



enneagram monthly

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Building Awareness of the Process of Change *Enneagram of Harmony and the Law of Three*

Trained as an Enneagram Teacher in the Narrative Tradition, I have been using the Enneagram in my practice as a Spiritual Director for a number of years. After a directee begins to have access to witnessing consciousness to see how the protections of their type contraction keep them cut off from an open heart, the next part of the Enneagram I often feel led to introduce is the Enneagram, not of personality, but of change — the dynamic in which we live and move and, if we are awake, access our being. To achieve this directees need to understand their Enneagram of Harmony and the Law of Three. Together these offer a roadmap of how each type can access a process of dynamic change and consciousness evolution. These two tools provide a fluid path for each of us to move to a more grounded wholeness, less in the passion and fixation of our type and more in our virtue and an expression of our Holy Idea.

[Special thanks to my good friend and fellow Enneagram teacher Rick Bradstreet for reading drafts of this article and his thoughtful feedback.]

Don Carroll



Gurdjieff, the first spiritual teacher using the image of the Enneagram as we know it today, focused on understanding how our human ways of being in the world are energized. For the most part he had no interest in temperament, which as we understand today might be described more as a general predisposition or stance one takes in responding to life. Temperament is interesting and has some bearing on how we understand the Enneagram of personality today, but is a more static way to understand personality. What is perhaps more important as we mine the Enneagram's wisdom is what Gurdjieff intuited about how we change and grow emotionally and spiritually.

Understanding the Default Affirming Energy of Your Type

The Law of Three, as this idea was developed by Gurdjieff, and more recently refined by Cynthia Bourgeault, suggests that all change occurs through the interaction of three different energies: affirming, denying and reconciling. This triune way of ...CONTINUED ON PAGE 19

How to Get Along with Every E-Type

Type 1, The Reformer *Who they are:*

Ones want to act with integrity and are afraid of being evil or corrupt. They focus on improving the world, always demanding more of themselves and those around them and do well with structure.

What they need:

They need you to respect them the way they are and reassure them that they're good. Here's how:

- Follow through on your commitments. Show them you're sharing the responsibilities with them.
- Thank them for their efforts. Even small ones. Help them feel they're working towards a greater good.
- Avoid criticizing them. They're hard enough on themselves. Instead, compliment them on their

Tamari Lewin

strengths such as their strategic planning, organization, or a job well done.

- Give them time to adjust to change. They will get used to it more easily if you don't push them.
- Respect their need for order and cleanliness and do your best to accommodate by cleaning up after yourself.
- Ask them what tasks you can help with so they can relax.

Type 2, The Helper *Who they are:*

Twos want to feel loved and wanted and are afraid of being unworthy. They struggle with admitting

their own needs, and instead focus on giving to those around them.

What they need:

- They want you to show them that you care for them. Here's how:
- Thank them. Specify how they were able to help you and what you appreciate about them.
- Ask them about their life and feelings and encourage them to pay attention to themselves instead of only focusing on others.
- Remind them that they matter and they're good enough. They do so much for others, but often don't see it and need to be reminded of how much they're doing.
- Encourage them ...CONTINUED ON PAGE 22

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I am an 81 year old man. Studying the enneagram and reflecting on my life has been a key part of my spiritual journey for the past thirty some years. When I look back at my earlier self who had less consciousness than now, I am stunned at how asleep I was. (not saying I'm still not asleep.) I am appalled at my lack of awareness and at some of the decisions I made or failed to make. It is hard to see so many situations in which I failed to admit what was really going on and how I failed to act or acted so inappropriately. It is painful to admit how much I denied reality in order to keep peace and avoid discomfort. I look back and find real life situations

Letters

in which I did not come through for people who needed my help, or when I caused problems for others without intending to. There were countless times when I failed to stand up for myself or for others. It is not easy to look at this stuff. Honest reflection brings with it a heightened awareness, humility and spiritual growth. No doubt this is true but there is a danger here. In a recent reflection I went to a place of judgment and said to myself, "I am an awful person." This brought me terrible feeling about

myself. I then realized that what I was doing was no longer healthy. If we are to do this level of introspection, it MUST be done while making sure we are always being loving, kind and forgiving to ourselves. There were valid reasons why we began to get away from reality and why we became a nine. It was a smart thing to do in order to survive. It is so unfair to turn that nasty judger on ourselves. Compassion for ourselves is a must for doing interior work. In most if not all cases, if we could have done things differently, we would have. We did the best we could with the awareness we had at the time. Always be kind to yourself.

Tom Sexton

When I was growing up my I had no reason to doubt my parents who described intelligence as the ability to think rationally and eventually develop common sense. My naive assumption was that common sense is natural as well as common. And, that it is structured in logic, generally shared by thinking adults that upon examination of an issue would come to similar conclusions.

According to Piaget children engage in what he called "magical thinking" until about the age of 7 but I fear that the magical thinking continues under a different guise and eventually turns into building belief systems that not necessarily are driven by logic or common interpretations of life experiences; or, lead to common conclusions about the meaning, purpose or seeing the way the world works.

Life experience offers an opportunity to come full circle from childish magical thinking. And education, work, success and failures along the way will help to gain some wisdom but can also get oneself trapped in distorted ideologies.

The study of finer distinctions between male/female, young/old, healthy/unhealthy or temperament/culture of personality styles, including enneagram passions, cannot explain the mentality we see displayed in our urban streets, where peaceful protests intended to correct an injustice can turn into a mob causing vast destruction and more injustice... It is as if people revert to a grownup version of magical thinking, I have heard it called being ideologically possessed; and according to which ideology is driving the individuals, we can see the algorithmic substructure predicated on their axioms that make their expressions predictable.

The ideological possession replaces the need for responsibility by filling the individual with the conviction to have complete understanding of the subject; and, how it's so obvious that jumping to conclusions comes without a moment of doubt or regard for how it affects others. When in this state the mind seems closed and nothing can be learned, other than what confirmation bias permits to be heard.

Obviously this is about disturbed individuals (maybe victims of drugs, alcoholism, broken homes, bad school experience, or lack of courage and confusion about principles). At the root of it all are embedded thought patterns, that have ripened in the mind along with disturbing breaks from reality and an inability to connect in a positive, healthy manner with others.

We must be careful not to get swept up in ideo-

From the Editor

logical storms to a point of losing contact with our own values and convictions acquired during reflective times of calmness. It is during cultural earthquakes that the natural impulse is to lay low and hold on to what is solid.

In This Issue:

Don Carroll on "Building Awareness of the Process of Change, *Enneagram of Harmony and the Law of Three*" brings attention to the Enneagram, not of personality, but of change — the dynamic in which we live, move and, if we are awake, access our being. To achieve this we need to understand the Enneagram of Harmony and the Law of Three. Together these offer a road map of how each type can access a process of dynamic change and consciousness evolution. These two tools provide a fluid path for each of us to move to a more grounded wholeness, less in the passion and fixation of our type and more in our virtue and an expression of our Holy Idea. It's a timely admonition.

Tamari Lewin gives a brief and practical summary of "How to Get Along with Every Enneagram Type" advice we can use very much in these days of turbulence where tempers are challenged from many sides and in many ways. It's always good to review the simple, basic rules that can help us be more specific in our understanding and fine-tune our relationships.

G. Scott Crowther sees correlations of "The Nine Enneagram Types (*Based on I Corinthians 12:8-11*)" where a person's mental machinery is made of features that cause them to have an innate spiritual response to psychological stimuli. These mental features are a physical aspect of a person's biology and they never change. The nine-type enneagram is the core of a system that describes these spiritual responses to psychological stimuli. We can see that human nature and passions do not change over time and how in each age the same awareness is there, even when the descriptions may vary slightly.

Tom Condon has three short stories "The Dilemma, Learned Behavior and Enneagram Wings" that are very timely especially in our current situation of lockdowns and social unrest. The Dilemma is about how people according to intelligence, inclination and need will appropriate a number of Truths out of a huge selection.

Next, we respond in part with our genetic inher-

ited qualities and in part with learned behaviors.

This process is also influenced by which wing we will lean on for health and security, and on which we may lean carefully to not fall into a trap.

Fabien and Patricia Chabreuil always were interested in the correlations between "Enneagram and the Horney Typologies" especially how they relate to the three centers. Karen Horney was inspired by the Platonic Will, Emotion and Reason, that are easily comparable to the Enneagram centers but discovered another aspect of personality types, depending on whether a person is opposed to others (aggressive type), is going towards others (compliant or dependent type) or stands apart from others (withdrawn type). This use of Horney's typology in conjunction with the Enneagram allowed them to understand similarities between Enneagram types when linked to the same Horney types.

Michelle Joy has "The Enneagram 6 in Couples' Relationships" in her sights this month and aside from Type 6's ability to be supportive caring and perceptive, there are other qualities such as interpreting a larger picture from a grain of truth and allowing it to rise to the level of panic. Such catastrophic thinking can be very disconcerting to a partner.

Pat Wyman "Gender Identity: Observations of the MBTI Thinking/Feeling Function in the Enneagram Type 4" can offer a deeper insight into the propensity of this type to have a larger frequency of gender identity issues than most other types. Understanding that may help clear up other alternative assumptions of morality and help with cultural acceptance.

Dora Levinson and Jim Levinson set up a project to explore "You're Just Like Your Mother *A Study of Integrational Personality Type*"

Is there an association between the Enneagram type of an individual and his or her children or grandchildren? Is the association likely to be inherited or experiential? The same questions are regularly debated in the field of psychology. Charles Darwin, in *The Descent of Man*, and *Selection in Relation to Sex*, was convinced that behavior was partially inherited. Dora and Jim's study revealed surprising findings that indicate promising areas for further research and also other areas that proved to fall short of expectations.

Francis J. McGarry looks for the triggers in early life experiences at the "Trauma, Choice and Paradise Lost" that set the formation or the mechanisms up for the origins of ...CONTINUED ON PAGE 9

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For subscription and advertising rates see back cover.

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Most of us tend to curate the personality of our type: leading with the traits we perceive as positive, and sidelining the traits that cause us shame. But what if it all belonged? Rather than furthering our own fragmentation, what if we dared to make peace with the whole of who we are with bold compassion?

Christopher Heuertz, author of *The Sacred Enneagram* and *The Enneagram of Belonging* has launched a new podcast that helps us do just that, *Enneagram Mapmakers*. In it, he explores the interior landscapes of the ego through conversations with legacy teachers such as Richard Rohr, Helen Palmer, Russ Hudson and more.

This podcast journeys to the origins of an ancient and often misunderstood system designed to help us live a more embodied and integrated life. Transcend the temptation to fixate on a specific number and discover how to embrace all types within you. *Subscribe today wherever podcasts are downloaded.*