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Conversation with Hart de Fouw

From Typology of One: Human—to endless Diversities and Possibilities

Jack Labanauskas: Most of the interviews we have published have been with authors and teachers in the Enneagram field, and hence, our articles often focus on typology—what are the types, how to identify them and use this understanding to our benefit. But, I would like to talk with you in more general terms about what happens before type forms in the individual. In other words, independent from our personalities, we all are subject to the same laws governing mind, feelings, attention, habit, learning, repetition, attachment, detachment, etc. For the benefit of our readers, I need to introduce you. You enjoy a reputation of being one of the finest, if not the finest, Vedic Astrologers (Jyotishi) in the West. You studied 25+ years with your master in India, acquired fluency in Sanskrit, extensively studied Vedanta, and had remarkable life experiences among different cultures. This puts you in a unique position to comment on these topics—the nature of mind, destiny, the effects of nature vs. nurture, the general landscape of human life. Where shall we start?



Hart de Fouw: An important theme among my mentor's thoughts about typology became enshrined in my mind one day as he and I walked through a convivial part of a major North American city. It was a Friday night, and a full moon to boot. Diverse people were cruising the streets for action. We noticed a bunch of punks on one side of a street. They had Mohawks, died hair, and all of the standard punk regalia. I mean, they were punks! On the other side of the street was a group of young servicemen on leave from an army base. They were ultra clean-cut and somewhat red-necked, obviously out for a good time. Predictably, the taunts started traveling from the one group to the other. Suddenly, a vicious street fight broke out between the two groups. Seeing this sequence of events, my mentor chuckled and said to me: "The tragedy is: They don't understand how much they are alike; if they understood that, this fight would not be happening." His statement confused me, so I said: "What do you mean? These punks and those army recruits are as different as night and day." With ...CONTINUED ON PAGE 13

The Giver (Type Two) in Relationship

Here is another chapter from our reference book, *Understand Yourself, Understand Your Partner: The Essential Enneagram Guide to a Better Relationship*.

Jennifer P. Schneider M.D. & Ron Corn M.S.W.

I want you to want me more than you want anything else. — Unknown

Probably my best feature in relationship is my ability to take stunning care of others. I have great radar for knowing what others want and need, and I am good at nurturing others' potential. Some people say that I can be too intrusive, thinking that I know what's best for others, and that I need to spend more time identifying my own wants and needs instead of putting them on the back burner as I have a tendency to do. Probably my worst feature in relationship is my tendency to give and give and give and then be resentful and emotional if others don't appreciate what I've done for them.

We could say that genuine receiving can be an even more sacred act than giving — because it requires humbling ourselves and melting open, giving up control, and making ourselves fully available to love as the great power that infuses us with life.

— John Welwood

You might recognize the Giver characteristics of the authors of the quotations below:

Twos, usually called the Giver or the Helper, are among the most relationship focused of the nine Types. In order either to give or to help, another person is required to be in the picture. If the Two's helping is not done in a truly altruistic way with no strings attached, they can fall into operating from a place of pride, with a giving-to-get agenda. These qualities will both enhance and create difficulties in their relationships.

Make yourself necessary to somebody.

— Ralph Waldo Emerson

A simple but insightful story provides an ...CONTINUED ON PAGE 19

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To the Editor,

In my article in the June/July 2018 EM, “Personal Transformation in Three Modes,” I failed to give credit where credit is due owing to my own error (and this hurts, I’m a One). Since I used the same footnote number twice, one of the footnotes was dropped at the end of the article. The quoted material in the

Letters

missing footnote referred to the “Praxis of the Concordance” as a means to identify common denomina-

tors between different traditions “in the hope of obtaining an illumination, a gnosis, of superior quality.” It was taken from Antoine Faivre’s *Access to Western Esotericism*, State University of New York Press, 1994, page 14. If the words out of context appear obscure, please refer back to my article or to Faivre’s book.

Thomas Garrett Isham

We live in the era of information, electronic media and specialization. Gone, and hopefully not beyond recovery, are many familiar traditions humanity lived by throughout most of its history. Certainly, technology did bring many improvements and comforts, but at a price. What we call “family values” or “common sense” are gradually being displaced by ideological affiliations with their own sets of convictions. We are now able to expand the circle of our friends and interests beyond previous geographic and time limitations – very mind opening and cosmopolitan for sure – but since we can’t be in two places or serve two masters at the same time, we may have to transfer attention from our intimate and tangible environment to the new larger and distant one.

As a consequence of having displaced attention from the individuals close to us, we now feel a greater need for typology systems that allow better understanding the more diffused array of interests and personalities. We now become dependent on learning about coherent groups of traits shared by individuals. What used to be a “chief feature” in Gurdjieff’s days, tailored to describe individuals in the group of fellow students who knew and worked with each other, has now changed into “chief sets of standardized descriptive patterns” into which we match unique individuals with pattern they seem to fit best. Nothing wrong with that, as long as such patterns resemble actual archetypal models.

In this Issue:

“Conversation with **Hart de Fouw**: *From Typology of One, Human, to endless Diversities and Possibilities.*” This is a conversation about the full spectrum of life, the dynamics that are in play as individuality takes shape and coalesces into a definable personality with unique aspects of character, nature and disposition. *Who am I?* And *who are you?* Are fundamental questions vital to our survival and well-being. As soon as we expand our awareness to include *who are they?* We are faced with many unknowns and to avoid confusion, we organize and classify people into meaningful categories. Friend or foe, familiar or strange, ally or adversary... This impulse to classify accurately is spontaneous and part of a natural learning process that informs us how best to relate and live with others. And, of course to better understand

From the Editor

our own inner gifts, daemons, limitations and potential.

People in all cultures and civilizations designed systems to better understand themselves and their fellow beings. Some systems were geared to specifically reveal particular rare traits, other systems to look at generalities and broader categories.

Hart de Fouw uses Vedic Astrology mainly, a system with a historic record of thousands of years second to none. You may recall my 4 part series of articles in *EM* #227-230 on *Space and Time*, pointing out several striking similarities between the Vedic Astrology and the Enneagram systems.

Jennifer P. Schneider M.D. & Ron Corn M.S.W. go into detail about “The Giver (Type Two) in Relationship.” Givers are reputed to be the “most” focused on relationship of all nine types. Givers are known to practice “If you want to be loved, be lovable,” or, “Make yourself necessary to somebody,” and take pride in their ability to be indispensable. They place a lot of focus on their partners, respond strongly to approval, and frequently tend to downplay or forget taking care of their own needs.

Healthy Givers are truly sources of genuine love and caring second to none. Less healthy ones make it a point of pride and ambition to be appreciated and can revert to manipulation if they feel jilted or take on a give-to-get attitude. To keep a healthy relationship with Twos may require being mindful to give frequent reassurance and reminders that their efforts are appreciated.

Michael Damian offers three sets of insights that are fundamental to “The Art of Freedom: *Meditation, Self Love and Listening.*”

Meditation for most of us means sitting in silence while practicing some formalized way of observing, looking or listening. Stability of attention with clarity of thought eventually becomes possible and we reach the prime goal of insight rather than just stillness. Michael takes us step by step, past common expectations and misconceptions to where we realize and can implement that:

“Through the stillness of meditation we clarify

action, and through its solitude we reach the basis for togetherness. Eventually we meditate in total ease, without seeking or wanting anything from the mind and emotions. This ease exists prior to meditation and continues afterward, as activities resume. The innocence of awareness surpasses cleverness. Its simplicity surpasses complexity.”

Self-Love or heart is a metaphor for feeling, sensitivity, and attitude, all of which are deeply connected with how we think. “When deep love shines within, as your nature and as the vision through which you see others, then you can look at the ugliest, most painful aspects of life and not recoil. This love will root itself in the ground of practical insight and action. For love is true power and communication. When you come home to love you no longer desire substitute powers. You see that all other powers rely on a break in communication, a form of dishonesty or separation. From the standpoint of our true nature, power is a meaningless idea because power is what we use to get something. The real power is to share in what is real.”

Listening in an effort to love ourselves we find that the “self” cannot be found, instead what we are likely to find is a new sense of space, openness and mercy. “The right attitude toward the mind and toward everything else in creation is forgiveness and appreciation. Keep coming back to the simplicity of being. You are the knowing, the knower. With this understanding you will bring a lot of light to others. The impact of your illumination spreads out infinitely and there is no way to measure it.”

In part 2 continuing with “The Sufi’s Levels of Self and the Enneagram’s Levels of Development, **Khaled M. El Sherbins Ph. D.** and **Samar Y. Al Gamal** point out parallels between how the self moves from total identification with Ego to total identification with Being. The characteristics of an enlightened self-actualized person show striking similarities in both systems in their dynamic relationship with the Source, the Divine.

Each system identifies the stages from the pathological entrapment by egoic forces where we are kept in the dark and engaged in and with unproductive or harmful pursuits.

Most of us are in the next, more average level of healthy, oscillating between some awareness of

Enneagram Monthly

748 Wayside Rd.
Portola Valley, CA 94028

Phone: 650-851-4806

Email: em@guna.us

Editor and Publisher Jack Labanauskas

Staff Writer Susan Rhodes

Assistant Editor Sue Ann McKean

Consulting Editor Andrea Isaacs

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For subscription and advertising rates see back cover.

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higher goals and aspirations while struggling to reduce the negative aspects that hold us back.

After seeing through the confusion having reached a good understanding of the nature of our dilemmas, we get deeper insights and glimpses of the highest levels of transparency, balance and freedom, and finally of the level Sufis describe as “the witness that has no witnessing witness, with the heart witnessing to the manifestation of the attributes of the Divine. This witnessing manifests as awe in the heart, and the energy field of this elevated state of consciousness has the power to melt hearts and to guide souls to the majesty (Jalal) and the beauty (Jamal) of the divine.

Here there is no sense of self, only complete annihilation. Having found the center, the soul finds its proper place. Like returning home, the drop has returned back to the ocean. All is One.”

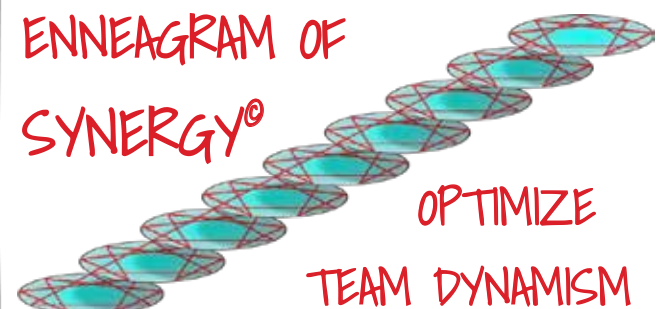
Mahshid Razavi Rezvani found the Enneagram to be “A Comprehensive Knowledge of Typology.” Her studies included various analytic psychological approaches, especially Jung’s neo-psychoanalytic theory, NLP (Neuro-linguistic programming) courses, and current enneagram literature by Gurdjieff, P.D. Ouspensky, Ichazo, Naranjo, Palmer/Daniels, Riso/Hudson, Susan Rhodes, Laleh Bakhtiar and others.

Mahshid is also the representative of the Sufi Enneagram in Iran, holds various workshops on the Enneagram and the Sufi Enneagram, as well as video and movie workshops. She is the managing director of Mahshid Kherad Institute of Culture and Art. This institute is training Enneagram teachers and cooperating with Enneagram profes-

sors in other regions. Years have passed, and Enneagram has now been well recognized. It has been the subject of articles as well as academic dissertations.

Mark Bodnarczuk finds that “Synthesizing Jungian Psychology with Enneagram” is useful as “the density and depth of Jung’s ideas, packaged in a cumbersome, discursive writing style that wanders like a stream of consciousness have made him difficult to read; however, the main reason his works have remained inaccessible has been the counter to common sense nature of many of his major discoveries.”

We are aware of having *someone else within*, someone who acts independent of our will, that’s the *Conscious Self*. Traditional Enneagram theorists call it the ego or the personality, i.e. the person who is reading this article. But the *other self within, the Unconscious Self*, what Jungians call Self, is independent of the Conscious Self and stands outside most of our inner conflict like a spectator who watches and intervenes from a distance. The Unconscious Self has three roles in the personality. The first role is *to call* us to the life-long journey of discovering a self who was prevented from existing because of inner conflict and duplicity. The second role is *to guide* us along the journey of discovering that unknown self and to allow our true self to emerge for the first time, and the third role is to teach us the wisdom needed to discover who we really are. •



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The Enneagram of Synergy®, rooted in both the Enneagram of Process and the Enneagram of Personality, guides a step-wise sequence of engagement with the nine distinct views intrinsic to the nine aspects of the process of manifestation. It facilitates very alive, self-organizing group functioning—engaging each person in manifesting their unique gifts while directly tending to the needs of the group.

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We will both work through the Enneagram of Synergy® together and observe a workgroup engage the process. For those with a background in the ennea-types, progressing through the Enneagram of Synergy® reveals many touch-points where the understanding of the ennea-types can fruitfully be brought to bear.

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David Martin, drmartin.md@gmail.com, 206.729.0929