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Enneagram Through Sufi 99 Names of Allah

Khaled M. ElSherbini Ph.D w/Samar Y. Al Gamal



The law of One of the Enneagram, represented by the circle that contains and encompasses all that is, reveals that all is a manifestation of The One. For the circle there is no beginning and no end, an infinite cycle of creation. It represents unity, wholeness, oneness and symbolizes the manifest world. The entire material realm emanates from a single point at the center so that every dot on the surface represents an aspect of creation, a facet of manifestation.

The perceived separation between the dots at the surface of the circle is geometrically a factor of how far the circle is from its center. Thus, when the consciousness identifies with the circle, the manifest world, all seems separate and distant, all seems different and apart. Yet, the closer we identify with the center, all becomes united in a single source of creation, a single source of light.

Mystical orders have always used the sun as a metaphor for this source of existence, this eternal flame of light, this essence of ...CONTINUED ON PAGE 20

Discernment and Time: Dominant and Repressed Perspectives within the Hornebian Groups

Drew Moser, Ph.D.



How do we understand time? Do we consider it scientifically through physics and mathematics? Do we view it as a cultural construct? As embodied beings in time and space, it's important to consider time's impact on our lives. Many cultures (mostly in North America and Europe) approach time through a lens of scarcity. For all the wisdom the Enneagram provides us, there seems to be a lack of attention or understanding of time as it relates to the dominant types. Jack Labanauskas' article, "Space & Time: Dimensions of Existence" in Issue 227 of *Enneagram Monthly* astutely raised this concern. I'd like to continue the conversation in a manner consistent with the logic and wisdom of the Enneagram, while providing practical strategies for growth and transformation.

I live in the United States, and it seems we're always running out of time. It's a finite resource with rigid properties. When symbolized, it's often monetized (time is money, after all). And yet, those of us in time-bound cultures must confess we live a more elastic phenomenology of time: each day ...CONTINUED ON PAGE 13

Personal Transformation in Three Modes

G. I. Gurdjieff called the enneagram an alchemy of the soul. As such, he viewed the enneagram as a means of transforming the soul, so as to give it a new identity and new powers. In doing so, he indirectly evoked the religious quest as well, a quest which aspires after regeneration or rebirth into new life.

It is instructive to place these three — enneagram, alchemy, religion - in proximity to one another, to locate a harmony of ideas in three modes, thus shedding light on the shared likenesses of otherwise diverse approaches to a related end. In esoteric terms, this exercise in comparison is a "Praxis of the

Thomas Garrett Isham

Concordance," an endeavor to identify common denominators between different traditions "in the hope of obtaining an illumination, a gnosis, of superior quality."¹

By starting with the enneagram, EM readers will find themselves in familiar territory. As we are well aware, this mysterious nine-pointed symbol, when used as a personality typology, represents among other things the dynamics of integration and disintegration. Integration leads towards health and balance on the psychological level and towards "essence" - that is, towards experience of the core or deepest self — on the spiritual level. ...CONTINUED ON PAGE 18

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With fires burning in California and seemingly everywhere else where dry fuel is found, we have a busy summer full of worldly distractions on multiple levels calling for attention. But the nature of life is to impose balance; like it or not, whether we are aware of it or not. Balance in nature reveal itself exponentially if we look at the larger picture. We can get stuck on attempting to control our environment, and if it's against nature... good luck. We'll run into resistance in the physical and the mental/emotional environment. Where we are more likely to succeed is to enlarge our point of view about "things" (i.e. all issues of life), until gradually balance reveals itself. So, if we are all ruled by the polarities of yin and yang as Taoists would say, we'll find in this issue a good dose of balancing concepts to help push back the frontiers of ignorance.

In This Issue:

Khaled M. El Sherbins Ph. D. and **Samar Y. Al Gamal** explains how it's possible to see, with the principle of Oneness, the "Enneagram Through Sufi 99 Names of Allah." This principle is represented by the circle encompassing all that is, without a beginning or end. The Sufi view is that the unity of all things is found at the center of the circle, and out of that emanates everything towards relativity and diversity. It's a different way of interpreting the enneagram and it works just as well.

Scholars have been studying the correlation between attributes of the 9 types since the dawn of wisdom. Enlightened sages that were in touch with na-

From the Editor

ture were also able to recognize patterns in creation. The perennial wisdom traditions of East or West were fundamentally in agreement about the nature of reality (and for the most part, of relativity too).

In many cultures throughout history, people have been representing the nature of the absolute and the relative with parables suitable to the understanding of their place, era and level of sophistication of the population.

I believe that the followers of ancient Sufi traditions adopted the Islamic culture and Arabic terminology for practical reasons while maintaining their original wisdom; including the Sufi 99 divine attributes that match the attributes of the 9 Enneagram types, as well as the fixations and passions. The divine names here are presented in Arabic in order to maintain the original energy of the words, then in *italics* follow translations and descriptions of the names.

Drew Moser, Ph.D makes a long overdue contribution to the missing element of time, the element that is so rarely mentioned in connection with the enneagram. In "Discernment and Time: *Dominant and Repressed Perspectives within the Hornebian Groups*" Drew makes a distinction between chronological/linear time (*Chronos*), that is *quanti*-fiable, it describes time as a finite commodity to be managed, treasured and wisely or efficiently used, as in time is money.

Then we have the *quali*-fiable aspect of time (*Kairos*) referring to the *era, nature or quality* of time measurable by how it affects our state of mind.

Too much emphasis on one will be at the expense of the other. It is hard to imagine a spiffy time manager type on a schedule, switching with ease into a dreamer lost in the moment... The goal is to find a proper balance and discernment between both natures of time, and for most of us it entails devoting more of our *chronos* time to developing *kairos* moments.

If we settle into the fullness of time, seeking the wisdom of the past, the present, and the future, we make ourselves more available and ready to discern and open the door to growth and opportunity.

Each enneagram Hornebian group (also known as "social styles" or "stances") has a dominant perspective towards time, a supporting perspective to time, and a repressed perspective to time. A fascinating analysis that offers a gold mine of additional information for a deeper understanding of who we are. And amazingly, not yet tapped in the context of the enneagram, as far as I know, and certainly not to this extent. Bravo.

Thomas Garrett Isham is addressing the soul's quest and yearning for regeneration and rebirth via "Personal Transformation in Three Modes." The modes would be the enneagram, alchemy and religion. We are already familiar with the potential of the enneagram to assist us in knowing ourselves better, and explaining the dynamics that drive us towards integration or disintegration.

In order to experience the very essence of our being we'll have to go through and beyond the most concealed and ensconced aspects of our personality. This process — this alchemy of the soul — requires first of all an identification of one's personality type so as to make introspection more specific and allow us to engage in the "work" of transformation towards acquiring a new identity that is less in service of our previous more egoic one. Following much introspection, we come in position to engage in the "work" of transformation, by which — if all goes well — we will attain a healthier, more integrated personality. In doing so, one might say, we'll have acquired something of a new identity at the end of a long, bitter struggle.

Religion enters when the ego acknowledges defeat after having exhausted all resources and learns that a transcendent power as if

The FOOL'S Excellent Adventure

A Hero's Journey through the Enneagram & Tarot



Using Hajo's Banzhaf's nine-based model of the tarot, I devised six new images for the tarot, creating a 27-card major arcana. The first nine cards introduce us to the nine paths of the hero, the second nine to the challenges faced on each path, and the third nine to purpose of each path. Whatever your type, *The Fool's Excellent Adventure* can help you better understand it.

The Fool's Excellent Adventure: A Hero's Journey through the Enneagram & Tarot

by Susan Rhodes, Ph.D., 334 pp., \$24.95

Available now on Amazon & other online outlets!

THE ENNEAGRAM AND TAROT are both great systems but have never been discussed together until now. But there are many connections between the nine types and the 22 cards of the tarot major arcana. In this book, I explore those connections, showing how the magical imagery of the Pamela Colman Smith's 1909 tarot deck can add a wonderfully imaginative visual dimension to our enneagram work. Key topics include:

- ☐ an introduction to the enneagram, the tarot, and the hero's journey
- ☐ an introduction to the magico-philosophical system of Hermeticism (a non-dualistic, potential-oriented approach)
- ☐ a nine path model of the hero's journey based on the enneagram
- ☐ an exploration into the role of the enneagram within the Western Esoteric Tradition, including its connection to the Hermetic qabala
- ☐ a deeper exploration into the link between the personality and process enneagrams (so we can see how our individual nature affects our transformational journey)

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from the outside has to come to our aid with the “all-too-human” aspects so they no longer dominate the personality as they once did. These hereafter subsist under the watchful gaze of the objective spiritual eye, no longer able to hide in the shadows of the unawakened mind.

Michael Damian in “The Art of Freedom: *Identity*” gives the deepest possible meaning to the otherwise vague concepts we may have of what identity really means and how it affects life. I dare not try to summarize Michael’s words as clarity would suffer, so quoting a couple excerpts: “Our identity is a function of understanding. In any given moment we are expressing the sum of who and what we understand ourselves to be. When our understanding changes then what we express and embody changes with it. If there is truth, then understanding is not just an intellectual game. It is a living force that cannot be separated from happiness. To understand is to be joyful, to be whole in your knowing, and therefore solid and spontaneous in action.

Identity is humanity’s great riddle and taboo. To ask someone “Who are you?” is one of the most intimate, perplexing, and perhaps confrontational questions one could ask. Identity is the elephant in the room of human experience. Our lives are a flow of experiences, but where is the truth in all of it? Where do we find the bridge between the raw material of experiences on one side, and identity, truth, and meaning on the other?

The bridge is understanding the nature of experience. If the meaning of our experiences were something we could take at face value then we would never have any real question as to what is true. And therefore we would never suffer. Pleasure and pain would arrive and depart like weather patterns and there would be nothing to say about finding meaning or truth. But of course, there is plenty to say about these things, because the fact is that experience does not equal truth. Experience is not at all straightfor-

ward. Even as we claim the right to our own solipsistic version of truth called “my truth,” we are constantly torn by competing ideas about what to make of our experiences. Eventually we have to face the fact that “our truth” is not the truth. It is simply our experience, which we may or may not have understood in terms of truth.

Our entire identity or self-construct has arisen through this constant play of false associations and unquestioned assumptions. It consists of an intricate web of perceptual biases, cognitive distortions, secondhand knowledge, and reactive emotions that function automatically to create the gestalt experience of “myself.”

Reading Michael’s words, many times over, I realized that each paragraph is worthy of spending time contemplating, even if it takes days, until the full truth of the meaning reveals itself. Take your time, and I hope it feels as rewarding to you as it is for me.

Jennifer P. Schneider M.D. & Ron Corn M.S.W. find a lot of muscle in this fairly rare, (if we speak of enduring) combination of “The Double Leader (Eight - Eight) Relationship.” The energy level of Eights ensures a roller coaster type of relationship that can easily become unsustainable. Excess being a hallmark of the Eight, and when doubled, it can reach the “too much” level quickly.

But then..., we have Eights, and then we have Eights... If their areas of excessiveness are not in conflict or competition, Eights should be able to form an enduring alliance while pursuing parallel ambitions. If that is so, there may be a high level of understanding and respect for the straight, honest and at times forceful qualities.

For example, if one Eight is aggressive in relationship matters and the other is more focused on politics or external pursuits, they may truly understand and be tolerant of the other’s passion and choose to really

live it up, but it starts with “live and let live.”

In the above article **Jennifer P. Schneider M.D. & Ron Corn M.S.W.** touched on the need to learn to *live and let live* for a pair of Eights; and the dynamic for “The Perfectionist One in Relationship” has a different but equally intense set of challenges.

In my opinion Ones are the *protectors of dharma*, if I may use that term, that goes against the grain in current age of libertine free thinking, where disdain for traditions and values are in vogue.

It is natural for Ones to have a fine-tuned barometer for detecting imperfections and following the impulse to improve and correct deviations from what they consider honest, trustworthy and respectable. Of course all of us who are lacking in such qualities will resent feeling found out when we notice a stern look or a fold in the brow from a One.

Such Oneish qualities are probably exactly what the good doctor would order, but often is bitter medicine. What may not taste good in the moment, may be appreciated by our body and soul later. Who of us is not grateful to a parent or teacher we may have resented for their strictness, but now are glad for all the pain and failures their lessons spared us?

Being highly tuned in, to what is right and wrong, can easily take Ones too far and close them off behind a wall of resentment at the world’s imperfections. The danger here may be that whenever they assume to already know the truth and need no longer listen, the world may not get to finish its sentence... Rigidity, perfection paralysis (what an interesting term...), categorical black and white thinking are some of the potential pitfalls that may take away from the positive sides of honesty, strong ethics, sensitivity and compassion.