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Instincts, Centers and Subtypes

After interesting articles on subtypes by Gloria Davenport, Peter O’Hanrahan, and Paula Raines’ thoughts about the possible existence of a “Fourth”

Antonio Barbato

instinct, I felt inspired to gather annotations I had collected on these subjects. and to respond to the same purpose in all living creatures, regardless of their level of consciousness or development on the ladder of evolution.

It appears that there is still a lot of fogginess or speculation regarding the relationship between Instincts, Centers of Intelligence and Subtypes. I hope that the considerations in this article can add to a better understanding.

From this point of view, it is clear that we can distinguish only three fundamental drives which comply to the characteristics of an instinct: a drive to reproduce, a drive to adapt or relate to the environment, and the third one which is connected to the survival of the being.

The Instincts

The discourse about the Subtypes (or Instinctual Variants) has reached a deep enough level of sophistication in the *Enneagram Monthly* to warrant a recapitulation of what exactly an instinct is. Biologists who have always been interested in this subject had a clear definition of instinct and have taken great care to explain the differences between instinctual drives and reflexes, be they free or conditioned. The broad definition since the 19th century defined the instincts as “an innate disposition which tends through a set of behaviors to respond to certain necessities of survival, even though the creature may not be conscious of this purpose.”

Within this classic interpretation, the conservation instinct was considered pre-eminent, given that the other two instincts were designed to insure the survival of the species.

However, as early as the 19th century, Emile Durkheim conducted studies on the so called “altruistic suicide,” in other words, situations in which one gives one’s own life for the benefit of ideals or dear ones. These studies showed that under certain circumstances, the survival instinct could be nullified by the power of the relational instinct.

In later years, laboratory experiments with guinea pigs demonstrated that even if they were given plenty of food, they would reproduce incessantly until cannibalism and other self-destructive behaviors would take over. These experiments showed unequivocally that the instinct ...CONTINUED ON PAGE 10

We could therefore state that an instinct, to be called that, has to be present

Forgiveness and the Enneagram

As mental and spiritual health professionals we

Justin E. Tomasino Jr. Ph.D. and Inga W. Tomasino

use the Enneagram to assist people in finding themselves and once they do, we help them seek deeper levels of awareness. Professionals lead the way. Leadership is vital for others to recognize that the paths they may choose have been explored by others and shown to be viable. Once the Enneagram is used to introduce paths of integration and disintegration and the client’s awareness is opened, what Enneagram tools may we use to develop conscious understanding?

We found the Enneagram may be used to develop better communications, closer intimacy, real forgiveness, deep compassion, and re-connected consciousness. In order to understand these concepts, certain precepts of truth and reality discernment must be realized. We found that as one awakens into new awareness and consciousness that energy movement in the Enneagram is more freely flowing and Ennea-typing becomes more difficult. The Enneagram is a structure that shows probable energy movement but not necessarily all energy movement. In this article we introduce real forgiveness and use the Enneagram to recognize

its path. We provide examples of how Enneatypes may use

Enneagram energy movement to experience passions and virtues of the other types. We do agree that people do not change Enneatype as they grow; they just operate on more cylinders than those who are truly fixated at the points of the nine-pointed star. As we achieve better communications, intimacy, forgiveness, compassion and consciousness, we move toward the “I AM” center of the Enneagram and be who we truly are.

Forgiveness is the most powerful virtue that can be practiced to advance humanity to a more highly evolved state. There is much confusion about the nature of real forgiveness—it is not what most of us think it is. The term forgiveness, used in the ways we have become accustomed to, results in a deluded sense of forgiveness that is righteous at best. This is not real forgiveness; it is judgmental actions or thoughts. To understand forgiveness, we need to review the nature of reality and develop an understanding of the nature of the universe. ...CONTINUED ON PAGE 16

In This Issue

letters
editorial
page 2

Art of Freedom: Benediction
Michael Damian
page 4

Double Adventurer Couple
J. Schneider / R. Corn
page 5

Update: Tree of Life
Hannah Nathans
page 7

Spiritual Drive?
Paula Raines
page 8

Dear Frederik,

your article about “*Enneagram, a Type of Collective Identity*” is launching a discussion long overdue. In your conclusion you give rise to the question of the responsibilities of enneagram trainers. I would extend that point to enneagram schools and associations.

You are concerned about the loss of authenticity, simplifying the perception of others, feelings of superiority and dogmatic thinking as possible perils using the enneagram. Frankly, I don't agree that it must happen like this, and it can be avoided – as long as enneagram teachers, schools and associations are aware of their attitude towards the enneagram and hence of their responsibility teaching and spreading it.

When I first encountered the enneagram, I was like a child who was handed a hammer and took everything for a nail. The knowledge contained in the enneagram was so overwhelming, that it seemed to explain everything about me and others. I guess that's understandable as caused by enthusiasm for an exciting new knowledge, and therefore excusable (given that it's common human nature and not exclusive to the enneagram). But that was just for a short time. Very soon came the (painful) understanding about the depth of the idea and the need to look at my own character and quirks first. It was the beginning of a long road learning how to deal with this challenge properly and it continues still. As it's stated in the bible: “You tend to see the speck in your brother's eye, but fail to notice the beam in your own eye.”

Maybe I was lucky to share my enneagram voyage in a “seeking after truth” attitude with a group of people who learned, discovered, struggled and tried as hard as I did. The way we were taught the ennea-

I have noticed that substantive articles, too long to fit into a single issue don't get to make their point as clearly as when read in one sitting. It's too much to expect readers to go back one or two issues to refresh their memory. The break in the continuity of context takes some of the impact away. That's the disadvantage of periodicals that books don't have, especially when the subject matter requires thoughtful reading.

Surely, the variety of themes will distract from going deeper but can be an advantage to the readers who have time only for short articles. I say this as one who read the *Reader's Digest* a few decades ago. The *Reader's Digest*, in its 96th year, maintained popularity believe it or not (I looked it up). So there is no doubt, an audience for a mix of subjects. But, then again a publication of about 150 pages has flexibility and can make room for longer stories.

One of our ambitions is to “pull together” the best insights that may have been missed, either by coming out at a time when attention was riveted on other subjects, or got lost due to being broken up into multiple parts. It's not easy for readers to pick up the thread after a month's break... The *Enneagram Monthly* took the “pulse” of the enneagram community for close to 25 years. We are aware of what concepts are generally accepted and which ones need further study or research. Which claims are yearning for verification, and which ones have survived in spite of

Letters

gram, I never assumed my pattern as being superior to others, and as a Two, I never felt most comfortable around fellow Two's. On the contrary, experiencing the nine energies working together in a group process convinced me of the need for different personality styles to deal with life, and to get things done cooperatively as a group (with this in mind the enneagram was even an antidote to my general feeling of superiority as a Two). It wasn't always a “walk in the park”, but we'd figure things out as we respected each other as equals, each contributing their personal share. This is not what people “naturally” do when they come together as a group, if and when all sorts of psychodynamics and group dynamics cut loose. But from our teachers point of view there is a big chance for achieving an “ennea dynamic” if we take these ideas seriously, and questions of ethic and self-concepts come into play.

The enneagram is a powerful tool of self-awareness. As soon as people discover that, they need guidance and teaching. It's not easy to teach the enneagram as we have only discovered parts of it (I believe we know maybe 10 percent and there is a lot of unmapped territory left to discover, and more questions than answers). This places high demands on enneagram teachers.

How then do we deal with the situation? Do we claim to know “the truth”? Do we pretend to have an answer to every question? Do we feel authorized or competent to tell a person what enneagram pattern

he/she is? Do we tell a person we don't agree with the pattern they think they are, and how do we do this? And if we decide to, when is the right time (kairos) for it? Is there room for considering the fact that no matter how long we studied the enneagram, or how much we claim to have become an enneagram expert, a great teacher, an author, we still can't become an “expert” for someone else's life or enneagram pattern? Everyone has “statehood” over his or her own life and the view of oneself.

As reported in the *EM* #237 we had a meeting of the German speaking enneagram associations in March. Most of our discussions were about the ethics needed dealing with the enneagram, especially when it comes to typing (we call it pattern-searching). As a matter of fact, we all came from different schools, rooted in various enneagram traditions and with a focus on different factors. But we agree about the responsibility and the need to talk straight about it. The way we (as teachers or associations) handle the teaching, determines how the people we brought into contact with the enneagram deal with it.

The situations I came across that worry me about the misuse of the enneagram are mainly the use of power, exerting influence over others or making a business out of it. This makes every free discussion difficult to impossible. And this might as much if not more lead to the effects you're concerned about. Looks like it's the order of the day to start an exchange about essential ethic principles.

With kind regards

Katrin Richter
Hamburg, Germany

From the Editor

being disproved or insufficiently documented. So, as we go forward, we will try to consolidate important subjects and themes in a way that can be presented in its entirety. Making this point, this issue presents some examples.

In this Issue:

Antonio Barbato has studied and worked with “Instincts, Centers and Subtypes” for many years and his book on this subject is due out, in Italian, this summer. *Le Varianti Istituzionali dell'Enneagramma: I 108 Sottotipi* [Instinctual Variants of the Enneagram: the 108 Subtypes]. The current article is a short and condensed version of some of the themes elaborated in greater detail i.e. the 200+ page book. Why so much attention on the centers, instincts and subtypes? Well, I can think of two good reasons.

1. The confusion or speculations about what exactly instincts are, what role they play, and how they differ or affect head, heart and gut centers.
2. There are discrepancies in the descriptions among the seminal enneagram authors.

It seems like Ichazo, Naranjo and most students of theirs who went on to found schools and write

bestsellers each had their own take and terminology. So we have instincts described as facets of specific passions, or universal forces driving all passions. Sometimes they take on archetypal qualities, other times fixations or responses to our original wounding... we are without a doubt complex individuals, products of a variety of influences that during life have piled on affecting our inherited nature. No wonder there are so many questions and ways to interpret what makes us what we are. Antonio compares a number of sources we are familiar with and adds a few more getting closer to a better understanding.

Justin E. Tomasino Jr. Ph.D. and **Inga W. Tomasino** take us step by step to a deeper understanding of the nature of life and the world itself, and the role “Forgiveness and the Enneagram” can play. Not just from a behavioral angle comparing human tribulations and assessing which ones are pardonable or not, but more from the perspective of sage observations about the dynamics of cause and reaction. Their aim is to assist people in finding themselves, and once they do, to help them seek deeper levels of awareness. Leadership is best when it's by example rather than preaching, as learning happens naturally when we are attracted to paths that others have explored and found viable. The Enneagram is one such tool that can be of great

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| | | |
|---|---|----|
| Instincts, Centers and Subtypes | Antonio Barbato | 1 |
| Forgiveness and the Enneagram | Justin E. Tomasino Jr. Ph.D. & Inga W. Tomasino | 1 |
| Letter to Frederik Coene & From the Editor | Katrin Richter & Jack Labanauskas | 2 |
| The Art of Freedom: <i>Benediction</i> | Michael Damian | 4 |
| The Double Adventurer (Seven-Seven) Couple | Jennifer Schneider & Ron Corn | 5 |
| Update on: The Enneagram and the Tree of Life | Hannah Nathans | 7 |
| A Spiritual Instinctual Drive? | Paula Raines | 8 |
| Teacher's Listing | | 23 |
| Subscription Forms and Ad Rates | | 24 |

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assistance to open awareness and develop conscious understanding.

Without conscious understanding it's hard to imagine how to develop healthy and closer intimacy, real forgiveness and deep compassion. We need to find a way towards familiarizing with precepts of truth and reality to discern probable energy movements and be able to see a larger picture that naturally leads to forgiveness.

Like generosity, forgiveness is one of those virtues that can't be generated by making an effort, but is like grace, a gift rather than a tool or method that is a consequence of good living.

Michael Damian has a gift of presenting reality as it is rather than how we expect it to be. "The Art of Freedom: *Benediction*" is a good example of that. Most of us, certainly me included, holds some version of the idea that awakening or enlightenment manifests by infusing us with an ever happier and delightful inner state far removed from weeping over anything that is now replaced by understanding; where we may have shed a tear before are now replaced with "aha" moments. Quoting Michael:

"It has been said that if you have not wept deeply you have not even begun to meditate. So we meditate on our suffering, and when we have cried enough tears of love—tears that leave the heart more empty and open to life—we find ourselves more and more at home in our being.

In this vastness and simplicity we may find ourselves often weeping for no particular reason. These are tears of emptiness. They are the ecstasy of a love that has no object and no end in sight. And these tears are the signs that true vision has come."

Hmm, that reminds me of tearing up when listening to a moving piece of music. The last time it happened, was when I stumbled on the YouTube clip from the cartoon *Happy Feet 2* and heard the young penguin sing Puccini's aria (e lucevan le stelle) from Tosca

www.youtube.com/watch?v=ANgYdxHGk18
or, if you prefer Placido Domingo's version...
<https://www.youtube.com/watch?v=hxdij74AL5Y>

Jennifer P. Schneider M.D. & Ron Corn M.S.W. try to pin down "The Double Adventurer (Seven-Seven) Couple" a highly mobile pair of characters. Sevens are fun-loving people who enjoy being with other fun lovers. Most stay true to their Type putting a spin on events, highlighting the lighthearted side of serious situations and being game for the relief when it's time for planning fun things. Some Sevens, the more serious ones who settle for sobriety, have explored alternatives to the hilt and not found true joy. People assume there is not much depth or consistency to Sevens but that can be deceiving. Some Sevens use their naturally high energy and brainpower, abundant with positive neurotransmitters, to focus and go deep to become truly masterful at what they pursue rather than the typical Jack of all trades.

If most people can become good at a half dozen things, after having tried a dozen, Sevens too may become good at half a dozen things, but after having tried several dozen.... That may go for relationships too...

Hannah Nathans has an "Update on the Enneagram and the Tree of Life" (*EM* # 237) adding more depth and detail learned in the years since she changed venues as a management consultant. Hannah came home to what always was her main interest, being a full-time rabbi dedicated to the spiritual side of life. She is very active in Holland as founder and leader of HaMakor Centre for Jewish Spirituality, writing Torah commentaries, teaching Jewish Meditation and other Jewish subjects, and leading Jewish spiritual retreats.

We see connections between Jewish mysticism and the origins of the enneagram, both coming from the same source. And as we are exploring the potential

origins of the enneagram, we do it in part by "reverse engineering" where we dissect the inner meaning and find correlations of principles.

Paula Raines made a case for "A Spiritual Instinctual Drive" that is not accepted by all, but worthy of consideration. Biological drives are mostly concerned about survival of the individual, connections to others as we are social creatures, and adaptation to life's demands by understanding history and planning the future. The thinking drive is considered already a step above the animal, but is there another step yet? Where does the need to have meaning reside in our consciousness. What drives us to assess the environment through a value system, has creative capabilities and seeks purpose in existence?

Paula wonders if the study of brain-wave patterns of a particular form of epilepsy, conducted at the University of California at San Diego in 1997 may have a point when they found an area of the temporal lobe of the brain they named the "God Spot," or the "God Module." The study was on epileptics with PET scans who report having intense mystical and religious experiences during seizures. Another interesting piece of evidence for a spiritual drive with a specific location in the brain comes from the Harvard trained neuro-anatomist, Dr. Jill Bolte Taylor, who on December 10, 1996 at age 37 had a massive stroke. It took her 8 years to recover. Her story is worth hearing as it's told by a scientist who studied the brain from the outside first, and then had a rare opportunity to do it all over again from the inside.

https://www.ted.com/talks/jill_bolte_taylor_s_powerful_stroke_of_insight#t-106845

Her story resembles some of the near-death accounts of individuals who after even a brief experience of a similar kind found it powerful enough to cause fundamental changes in life.