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Clarifying Passions

An Enneagram Fractal of Hunger, Ache and Restlessness

For everyone who has done any in-depth work with their Enneagram type, it is probably obvious that the language used to describe the Enneagram of Passions has always seemed inadequate and sometimes downright clumsy. The rendering of the Passions is at the heart of the Enneagram of Personality—in fact, the *Enneagon of Passions* was among the original nine of Óscar Ichazo's 108 Enneagons that were first taught in the late 1960s and subsequently let loose into the world after Claudio Naranjo and his students parsed them out into *Ennea-Types* during the early 1970s.

Without disputing the traditional understanding of the relationship between the Enneagram's Virtues and Passions or their location in the Heart Center, it seems there is a long-overdue opportunity to provide a more refined approach to exploring the contours of the Passions.¹

Chris Heuertz



I understand the Passions to be our ego's basic coping tool to reconnect with essence, the most rudimentary contrivance we instinctually appeal to in our unconscious attempt to find our way home. The Passions could be viewed like a small keychain flashlight used while lost in the middle of a forest. Though it may seem helpful because of the brightness of a simple light in the darkness, it is still an entirely inadequate lifeline.

Today the Passions are a central element of nearly all serious Enneagram studies. Though they stand alone as some of the clearest archetypal components of human character structure, the language used to define the nine capital sins ascribed to the Enneagram's Passions is imprecise at best.

First, the inadequacy of the language is evident practically any time the Passions are presented. Enneagram authors and teach- ...CONTINUED ON PAGE 20

Steps to a Unified Model of the Enneagram

The Problem

As enthusiastic teachers of the Enneagram, we find ourselves confronted with a problem that is both theoretical and practical. It makes us uncomfortable at the personal level and is also embarrassing in our professional lives.

• • •

First, let's look at a theoretical situation in which the Enneagram community finds itself today.

As soon as new Enneagram fans leave their first teacher or school and encounter presentations on the Enneagram done by others, they come face-to-face with a series of contradictions between the various schools. Some of these contradictions are implied subtly, others are expressed clearly and even crudely.

Here is an inventory of the most blatant

Fabien and Patricia Chabreuil



oppositions we have come across:

- some people see the concept of wings as valid, others don't (e.g., Patrick O'Leary);
- some use the arrows (disintegration one way, integration the other), others use lines without arrows (disintegration and/or integration both ways), others ignore the concept;
- some see Kathleen Hurley and Theodorre Donson's concept of repressed center as fundamental, others don't;
- some use the concept of instinctual sub-types, others don't;
- some agree with Don Richard Riso's nine Levels of Development, others don't.

To these disagreements, we can add the centers' names and func- ...CONTINUED ON PAGE 11

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We learn and absorb information that promises to improve our life, but over time subjects that impressed us in the beginning, partially due to the impact of newness, tend to branch out into twigs and leaves etc... As is the case with computers, we need to periodically “reboot” our system to return to basics.

The *Enneagram Monthly* has a pretty substantive archive and I have come across surprisingly profound articles that deserved to, but did not elicit a response from readers – as attention may have been focused on other trending subjects at the time. So it is that years later, questions arise after they had been answered already at a time when nobody was asking. Einstein I believe said: “If I had an hour to solve a problem my life depended on, I would spend 55 minutes determining the proper question to ask. Once I know the proper question, I could solve the problem in less than 5 minutes.” Well, I’m not sure many of us are at his level of confidence to solve the problem in 5 minutes, but his quote illustrates the importance of timing – making the best answers useless unless the proper question was asked first.

That would explain why perfectly good ideas remain dormant until they get activated by the right question.

Seeing good articles that came out when readers were asking different questions, deserve more attention and a second shot, given that we now have basically a new readership. This is especially true since the principles and concepts discussed are as relevant today as they were then.

In this issue:

Chris Heuertz has been working with the enneagram for two decades and continues to see the need for “Clarifying Passions: *An Enneagram Fractal of Hunger, Ache and Restlessness.*” He expresses it by pointing out that: “to everyone who has done any in-depth work with their Enneagram type, it is probably obvious that the language used to describe the Enneagram of Passions has always seemed inadequate and sometimes downright clumsy. The rendering of the Passions is at the heart of the Enneagram of Personality—in fact, the *Enneagon of Passions* was among the original nine of Óscar Ichazo’s 108 Enneagons that were first taught in the late 1960s and subsequently let loose into the world after Claudio Naranjo and his students parsed them out into *Ennea-Types* during the early 1970s.”

That’s very well put and one could say there is a flaw in the enneagram system caused by its effectiveness. It works pretty well even when defined and understood in “flexible” ways. Maybe that’s why so many authors and schools were looking for ways to improve definitions or invented their own variations.

Fabien and Patricia Chabreuil addressed their effort for clarifying passions in a creative and original way. Their research made them conclude that there is a great need for taking “Steps to a Unified Model of the Enneagram.” Given that it’s generally accepted that we operate mainly out of one of the three

From the Editor

centers, either Gut, Heart or Head, using the other two as either in support or repressed functions. The theories vary according “how” we end up using our centers. If one of them is pathologically abused it may be shut down, remain dormant or fester to explode at some point. The dynamics are many and vary with every individual.

Fabien and Patricia seem to think that it is life’s circumstances and individuality that will determine which center for each Enneagram type will be the support or the repressed one.

In the follow up article to drive the point home they chose “The Five and the Outward Use of the Mental Center” as an illustration with a more in depth sample of how it works.

We tagged on the response to the Chabreuil’s by Kathy Hurley and Theodorre Donson at the end, make sure you don’t miss it, along with a confirmation on Types and Countertypes the Chabreuil’s released two years after their original article (see more details below).

Michael Damian unravels a subject that is surprisingly often misunderstood, even though it’s at the root of what drives us. “The Art of Freedom: *Desire.*” Michael invites us to: “Ask yourself, do I suffer because I desire, or do I suffer because my desire and the vision behind my desires is not great enough, not powerful enough to lift me out of smallness and separateness? You may indeed have some anxious, misguided desires fueled by fear and lack. Go to their root. Gradually these can be converted to one great desire for love and truth that uplifts your life and the lives of others.”

Jennifer P. Schneider M.D. & Ron Corn M.S.W. take “The Double Observer (Five-Five) Couple” under the microscope. Fives appreciate reserved space and are generally comfortable with times of solitude as their mental life is pretty full. Fives are already connected by a line to a fellow head type 7 and it would seem that two Fives would escalate the cerebral detached and aloof aspect very much as well as placing a high value on privacy. The problem is it comes with a double dose of insecurity. If relational issues become uncomfortable, the Fives tend to deal with them by withdrawing, which, as we can imagine is not exactly the best medicine. Withdrawal may be the preferred antidote when there is too much closeness and intensity. As things come at a price, deep understanding in some areas may come at the expense of subtlety about feelings or crassness in other areas. A Five I know who was so very much protective of his own space would not be aware when he overstepped verbally or physically someone else’s space.

Ruthless honesty can be hard on feelings but two Fives may be appreciative of it and see it as an efficient use of time. The common inner struggle in relationships as usual is between being right or happy, or between control or letting go.

James F. Miller in “Enneagram of Grace: *The Chesed Process*” was ahead of his time as his insights into subtle aspects of the Enneagram from a Christian perspective were not considered or in the forefront of discussion as they deserved to be. The debates were about the compatibility with (a particular take on) Christianity and (a particular take on) the Enneagram.

Among the opponents emerged Archbishop Thomas Wenski who articulated it as: “The Enneagram redefines sin, among other fundamental concepts, by simply associating faults with personality types, which is particularly tempting in a cultural climate of irresponsibility and narcissism. It encourages an unhealthy self-absorption about one’s own *type*, so that the type is at fault rather than the person. This gives rise to a deterministic mindset at odds with Christian freedom.” That’s a valid argument if indeed the Enneagram is used in that fashion and for that purpose.

Another opponent was Jesuit Father Mitch Pacwa who apparently at first abused the Enneagram by interpreting and teaching it in a way that set off his own inner alarm bells. He recoiled assuming his approach (and that of other contemporaries) was blameless and the fault was with the system (my speculation). He made it a mission (caused by projection?) to lump it in with other questionable New-Age practices. Good for Mitch Pacwa, of course, to refrain from teaching about the Enneagram as he had understood and used it... But, he threw the so called baby out with the bath water. He ignored that a case can be made that all systems are open to misinterpretation, and as far as I know, every system devised by mankind at some time and in some ways was misused.

The debate at the time (on both sides) was somewhat politicized as in: “I judge you by the worst of your actions, while I want to be judged by the best of my intentions,” and that did not help James Miller’s take to be seen as solid and fair. His interpretation is in sink with what World Teachers in matters spiritual recommend that seekers use. They encourage that we study the system or religion of our culture, as the wording and concepts we heard since childhood (unless we grew up in a secular environment) are familiar and close. James Miller takes a more “process” oriented rather than “personality” based view of the enneagram that quite naturally avoids affixing a qualitative “branding” on an individual and pays more attention to how different phases and dynamics manifest in life.

Kathy Hurley and Theodorre Donson differ in their take from the Chabreuil’s and offer “Discovering a “Recipe” for the Nine Enneagram Compulsions, *A Response to “Steps to a Unified Model of the Enneagram.”* They agree that the inner triangle types 9, 3, 6 are more likely to have the option to gravitate to one or the other triad for support or repressed centers. Moreover they find that types 1,2,4,5,7,8 by virtue of their “complicity” in determining the enneagram type are more locked in... as in the roles of support or repressed centers are tied to the type and causing its generation. The idea of the Chabreuil’s who see the possibility for each

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type having the option of interchangeable support or repressed centers seems a bridge too far... we'd have 18 types. Whereas if only the inner triangle types can have that option, would give us only 12 types. Hmm...

Fabien and Patricia Chabreuil stayed busy refining and verifying their theory and two years later offered a synopsis of examples how "Passion and Counterpassion" manifests in all nine types. As usual, they based their findings on a sizable number of

clinical cases from their own medical praxis.

I can't help adding my two cents here as I like both views and can see their value. At the same time, are we comparing apples ...CONTINUED ON PAGE 19



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