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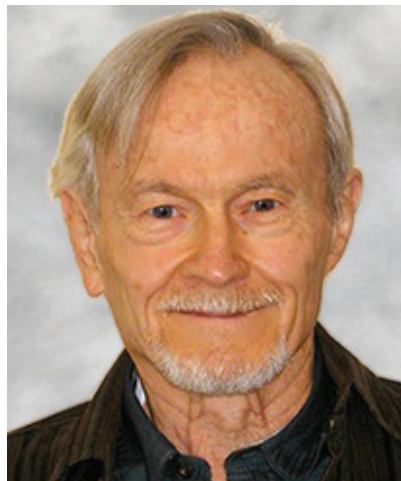
## The Jesuit Transmission of the Enneagram, Bob Ochs, S.J.

**M**y friend and teacher, Father Bob Ochs, S. J. died over two years ago on May 4th, 2018 at the Claude de la Colombiere Center in Clarkston, Michigan. He was 88 years old.

I began to write about Bob in December of 2019 when I learned of his death. More than anyone, Bob was responsible for the Catholic Enneagram enthusiasm, and this is where I thought I would focus my attention. But during the long retreat imposed by the Covid pandemic, more and more memories began to flood my mind, and I came to truly appreciate the gift he gave me during a personal crisis, a time of questioning that would radically alter the course of my life. Recounting our experience together today, from my home in the Himalayan foothills, I am filled with gratitude.

His story, and both of our stories where they intersect, did not follow a clear, straight path, and cannot be told without ventur-

**Kenneth Ireland**



ing into places most people don't dare explore—places that one rarely explores without a friend or a guide. Bob was my guide, and although I can no longer ask him to clarify his side of the story, this is not a compelling reason to censor what I write. I also know how much that exploration cost Bob on a personal level. I will not censor myself here either. I cannot write a pro forma panegyric that avoids the dark places. Murky places in the mind might distort the path—there are no clear guides, except perhaps prohibition. But we cannot just declare them out of bounds and be true to ourselves. Only in myth does the word of God come emblazoned on gold tablets. In the real world, in ordinary human conversation, the truth is in the details, and sometimes those details are buried in mud.

As difficult as it is to sort out the details of a personal story, it's also the story of passing a teaching from one culture to another, from the East to the West, ...CONTINUED ON PAGE 19

## The Real Self and the False Self *Psychological and Spiritual Perspectives*

**T**he Enneagram distinguishes between our *essence* and our *personality*. Other traditions speak of our *real self* vs our *false self*. In this article I will present some psychological perspectives on the real self – false self dichotomy and then some spiritual perspectives on this division.

The **false self** is easy to talk about. That's where I spend most of my time. This is the automatic part of me; the repetitious part; the rigid fixed part. It's closed and boundaried. This is the part that provokes the reaction: "Here I go again; I've heard that complaint, excuse, blame before. I recognize those beliefs, thoughts, feelings, behaviors." They keep repeating themselves. They give true meaning to Freud's phrase "repetition compulsion."

It's not that the false self is completely useless. It's not like a pill that Tom Condon once wryly described as having only side effects. It's helped us survive thus far.

**Jerry Wagner, Ph.D.**

But it does have varying degrees of collateral damage or side effects ranging from manipulative to neurotic to psychotic. The false self can damage our self-esteem and our relationships.

Also, the false self has ties to our real self. It exaggerates it, caricatures it, mimics it, compensates for our loss of contact with it, and reminds us what our true self is. If we follow our personality back to where it came from, it connects us with our original essential nature.

The **real self**, on the other hand, is not so easy to pin down. That's the part that's spontaneous, creative, fluid, flexible, open, unboundaried. No wonder it's so hard to describe. What is the shape of water? It's not as easy to define as a block of ice.

Depictions of the real self can seem abstract and not as easily recognizable as descriptions of the false self. So, let's see what ...CONTINUED ON PAGE 13

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### *The Royal Nine*

Notice the position nines have on the Enneagram Circle. We are at the very top and are called upon to “wear the crown.” This means nines affect the balance of the entire system. What an irony this is as nines tend to view themselves at “not that important” when the opposite is true. When nines are awake and connected to their minds, hearts, and bodies, when they are “in their zone” and grounded, there is not a more powerful or influential enneagram type out there. Nines, however, tend to “play it small,” to not take themselves seriously enough and to remain oblivious to their effect on others. We allow ourselves to remain half asleep and not fully conscious. We are influencing others whether we are willing to admit or not. We can choose each day what type of influence we wish to have. We can remain unconscious and half asleep and have a negative influence and do great harm or we can work at being more conscious, have a positive effect and do great good. Do not get me wrong. It is not easy to gain a higher level of awareness. If it were easy, everyone would have a much higher degree of consciousness. It takes daily, consistent work and a strong lifelong commitment. Our calling is to awaken, stay involved and be present to every moment of each day. This will generate a powerful and loving field of energy that people will pick up on and be impacted by. We have been given this special gift and it would be a shame not to access it and use it properly. Time to put on the crown as the well-being of the kingdom is at stake.

“With acknowledgement to my Enneagram Mentor Dr. Janeshree Govindasmy.”

*Best, Tom Sexton  
Philadelphia PA*

*Dear Jack,*

It was good to visit with you. During the few times that I have communicated with you, I have always come away feeling affirmed and enlightened. Our visit continued in that vein.

I want to thank you for continuing to be a mediating/reconciling influence in our world Enneagram community through your editing and publishing of

## Letters

The Enneagram Monthly and your editorial writing within it. I extend to you my sincere gratitude for your recent commentary on the roles of Oscar Ichazo, Claudio Naranjo and Chris Heuertz in our community.

We are a young movement being conceived 50 years ago, experiencing a 25 year gestation period and being a growing 25 year old entity having just experienced a tremendous adolescent growth spurt over the last 10 years. It seems that we are making great strides in enlightenment and in the last ten years we have made solid progress in reducing our sibling rivalry. However, we still have work to do in the area of restoration when our clay feet become embarrassingly evident. I hope progress there will begin to show itself soon.

May I take a few moments to return to and share about my experience of our sibling rivalry. Several years ago after a teaching session I had just led, I was approached by a young person who said in all seriousness, “Don’t you think that Training Program A is more in depth than Training Program B.” It just so happened that I was certified in Program B. Inwardly, I felt affronted and devalued and angry. Being an only partially evolved “9,” I stifled my anger and continued the conversation in as “pleasant” a manner as possible. On one level my response worked. The young person still speaks highly of me to others.

However on another level, I inwardly held on to my wound and irritation.

Several months later, I had the same thing happen in a conversation with one of our conference presenters. I flinched and punted again with my inward response. Again, I pulled it off, but the issue has been festering on my back burner ever since. Several weeks ago, I was mulling the issue of our tendency to compare programs and realized (or received the rev-

elation) that, if I was reading a text by one of the lead authors of one of our training programs, and that author’s description of my type did not recognize or mention my unique expressions of my type I would and do feel hurt and diminished.

I think that we are too easily prone to overlook our own enneagram premise that there are nine different perspectives on everything, and consequently not all authors, or perhaps very few, coming from their own type perspective may recognize my unique expressions of my type. Their lack of recognition does not make them wrong nor me incorrect in my self-assessment. We simply focus or recognize different aspects of what is before us.

So the next time that someone approaches me and begins comparing programs. I hope that I will be able to respond, “Sounds like that program has been very beneficial to you. Could you tell me more about your experience and how you have benefitted from it?” Instead of walking away with my resentment, I may learn something beneficial or interesting or, at least, something new about that person.

When I do typing interviews, I frequently recognize behaviors that look like such and such a type, but when we delve more into the person’s motivations, I may find a completely different type structure. For example, the behaviors may sound like a 2, but the motivations are certainly 9ish.

I think that we have made substantial progress in our inter-school rivalry. Part of that progress may simply be credited to the maturation process. Another part was that the competitive process itself was sapping off energy that could have been far more creatively used, and I think that was being felt by more and more of us. However, I would like to commend the late David Daniels and Russ Hudson for creating some of the early bridges through their joint teaching workshops and projects. They set a wonderful example for the rest of us.

Thanks again for all of your good work in this process.

*Sincerely, George Gordon  
Overland Park, KA*

## From the Editor

As mentioned in the last issue, 2020 is a year gone down in infamy and so far 2021 is not exactly promising much relief. This is of course about the general fomenting in most countries over health, political or economic issues; many of which are largely self-imposed by wise or (otherwise) regulations by governments. Each country and society has her own version of how and to what degree to limit or permit activities. One thing universally consistent is that each country and its population have reasons to suffer and complain, mostly of course, about the over or under use of power.

At the individual’s level, each of us can certainly implement changes in attitude that we bring to our particular situation, without over reacting to events beyond our control.

Knowing ourselves, being aware of what drives us and why, is a good place to start this process. We need not haplessly surrender or give in to a hair-on-fire projection of our frustrations. It’s easy to step on oth-

er people’s corns or react to their foot on our corns if they step on our own sacred cows (hmm, can hooves have corns?)... How easy is it to avoid giving an offending issue a fair hearing...? Or, being conscious if we are responding to or from a fixated position that marinated in an echo-chamber packed with prejudice and expectations?

As students of the enneagram we are presumed to have a “seeker after truth” attitude towards our own motivations that guide our thinking, feeling and actions. How else can we discover which of the passions drives our attitude? And, how else can we come closer to clarity about our own motivations and a deeper understanding for those holding opposing views. This can be a basis for finding a compromise of/ or agreeing to disagree and remaining

friendly to our ideological foe.

Surely, what we hear lately in the news, is reminiscent of the time, 245 years ago, when Thomas Paine expressed this feeling:

*“These are the times that try men’s souls. The summer soldier and the sunshine patriot will, in this crisis, shrink from the service of their country; but he that stands by it now, deserves the love and thanks of man and woman. Tyranny, like hell, is not easily conquered; yet we have this consolation with us, that the harder the conflict, the more glorious the triumph. What we obtain too cheap, we esteem too lightly: it is dearness only that gives every thing its value.”*

Time will tell if we learned a better way to resolve our differences.

### **In This Issue:**

**Kenneth Ireland**, in the mid 70’s was a member of Claudio Naranjo’s SAT group in Berkeley that launched “The Jesuit Transmission of the Enneagram,

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Bob Ochs, S.J.” It is surprising how little we know of the activities of that group who in a certain sense were the Founders of the Enneagram of Personality. They laid the groundwork for the system that inspired two or three generations of authors and the publication of a hundred plus books or more.

Consider that 50 years ago when Claudio Naranjo formed the SAT group most people attracted by curiosity about the enneagram were mature seekers that were already veteran “seekers” from other disciplines. They brought views and life experiences pre-formed by decades (sometimes at levels of mastery) – not exactly the kind of relatively “young” enneagram enthusiasts that joined in later decades.

The SAT process for this early select team of serious and often accomplished scholars consisted of considering, comparing, testing and evaluating multiple systems and traditions. The refining of the system continued for years under strict rules of confidentiality and that’s why we heard so little about the process. Now that the secrecy pledges turned post mortem to the pledgees (Ichazo and Naranjo and Ochs), we are free to look at the material and the considerations around the formulation of the Enneagram of Personality.

**Jerry Wagner** compares a select choice of ways in which “The Real Self and the False Self, *Psychological and Spiritual Perspectives*” have been define by several thought leaders. Quoting Jerry, the *false self* is easy to talk about. That’s where I spend most of my time. This is the automatic part of me; the repetitious part; the rigid fixed part. It’s closed and boundaried. The *real self*, on the other hand, is not so easy to pin down. That’s the part that’s spontaneous, creative, fluid, flexible, open, unboundaried.”

Jerry did the heavy lifting on this for us and extracted a brief summation of how influential thinkers in the past and present defined the real and the false

selves. This rich but in no way complete or exhaustive lineup includes: D.W. Winnicott, Karen Horney, Carl Rogers, Abraham Maslow, Carl Jung, Fritz Perls, Heiz Kohut, Rollo May, Irvin Yalom, Sandra Maitri, Thomas Merton, Richard Rohr and David G. Benner.

**Michael Damian** has a rather “Uncommon Sense, *Applied to Common Questions for all Types*”. His gift is to distill essential truths that often get overlooked when wrapped up in life’s questions. Truths that are universal and operational in all enneagram types, but in somewhat skewed ways slightly tainted by the color or passion. Nevertheless, the answers to the dilemmas posed by life’s hard questions often have a common denominator even in times where cultural efforts exists to render the common into uncommon and vice versa.

**Martin Meyer** examines synchronicities that are “Beyond Chance Transformations” due to their nature seen as a repetition of passions and fixations in personality issues. An intention in this article is to portray synchronistic experiences directly relating to the issues/challenges, “complexes” and conflicts implicit to each Enneagram type. These experiences cluster around the core dynamics for each Enneagram type and apparent coincidences are purposeful and timely communications, which may have their root origin in deep levels of consciousness. Another intent is to offer suggestions on how to uncover and reclaim the higher ground of type breaking the trance of personality and disidentifying with that which we are not and ending projection, we are left with one and only one basic fact, and that is *you exist*. Put in another way, the only truth is “*I am*.”

**Jennifer P. Schneider** had “Reflections of a Type

One Physician.” that left no doubt in her mind that she was describing herself as a type One. At first she was puzzled about point One’s chief “passion” of anger. Oh no, not me, she remembers thinking. Not only did she rarely act angry, but hardly ever feel anger.

It took a while of reflecting until her inner monologue, to her horror, recognized the constant stream of judgmental thoughts, resentments, and righteous indignation as disguised anger. Jennifer recognized that the solution to this was to change her expectations. She could no longer judge her value as a physician by the outcome, and recognized that all you can do is point out to the patient what he or she needs to do; after that, it’s up to the patient. The chief cause of her unhappiness was when her expectations didn’t match the external reality.

**Donna Brown** is staying on a generational theme for Ones with “Confessions of a Poor Man’s One”. Actually, Donna, although surrounded by Ones, in her own words, “turned out to be a poor man’s One—an anal Six who is every bit as annoying as a genuine, dyed in the wool One. There, I said it! I’m a harpy! I hand out edicts like they were Milk Duds, but...but I only do it behind closed doors! Like Mother One, I’m not a shrew to anyone but my children. To most people I’m a real sweetheart! Honest!”

**Michelle Joy** has thoughts regarding “Couple’s Relationships and Some Common Patterns of Enneagram Type 4”. The price 4’s pay for a heightened sense of aliveness, at times in a self absorbed place, is difficulty to rise above situations based on objectivity or where understanding of their partner’s experience is needed. A good practice would be to integrate along their line to type One and take a more distant/objective perspective removed from their own emotions.