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The Enneagram: A Developmental Study

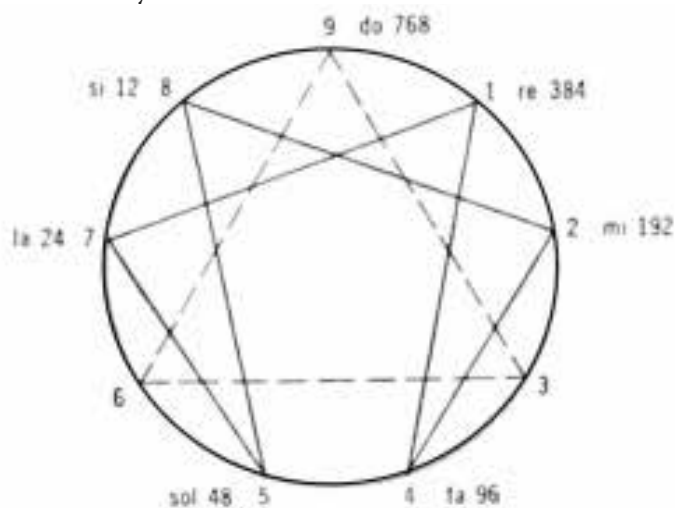
First published in 1987 and updated by the author in March 2004, Moore winnows the grain from the chaff in this discriminating examination of Gurdjieff's problematic and best-known symbol.

James Moore



The sea of faith, whose 'melancholy, long withdrawing roar' (1) was evoked metaphorically by the elegiac Victorian poet Matthew Arnold, is sweeping back, but in a hundred strange modalities. And though its waves are ostentatious, its eddies and undertows are obscure; and the charting of its cross-currents – these admixtures among religions old and new – is aided by certain discrete 'marker-buoys'. This paper examples one, which – moored decades ago in the esoteric deep – has been swept leeward into the frothy shallows of pseudo-Sufism, ARICA, Transpersonal Psychology and liberal Catholicism. Our chosen marker is Gurdjieff's problematic 'enneagram'.

George Ivanovitch Gurdjieff (c.1866-1949) was a writer, explorer, choreographer, psychologist, composer, physician, polyglot, entrepreneur, and spiritual teacher, who utterly eludes simplistic categorisation. But his ascendancy over many distinguished pupils, and his seminal importance in a variety of fields, are now challenged only by the most ill-informed or opinionated critics. ...CONTINUED ON PAGE 19



Tale of Two Enneagram Branches: Claudio Naranjo's SAT vs. Oscar Ichazo's Arica School

This debate carried on for almost a year and is a good historic summary of the commonalities, differences and points of friction between advanced practitioners of the enneagram schools originated as a result of the work done by the SAT group under Claudio Naranjo's guidance, and advanced practitioners/students of Oscar Ichazo, members of the Arica School.

I left the correspondence verbatim as received, minus the "dear EM editors, and the sincerely/respectfully endings" for reasons of space. Each letter/comment starts with the name of writer and the # of the EM issue it appeared in and ends again with sender's **Name & place** as some of the letters are the length of a short article...

Lawrence Stentzel (EM # 23): -- I applaud your October 1996 issue of the *Enneagram Monthly!* You have presented Oscar and Arica with obvious fairness

Jack Labanauskas

and accuracy. It appears that you were both impressed with Mr. Ichazo's presence and breadth of knowledge. I have been doing the Arica work since 1975 and am a graduate of all of the trainings. My love and gratitude for Oscar Ichazo are both profound and overwhelming. The historical lack of acknowledgment of Ichazo's authorship and origination of the material of Protoanalysis (Fixations, Traps, Passions, Virtues, etc.) among the self-congratulatory Enneagram authors has always been a source of outrage and extreme distress for me, and for members of the Arica School. While the long term students of Arica have the most rigorous and authentic credentials for teaching and disseminating this material, we have been completely ignored by the Enneagram community. After meeting Oscar you can understand immediately why none of us have had the audacity to publish any material regarding his theory and method. All Arica students want desperately to share the incredibly powerful work of the School with humanity ...CONTINUED ON PAGE 8

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Sun Tzu said that to be victorious you have to know your opponent and also yourself. The same can be said when the issue is not about struggling with an external enemy, but with internal doubts over how best to insure a wise outcome – when choosing a practice or study for self-improvement or a better understanding of life, like the enneagram – it's not enough to accept principles and theories blindly, with little awareness of how they came about. How can we avoid that? It would help for example to learn the history of the underlying influences that were instrumental in the formation of the accepted theories.

In general, “hard” sciences like physics, biology, mathematics and astronomy are in a better position to verify theories as they can avail themselves of irrefutable facts for proof, whereas “soft” sciences like psychology, sociology or philosophy and...the enneagram with all its variations and applications, relies on refutable, subjective experience rather than objective facts. As such, the enneagram will continue to stay open to refinements and changes if and where needed.

One essential element to better understand any theory/system surely includes some awareness of the origins and the tribulations that influenced the formation of the sources. Soft sciences traditionally addressed this essential need by referring to canons and scriptures attributed to reputedly “enlightened” sages that are beyond criticism. What would such a source available to enneagrammers be? That remains in dispute, a subject to speculation and largely a matter of “who or what do we choose to consider credible/authoritative.”

It's up to everyone to decide what degree of confidence they place in a source, theory or system – a task mostly based on their own gut, head or heart; that, and information gained from study, teachings and experience.

In the early years of the *EM* the above questions were posed, debated but did not generate definitive conclusions, nor should they, as the nature of soft sciences is to remain open and mutable to organic change serving each individual according to their ability or need. We have been looking at several possible categories of “milestones” that were considered seminal or influential in the development of the “Enneagram of Personality” as we know it today. So far, we distinguish about five periods with overlaps responsible for this development.

1. The possible roots of the symbol appear in antiquity in the Vedic, Hindu, Hebrew, Greco/Roman, Sufi and later in medieval or Renaissance writings... To our best knowledge there are only spotty fragments that may or may not be linked to our current understanding or application of the enneagram symbol. However, some of the ancient systems that have survived to this day are

From the Editor

of extreme sophistication and documented with massive records/scriptures that contain elements of classifications (grouped numerically as structures based on 3, 4, 5, 7, 9, 12 etc.) for psychologically distinct typologies etc... We have yet to find a direct line, in spite of striking similarities, with Vedic astrology or Jyotish, Hebrew or Pythagorean Numerology and more recent schools of mysticism...

2. G.I. Gurdjieff's use of the enneagram symbol for his school's logo is the most notable emergence of the geometric figure. He seemed to apply it to movement, dance and flow of energy. We generally call it the “process” enneagram as opposed to that of “personality.” Apparently Gurdjieff used a marker called “chief feature” as a form of typing tool, but as best we know it was tailored to be descriptive of an individual's unique feature and not associated with a typology or part of a grouping. This “process” was more about the “naturally sequential” phases or patterns that energy and events tend to flow in nature, human or otherwise.

3. Oscar Ichazo is, as best we know, the first originator who linked passions/fixations/type to each point of the enneagram symbol and explained the meaning, quality and character each point represented, including that of the connecting lines to other points. Ichazo founded the Arica School that to this day operates on the principles (many of those principles are enumerated or mentioned in the correspondence between enneagrammers and Aricans in this issue) taught by Ichazo and only a small part of those principles are directly related to how we define the “enneagram of personality.” Claudio Naranjo took that task upon himself after parting ways with Oscar Ichazo.

4. Claudio Naranjo after attending Oscar Ichazo's training (most of it anyway) in Arica, returned to Berkeley CA and started his own research project (Seekers After Truth, *SAT*). The focus was fleshing out personality/passion/virtues etc. using the enneagram and some basic elements learned in Arica. It was a serious task over a number of years working with qualified participants/students and guest teachers. From this *SAT* group sprang forth most of what we today call “the enneagram movement” – as information communicated from *SAT* participants inspired most best selling enneagram authors and teachers.

5. The (1994) enneagram based conference at Stanford University triggered the impulse to form

a more organized framework for enneagram research and informing the community. A few months later the *International Enneagram Association*, *IEA* was incorporated, and the independent *Enneagram Monthly*, the *EM*, started up. In this current phase (i.e. the past 27 years) we witnessed a proliferation of books, classes, workshops and trainings. There were also debates between different schools over questions concerning intellectual property, interpretations of the meaning of concepts, as well as purpose and applications of the enneagram. For these last 27 years the *EM* served as an archive, a historical record, a regular forum for new ideas and as a place to voice differences and agreements. At the same time the *IEA* founders organized yearly conferences for enneagram aficionados to meet in person, exchange ideas and listen to presentations.

In this Issue:

James Moore first published “The Enneagram: A Developmental Study” around the time when first Enneagram best sellers by Don Riso and Helen Palmer came out (about 17 years after Oscar Ichazo's Arica Training Claudio Naranjo attended). James revised it 17 years later (2004). And now, another 17 years later (2021) we are filling in some missing pieces in the history of the development of the Enneagram; surely a synchronicity of coincidences.

James Moore tracks very precisely events, publications and activities referring to the enneagram that evolved during the past century after Gurdjieff first introduced the enneagram symbol in Petrograd in 1916. He goes through a list of diverse ways it was carried, pondered, debated and worked with in various manifestations until the current emergence of the post Oscar Ichazo and Claudio Naranjo familiar form. The article below is going deeper into that.

Jack Labanauskas watched this debate over the “Tale of Two Enneagram Branches: *Claudio Naranjo's SAT vs. Oscar Ichazo's Arica School*” since it was set off after *EM* published the substantive 3 part interview with Oscar Ichazo. That interview happened at the end of Summer 1996 at Oscar's residence in Kihei on Maui HI and was basically the first direct contact of enneagrammers with Oscar Ichazo or his Arica School in about 20 years. At the time speculations about the mysterious Ichazo ranged from questioning where he may be, is he even available for comments, or if all bridges were burned after the intellectual property disputes left painful rifts between both communities too deep to overcome.

Fortunately Ichazo recognized that the *EM's* agenda had indeed demonstrated to be as it is now, fair, impartial to different schools and relatively free of bias. There was a clearly welcoming

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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.

For subscription and advertising rates see back cover.

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invitation, a promise to stay open to “everyone who is anyone” in the enneagram field. Submissions were free to address the community without being prejudiced or denied access (short of screaming FIRE!! in a crowded theater or such, or using the *EM* for ad hominem attacks). The editorial policy was to let protagonists/authors be in total charge of edits to their words. If there were criticisms of ideas, they would have to be based on their merits and not on the reputation or lack thereof of the author. Submissions were welcome and encouraged to reinforce, counter or debunk ideas by better ideas...

Michael Damian continues to show “Uncommon Sense, *About Timely Issues for All Types*”. Aims about *Accomplishing the Meaning of a Lifetime* are as central as they are unchanging. Even though we may see the world as changing faster than we can keep up with, Michael reminds us of spiritual wisdom for our times: “These times are more or less the same as other times....Spiritual growth is about you and your unique journey, not about how the world is. Look within your life and see what is there. There you find peace or the obstacles to peace.”

“Am I am happy? Am I fulfilled and living in the richness of conscious presence? Do I have a spiritual sensitivity yet remain dysfunctional in my life and relationships?”

Michael offers a fresh way to see the relationship of the observer with the observed.

Michelle Joy takes aim at “Enneagram 7 in Couples Relationships,” Sevens apparently have an abundance of brain chemistry that pressures

their escape impulse... That is likely to haunt them in intimate relationships when issues of “heavy” nature come up. It does not take issues to be very heavy before a 7 will perceive it as a sacrifice to hang in long enough for a resolution. I suppose that’s where the famous “sacrifice Sevens” come from; those who manage to hang in there long enough, even though it seems a sacrifice. Fortunate Sevens can direct enough brain chemistry towards the more calm Five or the better controlled One to tame the rough surface waves and go deeper into the calm and contemplative waters where the roots of growth find nourishment.

Kenneth Ireland reveals a not too uncommon type of journey in “How I Went from Point 7 to 9”. It was Bob Ochs who helped Ken determine that he was *A seven, a ‘classic’ Seven, a sexual Seven* which became the point Ken worked with for his entire time in SAT. In fact, Kathy Speeth and Bob Ochs had asked him to be on a ‘panel’ of Seven’s, ego ‘Plan’ as both Icahazo and Naranjo referred to the point “Gluttony;” this was the first time several people of the same fixation spoke in front of a group and answered questions.

Fast forward 25 years to 1996 and Ken is taking care of a mutual friend Bob Hoffman, who is dying of cancer. Claudio, back in Berkeley after teaching in Spain, visits often. “One morning as he is leaving, he turns to me and asks, “Did I type you a 7?” “Yes you did” I answered with certainty. (Didn’t he remember?) “I must have been crazy,” Claudio laughs. “You are a 9. No 7 has your earthy sense of humor. If you look for ways to take care of yourself, I think that you will discover a rich vein.”

Of course I knew point 9, and I knew in an instant that Claudio had nailed me.”

Discerning your point on the Enneagram may be instantaneous or it may take years. I believe that confirmation bias in any particular phase of life can be so active as to create a credible and enduring narrative. In essence this is just one of the ways we can live under a false assumption.

Christopher Heuertz on the subject of “Loving Kindness Meditations” and how it may help to make them a little more specific by considering the enneagram type. That goes for our own type, so that we may reach deeper into our core, be it our heart, gut or head. It also helps keeping in mind the special needs the target of our loving kindness may have. One important effect of loving kindness is that while it’s directed outward at people we want to support, that intention also helps to compensate or soften unwanted voices in ourselves. I believe it’s an old Native American saying: “Two wolves in our heart, a good one and an evil one: the one you feed the most will grow bigger....” •

Erratum

In the last issue, (#257 p.11)

Jennifer Schneider’s article had old contact info. It should be:

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