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Issue 214

The Hero's Journey through Life: Tarot, Transformation & the Enneagram

A little science estranges a man from God; a lot of science brings him back.

-- Sir Francis Bacon

Susan Rhodes

of converting the symbols of heroic stories into psychological or scientific terms (e.g., DSM classifications). While such conversions are possible, something is clearly lost in such a translation.

The Hero's Journey is the journey of the soul from ordinary life to a greatly expanded sense of reality. Stories about the Hero's Journey archetypically involve one young male character with more spunk than sense (the hero), a fair maiden (the hero's lost feminine self or *anima*), the maiden's family (typically Royal, meaning she's worth fighting for), and a host of seemingly hostile characters (archetypal forces) that prevent the hero from marrying the maiden and inheriting the Kingdom.

In modern times, we have expanded the Hero's Journey to account not just for male heroes but female heroines (seeking to reconnect with their masculine side) and have become much more consciously aware of the psychological dimensions of the Hero's Journey.¹ As a result, some people believe that we have grown beyond the symbolic approach to the Hero's Journey because we are now capable

Most frequently, it is the deeply human dimension of such stories, a dimension that is better expressed in epic stories than psychological reports.²

Enneagram work very often serves as a touchstone to help people find and tell their stories—so much so that this is the central theme of one of the most well-known enneagram organizations: Palmer and Daniels' Narrative Tradition, where the focus is on asking people to describe their experiences as one of the nine enneagram types. However, it's also possible to use the same storytelling approach to talk about not just about our experiences as one of nine personality types, but as a character participating in the Hero's Journey—as someone who proceeds through nine evolutionary stages which can be mapped onto the enneagram.

Here's how it works in a nutshell. We begin ...CONTINUED ON PAGE 10

Envy, a Sick Look at Life

Envy (from the Latin: *invidia*, and the old French: *envie* = to leer, to look askance or with jealousy, ill will), is related to our sense of sight, about not seeing things the way they are, or as unhealthy giving it a malevolent twist. So what does the envious see? Looking inward, envy sees dissatisfaction and lack, looking outward it sees injustice. Relationships are seen as built on an ongoing confrontation with the other, feeling always at a disadvantage and a loser. The envious do not see neither themselves nor the other in a "realistic" way. Rather, it's as if it were a kind of hallucination where they imagine to be the other, while at the same time they know that they are not. As if they would like to have what the other has so they can become what the other is.

Envy is a distorting lens that blurs the correct perception of things. As a result, this distorted view is a constant, unquenchable frustration — a dark inner wound continually bleeding; while harboring a desire for revenge that can lead to destructive behaviors.

Plutarch writes: *Envy is like an eye disease that is irritated by*

Antonella Pagano



everything that shines.

Blindness, darkness, hatred, suffering thus become the themes of metaphors used by writers and painters. In Canto XIII of *Purgatory*, Dante assigns to the envious a terrible punishment that strikes the sense of sight. In the second terrace, the souls of the envious have their eyes sewn shut with wire and are ghostly figures, lost in a landscape bleak and sad; wrapped in gray coats, supporting one another, begging as blind beggars. It's an image livid and cold in its desolation of torment that moved Dante to compassion and tears.

Herman Melville, a keen observer of the human soul, tells the story of the sailor Billy Budd, who is tormented by Petty Officer John Claggart (and accidentally ends up killing him). With regrets and forced by unforgiving rules, the judge is compelled to sentence Billy to death, Billy who always had been well-liked by his mates as someone decent and full of lovely qualities. Claggart's hostility towards Billy came from seeing him as an embodiment of all those fine ...CONTINUED ON PAGE 21

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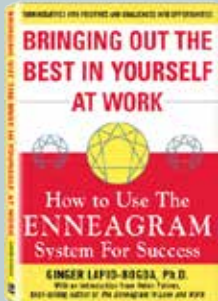
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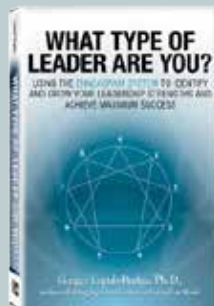


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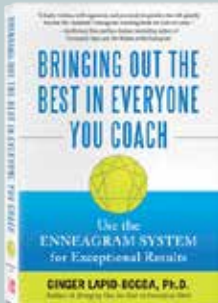
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From the Editor

Writing this column is always the last thing to do before sending the issue off to press. The idea is to give a quick synopsis of the articles along with some thoughts that may have come up while working on the contents.

You would think that as the Enneagram Monthly is in its 21st year with 214 issues under the belt, we'd have covered most everything on the subject...Not so. What amazes me is that every new discovery, question or insight opens a fresh field of inquiry.

Maybe you have heard of Charles H. Dull, the Commissioner of US patent office in 1899, but certainly you are familiar with an utterance attributed to him: "everything that can be invented has been invented." Well, we had a century plus to put that idea to rest.

I often wonder what it is that allows certain systems to thrive and others to decline. Some systems, ideologies, theories and beliefs seem to go through multiple incarnations of flourishing, languishing, or failing. Each incarnation comes in a different form, at a different time and set in a different context. Ideas that make sense and are useful seem to always find ways and channels to reassert themselves; those that don't, don't.

I remember in the early 60's, how, like a duck to water, I found Graphology—it opened a window to the world where other unorthodox systems like Numerology and Tarot lived. After a few (rather turbulent) years exploring, my interests settled on Macrobiotics, Chinese medicine, Vedanta and meditative practices. The Enneagram was a more recent addition.

Like most, I tried this and that in search of "the best" system that would work for me. And I can't say that I've found it, but along the way I noticed that some people were gaining more "growth, advancement, inner peace etc." than me using systems and methods I considered inferior to mine. Hmmm, how can that be? I also noticed others who seemed very diligent, devoted and serious, but without seemingly putting a dent in their personal flaws—acting with cruelty, arrogance or lack of consideration of others. Apparently growth is less a system's merit or fault, but a matter of how we use it or what we take from it.

With the Enneagram we have to choose how much we take on faith, what seems to work in our own lives and how much of it can be scientifically tested and verified. It would appear that every system is like a metal with its own special field of application. Iron and steel for construction and tools, gold and silver as coinage, in dentistry, electronics, medicine and jewelry; aluminum is great for aviation, much better than lead which is good for plumbing as fishing weights or bullets, copper is a great conductor of electricity and for covering a roof,

brass will not rust in marine applications... etc... Just so, each system has a range of ideal or unsuitable applications. Science has methods that are excellent at classifying and evaluating what is measurable, while intuition, feeling and thinking deals with the more elusive aspects of life. Both are needed for an understanding of life, just as a bird needs two wings to fly. Keeping an open mind while using common sense will let us get the best out of any system.

In this Issue:

Speaking of other systems, **Susan Rhodes** mapped "The Hero's Journey through Life: Tarot, Transformation & the Enneagram" showing how links between both systems can be found in mythology and psychology. Tarot is not a typing system per se but rather an indicator of specific developmental stages or challenges that certain types are more likely to encounter than others. Tarot had a dual use in the past 500+ years. One, as a card game, the other as a divinatory or codifying tool. Obviously there are multiple ways of working with any application, including the Enneagram; some are serious others are superficial. The tarot too had its fair share of detractors as well as serious scholars that recognized its deeper value.

Antonella Pagano gets to the root of why "Envy, a Sick Look at Life" is connected to the sense of sight—as in seeing others and oneself not as we are. How so? It involves constantly comparing oneself with others as if we were rivals. The envious overestimates who others are or have, while underestimating their own gifts. It's a no-win situation.

Some historic examples of this theme are found in art and literature. Apparently *charity* was considered *the* antidote to envy and Antonella adds some good advice of how to effectively heal envy by placing the focus on *how to see* rather than just trying to *not feel envy*.

On the topic of *Embracing a more scientific mind-set within the Enneagram* **Jack Killen, Eric Meyer and C.J. Fitzsimons** conclude this series with "How can the Enneagram Community Stay True to its Roots *and* Embrace Science Part 3" (see part 1 and 2 in last issue #213).

They used *World Café* methodology to explore participants' perspectives regarding the proposition that science offers knowledge, tools, and methods that can further progress toward a world in which the Enneagram is widely understood and constructively used.

This is a report that sums up the concerns and comments of the participants adding some concluding thoughts of their own on future directions. The purpose is to continue and expand discussion about nurturing a scientifically oriented sub-culture within the Enneagram community.

One of the concerns was about the willing-

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The Enneagram Monthly, Inc. was founded by Jack Labanauskas and Andrea Isaacs as a not-for-profit corporation. Its purpose is to gather and disseminate information in the field of the Enneagram, that is most commonly known as a personality typing system.

For subscription and advertising rates see back cover.

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ness of teachers or authorities to be supportive of deep inquiry as it may be perceived to pose a potential economic threat... That, and the understandable reluctance to recant or revise their own writings and statements. But as the Enneagram is not a "finite field" of limited applications, it can be compared with food production. Products are cultivated, analyzed, processed, sold and finally consumed... An army of workers and experts in each phase have a hand in it; scientists who analyze the soil and the plants, weather forecasters, irrigation specialists, workers in the fields etc... Then come truckers, processing and packaging, dietary consultants, cooks and finally what's on our plate and if we combine the right proportions and chew properly... It's unimaginable for such a variety of tasks to be limited to a select few. Is the Enneagram not akin to a supplement designed to better organize the food of our mind? Can we not improve how we think, learn, relate to others, process experiences, meditate or see the world?

Aside from that, our field is every bit as large as that of music... How about Bach, Vivaldi, Haydn, Mozart, Beethoven, Schubert, Wagner, Verdi, Mahler, Rachmaninoff, Gershwin, Coltrane, Glass or Zappa if you prefer... Did any of their contributions compete with or detract appreciation from the work of the others?

Finally, if you have a few minutes and wonder if the Enneagram is more or less complex than a pencil, yes, the lowly pencil, check this out: (3 minutes of Milton Friedman <https://www.youtube.com/watch?v=R5Gppi-O3a8> or a short printed version as told by Leonard E. Read <http://www.econlib.org/library/Essays/rdPnc11.html> and then try to imagine what it will take to define the Enneagram to the satisfaction of all...

Jennifer P. Schneider and Ron Corn look at "The Giver - Achiever (2-3) Couple" who have much in common given that they are adjacent on the enneagram diagram. Both are in the heart or image center. Their beliefs, approaches to the world, and relationships are familiar and if they were to have an intimate conversation, nothing would shock either of them. Both Types are optimistic, energetic, hard working people who value success, want to make a good impression on others and know how to fit in with a group.

The core issues are: for the Three: deceit and for the Two: pride. Achievers can get caught up in their doing and achieving to try and gain the love while Givers can get caught up in their giving to gain the love. At the highest level, Twos need to shed their pride and instead access a sense of humility. Threes on the other hand, need to let go of the deceit and gain an honest expression of themselves.

David's New Site:

www.drdauidaniels.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)
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Coming in September: Weekly reflections for each Type based on the Four Seasons and the Power of Integration