Two recent sessions at Enneagram conferences have me thinking a lot about the intersection of the Enneagram, spirituality, science, and rationality. At the IEA conference in San Francisco at the end of July, Jack Killen, Eric Meyer and CJ Fitzsimons conducted a delightful session called “How Can the Enneagram Stay True to Its Roots AND Embrace Science.” During his endnote speech at the April European Enneagram Conference in Portugal, Uranio Paes challenged the audience to strive to integrate science and spirituality in a mature and mutually supportive way.

In this article I’d like to offer some thoughts on how to resolve the tension caused when different ways of understanding our world come into conflict and how this resolution can lead to a more-mature spirituality.

Oscar Ichazo
| Type 1 | Obsessive-Compulsive |
| Type 2 | Narcissistic |
| Type 3 | Histrionic |
| Type 4 | Borderline |
| Type 5 | Schizoid or Anti-Social |
| Type 6 | Paranoid |
| Type 7 | Schizotypal |
| Type 8 | Passive-Aggressive |
| Type 9 | Avoidant/Dependent |

Claudio Naranjo
| Type 1 | Obsessive-Compulsive |
| Type 2 | Histrionic |
| Type 3 | X |
| Type 4 | Masochistic |
| Type 5 | Schizoid |
| Type 6 | Paranoid |
| Type 7 | Narcissistic |
| Type 8 | Sadistic |
| Type 9 | Dependent |

These two classifications show huge differences that as far as we know nobody has pointed out nor clarified (why is 7 narcissistic in one and schizotypal in the other??). We also question if Axis II diagnostic system of DSM-IV is even applicable to the nine enneatypes. Jeffrey Young the American psychologist, works on a new therapy that deals with Early Maladaptive Schemas (Schema Therapy) that are self-defeating emotional and cognitive patterns that begin early in our development and repeat throughout life. According to this definition, an individual’s behavior is not part of the schema itself; Young theorizes that “maladaptive behaviors develop as responses to a schema.” Thus behaviors are driven by schemas but are not part of schemas.

As Jeffrey Young notes (in his book, Schema Therapy), “we believe that the Axis II diagnostic system in DSM-IV is seriously flawed. In an attempt to establish criteria based on observable behaviors, the developers have lost the essence of both what distinguishes Axis I from Axis II disorders and what makes chronic disorders hard to treat. According to our model, internal schemas lie at the core of personality disorders and the behavioral patterns in DSM-IV are primarily responses to the core schemas. For most DSM-IV categories, the coping behaviors are the personality disorders. Many diagnostic criteria are lists of coping responses.”

In our fifteen years of clinical observations on more than 2000 subjects, we clearly saw that the personality disorders of the DSM IV, as behavioral patterns, are connected to the subtype rather than the type which is linked to... CONTINUED ON PAGE 14

Science, Spirituality, and the Enneagram

This article originally appeared in “Nine Points Magazine,” the International Enneagram Association’s online publication at www.ninepointsmagazine.org, reprinted with permission.

I’ve written a lot about science, critical thinking and the Enneagram, and have delivered two keynote addresses on the topic of a “more scientific approach to the Enneagram.” I’ve urged people to be more scientific in the way they think about the Enneagram, but I have never felt that the Enneagram has to be “proven” scientifically. In fact, I doubt we will ever find sufficient scientific evidence for the validity of the Enneagram, but I also don’t think this lessens its value and utility. The Enneagram is a map or a heuristic (a mental model), and maps and models need only to be useful, not necessarily “proven.” Scientists are very careful about use of the words “prove” or “proven” (that is, they almost never use them since science is provisional by its nature, and focuses more on levels of confidence than “proof.”) In fact, if some makes a claim that they have “scientifically proven” something about the Enneagram, there is good reason to be cautious about what they are telling you. As people who are searching for truth, however, we have an obligation to make... CONTINUED ON PAGE 10
From the Editor

Why can’t people (today and all of history) when they find something that’s good and workable, just go with it and live happily ever after? This has been a nagging question throughout the ages. You would think that the best eggheads in Mesopotamia, India, China, Egypt, Greece or Rome who had legions of smart people using their noodles, would have figured out an ideal way for a society to live happily and peacefully! No chance. Not even one of the best documented efforts, for example the writings of the Founding Fathers of the United States of America could find a permanent solution.

Our Framers of the Constitution were highly educated people, versed in history, science, philosophy and practical professions. They had practiced a wide range of occupations, and many pursued more than one career simultaneously, so that they brought a balanced dose of wisdom and experience to the table. None of them considered becoming lifelong career politicians (contrary to our current barnacles entrusting the good ship USA) and were more than eager to get back to their lives, State, families and occupations. They understood perfectly that Utopia was not an option, and they made an all-out effort to create a system that would be the least imperfect using the models of countless historic examples with well known outcomes.

They understood that even the best system could only be temporary and would have to constantly withstand the temptation of becoming a tyranny or degenerating into chaos.

Thomas Jefferson writing to William Stephens Smith, Paris, 13 Nov. 1787 illustrates this “realism” about the human condition (i.e. the nature and effect of what happens when humans of different types and egos interact...) by admonishing that: The tree of liberty must be refreshed from time to time with the blood of patriots and tyrants.

Jefferson figured that in all areas of life, people cannot be all, and always, well informed. And what country can preserve its liberties if their rulers are not warned from time to time that their people preserve the spirit of resistance? Let them take arms. The remedy is to set them right as to facts, pardon and pacify them...

Well, philosophies, science and most systems follow a similar evolution subject to one absolute rule: change is inevitable, it’s the nature of relative existence. In matters of philosophy or science we don’t usually speak of refreshing the tree of liberty but of refreshing the tree of better understanding and not by spilling blood of patriots and tyrants, but by introducing new discoveries, correcting errors and misconceptions. What may get spilled are attachments to comfortable pet ideas when displaced by better ones.

A young system like the Enneagram having already gone through several revisions will continue to do so as long as we find concepts that can use improvement or clarification. In other words, don’t hold your breath expecting an end to this process any time soon.

In this Issue:

The often misunderstood subject in need of revision “Subtypes: a Paradigm Shift and an Integrated View” by Frederic and Bernadette Schmitt is without a doubt a brilliant addition to the Enneagram theories. This concentrated article is packed with findings acquired over a decade plus of solid research and testing with patients in their medical practice.

Since the beginning of the EM we had numerous articles on Subtypes and watched the evolution of at least three lines of thinking, each describing subtypes in different ways, as if speaking of not quite the same thing. Very confusing.

Frederic and Bernadette bring clarity and accurate definitions and source the origins where each of the descriptions came from, explaining how and why they differ. They also add their own Rosetta Stone type missing links, making the subtype system come alive in a sharply defined role and relationship to (not with) the Enneagram. They also link Subtypes with yin/yang theory, 5 elements theory, traditional Indian, Chinese, Tibetan and Greek philosophy and medicine, as well as with scientific findings of the past decades in the West. A truly seminal addition!

And here’s a quote the authors like a lot... “All truth passes through three stages. First, it is ridiculed. Second, it is violently opposed. Third, it is accepted as being self-evident.”  
— Arthur Schopenhauer (1788 - 1860)
It’s good to have a basic set of commonsensical rules when discussing a subject that may or may not seem controversial. On second thought, is there anything that is not controversial?

Mario Sikora in “Science, Spirituality, and the Enneagram; or, On Different “Ways of Knowing” lays out a good argument calling for a responsible and open approach to the gathering of knowledge. Verification of the facts and accuracy of observations are essential points that should be part of every approach towards deepening knowledge about any subject.

Subjects such as Mathematics, chemistry, laws of gravity or engineering are par excellence hard sciences with ample consensus and verification supported by precisely calculable results. Other, more transcendental or philosophical questions, for example issues around Intelligent Design or the Enneagram for that matter, are more elusive to being defined by scientific methods. The battle between proponents of science and proponents of spirituality will continue, but it is a false battle. Not only are these two things not at war (even if their more-dogmatic proponents are), there is no reason to try to integrate them. In fact, attempting to do so cheapens them both.

Speaking of good reasons to not be at war among ourselves, David Banner takes it a step further towards resolving all conflicts by taking our focus away from “The Curse of Duality” and towards the present moment.

“The only time that is real is the present moment. In the present moment, there is a perfect letting go to the inner guide, the God within. One ceases to want anything or to be averse to anything because there are no beliefs about reality in the present. So there is no effort to strive, climb the social ladder, struggle for a reward, avoid an undesirable outcome, and so on. In the present, one rightly just allows the inner urge, the God within, to direct one’s actions.”

There are of course many ways of skinning a cat, and some involve cooperation with larger groups, and others require monastic type individual and more exclusive methods. That’s why within the same religious schools we often have the householder and the monk method. Tibetans for example leave the politics and social organizing to the Gelug school and the Dalai Lama; a more devotional or meditative approach is recommended by the Kagyu school and the Karmapa. Both schools of course ultimately lead to the same result, a waking up from the trance of duality...

Jennifer Schneider and Ron Corn see how “The Achiever—Adventurer (Three-Seven) Couple” have many positive attributes that will keep them busy. The Three feels very compatible with the Seven due to their fun-loving nature, high energy, creativity, optimistic nature, quick mind, and wide ranging interests. Both Types are energetic, positive, adventurous, and enjoy being with other people; neither puts a high priority on feelings or introspection. Achievers tend to be low-maintenance partners, as their careers take a high priority, which creates a sense of independence and keeps them from making many emotional demands. This gives the Adventurer freedom to pursue his or her own interests. When it comes to accomplishing a goal, the Achiever and Adventurer make a great team, especially if the Adventurer can absorb the Achiever’s discipline and singular focus, he or she can accomplish goals and still have fun.

Of all nine enneagram personalities the Achiever, Observer, Adventurer, and Leader are more comfortable with activities than feelings. There is that risk of becoming like two ships passing in the night with more focus on work or multiple other activities, at the expense of quiet time together.

Amy Zoll takes a stab at one of the core causes of suffering: Defending our image: “Suffering and Blaming—In and Out.” Obviously each of the nine personality patterns has its own set of dualistic ideas about good and bad, right and wrong, desirable and undesirable, worthy and unworthy. We strive to cultivate those desirable tendencies that we believe will make us worthy and desperately want to avoid the undesirable tendencies at the other end of our personality spectrum, (“Not-Me”). There is an unconscious sense of intrinsic deficit lurking at the core of our being. “Not-Me” is a synonym for those qualities that we most fear, if exposed, would prove that we are “not enough.”

Amy illustrates how this works with an example of a type Four that gets playfully nipped by a little dog and her response to the owner...
The Curse of Duality

It is one thing to know with our minds that we are part of God; it is quite another thing to know it to the core of our being. And how do we get there? By noticing, from the observer position of objectivity, that what seems to happen to us from the so-called outside environment is merely a product of a projected, unhealed part of ourselves. Easier said than done! But it is the only way I know to traverse the walk from the curse of duality to the joy of knowing the truth of Oneness. Basically, what is happening is that you are undergoing a reunion with yourself, a re-joining of parts of yourself that have split off in an attempt to experience what it is like to be separate from Source.

I have had the experience of Oneness and it is unmistakable; I saw that what appeared to be "out there" was really contained within me. I was in a seminar called Avatar and was doing a process called "Feel its." In this process, you look at something—a tree, for example—and penetrate it with your consciousness, extending that penetration to the roots, the limbs, the back, all of it. Then, you can actually feel what it feels like to be a tree. Implausible as this may sound, you can do it. I have also done this with a seagull and I could feel the wind under my wings, my little heart beating in my chest, and the glory of what I saw from above the earth. When you experience this enough, you begin to see that everything is part of you.

David Banner

A Bad Habit

We are slaves to a bad habit, really—this idea that we are separate from each other and from all life. And this bad habit is causing us more and more grief as years pass. By believing that we are separate from all life and then acting that out, we find ourselves isolated and seemingly alone, with nothing but our egos to keep us safe. And everyone knows that egos do a terrible job of that, since they are based on fear in happening (or might happen). Judgment is its way of being ready for danger. In other words, the ego is in a state of always being on guard. In the expanded state of Oneness, we can begin to see ourselves as part of a giant fabric of creation.

Returning Home

We are seeking to return to our Source, back to our true identity. Years ago, I was part of a spiritual group that taught these truths—that we are all One—and so forth. And I had a mental understanding of that truth. But a surface mental understanding is obviously not sufficient! We are moving into a state where we are much more than what we thought we were in this temporary and delusional state of duality. Millennia ago, we dropped from a state of Oneness into the duality consciousness and began to see everything as separate from us. Who knows? Maybe we needed to do this for some reason like, perhaps, to experience what it would be like to be separate from Source? But we did do it; this is what has been called the "fall from grace" in the Christian Bible. Up until now, we have experienced ourselves as small, vulnerable bodies subject to all manner of harm, living in a dangerous, sometimes hostile world. In the egocentric state of duality, everything seems big and overwhelming to us; in the expanded state of Oneness, we can begin to see ourselves as part of a giant fabric of creation.

When humanity "fell from grace" some eons ago, we dropped in vibration from a multidimensional awareness (the so-called Garden of Eden experience) into a three-dimensional universe of duality perceived with our five senses and interpreted by our minds: right/wrong, good/bad, light/dark, hot/cold, loud/quiet, soft/hard, smelly/fragrant, happy/unhappy, and so on. Once we decided that polarities exist, we then decided to judge some as "good" and some as "bad." The Bible put it this way: we chose to eat the fruit of the Tree of the Knowledge of Good and Evil rather than of the 'Tree of Life'. Once we decided to eat of this tree, duality was created. We now seem to have run the duality program about as far as we can go; our politics are divisive, racism has not healed, sexism still rears its ugly head, and so on. Duality is a necessary product of the human ego. Think of it this way: duality is created by the ego, which means separation from Source. This is why the ego is so fearful. It is frightening to be separated from your Source, from God.

One thing about the ego that you need to understand: the ego thrives on resistance to what is. Why does it do this? Because the ego lives in constant fear of ceasing to exist, so it feels threatened by what is happening (or might happen). Judgment is its way of being ready for danger. In other words, the ego is in a stance of opposition to what is. Just accepting life as it shows up is not what the ego is looking for. It is looking to judge, criticize, complain; this strengthens the ego identity.

Accepting and loving it all is what weakens the ego. That is why the title of this book is Loving It All. By doing this, you drop that poisonous fruit out of your mouth (to go back to the biblical metaphor). Remember that quote at the end of Chapter 1: "When you adopt the viewpoint there is nothing that exists that is not part of you...." Here is the way out of duality; it is called the nondual perspective, and many writers (Ken Wilber, Jeff Foster, Eckhart Tolle, Byron Katie, etc.) now are picking up on this theme.

So, if we are all part of one whole, then why don't we experience ourselves that way? We cannot perceive our oneness with all life because our awareness is clouded and obstructed by the activity of contracting and focusing awareness on the personal self or ego. Our awareness is not open, relaxed and God-centered; it is most definitely closed, contracted, and self-centered. And, because we are identified with the self-contracted self, we cannot find or discover our...
true identity with all of life (from Ken Wilber, *Grace and Grit*, pp. 84-5). Our individual nature is fallen (to again use the biblical metaphor), living in sin and separation from Spirit and the rest of the world. Our identity is completely boxed in and imprisoned by a wall of mortal flesh. This is what duality is. We see ourselves as the “subject” and everything outside of us as the “object.” Wilber goes on to say that the self-contraction, the self-centeredness, the subject/object dualism cannot perceive reality as it is because sin or separation is not something the self does; it is something the self is. The word *sin* comes from a root word meaning “to miss the mark,” which is exactly what this self-contraction does: we miss reality in exchange for a mind-made world composed of a projection of our internal beliefs, attitudes and values about reality.

More about Duality

Duality produces a number of not-so-helpful phenomena for you. One, it re-creates the past. As you will note in Chapter 6, “The Present Moment,” the past is a mind-made fiction. Many experiments have been done on the inaccuracy of memory. Your memory is inaccurate because the way you envision the past is simply a thought-form that you have stored away to refer to as you create your present reality. What you think of as the past is actually a result of using the stored mental files to create your mind-made world in the present! The same thing is true of the future; it does not exist, either. It is a mind-made fantasy and it contains such thought-forms as anticipation, expectation, and so on. All of these thoughts have accompanying emotions attached to them. So some people fear the future while others anticipate the future with delight. But it is all mind-stuff!

The only time that is real is the present moment. In the present moment, there is a perfect letting go to the inner guide, the God within. One ceases to want anything or to be averse to anything because there are no beliefs about reality in the present. So there is no effort to strive, climb the social ladder, struggle for a reward, avoid an undesirable outcome, and so on. In the present, one rightly just allows the inner urge, the God within, to direct one’s actions.

There are some other consequences for adopting a dualistic perspective. Some of these are judgment, pain, emotional upset, jealousy, comparison, and feeling small and insignificant, to name a few. Also, there is always the temptation, in duality, to seek punishment for those who apparently harm us. This is the source of our judicial system. But, as I pointed out earlier, blaming one part of your body for doing something to you is really ludicrous.

I believe duality is becoming obsolete for our planet. How in the world can I say this with all the evidence of disintegration around us? Political parties fighting, families quarrelling, people in the street protesting... the “evidence” seems to be of more duality, not less. Yes, the consensual reality created by ego-dominated humans is producing a fragmented, fearful world. Yet, if you look closely, you can see the emerging signs of unity; folks helping out after Hurricane Sandy, spontaneous gifting at Christmas to total strangers, random acts of kindness and charity all around, and so on. How is this happening? It is all about frequency and vibration.

All energy vibrates; lower-level vibrations produce dense material and higher levels produce less dense matter. The same is true of consciousness. Higher-vibration consciousness produces more peace, harmony and unity; read David Hawkins’ pioneering work of *Power vs. Force* (Carlsbad, CA: Hay House, 2012). Also, look at the work from Maharishi University in Fairfield, Iowa; their experiments show that when there are a significant number of meditators in an area, crime goes down significantly. Here is the “good” news: as more and more people vibrate at higher levels of consciousness, since we are all part of one whole, the vibrational level of the whole goes up, because higher vibrations have more power than lower ones, according to Hawkins.

Moving into Reunion with Self

Separation is a big part of the earthly “dream,” what Hindus and Buddhists call *maya*. As we continue to traverse the path to unity consciousness, let’s look a little closer at this phenomenon we call duality.

Another consequence of the dualistic perspective is what has been called “willful blindness.” (see Margaret Hef- ferman’s book of the same name (new...
Ever wonder why things seem to be getting worse all the time?

The problem lies with the ego, a fiction made up by our minds which assumes a need to manipulate and control to survive.

Using the Enneagram to illustrate nine primary delusions of the ego, learn how to transcend the limited ego and move into present-moment awareness and joy.

“David writes with brilliance and passion. In Loving It All, he bestows upon us the gift of this brilliance with great clarity. You may not concur with all he presents, but he provides both depth and light. You will benefit from his wisdom and vast knowledge and underlying care. As he points out we all have a shadow side that needs to be owned, faced, and released. This is a must read. Thank you David.”

— David Daniels, M.D. Clinical professor of psychiatry, Stanford Medical School and co-founder of Enneagram Studies in the Narrative Tradition

Available at Amazon  Kindle or Paperback
The Achiever-Adventurer (3-7) Couple

Jennifer P. Schneider M.D. and Ron Corn

Tina and Tom met in their freshman year in college. Even now, many years later, they enthusiastically recall the many activities and trips they shared, the high energy they each brought to any project, and their positive approach to life. They really enjoyed each other’s company, and eventually married. Tom, an Adventurer, was very disorganized. In retrospect, he might have been diagnosed with Attention Deficit Disorder. Tina, an Achiever, was the opposite — very focused and with no trouble setting goals and then working nonstop to achieve them. Tom recalls,

“Tina asked me, ‘What do you want to do with your life?’ I told her I had a lofty dream, to be an airline pilot, but I didn’t think I’d be able to do it; I didn’t think I had the follow-through even to apply to flight school, much less do the work. Tina said she’d help me with the steps, and she did. She walked me through every bit of it. It was a six-year epic struggle, but I did it. Now I’m a pilot with a major airline. I love my work. I get to travel a lot, see new places, meet new people — and I couldn’t have done it without Tina.”

When Tina spoke about this time in their life, she didn’t consider what she had done to be a big deal. She said, “That’s just how my mind works — here are the steps you take, and that’s how you get to your goal. It was so familiar to me.”

The Achiever-Adventurer couple has many positive attributes. The Three, who perceives the glass to be half full and can see the potential in people, champions the Seven. In our survey, Achievers chose Adventurers as one of the types with which they feel most compatible. Their reasons emphasized the Seven’s fun-loving nature: “They appreciate lightness, are fun-loving and have high energy.” They help me have fun, feel free, less responsible.” “They like to do things, and are often willing to go along with any fun plan I come up with. So I get to be in control of the agenda and also have an enthusiastic companion.”

As is evident from these comments, Threes appreciate the Seven’s high energy, creativity, optimistic nature, quick mind, and wide ranging interests. Both Types are energetic, positive, adventurous, and enjoy being with other people; neither puts a high priority on feelings or introspection. Achievers tend to be low-maintenance partners, as their careers take a high priority, which creates a sense of independence and keeps them from making many emotional demands. This gives the Adventurer freedom to pursue his or her own interests. Similarly, a Seven’s multiple activities keep him busy while the Three is immersed in her goal-oriented tasks. When it comes to accomplishing a goal, the Achiever and Adventurer make a great team.

Sevens can help Threes stop working for other people’s approval and instead satisfy some of their own pleasures and needs. This can be huge for the Achiever, whose life has basically been about gaining others’ approval. At the end of the day when the Achiever talks about how her day went, the Adventurer will be amazed at how much she depends on what other people think about her. The Adventurer’s perspective is, “Why don’t you just do your own thing . . . why don’t you just have fun?” If the Achiever can internalize this message, it can be truly liberating. On the other hand, Achievers can model for Adventurers how to work with a steadiness of purpose and the pleasure that producing something can bring. This can be life changing for the Adventurer. Threes can provide a vital part in the Sevens’ machinery that somehow went missing early on. If the Adventurer can absorb the Achiever’s discipline and singular focus, he or she can accomplish goals and still have fun.

Sevens’ focus is on the future rather than on the past, the positive rather than the negative, and this allows them to forgive and forget, to think positively and move forward. This is an approach in life that the Three also values.

Sevens’ focus is on the future rather than on the past, the positive rather than the negative, and this allows them to forgive and forget, to think positively and move forward. This is an approach in life that the Three also values.

Challenges of the Achiever-Adventurer Relationship

All couples eventually face the age-old relationship question – how close are we going to get, and how much time are we going to spend together? This question seems especially important for the
Three-Seven pairing. Several of the nine enneagram personalities (especially the Achiever, Observer, Adventurer, and Leader) are more comfortable with activities than feelings. Couples comprised of any of these types risk becoming like two ships passing in the night. The Three-Seven pair, with its high energy level and focus on work or multiple other activities, can become so involved with outside concerns that unless the partners make it a point to spend quiet time together, they may wind up giving each other weekly news updates.

**Reframing negatives into positives, avoiding problem solving**

When different personality types pair up, they can collide in behaviors that help them both feel safe yet not challenge them to grow. For example, Achievers and Adventurers are both optimistic souls who want to focus on the positive. Both excel at reframing negative situations into something positive. Both want to avoid conflict and negativity. This is good in specific situations, as in dealing with a serious illness in the family, but can prevent them from working on their relationship. Thomas, a Seven, acknowledged that one of his difficulties was “not dealing with problems head on.” It may be more comfortable for both to maintain a superficial emotional level in the relationship rather than dig deeper. Closeness that involves feelings and intimacy tends to be anxiety provoking for the Three, who may react by working harder. For Sevens, a deepening emotional commitment can feel as if their options are disappearing. The co-illusion for the Achiever-Adventurer pairing has both of them seeing the world and relationships as upbeat and positive, not taking into consideration issues and problems that need to be dealt with in the relationship and therefore which accumulate over time, finally breaking up the couple. Cynthia, a Seven, had this to say about her Three husband:

“Rex doesn’t like to talk about problems – actually he feels there are no problems, so why talk about something that doesn’t exist. He is so positive it seems like he is living on some other planet – he makes me, a positive person, look like a negative person. He forces me to be the one to deal with anything negative in our relationship. This ticks me off because I look like the ‘bad guy’ in this respect.”

Shirley, an Achiever, said about her Adventurer husband Michael, “He doesn’t want to look at problems. He has a hard time making and keeping commitments. He doesn’t always see trouble before it hits, plus he has ADD [attention deficit disorder].”

Aside from the ADD comment, either an Adventurer or an Achiever could have written both of these quotations. They illustrate how in this pairing, both partners tend to reframe negatives into positives and avoid dealing with problems. Commitment is another shared difficulty. When the Seven is of the Sexual subtype, the lack of commitment can manifest in extramarital affairs. Threes have their own way of avoiding commitment and intimacy, getting so caught up in their work and goals that they forget about their partners.

The Achiever-Adventurer pairing is a great example of what happens when look-alikes come together. In such a pairing, each can be initially attracted to the other because both seem to feel the same way about many things. This is collusion, or better put, co-illusion. The subliminal message is, “Oh you feel that way? I feel that way too.” With the Three -Seven pairing, the message goes something like this... “Oh you don’t like to focus on problems, neither do I.” As the relationship advances and difficulties arise, that subliminal message changes to something like... “You never want to focus on our problems!” and the response will usually be... “You’re not so hot at that either!” The final message that will most likely be heard from the Seven will be; “She never wanted to deal with our issues, and it caused me too much pain.” Or from the Three... “He never wanted to deal with our issues, and it caused us to fail.” Both Types like a lot of attention in the relationship, although neither is big on intimacy. Each likes to be at the center of things, including their partner’s life. From our survey, we heard about this regarding the Adventurer in particular.

**Avoiding intimacy**

Cynthia, a Sexual Seven woman, describes how powerful the idea of goals is to her Three husband Rex (whose subtype was Self-Preservation), leaving her feeling ignored:

“He seems so focused on his goals that he doesn’t notice anybody. My response to this after many years of being ignored was to find someone else who would listen to me. That has changed in the past three years -- we went to counseling. He now realizes that if he wants me to stay, he has to pay attention to me (at least some of the time).

Another Adventurer, Julie, had a similar complaint about her long-term Achiever spouse, “I wish Abe was more romantically and personally attentive. ‘I love you’ is an empty phrase for him.” Apparently, Threes and Sevens are look-alikes in this area as well. We could have easily heard a similar complaint from the Three. Sexual subtype Achievers feel ignored when their Adventurer partner places the spotlight on someone or something outside the relationship. Both partners need to make sure they recognize each other in this regard.

**Fear of criticism**

Relationships consist of three primary aspects: Nurturing and Love, Challenging and Criticizing, and Transforming and Healing. Healthy relationships need to be built on a foundation of love and nurturing. Then we can mirror our partners in a challenging way to help them grow, plus heal or even transform ourselves. If we are not challenged, we lose the opportunity for growth. Unfortunately, neither Achievers nor Adventurers handle criticism well. Shirley, the Achiever, says that her Adventurer partner’s fear of conflict hindered effective problem-solving. Julie, the Adventurer, says of her Achiever husband: “Michael is self-protective and out of touch with his emotions. He’s over-sensitive to suggestions, labeling them ‘criticisms.’ Fear of criticism limits honest communication between us.” Both types struggle when challenged and seek to avoid conflict. In turn, the partners cannot learn about themselves and therefore do not grow personally or allow the relationship to blossom.

**Follow-through, or lack thereof**

One final area in which Threes and Sevens can differ significantly is their attitude toward work and responsibility. Threes are very focused, goal oriented, and naturally stick with projects. They can be very frustrated with the Seven’s lack of accountability, inconsistent follow-through, tendency to be irresponsible, frequent change of plans and tendency to get sidetracked. When a Three and a Seven begin a project together, both may be quite enthusiastic about it. They are likely to have a great start. But if the Seven then loses interest, the Three is likely to get annoyed and unhappy.

**Exercises for Achiever-Adventurer Couple**

The following questions highlight the classic issues that challenge the Three-Seven pairing:

Both Types are high-energy personalities with plenty of interests or goals. If they are not careful, they’ll find their relationship being like two ships passing in the night, meaning that they are not spending much time together, nor do they share common interests. Both can fall into treating the relationship as if were a hobby. They’ll highlight the positives they get out of it and minimize the negatives. Both are happy to keep the relationship on a rather superficial level; neither wants to admit or discuss if they are having difficulties or with the relationship. If they are going to have a relationship with substance they must get serious about it. Ideally, they should share a common purpose. Try discussing and committing to the following ideas:

For both of you: What goal or common purpose could you both commit to that would give your relationship purpose and meaning?

For both of you: You need to treat the relationship as you would a major work project. This means not to minimize or rationalize the everyday kinds of stressors, and also to follow through even if the situation has become routine or ordinary -- which, of course, is typical of family and long-term relationships. More specifically, Sevens vow to discuss with their partner issues of any boredom or limitations, while Threes need to address openly with their partner when they feel they are not being sufficiently appreciated or admired.

For both of you: Vow to deepen the love between each other by dealing with the anxiety that will naturally surface when work is lessened, commitments are agreed upon, and feelings arise.

For those on the spiritual path: Threes commit to incorporating more honesty and humility into their lives, placing their hope in the universe instead of in themselves. Sevens commit to staying instead of leaving, limiting one’s options, and realizing that sometimes some of our greatest growth comes from pain.

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Suffering and Blaming—In and Out

Defending an image is a major cause of suffering for all of us, regardless of our personality type. Each of the nine personality patterns has its own set of dualistic ideas about good and bad, right and wrong, desirable and undesirable, worthy and unworthy. We strive to cultivate those desirable tendencies that we believe will make us worthy (“Worthy-Me”). We desperately want to avoid the undesirable tendencies at the other end of our personality spectrum, (“Not-Me”). There is an unconscious sense of intrinsic deficit lurking at the core of our being. “Not-Me” is a synonym for those qualities that we most fear, if exposed, would prove that we are “not enough.”

Each of the nine personality patterns has its own set of dualistic ideas about good and bad, right and wrong, desirable and undesirable, worthy and unworthy.

It is obvious from the above, that the images we strive to become, and the qualities we defend against, are only thoughts about who we are. Though they reflect something real, they cannot be real. And yet, our basic belief systems and the strategies that we think will allow us to function in the world come out of these unreal thought patterns! Paying attention to our defensive reactivity may offer us a way out of this delusion and suffering.

When our image is threatened, we react defensively. The situations that trigger us, our projections onto them, the words we use to describe the other characters—all vary according to dualistic ideas of our type.

To explore these reactive patterns more deeply, I have asked exemplars of Type Four to share their insights into the self-images they strive to become, and the problems they experience as a result of defending those images. The following comes out of some of these conversations.

By creating and becoming the idealized self in her mind, Type Four expects to control what happens in life. She believes she is gifted with special knowledge about how the world should operate and how she and others should behave. There is right and wrong, good and bad, and she believes she knows.

Time and again, however, she is disappointed by reality not reflecting her picture of how life should be. “Life as it is” often triggers reactions in her that fall short of her desired self-image. She defends against being wrong or flawed by hiding what is going on within her, and by blaming and making the “other” wrong. Very often, when life doesn’t meet her expectations, she blames herself for everything, fearing she has failed and is “not enough.”

It is clear that striving to become an imagined ideal and hiding what is true for her is the barrier to reliable, authentic relationships with her self and with others.

Here are some examples of the “Worthy-Me” qualities the Type Four is striving to attain, and the “Not-Me” qualities she is contracting against.

**“Worthy-Me” qualities:**
- “I have the knowledge”
- “I am calm and understanding”
- “I know what is right”
- “I am in control”
- “I can handle it”
- “I can do it”
- “I am competent”
- “I am strong”
- “I am responsible”
- “I am respectful”
- “I am wise and evolved”
- “I am loving”
- “I am good”
- “I am endowed with special qualities”

**“Not-Me” qualities:**
- “I am not wrong”
- “I am not stupid”
- “I am not needy”
- “I am not wimpy”
- “I am not out of control”
- “I am not incompetent”
- “I was not born yesterday”
- “I am not clueless”
- “I am not irresponsible”
- “I am not lacking”
- “I am not flawed”
- “I am not bad”
- “I am not hateful”
- “I am not ordinary”

Marilyn, a Type Four/Five wing, shared an incident that clearly and candidly illustrates her ego patterns, and the details of her defensive reactions.

Marilyn is afraid of dogs. She fears that being afraid is a sign that something is wrong with her. She contracts and defends against this “failure” of her “Worthy-Me” image by finding fault with dogs and dog owners. She makes them wrong and projects her “Not-Me” qualities onto them.

Marilyn lives in a neighborhood in a city where there are a lot of dogs. A few days ago, she was out taking a walk when a little dog came up to her and “bit” her leg, without breaking the skin or leaving any marks. Marilyn was startled and distraught. The owner of the little dog said: “He wants to play with you.” These words triggered her already activated nervous system into full, defensive gear. She became furious, sensing that this woman was implying that something was wrong with her for being so anxious.

Her impulse was to lash out and say, “Get your idiotic dog away from me.” She was thinking the dog owner was stupid and irresponsible.

Wanting to defend the “Worthy-Me” image of “I am calm, in control, and can handle it,” Marilyn contracted against the fear and vulnerability she was feeling. She imagined that something bad would happen to her if she exposed what was going on within her. She coldly walked away without acknowledging or responding to the dog owner.

The situation escalated. The dog owner came running after her saying, “Why are you walking away without speaking to me? I am a good person, etc.” Clearly her own “Worthy-Me” image had been threatened!

Even as the woman tried to run after her, Marilyn kept walking. Giving her the angry, silent treatment was a way to punish her and make her feel bad for putting her in this situation. By making her suffer, Marilyn believed that now she had the upper hand. She judged the dog owner as wimpy and anxiety-ridden. Marilyn felt superior knowing she could hold it all inside.

This incident is a great example of how we defend our “Worthy-Me” and project “Not-Me” onto the antagonist in our story.

Ironically the qualities we strive to embody, reflected in the image, arise naturally from our essential self when we are no longer striving to embody them. As the image weakens, our freedom grows.

This drama could have been avoided if Marilyn had been able and willing to simply acknowledge and honor what was true for her. When the dog engaged with her, she might have said to the dog owner, “I am quite nervous around dogs, would you please keep your dog away from me?” This statement would have communicated what she needed without making anyone stupid or wrong.

Marilyn admits that creating this drama justified her defensive posture, allowing her belief system about the world to continue—there is a right and wrong, good and bad.

Being mindful of our reactions in these trigger situations helps to disable the defensive ego pattern that is holding us captive and causing so much suffering. It is obvious from the above story that doing this work might be an important contribution to peace and love in our lives and in the world we live in.

Charlotte Joko Beck says, "Any defended image invariably blocks the open awareness from which clarity and effective action springs.”

In time, through continued self-observation of our patterns, we become less defended and more open to life as it is. We begin to feel compassion for the pain of the desperately defended images of others.

Ironically the qualities we strive to embody, reflected in the image, arise naturally from our essential self when we are no longer striving to embody them. As the image weakens, our freedom grows.

Amy Zoll

enneagram monthly  October 2014  9
Science, Spirituality and the...

CONTINUED FROM PAGE 1

certain our assertions about the Enneagram, if not demonstrated to be scientifically valid, at least don’t contradict established science or logic and reason.

The way to ensure this is not necessarily to find ways to combine or conflate spirituality and science, however, it is to develop greater epistemic clarity.

So what on earth does that mean?

“Epistemology” is the branch of philosophy that focuses on the study of knowledge and how we know what we know. While “epistemology” is a big and eye-glaze inducing word, it is an important word; we are all amateur epistemologists, at least if we have any interest in trying to make sense of our world.

The tools we use for knowing vary, and there are appropriate tools to use for specific epistemic tasks or domains. Any carpenter will tell you that any tool box must contain both hammers and saws, but that if we use a saw to drive a nail or a hammer to cut a piece of wood we will end up making quite a mess. A good carpenter uses the right tool for the right task, and we should try to do the same when it comes to knowing about our interior and exterior worlds.

But before a carpenter can know what tool to use, he has to clearly understand the challenge he is trying to solve or the goal he is trying to achieve. If he can’t tell the difference between the challenge or goal of driving a nail or of cutting a piece of wood he has no hope of using the right tools with any regularity. In order to help become more efficient, he can put the tasks and goals into categories, such as “binding” or “separating.” When he knows that he needs to bind two things together he can narrow down his choice of tools to hammers, nails, staplers, etc. and choose the specific tool that is most effective; when he knows he has to separate two things he can choose shears, a saw, a razor blade, etc.

Likewise, we as amateur epistemologists need to understand what we are trying to accomplish before we can decide what “way of knowing” is appropriate to use. This is what I mean by having “epistemic clarity”:

* Understanding that there are different epistemic categories—or groups of knowledge challenges or tasks that have enough similarity to be grouped together in a particular way;

* Choosing the correct tool or way of knowing for the correct task;

* Avoiding the tendency to conflate (or mix together) ways of knowing and creating an intellectual mish-mash.

The biggest challenge when it comes to negotiating the intersection of science, spirituality, and the Enneagram is not trying to figure out how to “bring together” science and spirituality; it is understanding that there are different epistemic domains and that the pursuit of truth and mature spirituality require understanding the uses and limitations of each of them. In philosophy, this is referred to as “epistemic pluralism,” understanding that different domains require different methods and tools. Unfortunately, people on both sides of the science/spirituality debate keep (unwittingly) calling for “epistemic monism,” mashing together domains into a one-size-fits-all way of understanding the world. An epistemic monist is like a carpenter who can only use a hammer.

Epistemology is a very broad branch of philosophy and there are many ways to approach it. At the risk of over-simplifying, I would like to suggest these as broad but useful epistemic categories: mathematics, science, philosophy, subjective experience, and beliefs. These are not hard and fast categories and there is often overlap (beliefs are often based on or influenced by subjective experience or philosophy, for example, and our subjective experience is often influenced by our beliefs), but I think these categories serve as a good starting point for exploration.

Mathematics is the only way of knowing in which we can find complete certainty—two plus two equals four no matter what I believe or how I feel about it; a triangle by definition has three internal angles measuring 180 degrees. Despite some people’s affection for the mathematics of the Enneagram symbol and because math is the only field in which there can be complete certainty, I won’t discuss it further here.

You may also notice that “spirituality” is not one of the epistemic categories I’ve identified. Spirituality is not a way of knowing, it is what we do with what we know. “Spirituality” is a word that is notoriously hard to define and it means different things to different people. For me, the word it describes an attitude and approach to life that seeks the cultivation of wisdom, compassion, efficacy, and a feeling of transcendence. For some, “spirituality” includes the religious or supernatural (i.e., “beyond the natural”); but it is also possible to be spiritual without being religious or embracing supernatural metaphysics. Our spirituality is informed or shaped by these other epistemic categories, but it is not a particular “way of knowing” independent of the other categories.

So, to talk about combining spirituality and science is really a category error. I repeat: Spirituality is not a way of knowing, it is what we do with what we know. Science is a way of knowing about how the natural world works that stands independent regardless of what we do with that knowledge. We can talk about a scientifically informed spirituality, but it doesn’t make sense to talk about a spiritually informed science. And this is the mistake that many spiritual communities or spiritually minded people make—they try to bend science to meet their spirituality when they should be doing the opposite and, when necessary, modifying their spirituality based on science.

The Dalai Lama understands this well and warned against it. In an article in the Nov. 12, 2005 New York Times he wrote: “If science proves some belief of Buddhism wrong, then Buddhism will have to change… By learning from science about aspects of reality where its understanding may be more advanced, I believe that Buddhism enriches its own worldview.”

If we wish to have a mature spirituality we need to adopt this same approach—recognize the areas in which science is the appropriate epistemic tool and, if necessary, modify our spirituality and approach to the Enneagram accordingly. We have to recognize what way of knowing or epistemic category is appropriate for the issue we are considering and use the tools of that epistemic category.

Let’s look at each of the other four epistemic categories and some of the tools that can be useful when applying them.

Science

Science is “knowledge about or study of the natural world based on facts learned through experiments and observation,” according to Merriam-Webster online, as good a definition as any for such a broad field. The tools of science are the best tools there are for understanding how the natural world works. Science is based on the meticulous gathering of evidence and rigorous evaluation of that evidence. While there is no one “official” method of practicing science (it is too broad a domain for that), we can generalize and say that the scientific method involves:

* Observing phenomena and gathering data.

* Forming a hypothesis (But not a “theory!” A theory is not a speculative idea—as in the colloquial usage—but an overall explanation for a series of facts).

* Testing the hypothesis by attempting to disprove it rather than merely seeking evidence to support it.

* Revising the variables if the hypothesis passes the test to increase your level of certainty.

* Revising or abandoning the hypothesis if it fails the test.

If the hypothesis survives enough testing it may become part of a theory.

It is important to note that science is an ongoing and self-correcting activity. It is not, as postmodern relativists would have us believe, a belief system, it is a set of tools and methods applied according to specific rules. Science is a humble, and humbling, endeavor. The vast majority of hypotheses turn out to be wrong and abandoned. A good scientist or science-minded person will never say we know something to be absolutely true, they will say that “based on the existing evidence, such and such is reasonably certain” and the degree of certainty will be relative to the amount of evidence available. At a certain point, however, the evidence is so overwhelming that it is reasonable to talk as if something were absolutely “true.” That gravity exists, that the earth is round and revolves around the center of gravity of the sun, and that humans have evolved from other life forms via natural selection and random mutation are examples of such “givens.”

I was surprised by the reaction to or beliefs about science by a few of the participants in Jack, Eric, and CJ’s session. One participant went so far as to call the whole conversation “elitist” (?) others said:
Science concretizes things. (No, it doesn't, it describes and explains them.)

It takes away awe and wonder. (No, it does the exact opposite—for every question answered more questions are created; scientists are fueled by curiosity, awe, and wonder.)

Well, there are other ways of knowing. (Yes, there are, and no scientist would say that there are not. This last comment is one of the reasons I am writing this article...)

I shouldn't have been surprised; these misconceptions are understandable. Science is hard work. It can be complicated and intellectually challenging. It is generally not taught well in schools and many of us cringe when we think back to, say high school chemistry. And, not least, it can challenge some of our most cherished beliefs. This causes avoidance, and few people truly understand topics they avoid.

I've often heard spiritually inclined people talk about the arrogance of science or scientists. Scientists are humans and, yes, some of them are arrogant. Much of the work of science involves the attempts to disprove your hypotheses or those of others. It is not for the thin-skinned and, people being people, tempers flare and arrogance comes to the fore. But a good scientist will exercise non-attachment to their hypotheses and eventually be persuaded by the evidence. A good scientist understands that when they have learned that they are wrong about something they have actually gotten closer to the truth and they have found something else to explore.

In addition to non-attachment, skepticism is one of the cornerstones of science. The philosopher David Hume said that the wise person apportions his or her belief in accordance to the evidence; others have re-worded this as “extraordinary claims require extraordinary evidence.” A scientist, in their pursuit of truth, will hear a claim and immediately set out to disprove it, with the perspective that you can only truly trust the claim if it survives testing.

Many spiritual seekers, however, in their pursuit of truth are too quick to latch onto an idea that fits their worldview and belief system, often embracing the teachings of charismatic teachers without question. Ironically, all the wisdom traditions teach us that we can't automatically trust our perceptions and naïve intuitions because they lead us into illusion. The Enneagram, if nothing else, teaches us this same thing—that our worldview is the product of habitual conditioning that can be overcome through the rigorous challenging and deconstruction of our assumptions.

Rather than seeing science and spirituality at war with each other, a mature spiritual seeker realizes that the non-attachment, rigor, and skepticism of science can profoundly enhance one's spirituality.

Basic scientific literacy is much rarer in our society than it should be, and I often see spiritual seekers seduced by science-y sounding ideas that are actually pseudo (i.e., false) scientific.

The quickest way to tell when someone is practicing pseudoscience is that they claim the mantle of science, but as soon as its conventions become inconvenient they claim that science needs to change or start talking about “other ways of knowing.” At the risk of harping too much on a point: intellectual integrity, and good intellectual practice, require that one use the conventions of the epistemic domain in which one is operating. If one is doing science, the rules of science apply no matter how inconvenient they are.

The biggest culprits in this regard are attempts to associate quantum physics with consciousness; assertions about intelligent design (even in its allegedly sophisticated forms); and the alleged science around psychic phenomena and near death experiences. This is not a cynical call to immediately dismiss these ideas, but one should be cautious and rigorous in these areas and sure that claims are supported by the evidence.

For some excellent primers on basic science that are both approachable and enjoyable, I recommend Natalie Angier’s “The Canon” and Robert Hazen and James Trefil’s “Science Matters: Achieving Scientific Literacy.” I also recommend Massimo Pigliucci’s “Nonsense on Stilts” for an accessible introduction to the philosophy of science and how to distinguish science from pseudoscience.

Philosophy literally means “love of wisdom.” It is the way we “know” the things that we have to think about or truths that we have to reason our way to that don’t fall into the domains of math or science. It is of course a very broad category, but for the purpose of this discussion we can think about philosophy as the ways in which we evaluate our assumptions about the world around us that we cannot test by science and how we should live in it. In a sense, it is the “head” part of our spirituality; it is the domain of logic- and fact-based reasoning.

(The immediate reaction of some spiritual seekers here is to say, but “What about the ‘heart’? There are other ways of knowing!” Yes, there are, that is the point of the whole conversation; we will get to that shortly.)

The demarcation between science and philosophy is not always clear, and the more-scientifically public apologists for science sometimes err and claim that questions of values and ethics can be evaluated scientifically. There are good arguments against this view. Hume, again, said it best when he pointed out that you can't make assumptions about the way things should be based on the way they are; or, that you can't derive an “ought” from an “is.” Science is the domain of “is;” philosophy is the domain of “ought.”

As with science, rigor, logic, and skepticism are foundational components of philosophy. So is integrity—when we arrive at a conclusion that we have rigorously reasoned our way to, we must have the integrity to embrace the new conclusion. This last is not to be taken lightly and the implications of changing one's worldview can be severe. They may include losing our friends or social group, losing our identity as an expert, and losing our sense of certainty about the world. Philosophical integrity requires courage and strength of will.

Logic is the cornerstone of philosophy, so we will focus on that for now.

Everyone thinks they are logical, just like everyone thinks they have common sense. But again, the wisdom traditions (and modern cognitive psychology, to which we will return shortly) make it very clear to us that not only do we often fool ourselves, but that we are easy to fool. The reason why the study of logic is such an integral part of philosophy is because we are not inherently logical—we tend to make assumptions based on naive intuitions and emotion and then rationalize those assumptions with often-flawed logic.

The best way to recognize when we do this is to familiarize ourselves with logical fallacies and ruthlessly hunt them down and excise them from our thinking.

Logical fallacies fall into two broad categories: *formal* and *informal*.

A *formal* fallacy is an error in logic that can be seen in the argument's form. An example of this is provided on the Wikipedia page on formal logical fallacies:

1. If Bill Gates owns Fort Knox, then he is rich.
2. Bill Gates is rich.
3. Therefore, Bill Gates owns Fort Knox.

Both the first two statements are true, but since there are many ways to be rich, it is fallacious (and thus illogical) to assume the conclusion is true.

Formal fallacies tend to be jarring and obvious, but informal logical fallacies can be more difficult to identify because they are subtler and not as obvious in the construct of the logical chain. Still, they are errors in reasoning that make the conclusion suspect, though not always wrong.

Logical fallacies run rampant in the Enneagram community. Some examples follow (note that in logic, *P* stands for “proposition,” a statement that can be either true or false):

* Argument from authority: “(Famous Enneagram Teacher) says *P*, therefore *P* must be true.” No, (Famous Enneagram Teacher) may be wrong.

* Argument from popularity (This one was actually said to me at the conference session): “If 30 people report *P* to be true, it must be true.” No, lots of people can be wrong about the same thing. And, what if 31 people report *P* to be untrue?

* Argument from antiquity: “People have taught *P* for thousands of years, therefore, *P* must be
true." Need we go through the list of ancient ideas that have ended up in the dustbin of history?

* **Argument from incredulity:** "I can’t believe Jane is an Eight; she is too nice!" Just because you can’t believe it doesn’t make it untrue.

* **The “No True Scotsman” fallacy:** This is a form of circular reasoning that goes like this: Burns—"No true Scotsman dislikes whiskey." McGregor—"Connery is a Scotsman and he dislikes whiskey." Burns—"Connery is no true Scotsman." This fallacy allows us to exclude any data that might contradict our assumptions. I once had an Enneagram teacher say to me that all Eights, Nines, and Ones had big bellies. When I pointed across the room and said, "Well, look at Rob; he’s thin as a rail and he’s a One," the teacher said, "He can’t be a One, he doesn’t have a big belly."

I could go on, but I’ll encourage the reader to familiarize themselves with logical fallacies at these great sites: www.yourlogicalfallacies.com, http://www.logicalfallacies.info/, and http://www.nizkor.org/feautures/fallacies/.

It is important to note that logic and identifying logical fallacies are not in anyway in conflict with spiritual practice; in fact, they enhance it by helping us see through our illusions more quickly. Every wisdom tradition has an element of or branch devoted to intellectual and logical rigor; there is there for a reason.

Closely related to logical fallacies but worth special mention are **unsupported leaps of inference**. An “inferential chain” is the series of assumptions we make based on previous facts or assumptions.

Here’s an example: My son Alec tends to eat Cheerios for breakfast each morning, and he tends to leave his bowl on the kitchen table after finishing his breakfast. Imagine that I come down stairs in the morning and everyone but Alec is asleep and there is a bowl with a little milk and some uneaten Cheerios in it on the table. Following the chain of inference—the milk and cereal, Alec’s tendencies, lack of other people around—it would reasonable for me to conclude that Alec left it there (though I should confirm the assumption before concluding it to be true). It would be unreasonable, however, to make a huge leap of inference and conclude “Goldilocks must have been here!”

This example seems obvious and silly, but I see leaps of inference made all the time.

Common inferential leaps include the aforementioned quantum physics (“The ‘observer effect’ proves that there is non-local consciousness!” No, it doesn’t.) and distortions of evolution (“Gaps in the fossil record prove there must be an intelligent agent acting on evolution!” No, they don’t.) I also often see huge leaps of inference in claims by some in the Enneagram community regarding the “heart center” based on the research of organizations like HeartMath, despite the fact that the original research does not actually support the claims.

Logical fallacies and leaps of inference do not necessarily mean that the conclusions derived from them are wrong. There may be non-local consciousness; there may be an intelligent agent acting on evolution; Goldilocks may have been in my kitchen. However, if we are going to assert these conclusions as anything other than bald statements of faith, we have to come up with a more rigorous way of supporting our claims.

This may be a good point to leap-frog over subjective experience for a moment and talk about belief as an epistemic category. “Belief” is typically defined as the feeling of being certain that something is true. In epistemology, belief can be justified when it is based on evidence and it corresponds to the facts; but here I am talking about belief based on the kind of faith described in St. Paul’s letter to the Hebrews: “the substance of things hoped for, the evidence for things not seen.” This kind of belief is certainly irrespective of evidence or logic. These matters are purely personal. There is no value in arguing with them; there is no value in arguing to support them. They are usually (but not exclusively) in the realm of religion. They certainly inform our spirituality; but they are not necessary for spirituality.

I want to be clear that I am not anti-religion. I have studied comparative religion since my days in seminary in the early 1980s; a quick glance at my Facebook page will show that I tend to visit cathedrals, mosques, and other houses of worship whenever I travel to a new city. Faith-based beliefs have value—they can comfort us in loss, provide a sense of meaning, create social connection.

That said, I’m not comfortable seeing belief as the source of our ethics, and I join Plato in being leery of revelation-based morality. For me, the study of ethics and morality fit comfortably into the domain of philosophy.

I also want to be clear that I am adamant about not making claims that overstep epistemic domains. If we claim that some philosophical or scientific argument supports a belief claim, it is adamant that we rigorously follow the rules of those domains. Each epistemic domain has rules or conventions and when you enter into a particular domain you must stick to those standards if you wish to maintain any kind of intellectual integrity. You can’t simply change the rules of science when the facts prove inconvenient; you can’t abandon logic when reasonable conclusions bump up against your opinions.

**Subjective Experience**

Now we come to the domain of the “heart” and the “gut.” I put those words into quotation marks because they are metaphors that too many people take literally. Our heart—the organ in our chest that pumps blood—does not have an intelligence of its own on par with the brain in our “head.” Nor does our gut—whatever we even mean by that (our liver? Small intestine? Large intestine? Stomach? All of the above?). Yes, there are autonomous, non-conscious central nervous system functions in the chest and abdomen, but it is a false equivalence to talk about this as if they were three equal intelligences.

When we discuss subjective experience we are discussing assumptions drawn from an experience that is personal to us and may not apply to someone else.

It is cognitive (formed by the brain/central nervous system) but usually not something we can reason our way to or fully explain. It is based on feelings, not logic or fact-based reasoning.

It is conceivable that there are some who would say there is no value in this way of knowing, though I have never met anyone who makes that claim—even among the most rigorous, skeptical, and combative scientists.

I think there is great value in this domain. We learn much from our life experiences, our transcendental practices, and the arts—each teach us things that can’t be learned or described in any other way.

Falling in love or having one’s heart broken teach us more about what it means to be the mercy of our emotions and the limits of reason than we could possibly learn in a textbook.

Meditation practices teach us to still our mind and pay attention to our experience.

Bruce Springsteen’s “Living Proof” and Loudon Wainright’s “Daughter” teach us more about what it’s like to be a father than any study of dopamine. (Springsteen wasn’t exaggerating when he sang, “I learned more from a three-minute record than I ever learned in school.”)

Magritte’s painting “The Treachery of Images” teaches us more about the paradox of labels than a million sophomoric semantic debates.

Standing in Paris’s Sacre Coeur at sunrise or dusk teaches us more about both the insignificance and majesty of humanity than any sermon ever could.

Coltrane’s “A Love Supreme” captures the experience of transcendence better than any sacred text.

Life without the “heart” and “gut,” a life without “soul,” would be empty indeed.

And yet…

While there is profound value in these subjective experiences, we have to be careful about extrapolating from them to objective declarations. Stephen Colbert famously captured this tendency by coining the term “truthy” for things that feel true regardless of the facts. Many of us are only too happy to make assertions about reality based on truthiness. It seems to me that we are, as a society, losing the ability to distinguish between facts and opinions. When you have “you truth” and I have mine, neither of us really has “truth,” we have opinions.

In his bestselling book, “Thinking Fast and Slow,” Daniel Kahneman popularized Keith Stanovich’s idea about System 1 and System 2 thinking. System 1 is “fast” thinking, intuitive and based on cognitive shortcuts and heuristics (mental models) that allow us to respond to our environment quickly, but these shortcuts mean that System 1 is loaded with inaccuracies. System 2 is more conscious and deliberate thinking, but it is slower. System 1 works well in the domain of subjective experience; System Two works better in the realm of science and philosophy. The two systems have evolved because they serve different purposes and both have value. But we also need to...
recognize the limitations of both.

Applying a Hamlet-esque System 2 in the face of an onrushing car is not a good strategy (“To move or not to move, that is the question.. Is it better to—” Splat!).

Implicitly trusting our System 1 intuitions is equally dangerous and cognitive science shows us that our naïve intuitions and subjective perceptions are prone to a long list of cognitive biases. These, too, permeate the Enneagram world. Three of the most common are:

* **Confirmation bias** is the tendency to non-consciously and unintentionally ignore the information that goes against our assumptions and embrace information that supports it. This can lead us to make assumptions about characteristics of a particular Ennea-type. If we believe that, say, all Eights, Nines and Ones have big bellies, we will see big-bellied Eights, Nines, and Ones everywhere but not see the ones that are lean.

* The **anchoring bias** is the tendency to be rooted to a particular perception of something based on an initial valuation. For example, a savvy negotiator will set a price for something that is in his or her favor, knowing that the initial price serves as an anchor that will influence the final sale price. I know that I fall victim to an Enneagram-related anchoring bias pretty regularly. I unconsciously associate Ennea-type Two with females and have at times struggled to identify the Ennea-types of male-Two clients. The anchor limits my ability to see the bigger picture.

* The **Clustering Bias** is the tendency to see patterns where they do not exist or overvalue patterns that do exist. It is easy to see patterns in people’s behavior if we are looking for them, and the geometric structure of the Enneagram inclines those prone to this bias to start seeing interrelationships everywhere they look.

Cognitive biases can work together as well. One common example of this is when people are introduced to the Enneagram and conclude that they are a particular type. They read all there is to read about that type, and then go on a panel discussion and start talking about what it is like to be that type. They say all the right words, but the affect seems all wrong and it feels like they are reading from a script rather than relating genuine experience. This is because they have set an anchor as being a particular type and then found all the confirming evidence to support the conclusion while ignoring the signs that others seem able to see.

In the subjective experience domain, we need to be careful that we don’t confuse states and stages. Subjective experiences—especially those in emotionally heightened environments such as retreats or workshops—can make us feel like we have changed when in fact we have simply experienced a temporary heightened-emotional state. While these states provide the catalyst for growth, true maturation—the “stage” work—is achieved more typically through the ongoing grunt work found in the philosophical domain and deliberate practice of techniques related to the subjective experience domain. When the subjective domain work is random, non-deliberate, and conducted without equal attention to the philosophical domain, people end up as workshop junkies going for their fix and later finding themselves unfulfilled until they get their next fix.

Subjective experience has value, but as with all ways of knowing we have to tread cautiously and consciously, and not make assumptions that overstep our epistemic boundaries.

**Conclusion**

The battle between proponents of science and proponents of spirituality will continue, but it is a false battle. Not only are these two things not at war (even if their more-dogmatic proponents are), there is no reason to try to integrate them. In fact, attempting to do so cheapens them both. Rather than being swept up in the rhetoric of science vs. spirituality, the Enneagram community would do well to focus on clearly identifying epistemic categories and using the appropriate tools for the appropriate task. Doing so will elevate us above the confusion, and make our pursuit of truth that much easier.

*In Plato’s “Euthyphro” dialog, Socrates points out the uselessness of relying on the gods to determine for us what is good. If they arbitrarily determine what is good, they can arbitrarily change their mind, and thus “good” has no lasting meaning; if the gods rely on some a priori notion of good independent of them, then the gods are irrelevant and serve as little more than messengers we can identify ourselves.*

Mario Sikora can be reached via www.enneagramlearning.com.

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### David’s New Site:

**www.drdaviddaniels.com**

The purpose of my site is to bring you vital, life changing, and enlightening information on the Enneagram system. This site complements the Enneagram Worldwide site by bringing you my own material on this most powerful system much of which is based on my now almost 50 years of experience as a therapist, behavioral scientist, and now over 25 years experience with the Enneagram.

**Site Features:**

* The Basic Propositions for each type, key to everything, including the core beliefs (ultimate trap) & deepest fear or concern (ultimate avoidances)
* The path of development stated in only a few lines
* The relationship themes of all 45 possible combinations of types
* How the Enneagram is congruent with & validated by our neurobiology
* The Universal Growth Process for Self-Mastery consisting of the “5As”
* Audio conversations with David
* Weekly What Really Matters in making life fulfilling
* Content and process rich blogs
* Ask David concerning relationship and personal issues
* Practical and informative articles found nowhere else
* Practices for personal development & integration of the qualities of unity
* Audio and radio “Conversations with David” featuring interviews on vital topics

**Coming in September:** Weekly reflections for each Type based on the Four Seasons and the Power of Integration
Subtypes: A Paradigm Shift...

the cognitive and emotional core schemas.

For example, type 6 is the schema of vulnerability. If the subtype is more introverted, the individual will surrender to this schema (phobic 6), and if more extraverted, counter attack will be the schema (counter phobic 6). For type 7 the schema is one of self-sacrifice. If the subtype is introverted, surrender to the schema (sacrifice) and if extraverted it will be counter attack (counter sacrifice or epicurean). It’s exactly the same with all nine types as we already stated earlier (EM #206). Note that we have adapted Jeffrey Young schema therapy to our new enneagram model, and our results show slight differences.

We classify personality disorders in the subtypes as follows (based on Reich’s five character structures): sx: obsessive compulsive; sx venus: histrionic; sc: masochistic; sp: narcissistic; st: schizoid (sx = sexual, sc = social, sp = self preservation, st = spiritual subtype).

The consequences are that every type can be histrionic (and not only the 2), every type can be narcissistic (and not only the 7), every type can be obsessive compulsive (and not only the 1), every type can be masochistic (and not only the 4), every type can be schizoid (and not only the 5).

Most people say a type is not a behavior, although most of the time, we can hear such things as: she is a 4 because she is an artist, he is an 8 because he is a loner, she is a 1 because she is a perfectionist, he is an 8 because he is a loner, perfectionist or strong…sound like behaviors?

Second, we question also the tendency to pathologize both, the type and the subtype by giving them pathologizing names. Each type or subtype can be described on the whole spectrum from pathology to psychological maturation and including spiritual qualities.

Our goal is to re define types and subtypes in that sense:  
- Type and subtype are two separate systems that mix together to define the character of an individual, similar to latitude and longitude.  
- Both type and subtype can be defined through a whole spectrum from pathology to psychological and spiritual qualities.  
- Type is more connected to the cognitive and emotional level (schema); subtype is more connected to behavioral response.

That’s the topic of the present article on subtypes.

Historical Background of Subtypes

There is much confusion about what a subtype is and where it comes from.

In 1970, Naranjo attended 10 months of the one year spiritual retreat under the guidance of Oscar Ichazo in the desert near Arica, Chile. During that retreat Ichazo taught three enneagons respectively named the enneagon of conservation, the enneagon of relation and the enneagon of syntax (later modified to adaptation). There are nine key words specific to each of these three enneagons. Lately, Ichazo gave up these three enneagons and they are no longer used in Arica School. At that time (1970), neither Ichazo, nor Naranjo spoke about subtypes.

What’s most interesting is that before knowing Ichazo, Naranjo followed Gurdjieff’s Fourth Way teaching. According to this teaching, there are three main centers: intellectual, emotional, and moving. These centers in the human body are analogous to a three-storey factory, the intellectual center being the top floor, the emotional center the middle one, and the moving center the bottom floor. The moving center, or the bottom floor, is further divided into three separate functions: sex, instinctive, and motor.

Gurdjieff’s moving center is equivalent to the instinctual center and Naranjo had, at that point, a brilliant idea: he put the three original Ichazo enneagons (conservation, relation and adaptation) in the three functions (sex, instinctive, and motor) of Gurdjieff’s moving center. The subtypes were born.

- Gurdjieff’s Sex function was merged with the syntax/adaptation subtype, and renamed by Naranjo as sexual subtype,
- Gurdjieff’s Instinctive function was merged with the conservation subtype, renamed as self preservation subtype and
- Gurdjieff’s motor function was merged with the relation subtype, renamed as social subtype.

It was easy then to characterize each enneatype, into three “subtypes” using Ichazo’s key words.

We thus need to eliminate the confusion between what Naranjo and Ichazo call subtypes, because they speak of two different things. We had also observed that Gloria Davenport wrote about this (EM May - July 2001, in issues #72 - 74): "Ichazo and Naranjo even used a variety of terms referring to them as fundamental/basic drives, sub-centers, ego games, minor fixations, co-egos, and sub-personalities." Apparently Ichazo and Naranjo used the same word "subtype" for two completely different things.

For Ichazo the three centers are the seat of the three instincts. That’s very clear. The conservation instinct is the upper center (instinctual and triad 891), the relation instinct is the right center (emotional and triad 234) and the adaptation instinct is the left center (mental center and triad 567). For Ichazo three centers = three instincts.

Let’s take Ichazo’s statement: “one of the points of one of the instincts is the first to be fixated, and is classified as the major Fixation or type, and because the other two instincts also have a fixated point as well, they are classified as the minor Fixations or Co-egos (sub-types)” (Enneagram Monthly, 1996 issue #11, p. 19)

“one of the points of one of the instincts is the first to be fixated, and is classified as the major Fixation or type” means: one of the points of one of the centers is the first to be fixated and is classified as the major fixation or type. Ichazo gives us the definition of what the main type or fixation is. For example, if the instinct of conservation (instinctual center) is the first to be fixated, it means that the main fixation (or type) will be 8, 9 or 1.

"and because the other two instincts also have a fixated point as well, they are classified as the major Fixations or Co-egos (sub-types)" means that the two others centers also have a fixated point, and he named them minor fixations, cofix, minor types, co-egos or subtypes. For example, if the main fixation is type 8 in the center/instinct of conservation, there will also be one fixated point in the relation instinct (or emotional center) for example point 2, and in the adaptation instinct (or mental center) for example point 5. So we have what he calls trifix, in that case main fixation = 8 and cofix or in his jargon subtypes = 2 and 5. [Ichazo was also adamant that the Trifix must always be clockwise on the enneagram, so this particular trifix can only be 8,2,5, and not 8,5,2 for example] This is a completely different definition of subtype from the one Naranjo explained. Naranjo took his subtype theory from Gurdjieff’s Fourth Way and applied it to Ichazo’s key words. For Naranjo, the three subtypes are the three functions of the instinctual or moving center. Completely different.

So to understand Naranjo’s theory of subtypes we need to come back to Gurdjieff. Anyway, we are indebted to the genius of Naranjo to have mixed the two streams. Quoting Gloria Davenport again: “The more I studied the literature, the more I began to support Riso and Hudson’s contention that the name “subtypes” was incorrect. According to Webster’s Dictionary, “sub” means “under, below, subordinate, or less than.” Although the term could relate to the varieties, it does not to the instincts. They are an entity unto themselves, and not, at least initially, part of personality type or ego.”

We totally agree with Gloria. For us, subtype is an improper name and is a completely separate system from the nine types. For the moment we stay with that name because everybody uses it, but in the future we certainly need to label it differently.

Our Research Concerning the Subtypes

1. Applying enneagram to homeopathy, subtypes to kingdoms.

In our research over the last 15 years, we observed that in homeopathy, patients we had diagnosed as self-preservation subtypes responded better to mineral remedies, those diagnosed as social subtypes to plant remedies and those diagnosed as sexual subtypes responded better to animal remedies (For a more detailed explanation see EM #199).

2. Discovering the sexual Venus subtype, discovering the spiritual subtype, the mandala of the five subtypes.

About two years after we had started our research and had examined several hundred clinical cases ac-
In this diagram, the four subtypes are represented in the form of Jung's famous cross, with the corresponding four elements (Earth, Water, Fire, Air), the four psychic functions of Jung and the three somatotypes of William Sheldon (plus the new somatotype “Venus” that we discovered). Each Yin/Yang aspect of the four subtypes, corresponds to the eight characters of the French psychologist Gaston Berger, as well as the eight psychological types described by Jung. (For more details on that topic see EM #200).

The spiritual subtype quickly emerges from the Buddhist mandala of the five elements, and corresponds to the fifth Space element. The Space element corresponds to consciousness in Jung's representation of psyche, and encompasses the four primary functions/elements.

3. Subtypes and Body Character Structures

Wilhelm Reich, a disciple of Freud and father of modern body therapies, made major advances to both theory and practice of psychoanalysis. In the first place, without any doubt was his characterational analysis.

Reich observed that symptomatic content analysis was not enough. He began to work on a group of resistances that he called characterational. These resistances are linked to how the content is expressed and depend on the innate and biological character of the individual. For Reich, character is the most important resistance that can block the psychoanalysis work. He called it, “character armor.” Character armor is a defense mechanism against pressure by the external world and against unconscious drives.

Reich argued for five basic character structures, each with its own body type, developed as a result of the particular blocks created due to deprivation or frustration of the child's stage-specific needs: schizoid, hysterical, phallic, masochist, obsessive. Alexander Lowen (The Language of the Body) Reich's main disciple, renames these five as: schizoid, oral, narcissist, masochist, rigid.

Reich and Lowen named the characters from psychosomatic roots. These names, unfortunately, seem pejorative, and, unless the derivation is understood quite well, confusing. Some emphasize that people are not created or molded by circumstances, but are revealed by them. “There are not five ways that people behave based on their life situations, there are five very distinct spiritual species of human beings, or ‘soul’ qualities in individuals that react in five general ways to the challenges of living a human life!” (Rhys Thomas)

John Pierrakos gives five simple and less pathologizing terms: unwanted child, needy child, endurer, controller/leader, perfectionist.

Laurence Heller connects the five somatic character structures to five developmental life themes and associates core resources that are essential to our capacity for self-regulation and affect our ability to be present to self and others in the here-and-now:

- Connection
- Atrument
- Trust
- Autonomy
- Love-Sexuality

Lise Bourbeau connects the five characters to five wounds: rejection, abandonment, humiliation, betrayal and injustice.

Marianne Bentzen (article for “Handbook of Bodypsychotherapy,” ed. Gustav Marlock & Halko-Weiss), compares findings in developmental neuroscience and infant research from 0-2 years with the five basic somatic character structures. These comparisons show: 1) a strong correspondence between neuroaffective development, posture, and behavior of misregulated children and the somatic character structures for which that age is considered a formative stage, and 2) that the developmental stages traditionally described as oral, anal and oedipal are—contrary to current characterological thinking—activated before the child is 2 years old. Bentzen says that “The true theoretical foundation of somatic character development is that experience shapes the body as well as the psyche in coherent and characteristic ways.”

In a certain way, we can connect the five characters to five psychoanalytical stages: umbilical, oral, anal, phallic/urethral and genital. Of course, it’s very schematic, and all stages can overlap with the others. The somatic systems (Bioenergetics, Bodydynamics and Hakomi) differ in their views on the posture and personality of the character structures of the five periods. This general confusion only begins to make sense when one realizes how closely knit the neuroaffective origins of schizoid, oral, obsessive, psychopathic and masochistic stages are in time. The three systems focus on different clusters of postural and personal characteristics that emerge and intermingle during the first 18-24 months, rather than over the traditional six years.

Usually, and this is accepted by all systems: the schizoid is linked to a pre-oral stage that François Dolto (very famous French children psychoanalyst) calls umbilical (from conception to birth). The oral is linked to the oral stage. According to our researches, we differ on the three others stages. In the Lowen tradition the masochist is linked to the anal stage, which is astonishing because obsessive disorders are linked in all psychoanalysis writings with the anal stage. In our model it’s the rigid/obsessive character that is linked to the anal stage. The phallic stage is obviously connected to the narcissistic personality. We then come to the masochist, linked in our view with the genital or oedipal stage.

Some called the rigid the “phallic” structure. That’s very confusing, because the rigid obsessive character is the average “anal” personality, and the phallic structure is normally linked to the narcissistic personality and to the phallic stage. Reich himself called that structure “phallic-narcissistic.” In The Mark of Cain: Psychoanalytic Insight and the Psychopath J. Reid Melyo says that the compulsive (or rigid) is predominantly inhibited, reserved, depressive. The typical phallic narcissistic is self assured, arrogant, energetic, and impressive. So the rigid can definitely not be assimilated nor confused with the phallic.

So for us narcissistic, phallic, psychopathic are all different terms linked to the “phallic” stage. Rigid, obsessive, compulsive are all different terms linked to the “anal” stage.
The character structures are biological behavioral pre-set patterns that everybody inherits with birth. Their functions are healthy, help us to survive and protect us in different threatening situations. Depending of the severity of the trauma, the developmental level of the child, and genetic strength or weakness, these defense patterns can get stuck at some point and become cemented into the character structure.

The character structure depends on: the genetic strength or weakness of the biological patterns, the severity of the trauma and the developmental level of the child at which the trauma occurs.

### Developmental Trauma and Character Structure

At each stage of development the infant needs both, father-related yang care and mother-related yin care. Yin care is fulfillment of the specific needs of the child, and Yang care is what Françoise Dolto calls symbol-creative castration. Both types of care need to be balanced for a good maturation and neuroaffective development.

Dolto conceives the term ‘castration’ in a broad sense: she is dealing with ‘umbilical’, ‘oral’, ‘anal’, ‘phallic’ and ‘genital’ castration. Symbol-creative castration is like pruning the tree, so as to have beautiful fruits. It’s an alchemical process than needs the symbolic action of the Sun-Father (castration-Yang) and the Moon-Mother (nurture-Yin). Dolto describes how, as a consequence of castration, desire has to give up its original goal and to seek new – sublimated – means of expression. Dolto calls this process ‘symbolisation’. Whence the expression: ‘la castration symboliène’ or symbol-creative castration’. Castration paves the way for sublimation. ‘Too much nurturing or too strict castration will lead to a more yin or yang aspect of the character.’

*In the oral stage, if the child is too much nurtured, he or she will become like a little king or queen, as if everything “is due to me,” that’s more yang; and if needs are not fulfilled enough, the child will become needy and dependent, that’s more yin.*

So we introduce a new and basic view into the five character structures: each of them has a yin/ introverted and a yang/extraverted aspect that represents how the child reacts to trauma, depending on his/her innate biological aptitude.

### Yin/yang aspects of the five character structures with enneagram subtypes

<table>
<thead>
<tr>
<th>Enneagram subtypes</th>
<th>Developmental stage</th>
<th>Yang character</th>
<th>Yin character</th>
<th>Reich/Lowen terminology</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spiritual</td>
<td>Umbilical</td>
<td>Symbolic</td>
<td>Dissociation</td>
<td>Schizoid</td>
</tr>
<tr>
<td>Sexual venus</td>
<td>Oral</td>
<td>Caretaker</td>
<td>Dependent</td>
<td>Hysteroidal/narcissistic</td>
</tr>
<tr>
<td>Sexual mars</td>
<td>Anal</td>
<td>Aggressive/sadistic</td>
<td>Obsessive</td>
<td>Rigid/obsessive</td>
</tr>
<tr>
<td>Self preservation</td>
<td>Phallic</td>
<td>Narcissistic</td>
<td>Pessimistic</td>
<td>Phallic/narcissistic</td>
</tr>
<tr>
<td>Social</td>
<td>Genital</td>
<td>Competitive/paranoid</td>
<td>Self-defeating</td>
<td>Masochistic</td>
</tr>
</tbody>
</table>

We see that the usual pathologizing names referring to the five character structures reflect only one of the two aspects of the character. For example the rigid or obsessive character structure is the yin aspect, while the aggressive/sadistic is the yang one. If parents take an approach that is too lenient (lack yang/excess yin), Freud suggested that an anal-expulsive personality could develop in which the individual has a messy, wasteful, disorganized, careless, rebellious, and sometimes cruel or destructive personality. If parents are too strict or begin toilet training too early (excess yang/lack yin), Freud believed that an anal-retentive personality develops in which the individual is strict, orderly, rigid, and obsessive. So clear...

### Severity of the Trauma and Character Structures

The five preset biological patterns are ways of coping with the external traumas or chronic pressures of the environment whatever the stages or the age of the infant.

For example, dissociation (the first character pattern) is the psychological mechanism that corresponds to the freeze response to cope with an intense external trauma. When an infant is abused or threatened, if the arousal state is not regulated after a while, not being able to fight or flight, the infant will dissociate, withdraw from external stimuli and become extremely passive. This is the action of the first phylogenetic stage of the polyvagal system (sympathetic nervous system). If the threat still continues without possibility of regulation, the child will stay in a frozen state, without possibility of discharging the stress.

We know that the unresolved and non-discharged past trauma freeze response is the biological basis for the PTSD at whatever age the trauma happens to and whatever character structure.

### Idiosyncratic Weakness of Biological Patterns and Character Structures

If a specific character structure is innately weak, it will condition an idiosyncratic vulnerability and a natural tendency to be triggered by some kind of specific trauma. For example schizoid structure will be more vulnerable to lack of acceptance, oral structure to lack of nurturing, rigid structure to lack of rules, phallic structure to lack of trust and masochist structure to lack of autonomy.

As Laurence Heller says (in Healing Developmental Trauma): "Initially, survival styles are adaptive, representing success, not pathology. However, because the brain uses the past to predict the future, these survival patterns remain fixed in our nervous system and create an adaptive but false identity. It is the persistence of survival styles appropriate to the past that distorts present experience and creates symptoms. These survival patterns, having outlived their usefulness, create ongoing disconnection from our authentic self and from others”.

### 4. Subtypes and the Jungian functions

The five characters can be also linked to the four classical Jungian functions: sensing, feeling, intuition, thinking plus consciousness as a fifth function. Through the study of analytical psychology, Jung explained the idea of quaternary or wholeness. Quaternary is a total of four parts combined to create a whole and in this case, quaternary describes the completion of human beings. In the psychology of Jung, people have four elements or a quaternary as fundamental patterns depicting thoughts and behavior. Similar to a circle that depicts a whole, the four equal parts pieced together form a whole of the thoughts of human beings. In other words, this quaternary composes every individual with four pieces perfectly fitting together to create wholeness. The mandala is an example of quaternary in a depicted form. Carl Jung explained the quaternary in people as follows: the mind or intuition, the body or sensation, the intellect or thinking, and emotion or feeling. The four elements or quaternity as described by Jung create the basis of individuality, i.e. every human being. Discovering the missing fourth subtype, lead us to add to the enneagram the missing part: the female aspect of the totality or the Self. The three centers and the nine types symbolize the male aspect, and the four subtypes the female aspect. The union of the two, is the sacred marriage of the opposites (hieros gamos).

We cannot and it’s contrary to logic, compare the quaternity of the four functions with the trinity of the nine types.

On the contrary, and as Jung himself stated, each function is correlated symbolically to an element: Sensing to Earth; Feeling to Water; Intuition to Fire; and Thinking to Air. So it’s easy and logical to correlate the four functions to the four subtypes:

- **Self preservation**: Earth and Sensing
- **Sexual venus**: Water and Feeling
- **Sexual mars**: Fire and Intuition
- **Social**: Air and Thinking.

Jung described a fifth function: the transcendent function. The transcendent function is the core of Jung’s theory of psychological growth and the heart
of what he called individuation, the process by which one is guided in a teleological way toward the person one is meant to be. “The shuttling to and fro of arguments and affects represents the transcendent function of opposites. The confrontation of the two positions generates a tension charged with energy and creates a living, third thing—not a logical stillbirth in accordance with the principle tertium non datur [no third possibility possible] but a movement out of the suspension between the opposites, a living birth that leads to a new level of being, a new situation” (Jung, Collected Work).

This fifth function corresponds to consciousness, the fifth element of Space, and to the fifth subtype, that we called the “spiritual” subtype. The spiritual subtype never works alone but always in cooperation with one of the four others functions.

It's very deep and interesting now to connect the five character structures (in their yin/yang aspects) to the five functions and to the eight Jungian psychological types:

<table>
<thead>
<tr>
<th>Elements</th>
<th>E subtypes</th>
<th>Psychic functions</th>
<th>Body types</th>
<th>Embryo primary germ cell layers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Earth</td>
<td>Self preservation</td>
<td>Sensation</td>
<td>Endomorphic</td>
<td>Endoblast</td>
</tr>
<tr>
<td>Water</td>
<td>Sexual venus</td>
<td>Feeling</td>
<td>Female mesomorphic</td>
<td>Intermediate mesoblast (kidney gonad)</td>
</tr>
<tr>
<td>Fire</td>
<td>Sexual mars</td>
<td>Intuition</td>
<td>Male mesomorphic</td>
<td>Paraxial mesoblast (muscles, bones)</td>
</tr>
<tr>
<td>Air</td>
<td>Social</td>
<td>Thinking</td>
<td>Skin ectomorphic</td>
<td>Ectoblast (skin)</td>
</tr>
<tr>
<td>Space</td>
<td>Spiritual</td>
<td>Consciousness</td>
<td>Neural ectomorphic</td>
<td>Ectoblast (neural)</td>
</tr>
</tbody>
</table>

In this figure, yang = extraversion and yin = introversion. So you can see that the introverted sensing is connected to the pessimistic, the extraverted sensing to the narcissistic, the introverted feeling to dependent, the extraverted feeling to caretaker, etc.

Let’s take one example with the Extraverted Sensation Type (Jung, psychological types): “No other human type can equal the extraverted sensation-type in realism. His aim is concrete enjoyment, and his morality is similarly orientated. To sense the object, to have and if possible to enjoy sensations, is his constant motive. His love is incontestably rooted in the manifest attractions of the object. Either he develops into a crude pleasure-seeker or he becomes an unscrupulous, designing sybarite. Although the object is manifest attractions of the object. Either he develops into the surface ectoderm, neural crest, and new mesomorph corresponds to a “kidney-gonad” (muscle) mesomorph or “male” mesomorph. The ectoderm has several components which develop into tissues. The intermediate mesoderm develops into kidneys and gonads. The paraxial mesoderm develops into cartilage and skeletal muscle. The average Sheldon mesomorph bodytype corresponds to the “muscle” mesomorph or “male” mesomorph. The new mesomorph corresponds to a “kidney-gonad” mesomorph, or “female” mesomorph. The ectoderm develops into the surface ectoderm, neural crest, and the neural tube. The average ectoderm body type corresponds to the “skin” ectoderm, and the new one to “neural” ectoderm.

Here are the correspondences:

Let’s take as example the mesomorph. Its main psychic characteristics are: adventurous, courageous, indifferent to what others think or want, assertive/bold, zest for physical activity, competitive, with a desire for power/dominance and a love of risk. We can clearly see the same global meaning if we look at the intuition extraversion that corresponds to the mars mesomorph in its yang aspect. Jung says: “his eye is constantly ranging for new possibilities, stable conditions have an air of impending suffocation. He seizes hold of new objects and new ways with eager intensity, sometimes with extraordinary enthusiasm, only to abandon them cold-bloodedly, without regard and apparently without remembrance, as soon as their range becomes clearly defined and a promise of any considerable future development no longer clings to them. He is not infrequently put down as an immoral and ruthless adventurer. Since his intuition is largely concerned with outer objects, scenting out external possibilities, he readily applies himself to callings wherein he may expand his abilities in many directions (C G Jung, psychological types). We can see a very close similarity between “male” mesomorph (Sheldon), intuition extraversion (Jung) and aggressive/sadistic character structure (Reich).

6. Subtypes and the Wisdom Family mandala

Speaking of this topic, let’s quote Irini Rockwell, disciple of the renown Tibetan Buddhist master Chogyam Trungpa (article from Shambhala Sun) : “Of the many methods for understanding and working with the energies that pervade our existence, one of the most profound is the “five Buddha families,” an ancient Buddhist system of understanding enlightened mind and its various aspects. The five Buddha family framework is an instrumental component in Buddhist Tantra, a path of working with and transmitting mind energy.

The Buddha families are traditionally displayed as the mandala of the five Tathagatas, or Buddhas. The mandala (from the Sanskrit for “circle”) aids meditators in understanding how different aspects of existence operate together in an integrated whole. Each
of the Buddhas in the mandala embodies one of the five different aspects of enlightenment. However, these manifest themselves not only as enlightened energies but also as neurotic states of mind. The Buddha families therefore present us with a complete picture of both the sacred world of enlightened mind and the neurotic world of ego-centered existence. We see that they are indeed the same thing: the path of awakening is what makes the difference.

In the early 1970s Chögyam Trungpa taught for the first time this traditional system of the five wisdom energies to contemporary American practitioners as a way of understanding who we are fundamentally: our personality, our emotional landscape, and how we relate to others and our world. He promoted the understanding that there is nothing inherently wrong or bad about the energy itself. He taught that to bring the wisdom energies to the path, we first learn to stay with them through mindfulness and awareness. Then we can work with these energies as they arise in our experience by applying loving-kindness. We allow them to express themselves openly rather than trying fruitlessly to manipulate and control them. The energies then become a way of celebrating our strengths and working with our weaknesses.

We made the natural link between the five Buddha's families and the five subtypes.

Don’t worry about the inversion of the usual elements of the vajra and padma families, because there are differences in some mandalas, and for reasons that we cannot explain here, we choose that particular representation.

For example, for Vajra family, here is Trungpa’s explanation: “The neurotic expression of Vajra is associated with anger and intellectual fixation. If we become fixated on a particular logic, the sharpness of Vajra can become rigidity.” A really concise definition of the rigid character structure!

Lise Bourbeau in her book ( Heal your wounds and find your true self) says that we take this name from John Bradshaw, On the Family. We see that they are indeed the same thing; the neurotic world of ego-centered existence. We see that they are indeed the same thing; the neurotic world of ego-centered existence. We see that they are indeed the same thing; the neurotic world of ego-centered existence.

Nothing, of course, is invented. We just put the right piece of the puzzle at the exact location. May the reader at this point consider the accuracy of these different systems, they certainly can appear quite complex, but if we take time to reflect on it, they will turn out to be quite clear and well ordered! See the next chapter and the integrative schema, for a clearer representation of the whole system.

7. A comprehensive and integrative view of the five subtypes

<table>
<thead>
<tr>
<th>Elements</th>
<th>E subtypes</th>
<th>Psychic Functions</th>
<th>Buddha’s families</th>
<th>Qualities</th>
<th>Basic emotions</th>
<th>Reich character</th>
<th>Body types</th>
</tr>
</thead>
<tbody>
<tr>
<td>Earth</td>
<td>Self-preservation</td>
<td>Sensation</td>
<td>Karma</td>
<td>Equanimity</td>
<td>Pride</td>
<td>Narcissistic</td>
<td>Endomorphic</td>
</tr>
<tr>
<td>Water</td>
<td>Sexual venus</td>
<td>Feeling</td>
<td>Padma</td>
<td>Compassion</td>
<td>Desire</td>
<td>Hysterionic</td>
<td>Female mesomorphic</td>
</tr>
<tr>
<td>Fire</td>
<td>Sexual mars</td>
<td>Intuition</td>
<td>Vajra</td>
<td>Clarity</td>
<td>Fear</td>
<td>Obsessive</td>
<td>Male mesomorphic</td>
</tr>
<tr>
<td>Air</td>
<td>Social</td>
<td>Thinking</td>
<td>Karma</td>
<td>Activity</td>
<td>Disciplined</td>
<td>Masochistic</td>
<td>Skin ectomorph</td>
</tr>
<tr>
<td>Space</td>
<td>Spiritual</td>
<td>Consciousness</td>
<td>Buddha</td>
<td>Wisdom</td>
<td>Ignorance</td>
<td>Schizoid</td>
<td>Male ectomorph</td>
</tr>
</tbody>
</table>

Do not worry about the inversion of the usual elements of the vajra and padma families, because there are differences in some mandalas, and for reasons that we cannot explain here, we choose that particular representation.

The Integral Enneagram by Susan Rhodes, Ph.D., 362 pp., $25.00
Available at Amazon and Barnes & Noble!

For eight years, I’ve been writing books and articles about the enneagram from a positive point of view. In The Positive Enneagram, I explored the nine types as platforms for individual development. In Archetypes of the Enneagram, I looked at the 27 enneagram subtypes as 27 paths in life. My forthcoming book, The Integral Enneagram, looks at how two great systems—the enneagram and Wilber’s Integral Operating System (IOS)—can enrich one another. Key topics include:
- An introduction to the enneagram and IOS
- How the personality and process enneagrams can be combined to create a unified, integral enneagram model
- How this integral enneagram mode—informing Wilber’s IOS—can help us to look at transformation from a “transcend-and-include” perspective
- How an understanding of the enneagram can help those in the Integral community see how our transformational path is shaped by our enneagram type
- How placing both systems within the context of a dharma-oriented approach allows us to see transformation from a more service-oriented perspective

The Mandala of the Five Subtypes or Somatic Body Structures

The Mandala of the Five Subtypes or Somatic Body Structures
The descriptions we give below are about pure and unmixed types, knowing that a pure type is quasi inexistent. Most of the time, we find one main type with one, two or three subfamilies. Like in music, you can hear the whole major chord, and if you are trained you can distinguish the root, then the third and the fifth notes.

“Just as you cannot understand the meaning of a word until you know the letters that go into the makeup of that word, you cannot analyze people accurately until you get these five extreme types firmly in your mind, for they are your alphabet” (Elise Lincoln Benedict, 1921).

Each pure type is the result of the over-development of one of the five biological systems possessed by all human beings. Therefore every individual exhibits to some degree the characteristics of all the five types. But the PREDOMINANT trait and INDIVIDUALITY—the things that make us the KIND of person we are—agree infallibly with whichever one of the five systems PREDOMINATES in us.

Examples we give of personalities are for didactic purpose and represent only our subjective typing according to our research.

### Space:

**Spiritual Subtype/connection/schizoid**

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**Albert Einstein**

---

**Marylin Monroe**

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**Neuroaffective development:** Stephen Porges (1998) describes three phylogenetic stages of neural development in the autonomic nervous system and three corresponding levels of emotive and interactive behaviors. The autonomic nervous system is the part of the brain that matures first. The first two aspects of the autonomic nervous system are active at birth, and the third matures during the first 6 weeks after birth. The first stage is the primitive, unmyelinated vagal parasympathetic system, which activates digestion and responds to novelty or threat with a reduction of metabolic output and immobilization (freezing) (Marianne Bentzen, op.cit.).

According to Perry et. al (1995) the infant has two separate reaction patterns to severe stress. The first is a sympathetic arousal state (fight or flight response) and the second is a parasympathetic dissociative state. This is the action of the first phylogenetic stage of the polyvagal system.

Larry Heller says (Healing developmental trauma): "The connection survival style develops as a result of early shock and attachment trauma. When early life experience has been traumatic the trauma lives on in the form of ongoing systemic high arousal states. Adults with this survival style function by using dissociation to disconnect from the distress in their body”.

**Vulnerability:** feeling overwhelmed, annihilated, engulfed. The mother is perceived as hostile or threatening.

**Defense mechanism:** Dissociation is the basic way of coping with chronic high arousal states and the main defense mechanism of schizoid character structure.

**Character structure:** As soon as normal right to exist is no more present, the toddler withdraws from outside, dissociates from his or her body and can regress to uterine symbiotic fusion. Fear of destruction, splitting, annihilation.

**Needs:** Unconditional acceptance and containment. For Françoise Dolto, there is a need, after birth, for a gradual emergence of a womb-like state essential for the infant to establish a sense of containment, so that the lifeline of umbilical cord can be transformed into a symbolic connection necessary for healthy narcissism.

The umbilical castration, for Françoise Dolto, implies an acceptance of the loss of the womb, the umbilical connection and the placenta. “It’s the cutting of a merged state symbolized by the relation of two beings, of whom one (the mother) is whole, and the other (the infant) needs a part-object. An effect of umbilical castration is to create a sense of the body, limited and contained by the skin membrane” (Stan Morgan, Phobia : A Reassessment).

**Vinyasa aspect:** The infant needs a yang castration from the womb (umbilical castration) and yin sense of containment. An excess of castration can lead to schizoid character structure (dissociation), and an excess of containment can lead to symbiotic character structure (fusion).

**Psychological maturity:** Connection/Embody. “We feel that we belong in the world. We are in touch with our body and our emotions and capable of consistent connection with others” (Laurence Heller). We are grounded in our body, we invest and fill our space, our territory and our life.

**Wisdom family:** Buddha. “Buddha energy is the foundation or the basic space. It is the environment or oxygen that makes it possible for the other principles to function. It has a sedate, solid quality. Persons in this family have a strong sense of contemplative experience, and they are highly meditative. Buddha neurosis is the quality of being spaced-out rather than spacious. It is often associated with an unwillingness to express ourselves. For example, we might see that our neighbors are destroying our picket fence with sledge hammers. We can hear them and see them; in fact, we have been watching our neighbors at work all day, continuously smashing our picket fence. But instead of reacting, we just observe them and then we return to our snug little home. We eat our breakfast, lunch, and dinner and ignore what they are doing. We are paralyzed, unable to talk to outsiders.

When the ignoring quality of Buddha neurosis is transmuted into wisdom, it becomes an environment of all-pervasive spaciousness. This enlightened aspect is called the wisdom of all-encompassing space. In itself it might still have a somewhat desolate and empty quality, but at the same time, it is a quality of completely open potential. It can accommodate anything. It is spacious and vast like the sky” (Chögyam Trungpa, Journey without a goal).

**Positive aspects:** Awakening, space, emptiness and fullness, timelessness and impermanence, silence, immobility, infinity, present moment, presence, spirituality contemplative and meditative, cohesion, strength, calm, simplicity, humility, “normality,” peace as vital importance, unprejudiced conscience, impartiality, spacious mind, inclusive and reassuring.

**Negative aspects:** Disconnection, lack of earth and grounding, disembodiment, disintegration, fear of the unknown and of the other, closed mind, lack of communication, solitude, shyness, do not like to put themselves forward, escape from reality, avoidance, denial, ignorance, inertia, escape the conflict and confrontation, numbness, catatonia, narcotization and anesthesia of the senses and the mind, made deaf and blind, sloth and indolence. “I don’t care” attitude, need for security and routine to overcome anxiety, schizoid tendency.

**Some famous cases of Space Family:** Albert Einstein, Mahatma Gandhi, Amma, Krishnamurti, Vivekananda, Ma Anandmayi Ma, Maharishi Mahesh Yogi, Krishnamurti, Hubert Reeves, Stephen Hawking, Max Plank, Jean Paul Sartre.

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enneagram monthly October 2014
Neuroaffective development: “The orbitofrontal cortex undergoes rapid maturation from birth to around 18 months, and is central to the ability to form attachments and relate in meaningful sequences. This part of the brain handles emotional evaluation. Positioned between the limbic system and the frontal cortex, it is central to the capacity for self-regulation of affect and the regulation of the autonomic nervous system, while also forming the basis of cognitive assessments. The inner state of caretaking strongly activates the frontal limbic cortex in the caretaker. In the infant, the orbitofrontal cortex is strongly involved in the internalization of love and safe caring. The loving, regulating and encouraging caretaker shapes the emotional tone of the sense of self that develops during these processes (Marianne Bentzen, op. cit.).

Vulnerability: feeling of abandonment, isolation and separation. The mother is perceived as unavailable, weak, depressed, ill or resentful of the differentiating needs of the child.

Defense mechanism: If I am kind enough, one will give me love (false hope).

Character structure: the oral is often described as needy, compliant, dependent and helpless. Alex- ander Lowen says: “the oral character is the clinging type, this may show itself as a sucking of another as needy, compliant, dependent and helpless. Alex-

Defensive needs of the child.

The emphasis is put on a strong intellect, dissociated from affect. Difficulty to show emotion and accept- ing being loved.

Needs: Mother-attachment with the child for love, food, care.

Oral castration: Wearing involves the interactive process of interruption of the corporeal relationship between mother and child. In L’image inconsciente du corps (The unconscious image of the body; 1984), Françoise Dolto discussed wearing as an oral castra-
tion of the child, that is, an imposed deprivation of what for him or her is cannibalism in relation to the mother. Dolto also elaborated E. Forman’s concept of motherhood as a developmental stage and associated the possibility of successful weaning with the mother’s ability to accept the interruption of body-to-body contact, and above all, to communicate with the in-

Fire: Sexual Mars Subtype/open heart/ rigid/
want to be done to you.” It guides the child to the mastery of his motor functions. It is the symbolization of useful and playful mobility. It is the passageway to the sublimation of excremental practices, thus transforming them into industrious and creative activity (Hall, Hivernel, Morgan, Theory and practice in Child psychoanalysis, an introduction to the work of Françoise Dolto).

**Yin/Yang aspect:** According to Freud, if parents take an approach that is too lenient, Freud suggested that an anal-expulsive personality (aggressive character structure) could develop in which the individual has a messy, wasteful, disorganized, careless, rebellious, and sometimes cruel or destructive personality. If parents are too strict or begin toilet training too early, Freud believed that an anal-retentive personality (rigid character structure) develops in which the individual is strict, orderly, rigid, and obsessive.

**Psychological maturation:** Open heart and inner peace. “Our heart is open and we are able to integrate a loving relationship with a vital sexuality” (Laurence Heller). The anal character needs to learn how to open their heart, let go of judgments and limitations and to open fully to the uninterrupted flow of love that will give peace of the heart and clarity of mind.

**Wisdom family:** Vajra. “The first Buddha family is the Vajra family, which literally means the family of sharpness, crystallization, and indestructibility. In the ordinary world, the experience of Vajra is perhaps not as extreme as holding razor blades in your hand, but at the same time, it is insidious and very personal. It is like a sharp, cutting, biting-cold winter. A person in the Vajra family knows how to logically evaluate arguments and explain experiences. The neurotic expression of Vajra is associated with anger and intellectual fixation. If we become fixated on a particular logic, the sharpness of Vajra can become rigidity. We become possessive of our insight, rather than having a sense of open perspective. Clear water suggests the sharp, precise, clear reflectiveness of vajra wisdom. In fact, Vajra wisdom is traditionally called the mirror like wisdom, which evokes this image of a calm pond or reflecting pool” (Chögyam Trungpa, Journey without a goal).

**Positive aspects:** Clarity, faculty of reasoning, logic and scientific mind, intelligence, quick and sharp mind, faculty of reasoning, deep and penetrating vision, frankness, sense of justice, pacification, order, discipline, precision, sobriety, purification.

**Negative aspects:** Hot or cold anger, hatred, aggression, choleric temper, bruiser and fighter, feeling of injustice and rebellion, paralyzing fear, mental fixation and dogmatism, stiffness, rigidity and opinionatedness, obsession and psychotrigidity, intellectualization and excess of analysis, right and wrong attitude, impatience, distance, coldness.

**Some famous cases of Sx/Mars:**

- Klaus Kinski, Paul Newman, Jack Nicholson, Michael Douglas, Mel Gibson, Van Gogh, Beethoven, Demi Moore, Madonna, Che Guevara, Sarah Palin, Margaret Albright, A. Hitler, etc.

---

**Earth:**

**Self-preservation Subtype/trust/narcissist/**

<table>
<thead>
<tr>
<th>Enneagram subtype or body character structure</th>
<th>Self preservation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mandala element</td>
<td>Earth</td>
</tr>
<tr>
<td>Primary vital sensation</td>
<td>insignificance</td>
</tr>
<tr>
<td>Core unconscious reaction to the primary vital sensation</td>
<td>Pride power</td>
</tr>
<tr>
<td>Defense mechanism</td>
<td>Denial of needs</td>
</tr>
<tr>
<td>Character structure</td>
<td>Psychopath</td>
</tr>
<tr>
<td>Yang/Yin aspects</td>
<td>Narcissistic, Pessimistic</td>
</tr>
<tr>
<td>Body type</td>
<td>Endomorph</td>
</tr>
<tr>
<td>Psychoanalytic stage</td>
<td>Phallic/urethral</td>
</tr>
<tr>
<td>Core investment</td>
<td>Quality</td>
</tr>
<tr>
<td>Jungian function</td>
<td>Sensing</td>
</tr>
<tr>
<td>healing maturation</td>
<td>Inner Wealth, Trust</td>
</tr>
<tr>
<td>Wisdom</td>
<td>Equanimity</td>
</tr>
</tbody>
</table>

**Neuroaffective development**

In the middle of the second year, the practicking “anal” period offsets, and the “oral” imprinting process on the mother offsets too. It is thought that the maturing sensory system in the genitals becomes functional at around 18 months. At this age, the toddler becomes much more interested in touching and exhibiting his genitals. Pleasurable eye contacts seem to trigger excitation in the genital area, and stimulate his sexual self-fondling. At around 14 months the gender process in the infant has matured to the point that both his brain and his sense of self have a definite and irreversible gender. Working models of male-ness and femaleness, as well as personal identification, have already been internalized (Schore, 1994). The child can correctly identify boys and girls (Marianne Benzten, op. cit).

- **Vulnerability:** feeling insignificant, impoverished.
- **Defense mechanism:** denial of needs. I don’t need anything from outside, I am self-sufficient.

**Character structure:** the phallic character looks continuously toward power, enjoyment, status and success. Everything and everybody must turn around him, and others are nothing else than an extension of himself. He utilizes seduction, manipulation, intimidation, power exhibition. He can have tremendous anxiety.

**Needs:** fulfill a capacity to enjoy one’s own qualities and develop a healthy narcissism.

**Castration:** In the phallic stage the boy invests symbolically his penis, and the girl imagines she has one. It is not on the register of the genitality, but on the representation of power that symbolize the penis. The child need to accept his/her gender identification and let’s go with the fantasy to be a whole. For boy parents needs to validate (valorize) penis. Afterward the girl will be consoled by the fact she can have babies. From the acceptance of gender identification, and gender difference, symbolically the child learns reciprocity and interdependence: the needs of others are different and as important as mine.

**Yin/Yang aspect:** An excess of the fulfillment of narcissism will lead to the yang narcissistic character. An excess of castration will lead to the yin pessimistic character.

**Psychological maturation:** Trust and inner Wealth. We have an inherent trust in ourselves and others. We feel safe enough to allow a healthy interdependence with others (Laurence Heller).

**Wisdom family:** Ratna. “Ratna is a personal and real sense of expanding ourselves and enriching our environment. It is expansion, enrichment, plentifulness. Such plentifulness could also have problems and weaknesses. In the neurotic sense the richness of Ratna manifests as being completely fat, or extraordinarily otentation, beyond the limits of our sanity. We expand constantly, open heedlessly, and indulge ourselves to the level of insanity. In the positive expression of the Ratna family, the principle of richness is extraordinary. We feel very rich and plentiful, and we extend ourselves to our world personally, directly, emotionally, psychologically, even spiritually. The enlightened expression of Ratna is called the wisdom of equanimity. Because Ratna can include everything in its expansive environment” (Chögyam Trungpa, Journey without a goal).

**Positive aspects:** Generosity, hospitality, prodigality, expansion, opulence, wealth, abundance, fulfillment, enrichment, fulfillment and satisfaction, warmth, luxuriance, fertility and potency, epicurean, joviality, practicality, good relationship with the body.

**Negative aspects:** Pride, narcissism, arrogance, self-sufficiency, self-importance, grandiosity, ostentation, intensification and excess, absence of limits, lack of discretion, demonstrative behavior, greed, possessiveness, oppression, invasion, self-centeredness, greed and extreme sensuality and gluttony, attached to his comfort and interests, lack of caring.

**Some famous cases of Earth/SP subtypes:** A Hitchcock, L. Pavarotti, Jesse Norman, Federico Fellini, Aristote Onassis, Catherine the Great of Russia, Gargantua, Honoré de Balzac, Alexandre Dumas, George Sand.

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**Air:**

**Social Subtype/autonomy/masochist/**

**Anthony Perkins**

---

**Gerard Depardieu**

---

**Laurence Heller**
Neuroaffective development

“The earlier general state of pleasurable dopaminergic excitement is now followed by a period of anxious, depressed, shame-responsive hypothalamic-pituitary-adrenocortical (HPA) activity, starting between 12 and 14 months. We are now at the end of the critical period for practicing, and the beginning of the rapprochement phase. This stage corresponds to an ongoing neurological dynamic of anxiety-worry and a constant level of inhibitory shame. The fearfulness, depression, sensitivity and separation anxiety described at this stage of child development fits the descriptions of the emerging adrenocortical function. This affective state is triggered by normal misregulations as well as shaming interactions. Newer psychoanalytical theory suggests that the socializing function of shaming and shame are at the very heart of the development of a sense of self. It describes the infant as living in a dream-like present until the shaming parent and his own emotional response jerks him into full wakefulness” (Marian Bentzen, op. cit.).

Vulnerability: feeling depreciated, humiliated. The parents are perceived as if boundaries are not fully respected.

If their boundaries are not respected, this is an abuse, and depending on the intensity of disrupture, it can be called an incest, physical incest, emotional incest or spiritual incest. Incest is violation of child boundaries. The main emotion that occurs is shame and guilt.

According to developmental theorists such as Robert Kegan whose work concerns the development of identity and social maturity, “To invade a child’s private space without the child’s permission or a truly good reason is tantamount to invading the child’s sense of self.”

Defense mechanism: Toxic shame, if my parents are bad to me, it’s because I’m bad.

Character structure: The masochistic structure’s inner representation of self and world is to feel deficient, locked in a struggle to be good and failing abjectly. Feels that their failure is the cause of all kinds of calamities, their own accidents, mother’s pain or illness, and nebulous unknowable catastrophes. Their representations are much more complex than those described in earlier structures, because this structure spans a later and more diverse range of cognitive development. Since the ability to form object representations has reached a level of beginning causal and temporal coherence, the masochistic structure can be immobilized by fear of the future as well as fear of the consequences to their actions. They are self-effacing and submissive, and afraid of choices and independent actions. They take on burdens and either fail or are driven by fear of failure. (Marianne Bentzen)

Needs: Setting own boundaries, self-assertion.

Castration: Basically, from Dolto point of view, it’s the prohibition of incest, but in a more general way, it’s the respect of the boundaries of others.

Yin/Yang aspects: If the parents don’t respect the child’s boundaries, it leads to a self-defeating character, and on the contrary, if the parents stimulate too much self-assertion, it leads to excessive competitiveness.

Psychological maturation: Autonomy and inner power. Being able to say no and set limits with others and speak one’s mind without guilt or fear (Laurence Heller).

Wisdom family: Karma. “If we have a karma family neurosis, we feel highly irritated if we see a hair on our teacup. First we think that our cup is broken and that the hair is a crack in the cup. Then there is some relief. Our cup is not broken; it just has a piece of hair on the side. But then, as we look at the hair on our cup, we become angry all over again. We would like to make everything very efficient, pure, and absolutely clean. However, if we do achieve cleanliness, then that cleanliness itself becomes a further problem: We feel insecure because there is nothing to administer, nothing to work on. We constantly try to check every loose end. Being very keen on efficiency becomes a hangup. The enlightened aspect of karma is called the wisdom of all-accomplishing action. It is the transcendental sense of complete fulfillment of action without being hassled or pushed into neurosis. It is a natural fulfillment in how we relate with our world. In either case, whether we relate to karma family on the transcendental lever or the neurotic level, karma is the energy of efficiency” (Chogyam Trungpa, Journey without a goal).

Positive aspects: Work, activity, ambition, dynamism, positivism, achievement, organization, order, efficiency, swiftness, perseverance, persistence, performance and yield, competence, competition, emulation, realistic, practical, pragmatic, methodological mind, utility, meticulousness, perfectionism, support and service to others, humanitarian and charitable actions.

Negative aspects: Agitating, precipitation, impatience, stress, excitement and nervous tension, ‘not doing’ anxiety, mental chatter, extremely nit-picking and fussy, obsessed with efficiency, power, domination, control, manipulation to get their way, rivalry, envy and jealousy towards superiors and the most competent, comparing self to others, calculating and misleading, fear of failure, humiliation, procrastination, laziness, feeling of guilt, negativism, defeatism, pessimistic, catastrophism, proselytizing, melancholy, paranoid and masochist tendencies.

Some famous cases of Air/Social subtypes:

More Social yang (extraverted thinking: competitiveness): Bill Clinton, Mark Zuckerberg, Barack Obama, Gwyneth Paltrow


Conclusion:

This exhaustive study of the enneagram subtypes, as we understand and practice it since the beginning of our research, clearly shows, as already stated, that the system of subtypes is a completely separate system from the enneagram, with its own methodology and its own paradigm. It is an entirely autonomous entity, with specific keywords for each subtype and its own neurotic and enlightened aspects. This completely independent system however shows, as everybody has noticed, some similarities with the system of the enneagram types. This is why so many enneatypes are often mistaken for these newly defined subtypes as in the table below:

<table>
<thead>
<tr>
<th>We can take this subtype</th>
<th>For this type</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sexual venus</td>
<td>4 or 6</td>
</tr>
<tr>
<td>Sexual mars yang</td>
<td>8 or 1</td>
</tr>
<tr>
<td>Sexual mars yin</td>
<td>4</td>
</tr>
<tr>
<td>Self preservation</td>
<td>7</td>
</tr>
<tr>
<td>Social</td>
<td>3 or 1</td>
</tr>
<tr>
<td>Spiritual</td>
<td>9</td>
</tr>
</tbody>
</table>

On the other hand, if one type combines with a subtype that has similarities, we will have a case like an exaggerated caricature because one will reinforce the other. For example as is the case with a type 9 subtype spiritual (Amma), a type 5 subtype spiritual (Albert Einstein), a type 8 subtype sexual mars (Mussolini), a type 7 subtype self-preservation (Gerard Depardieu), or a type 2 subtype sexual venus (Brigitte Bardot).

Everybody will type Amma as a 9, Einstein as a 5, Mussolini as an 8, Depardieu as a 7, Bardot as a 2!

* * *

This article is the framework of the book on the new subtypes paradigm shift we are working on. It will have an in-depth and detailed exploration of each of the five subtypes, with a new, integrative and heuristic mapping. The description of the yin/yang aspects of each subtype/character structure will be given in all its faces, linked with the eight Jungian types, Gaston Berger characters, Robert Putschik circumplex model, the eight trigrams of the Yi King (I Ching), and much more. You will find also numerous examples or portraits of celebrities.

Like the Dragon Guardian of the Threshold, the character structure (subtype) represents the first line of defense we need to deal with toward our self liberation. Without acknowledging, taming and fully and totally accepting the Dragon, we cannot succeed to awaken our vulnerable core identity image (the type).
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