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The Transformation and My Journey

The Collegiate Dictionary basically defines transformation “as change.” It is any state that is the result of changing one’s character, nature, form, appearance, or condition. In his June 2007 electronic *Namaste Newsletter* on “Transformation,” Deepak Chopra also calls it “change.” For him, although transformation can foment uncertainty and fear because it deals with the unknown, it is a process that offers us an abundance of possibilities. It opens us up, not just by altering our consciousness, but by recombining old ingredients in our nature.

For me transformation means, in enneagram terms, a radical shift in the energy and lenses through which we perceive and experience ourselves and others. It is a shift in whom we think we are and how we subsequently behave, including the process of restoring our essential nature or essence. It is embracing that which we previously rejected, thus canceling the controlling practices of the ego that prevent the soul from growing to full conscious awareness. It is living our true self — a change that usually doesn’t just happen. In most cases, it requires hard inner work—perhaps a lifetime of determined self-discipline, commitment, and vulnerable openness. And, it means developing a healthy transformed ego-personality, one that ultimately integrates with a mature soul essence — each accepting and respecting the other’s role while working together as a solid cooperative team.

Gloria Davenport

Is such a team possible? After all, transformation does produce miracles. A harmonious working team is feasible if both the ego-personality and the soul are fully developed and healthy. I know it sounds inconceivable, unreasonable, and radical, but I can dream. Such a transformation is not absurd. Imagine what a beautiful, loving, and caring world this could be with people living and interacting at such a high, but grounded level of consciousness. It would generate a new world: a paradigm of strong standards and expectations faithfully practiced on a daily basis. Even produce a lifestyle of lasting values that would consist of love, compassion, integrity, selfless social service, and responsible actions. It would organize and shape world-wide ideas, thinking, and judgments. That’s exciting! (And if you think this is wistful Self-preservation type One thinking, you are right!) But, isn’t such an idealization also a part of the IEA’s mission? To “promote the highest human values through the insights of the Enneagram?”

So What’s Blocking the Change?

Unfortunately, there are not many organizations like the IEA that have such a lofty, and ideal, worldwide mission statement. It is a herculean task when what I see as blocking the change are *ego-centric somebodies* and a trend in the culture that now represents a society too full of the narcissistic ...CONTINUED ON PAGE 18

Enneagram, Science & Spirituality—Revisited

I read with interest Mario Sikora’s article entitled “Science, Spirituality, and the Enneagram” (*EM*, October 2014). I too wish to address the three subjects mentioned in the title. In particular, I wish to voice my view of the first two in relation to the third. Is the enneagram a spirituality or is it a science, and if it is neither, what is it? In keeping with Mario’s lead, we shall first consider the word “science” and what it means, followed by comments on the author’s subsequent line of reasoning, agreeing or disagreeing as may be.

It says in the article that science (following a definition from Merriam-Webster on-line) is “knowledge about or study of the natural world based on facts learned through experiments and observations.” It surely is that, as most everyone would agree. But is it not more than that? Here I shall be *contra mundum*. Problems arise, it seems to me, when science thus defined is given monopoly status over other claims to the same word. It becomes additionally problematic when science, thus defined, is privileged above other fields of study as the provider of the only sure knowledge we possess.

Thomas Garrett Isham

Clearly, natural science - which observes and experiments on natural phenomena - stands alongside mathematics as the most precise of human disciplines. Other fields of study - other “sciences” even - such as anthropology, economics or history, are unable to prove the truth of a theory with the exactitude of laboratory experiment. To be sure, they can establish high probabilities, but indubitable truth remains just out of reach. Even so, limiting science to “natural” science seems to be an overly narrow application of the word. The definition offered - to repeat - that science is “knowledge about or study of the natural world based on facts learned through experiments and observation,” not only leaves out the social sciences but fields such as art, literature, philosophy, religion and spirituality.

Mario acknowledges other ways of knowing besides natural science but is quick to segregate them into separate compartments, the better to keep them from contaminating natural science with subjective and sentimental ideas. His principal means of doing so is to warn against making category errors, of “creating an intellectual mish-mash” by conflating divergent ...CONTINUED ON PAGE 16

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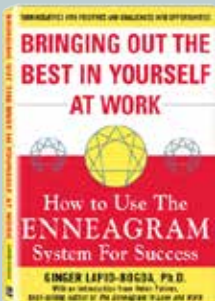
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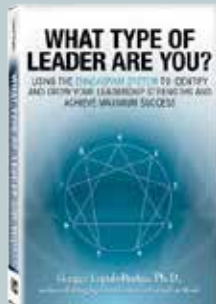


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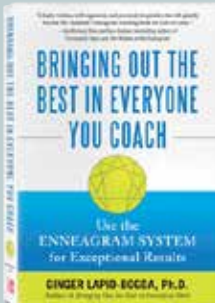
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From the Editor

I apologize for this late and combined November/December issue. Unusual circumstances (my wife, and assistant editor, Sueann McKean, had a hip replacement and I was the nurse at home). Apparently you can't have 40+ years of training and teaching Aikido and a 6th dan black belt, and perfect hips at the same time. (What's that law that says: two things can't be in the same place at the same time...?)

That ate up a lot of time and attention and was not only necessary but worth it. The surgery went well and the recovery too and Sueann feels great.

Oh well, these events in life are reminders of that scary *impermanence*, a polarity for type Seven (Gluttony oscillates between *impermanence and sacrifice* see "Inner Polarities of Passion: Q&A" *EM* #182 Nov. 2011). Meanwhile, I get off scot free and can gloat and brag about the benefits of my couch potato shape (round is a shape), that gave me a pain-free body (so far, knock on wood) and excellent health...(That one due no doubt to years of *culinary sacrifice* while practicing a macrobiotic lifestyle).

Now we are loaded for bear and are looking forward to a fruitful new year. Sueann has already prepared a series of jyotish (Vedic Astrology) courses she's teaching starting in January and it better be a few months before she gets back on the mat in the dojo.

Meanwhile, we at the *EM* wish you a merry Christmas (or whatever you other-religionists or non-religionists call it) and hope you are enjoying the *EM* and considering submitting some good thoughts, insights or comments for publication.

In this Issue:

"The Transformation and My Journey" is a chapter on personal experience that **Gloria Davenport** wanted to include in her book on the history of the Enneagram Movement. A very comprehensive book listing the bios, descriptions of contributions of everyone who is anyone in the enneagram community.

Large portions of her manuscript she had been working on have not yet surfaced, one year after her death, but we have a few sections that Gloria had sent to us before she became ill.

Gloria's observations and diligent work are precious and deserve to be in print, especially considering that the rest of the manuscript may never be found or get published. We will rescue what we can. Surely many and not only type Ones will be able to relate to the story of her personal battles striving for absolute accuracy and her inability to settle for anything less than perfect integrity.

Thomas Isham's response to Mario Sikora's article "Science, Spirituality, and the Enneagram" in last month's issue offers an alternative view on the role of science and spirituality, and addresses the question, if the enneagram is neither, what is it?

Merriam-Webster defines science as "knowledge about or study of the natural world based on facts learned through experiments and observations." Surely it is that. But does science therefore hold monopoly status over other claims to the same word? Or does science deserve the privilege, above other fields of study, to claim to be the one best qualified to judge the validity of knowledge and methods?

Mario does acknowledge other ways of knowing aspects of the "natural world" that are not measurable or testable in a lab; but Thomas takes issue with Mario's warning of "creating an intellectual mish-mash by conflating divergent modes of knowing," as for example, when spiritually minded people "try to bend science to meet their spirituality when they should be doing the opposite, and when necessary modifying their spirituality based on science." Obviously the "modification" is supposed to go one-way, implying that documents and evolving traditions examining "not measurable in a lab" aspects of life, regardless of for how much and for how long they have been subject to thoughtful reflection remain inferior to the truths of natural science.

Thomas makes the case that on a different plain of existence, the causal and metaphysical operate on their own equally rigorous and precise laws as does natural science on the plain of the measurable. See it further laid out in the companion article "The Enneagram as Esoteric Teaching."

David Daniels' "From Personal Greed to Essential Generosity: Journey through the Shadow of Inner and Outer Emptiness" may not be specifically about the enneagram, but what human trait is not? It's a look at the forces, greed in particular, that motivate all types, albeit in different ways. According to our level of development, state of health, age, level of anxiety, insecurity, hormones and brain chemistry we are predisposed to harbor all possible impulses but in different proportions and with different effects. All these factors together are as if a symphony performing inside of us and we are in the environment, the "acoustic chamber." Together they make up the sum total of who we are and how we manifest in the world. David dissects how greed affects us as it goes through various stages and forms affecting life at each stage. To know the dynamics of what

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748 Wayside Rd.
Portola Valley, CA 94028

Phone: 650-851-4806 Fax: 650-851-3113

Email: em@guna.us

Editor and Publisher Jack Labanauskas

Staff Writer Susan Rhodes

Assistant Editor Sue Ann McKean

Consulting Editor Andrea Isaacs

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For subscription and advertising rates see back cover.

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underlies the way we think, feel and act is a large step towards being able to do something about it...Should we need to.

Jennifer Schneider and **Ron Corn** take aim at “The Perfectionist-Detective (1-6) Couple” who as hard workers on favorite causes, share a lot of similarities and can make a great team. The One’s sense of ethics and certainty about the right course can make a Six feel secure and satisfy their need for assurance that there is some rhyme or reason to the way the universe works, and that acting a certain way will bring about a predictable outcome. Of course Sixes, out of insecurity, will have to make an effort to curb their impulse for questioning someone who can be preachy and seems to have all the answers. Ones’ need not to appear secure, but not too rigid about their stance so as not to trigger the Six’s resistance against authority.

“Nine Needles in a Haystack–*Revisited*” is a pet theme for me, **Jack Labanauskas**, as it’s not only a personal source of fascination, but also of doubt and frustration. Surely it’s also a relatively common issue for some “experts” if or when they choose to open up and admit what’s beneath the facade of certainty. One thing is certain, the enneagram is a multifaceted tool of immense complexity at its most subtle, but also of disarming simplicity at the lower or simpler levels of application... And of course we have every shade of gray in between.

I revisit some of the standard questions and considerations, add a few new ones and drop some old ones. Knowledge is usually either alive and constantly changing or else it withers away if becoming too so-

lidified. Of course that does not mean that new is better, but that it’s kept alive when we look at everything as if “considering the possibility that it may be so” rather than locking ourselves into “this must be so and can’t be any other way.”

One theme I believe needs periodic refreshment, is the definition of enneagram type that seems to be going through a permutation or two every decade...It was a fixation, a passion, focus of attention, a defense mechanism, a primordial energy configuration, an expression of our character, our motivating and organizing pattern etc. It was a negative scourge, to be despised, ridiculed and gotten rid off, then a neutral cluster of mixed characteristics, then a positive set of assets indicating benevolently the best path for us...Surely, enneagram type can be interpreted as all of that depending on how we choose to look at it.

David Banner has some thoughts about how we can be “Using the Enneagram to Transcend Duality.” He sees the root of our dilemmas in life as stemming from our habit to judge what to accept as good and what to reject; what to take responsibility for and what to deny responsibility for. This of course required distinguishing between good and evil. The result is the play of consciousness, and this division between acceptable and unacceptable is what creates the illusion of separation.

But as scriptures and accounts of ancient sages of all traditions affirm, at the deepest level of reality we are all one. So finding fault in another person or in your environment without recognizing the extent to which it’s your own attitude, will encourage to project the responsibility for our well-being outwards.

Such a habit and state of mind as we know, can and does lead to depression, despair and hopelessness. If we see the world based on the principle of separation it is like listening to the voice of the ego instead of the voice of Spirit.

Susan Olesek goes to prison often, but for a good cause: “The Enneagram Prison Project: *Update*.” Her program of teaching the enneagram to prison inmates has been very popular and successful. For many inmates it changed their track that otherwise may have ended not very well. Susan’s initial trepidations of how to deal with “hard core” criminals were laid to rest when she discovered how little difference there was, at the human personal level between the inmates (some doing time for horrible deeds) and the “outsiders” (some acting equally ruthless but within the laws). Actually, a high percentage of inmates are of an above average rambunctious, free-thinking (and acting) mold of deep passion, who could not find a venue in their environment that would offer a path where they could express themselves legally. Like full blooded stallions locked up in a stable they busted the societal walls.

Susan was delighted to find them alert and receptive to learning and amazed how effective they became at spreading the information they had learned to other inmates—after all they spoke the same language.

The results of Susan’s work are quite stunning and the proof is in the pudding: the average recidivism rate hovers around 60% (being re-arrested within 3 years of release), seems to have improved tremendously and as far as I know are close to 100%. •