

enneagram monthly

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Issue 215

History of the Enneagram

In the 1950's, Oscar Ichazo (born in Bolivia in 1931) was invited to participate in a study group of high-ranking European and Oriental mystics in Buenos Aires, Argentina, composed of Martinists, Theosophists, Rosicrucians and Anthroposophists. Ichazo served them coffee, and they taught him Kabbalah, Sufism, Yoga, Zen and techniques from the Gurdjieff work. (see also EM issues 21, 22, and 23)

Quoting Ichazo: "This was around 1950, and (one) man invited me to Buenos Aires, where I was involved with a group of mystics, many of whom were seventy or eighty years old when I met them. . . . None of them was South American. They were Europeans or from the Middle East" (Extract from "Interviews with Oscar Ichazo, a 1982 Arica Institute publication").

One of the only names Ichazo has ever mentioned publicly as a teacher and source for him, is Leo Costet de Mascheville, a French spiritual teacher. Who was this man, and how could he be implicated in the genesis of the enneagram?

Frederic & Bernadette Schmitt

Leo Costet de Mascheville

We begin the story with his Father, Albert Raymond Costet-Conde de Mascheville (1872 -1943)

born in Valence, France.

In 1895 at the age of 23 he became a Delegate of the Supreme Council of the Martinist Order founded by Papus (his real name: Dr. Gerard Encausse, a French medical doctor who founded the Martinist Order-L'ordre Martiniste- in 1887).

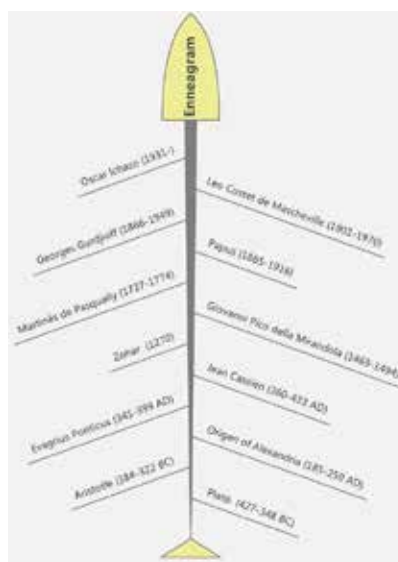
1901: birth of his son, Leo Costet de Mascheville (1901-1970) in France.

In 1910 he and his family left France and moved to Argentina arriving on February 26, 1910 in Buenos Aires.

In 1920 Albert Costet initiated his son Leo into the Martinist Order.

Albert Costet sends his son Leo to France on a special mission to re-connect with the Traditional Esoteric Orders of Martinism and the Kabalistic Rosy-Cross.

On March 22, 1927 Al- ...CONTINUED ON PAGE 17



The Passions: Their Existential Meaning Reviewed for Our Times

This is a chapter from the forthcoming book *The Enneagram of the Original Wound: how we became what we are and how we can change soon to be published in Italian..., and later in English.*

It's time for a more careful description of the nature of the Passions as they manifest in modern times. They once used to be called Deadly Sins and were considered immutable and responsible for the fate of everything in human existence—yet, like everything that is connected to being "human"—their meaning and language changed as does the psychological content and manner of expression.

The attempt to "modernize" the concept of the deadly sins has already been done multiple times and I will be referring to several predecessors who have worked on this, mainly along two lines of thought on revisions proposed originally by the *Sunday Times of London*¹ in the early 60's and almost thirty years later the *New York Times Book Review*.² Both specifically requested a re-definition of the famous "scale of seven" from those writers

Antonio Barbato



who due to their personal sense and sensitivity, had altered the original interpretation by expanding the content well beyond the limits of the traditional view.

This resulted in an implicit affirmation, as suggested by Maria Sebregondi in the preface of the second volume, that "psychiatry and psychoanalysis have, among other things, profoundly changed the traditional concept of sin, labeling vice as a form of disease, and locating blame or guilt somewhere vaguely in the unconscious."

Such a view, even if at first appears amazing, confirms the fundamental insights of the fathers of the Christian church, who saw passions as kind of deviation from the correct and natural functioning, as a form of sickness resulting from the abuse of stimuli.

Also helpful to the reexamination of passions is the consideration that every passion is the search of a pleasure that conceals a hidden pain. A way of being that goes with a fixed way of thinking. We define these type of conditionings as *fixations*, or ways in which human ...CONTINUED ON PAGE 20

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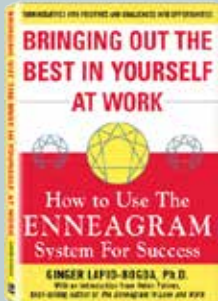
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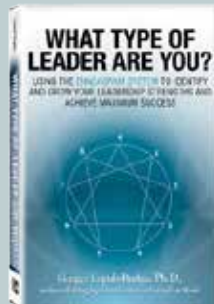


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From the Editor

A pet peeve that “haunted” me since first being introduced to the enneagram, was a nagging and seemingly chronic reluctance to fully accept what I had read in enneagram books. At the same time it clearly came with much gratification and common sense that resonated deeply and kept me going. Right to the core, the enneagram felt as an irrefutably worthy system, even though, some questions that could and should be addressed remained unanswered. For example, parts of the theory and history begged to be, but were not linked well to perennial wisdom found in sacred scriptures...

Also, some of the language used, particularly words like *essence*, *type*, *subtype*, *instinct*, *passion*, *fixation*, *virtue*, were either not described fully, loosely, or differently by various authors. References to origins in traditional systems were skimpy as was clarity in terms of contemporary terminology.

Then we had (still) persisting speculations about the origins (or meaning) of the nine pointed figure itself. Was it Pythagoras, early Christians like Evagrius, the Sufis or Gurdjieff? And finally, where is that famous “*grimoire*” Oscar Ichazo mentioned where he first saw the symbol? After all, he was the fountain-head of the enneagram as we know it and we only knew what he told us and what later was taught by his student Claudio Naranjo.

It was Naranjo's research and work with the SAT (Seekers After Truth) group in Berkeley linking type to the field of psychology that inspired most current authors and started the movement of the *Enneagram of Personality*.

With beginnings so sketchy, the doors were left wide open to speculations. And speculations we had. Just note, we're on issue #215, and after hundreds of articles in the past 20+ years on these subjects—there's still no end in sight.

The enneagram types themselves were often described eloquently and even in great detail by authors and teachers. Most agreed on general traits associated with the passions, but it was left up to the individual to determine what type they were. And being human, i.e. eager and curious, the impulse was often to jump to conclusions about one's type or to “shop” the list of nine and pick the one most appealing...

Self-assessment, tests, with or without assistance of intimates who know us well, was the best we could do. It would have been useful to have a solid, measurable method that when applied by different testers would give the same result—so far, we are still looking for a broad consensus.

Meanwhile, we keep coming back to language and the deeper meanings of words like *essence* or *passion*. Words that assume different meanings in different cultures, times and settings; too often used taking for granted that the reader is on the same page as the writer. So in this issue, we continue to fill gaps in history and go into deeper meanings and origins of passions.

In this issue:

Frederic and Bernadette Schmitt have outlined a highly probable and credible “History of the Enneagram” of what sources may have contributed to Oscar Ichazo's teachings. Ichazo credits various tributaries and his own vast studies for this “enneagram stream” we are now floating on, and, as all rivers eventually end up in the ocean, so too we expect this system to carry us to the ocean of understanding and wisdom.

History of course is like archeology, even the material kind based on analyzing relics, fossils, architecture or artifacts can be fairly sketchy. Likewise, examining records of human activity and scriptures too are open to interpretations. So, as cautious scientists, versed in medicine and intuitive artists, Frederic and Bernadette delved into research. The answers they discovered can set us free from feeling obliged to honor opinions that may be just dogmas, and to encourage us to test their theory for ourselves, and/or to contribute insights and findings of our own.

Antonio Barbato, in a similar spirit of exploration takes on “The Passions: Their Existential Meaning Reviewed for Our Times.” Antonio too is a scientist with degrees in Economy and in Anthropology/Sociology as well as a student of history and societal trends. Some may even say that living in Naples (Italy) counts for a bonus point, as a birth-right in history (digging for a subway they found a 3500 year old city under their already 2000+ year old “modern” Naples); and as for passion, just YouTube some Neapolitan songs...Case closed.

Passions of course used to be called *Deadly Sins*, their nefarious name derived from their nature of motivating mankind's abandonment of God and the sacred. Such abandonment went in favor of the worldly and often deviant behaviors from what's natural and proper.

Antonio explains how, among other things, the perception of time is connecting, as it were, the passion of Sloth to all the others. Sloth is by many considered the “original sin,” the becoming oblivious of the

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For subscription and advertising rates see back cover.

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divine with the other eight types driven the same way having added their own motivation.

Susan Rhodes continues "The Hero's Journey Through Life: Tarot, Transformation and the Enneagram *Part 2*" linking at least two of the 22 Major Keys to each of the nine points. Is it feasible you may ask to map the 22 cards of the major arcana to nine enneagram points? Yes, and Susan does it elegantly by classifying gifts/potentials as the *Arc of Day*; the challenges/changes as the *Arc of Night* and resolution/synthesis as the *Arc of the Goal*.

This offers a fresh and expanded view of the enneagram—and particularly, fresh insights on the nine types, their potential, and how to use the gifts of each type, to work through the challenges that confront them. This works both ways and for those using the tarot it can be equally illuminating.

It's odd how systems that appear so different on the surface turn out to have more and more commonalities as we go deeper.

Thomas Isham has "Further Musings on Science, Spirituality, and the Enneagram." This started with Mario Sikora's article in (*EM* #211), Thomas commenting in (*EM* #212), Mario responding in (*EM* #213) and here we are....Not surprising, a huge subject as drawing comparisons between what is scientific or not, offers plenty of room for debate over the "non-falsifiable hypothesis" category, meaning a hypothesis can be forever championed as long as it is never tested.

Thomas considers esotericism as a province of knowledge unto itself, and the enneagram as a type within the esoteric domain; and esotericism as something other than a spirituality, a religion or a science, yet it partakes of all three. The enneagram displays esoteric characteristics by such arcane criteria as correspondences, living nature, imagination and mediations, and transmutation.

Jennifer P. Schneider and **Ron Corn** take on classic *opposites attract* type relationship dynamics of "The Observer Leader (Five - Eight) Couple." Opposites feel attracted to each other for good reasons: they compliment and supply what they have in spades to the other who happens to be lacking in that department. In the case of Five and Eight they also share a connecting line that facilitates seeing a part of themselves in the other and to have a mutually intuitive understanding. And...Each also has much to learn from the other. •

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)
- *The path of development stated in only a few lines
- *The relationship themes of all 45 possible combinations of types
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Coming in September: Weekly reflections for each Type based on the Four Seasons and the Power of Integration