



# enneagram monthly

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## Claudio Naranjo 1932-2019 "Hello/Good-bye"

Claudio Naranjo was born in Valparaíso, Chile 24 November 1932 and died in Berkeley CA on 12 July 2019. It will take a long time to fully realize the extent to which Claudio Naranjo has formed the basis for the Enneagram of Personality as we know it today.

We could say that if Oscar Ichazo was the father, the "seed" of this knowledge (as he describes himself) presented at his retreat in Arica, then Claudio Naranjo certainly was the mother who brought this seed back, went through the childbearing period and labor followed by years of adolescence working with his SAT group in Berkeley to nurture, define and deepen the understanding of enneagram personality traits and the underlying passions.

It took courage and genius of Claudio to build up the shoulders on which most enneagram authors and teachers could stand on. We can't imagine a serious scholar of the enneagram anywhere in the world who is not strongly influenced by the work of this great pioneer. When we (Jack Labanauskas and Andrea Isaacs) interviewed Claudio, for the *EM* in 1996 (issues #14 & 15), it was after Claudio had chosen to teach in the USA again after a 20 years absence during which he continued to teach in Europe, South America and elsewhere in the world.

We were delighted that he was going to hold a workshop in Boulder Colorado. As it turned out, Claudio was pleased with the workshop too and willing to come back many more times.

Here is the complete interview including the introduction:

Claudio Naranjo, M.D., has a background that includes extensive experience in psychiatry, psychoanalysis, Gestalt Therapy (as one of the three successors of Fritz Perls at Esalen Institute), medicine (medical doctorate), music, and a variety of spiritual disciplines. Claudio has taught psychology at the *UC Santa Cruz*, and religion at *California Institute of Asian Studies*. A Fullbright scholar and Guggenheim Fellow, he conducted research on the psychology of values and in psychopharmacology, and taught meditation at Nyingma Institute. He is the founder of the *SAT* (Seekers After Truth) Institute in Berkeley, CA., and author of numerous books including: *The One Quest*, *The Healing Journey*, *Gestalt Therapy—Attitude and Practice of an Atheoretical Experientialism*, *The Psychology of Meditation*, *How to Be*, *Character and Neurosis—An Integrative View*, *Ennea-type Structures*, *Gestalt Sin Fronteras*, *The Divine Child and the Hero*, *La Agonia del Patriarcado*, *Enneatypes in Psychotherapy*, *The Enneagram of Society* and *Songs of Enlightenment* (to appear this year in Germany).



A pioneer of the Human Potential Movement, he has done a lot towards integrating Western psychotherapy and Eastern spiritual traditions, and considers Tarthang Tulku, Rinpoche as the one who has been his guru more than anybody else.

Claudio attracted and organized the group of over 40 people who joined Oscar Ichazo in Arica, Chile in 1969. The characterology that Claudio developed based on Oscar's map became the substance of today's Enneagram culture.

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**Enneagram Monthly:** You have a course coming up soon, which will be the first time teaching in this country in a while.

**Claudio Naranjo:** That's right; I have made a point of not teaching as an expression of disapproval and disidentification with the Enneagram movement, and I think it is not the time to hold onto that position, particularly because I feel I am retiring, so it's a kind of "hello/good-bye."

**EM:** So you're retiring and coming back all at once...

**CN:** In a way. I feel I have had a very very active life during the last ten years or so, and now I want to devote more time to writing; I want to be sure I have enough time to complete my writing, since I'm aging—I'm already 63—and I need more time for that.

**EM:** If you're retiring, will this be the last time you'll teach this course, or will you gradually phase out your teaching?

**CN:** I mean it more generally. I want to do less. I am not wanting more work, but less work, and I have many commitments abroad. There are many people I've worked with for a long time, and now I want to narrow the horizons a little bit; so doing something here goes against the general tide of my life, yet I want to do it at least once, I think only once, as an occasion to make myself available for people who may later be interested in something beyond an introduction to the Enneagram. My idea is to make myself available to a limited group, rather than disappearing completely from the scene.

**EM:** Can you give us a brief overview of what you'll be doing at this course?

**CN:** I haven't really thought about it. There was a time when everytime I did that introduction, it was different, even though that was not the intention. A while ago, I crystallized a form which I now call "Introduction to the Psychology of Ennea-types," but I think it's time to do something new again. I imagine that I will want to focus on the things that I'd like to know ...CONTINUED ON PAGE 19

### In This Issue

Escaping Illusion  
**Michael Damian**  
page 4

Typing Interview  
**George Gordon**  
page 6

Instincts as Celtic Knot  
**Barbara Whiteside**  
page 9

Approaches to E.  
**Tom Condon**  
page 12

Eight in Relationship  
**J. Schneider / R. Corn**  
page 14

### In this Issue:

The death of Claudio Naranjo is a grave loss to the enneagram community. According to Oscar Ichazo it was to be Claudio who would bring about a synthesis of Oscar's teachings with the world of psychology. This is exactly what happened when Claudio took up the sketchy enneagram and type related teachings Oscar had introduced and fleshed them out working on it for years testing, refining and defining the types. Claudio's research and work thus became the framework for the psychological aspects of types that most "enneagram of personality" authors and teachers use as a base for their elaborations on the system.

Note that the "enneagram of personality" is distinct from the "enneagram of process" which is used in the 4<sup>th</sup> way school (G.I. Gurdjieff, P.D. Ouspensky, J.G. Bennett and recently A.G.E. Blake). Enneagrammers place the focus on personality type, whereas the 4<sup>th</sup> way school uses the enneagram for mapping events and progressive phases that each process goes through from inception to completion.

We mourn the loss of Claudio, and celebrate the remarkably large and profound body of work he gave to the world. Thank you Claudio.

**"Claudio Naranjo 1932-2019: Hello/Goodbye"** includes the first interview in the *EM* 23 years ago and is a good summary of his work. We had it after Claudio's long absence from public teaching in the USA. 19 years later in 2014, I had a conversation with Claudio again, this time in front of his workshop's participants where the theme was about subtle shifts in emphasis in his teaching over the past decades. Many basic principles had remained but new insights of what is and what is not transformative were incorporated in the teaching – essentially the move was towards more experience rather than just information, but that's a theme for the next issue.

**Michael Damian** takes us "From Escaping Illusion to Affirming Divine Reality: *A Positive Vision of Spiritual Freedom*." It's about self defeating ways or systems spiritual seekers may be involved in that fail to address their needs. One truism of teaching in general, and spiritual teaching in particular, requires that the teacher speak to the student at the student's level... not so far above as to be elusive, or so far below to be boring and simplistic. As conditions change, teachings that have been designed for dealing with the pressing necessities of survival at the time may no longer apply to us now. For example, in Michael's own words:

"You can know Advaita back to front, and beat people over the head with it (as is common) and yet lack a real openness of heart, vitality of

## From the Editor

will and divine inspiration pouring through your crown.

This is because what you have been fed in today's enlightenment marketplace is an incomplete meal of half-truths and vague mysticism. Yes, in our world any teachings about pure awareness can be liberating. But in the long run, these teachings prove woefully inadequate if they are not couched in a positive spiritual vision."

**George Gordon** understands how important it is to have "The Typing Interview Revisited." He has done 200 typing interviews over the years and continues refining the training in Helen Palmer's and David Daniel's *Narrative Tradition* after certifying as a teacher. Most of us have probably read up on, attended enneagram workshops and taken several tests. We may already assume to know our type, or maybe not. It is not uncommon to vacillate between certainty and doubt about knowing ourselves. A common doubt might be: which period in my life best described the *real* me? It can and does happen quite often that people mistype themselves or did accept an *expert's* opinion that (even years) later turned out to have been wrong.

Then also it's well known that our blessed ego can be very good at hiding and throws up smoke screens whenever we get close to reveal and threatens its existence. We may instinctively recoil from seeing ourselves as we are because it's too close to the bone, or we feel naked and exposed; so we take shelter in a wing, or a type connected by a line. Gordon takes us step by step through the details of a thorough typing interview pointing out the tricky spots where mistakes are often made and what we can do to minimize them.

**Barbara Whiteside** sees a correlation between "Instincts as Celtic Knot – A Moving System." We know that everything changes and life is organic, so it makes perfect sense when considering the Instinctual Subtypes to question the assumed sequencing of instincts or centers as fixed in a hierarchical order of importance – Dominant, Support or Repressed. But environmental pressures may have different plans and require that we temporarily re-calibrate the sequence until the situation changes and we can return to our relatively fixed Instinctual order, with the Dominant, Support and Repressed Instincts back as they were.

Barbara has worked with the Enneagram long enough to recognize that potentially we have access to qualities of all types and instincts within

us and according to our health, thinking and feeling abilities can practice flexibility and make adjustments as needed while remaining mindful of the basic framework of our inclinations. She sees wisdom in cultivating a sense of *presence* that will allow us to move in fluid ways as needed, when changing situations make fixed concepts and rigid adherence impractical. Amen to that.

**Tom Condon** brings the experience of a veteran of several decades working in the USA and internationally testing a variety of "Approaches to the Enneagram." People are familiar with their own cultural, trends and nuances, but when we step into a different culture we are surprised how people with similar human characteristics express them differently within their culture. Of course each individual is unique as DNA and life experience made them, but we still recognize large swaths of traits as type related in spite of cultural overlays, education, ideology, health, language, age or whatever else. Each individual brings all that to the table when approaching the enneagram. Tom is an astute observer with an uncanny ability to distill, understand and offer solutions if needed.

Among the many ways we may distort the understanding of the enneagram Tom takes a quick look at Romancing it, Distorting our Self Image, Typing difficulties and how we are prone to only see a part of reality.

**Jennifer Schneider** and **Ron Corn** describe "The Leader (Type Eight) in Relationship" telling it as it is, which is just fine and fits right in with a mindset of type Eight who demand honesty in a relationship, can't stand B.S. and like a partner who sticks up for themselves and says what's on their mind. More delicate types will see the Eight as too blunt or bossy at times and not interested in hearing the other person's views (or especially excuses). Being controlling and possessive goes with the territory as well as not being overly concerned with other's feelings. But Eights make up for it by being very protective and generous with those in their inner circle.

Admitting to being vulnerable or weak is hard on the image of a Leader, and thus will be guarded and revealed only to the closest trusted partners; whereas excess comes easy and is appreciated by the Eights as they have energy to spare. Not sweating the small stuff makes Leaders able to focus on bigger goals to pursue come hell or high water while often oblivious of the toes they may step on.

**Michelle Joy** works with "Couples and the Enneagram" as a marriage and family therapist



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The Enneagram Monthly, Inc. was founded by Jack Labanauskas and Andrea Isaacs as a not-for-profit corporation. Its purpose is to gather and disseminate information in the field of the Enneagram, that is most commonly known as a personality typing system.

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Claudio Naranjo 1932 - 2019 "Hello/Good-bye . . . . .	Enneagram Monthly	1
From the Editor. . . . .	Jack Labanauskas	2
From Escaping Illusion to Affirming Divine Reality: <i>A Positive Vision of Spiritual Freedom . . .</i>	Michael Damian	4
The Typing Interview Revisited . . . . .	George Gordon	6
Instincts as Celtic Knot — <i>A Moving System</i> . . . . .	Barbara Whiteside	9
Approaches to the Enneagram . . . . .	Tom Condon	12
The Leader (Type Eight) in Relationship . . . . .	Jennifer Schneider & Ron Corn	14
Couples and the Enneagram. . . . .	Michelle Joy	18
Teacher's Listing . . . . .		23
Subscription Forms and Ad Rates . . . . .		24

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and I bet she believes that communication is about half the battle for a good or not so good relationship. The other half are probably all the other factors combined — emotional bonding, ideology, beliefs, goals, sex, money, work, children, chores, in-laws...

Obviously we can't know the exact level or degree to which our communication can be uplifting or a wet blanket, but it would seem it's one area that given its importance is often down played or worse, ignored.

Many couples develop narrow pathways through familiar mine fields by learning where not to step instead of expanding their awareness of how to speak and how to listen (not just hear) the other. Our personal style is type related, often more so than we think, and what good is the enneagram if not for a better understanding our differences in how we express ourselves and how it affects our partner.

Michelle uses two powerful examples, skids (so familiar, arrrgh!) of pitfalls in communication that can poison a mood and over time affect the relationship -- but can easily have the opposite effect if expressed (without changing the meaning) differently.

Michelle sums it up like this: "Guiding individuals to access the higher side of their growth points can lead to more connection, closeness, understanding and emotional intimacy in their relationships. It's important to note that these shifts are developmental – not behavioral – which means it's a process that gets strengthened over time." •

**Erratum**

In last month's issue #246 page 6  
"Levels of the Self -- Psychology and Spirituality in Inner Work"

by Khaled El Sherbini, PhD

A computer glitch during layout dropped some text in the first paragraphs, see the correct version of the beginning of the article below:

It does not happen often, and we apologize for the confusion it has caused.

**Levels of the Self  
Psychology and Spirituality in Inner Work  
Khaled ElSherbini, PhD**

The self, on its journey of awakening, passes through numerous stages. From complete identification with the ego, the identity the self gives to itself, to the maturation and expansion of the self, realizing the truth and the wisdom in the universe beyond itself, to the awakening and shedding of the ego altogether and fulfilling its highest and ultimate goals - the union with all there is. While these are the general guidelines of the journey for every human self, yet it is our ongoing goal to achieve greater understanding of the path of awakening from different psychological and spiritual models and perspectives, upon which deeper insight into the journey of the self for each Enneagram type may be eventually developed.

Ken Wilber, the American philosopher, talks about three kinds of self: the false self, the actual self, and the real self. These three kinds or

levels of self are a common theme in spiritual literature. We can also deduce from the fifteenth century Sufi mystic, Sh. Zarrouk's, in his interpretation of the aphorisms of Ibn Atta'illah (1) how he indirectly talks about three types of self. Zarrouk calls these three types of self: the self that sees its doing, the self that does not see its doing, and the self that has no doing. While similarly, Sh. Muhyiddin Ibn Arabi, one of the greatest Sufi Gnostics, talks about the self identified with the world of illusion and non-Being, the self identified with the world of Being, and the self annihilated in Essence (2).

Reflecting on these three types of self, we recognize that all authors are referring to different facets of the same journey - the growth and development of the self through psychological and spiritual work to realize its highest potential. This growth provides a greater capacity for the self to live in bliss and harmony with the world, to comprehend the wisdom, connectivity, and complexity of the universal systems it is bound to, to connect to its creator in union and love, and to transform the world of suffering and strife into a world of peace and compassion.

In this article, the first of a series of articles over the next few issues seeking to identify the journey of the self, we present these three kinds of self, how they are related to psychological and spiritual work, and the importance of balancing psychology and spirituality in inner work to achieve integrity and harmony in life...

The rest of the article was fine.