early impressions and decisions based on our first encounters with reality, often determine the paths we will take later. Chris and I came from different backgrounds and for different reasons to a similar place of appreciation for the gift of having a map like the enneagram that adds a deeper layer to understanding ourselves and life.

Most humans appear to share a common impulse of "doing something good" with our time and energy. The differences arise in how we transit from a totally dependent baby through the early stages of individuation and realizations that we are separate from the "other." As growth continues interacting with the world exposes us to conflicting messages and taking side trips into realms of dark and light, the healthy and sick, rich and poor, happy and miserable.... Along the way we can and often do get lost by taking the wrong path distracting us from our original purpose of becoming an *awakened* human being.

A common trait indicating an individual's growth

is the degree to which we manage to evolve from self-ish personal concerns; from purely selfish concerns about our survival, then growing our concerns to include our family, then tribe, then nation and eventually caring and wisdom to feel concern for all living creatures. What we choose to spend our life force on will tell us where our priorities are.

Michael Damian in "*The Art of Freedom: Originality*" explains how to be fully alive requires becoming fully original, in the sense that we become aware of the underlying consciousness that is the witness to the identity we have assumed. An identity that is unique in both aspects, in the understanding of our true nature and also how it is obscured by false beliefs. How does this happen?

"By courageously investigating the false we trigger vast changes within. With the constant exercise of discernment we learn to bring the light of truth to each situation instead of repeating the past. We then feel as though more and more light is coming into the mind until at last we awaken as that light—beyond mind, beyond all the sorrows of the past."

Tom Condon offers good advice on how to be "On the Job with the Enneagram." He starts with a funny example of a common dilemma haunting us when we have to make choices between two desirable options. Wisdom is what we hope we use in making the best choices, knowing full well that something always has to give in order to get something else.

Tom gives pointers for effective team building, how to decode behavior and coach people to make positive changes in their individual behavior and attitude, how to mix and match people of different temperaments and nature so they can work together more effectively. There is ...CONTINUED ON PAGE 14