As a brief recap of the points made in Part 1 of Space and Time in the last issue (EM #227), I suggested that we need to make a distinction between who we are (calling it Space), which includes the sum of all factors that formed us, physical, material, energetic, mental, emotional or spiritual; and, when (as well as how) we are influenced by the environment (calling it Time).

If we used water (H2O) as an analogy representing Space, and temperature representing Time, we see that water while remaining the same physical substance, can be transformed into ice or steam depending on temperature. In a similar way, our nature is always responding to our environment by changing in our unique way to the equally unique conditions we encounter — for example: most of us can eat peanuts without harm (calories aside), others may get indigestion, and some who are allergic may even die from a single peanut… The point here is that “it takes two to tango:” our unique condition and our response to the unique environment. No matter how insightful we are psychologically, or know ourselves, we still need to be able to foresee what effect environmental forces may have on us when conditions change. We can say the same about an insightful and learned astrologer who can see the road ahead but does not know the individual’s physical and psychological condition.

Just to belabor this point a little more, to be absolutely clear where the line of separation between Space and Time is; Space includes who we are at present. Our innate DNA is a measurable way to see the condition of our genetic/physical state. It may give some clues to what the (not learned and not physical) temperament might be, but tells us little about the less measurable aspects, such as enneagram type, character or personality. We are like a symphony of countless organismal interactions in the body, plus the effects of countless interactions with the environment via our consciousness/awareness — together all this produces our physical and mental “body” which is a veritable memory bank that records all the food, exposure, experiences, thoughts, feelings, insights, traumas, schemes and conclusions about life.

This is what I mean by Space, the who; the smaller “self” (body within our skin-bag + DNA, mind, temperament, personality)

The Regret of the Basic Fault:
Healing the Original Wound with Psychoanalytic Insight and Mourning
A Response to the Work of Antonio Barbato

“…CONTINUED ON PAGE 15

Jack Labanauskas

Space & Time: Lunar Mansions (Part 2)

Carl Marsak

Enneagram terms a result of mixing our passion and fixation) is mainly the result of a ‘bad’ adaptation during the developmental phase.” Many of us would probably agree with this statement, while at the same time agreeing with A. H. Almaas that Enneatype is innate (but not our Fixation/Chief Feature). 2) Barbato reminds us that “neurological research has shown that until the age of six or seven, our thoughts do not have the capacity to come up with a logical defense of our emotional disturbances which are formative for our future development.” The realm of emotions is, therefore, what determines the development of our ego. We have to work with, and on, our emotions if we expect any real changes in our development.” This is probably why the Eastern Orthodox Church has long held that working with the ‘egotistical passions’ (seven for them, nine for us) is indispensable for our spiritual development. Also important for us to note is that, until relatively recently, when we spoke about the ‘preverbal’ stage of human development we usually thought of this as being from birth until about 2-3 years. Now, with recent research, we need to...

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January 2017
Issue 228
Dear Friends and Subscribers,

Please accept my apology for the gap in publication these last few months. Your subscription will be extended by the number of issues you missed. The last issue mailed was #227.

I took a brief sabbatical (relatively speaking) after 22 years of continuous publications (with an occasional break of a month or two).

The last months were a tumultuous but also a productive time for deep inquiry and research into how to make changes towards improving the EM.

Lately, a lot of my attention, and it would seem of several authors as well, was absorbed by the worldwide societal shifts taking place including the USA election on Nov. 8th that actually was about a generational change that more than previous elections will affect our future.

We study personality, temperament and type to better understand and be prepared to cope with what is happening in our lives. In less eventful times we enjoy the luxury of feeling free to focus more attention inward. But when political, relational, economic or medical issues “explode” in our life, attention gets pulled towards what’s burning.

But coming back to the insights about how to improve the enneagram in general and the EM in particular — now that both had a long enough run of exploring angles and possibilities to have an educated opinion.

The EM was at the cutting edge of most of the innovations and providing a forum for the enneagram community, authors, teachers and students, to stay on top and in touch. Our purpose then and now is to be the place for ideas and inspiration catering to “seekers after truth.”

After working with authors, teachers and readers one theme of how to go to the next higher dimension kept emerging and summing up, we can say that the one theme of how to go to the next higher dimension is "seekers after truth."

"The Enneagram of Personality seen as a set structure (part nature, part nurture) with a ruling type using physical markers such as morpho-psychotropics, EEG brain activity measurements, neurochemistry, blood type, graphology, fingerprint analysis etc. We found similarities but no perfect answers."

And finally, the search for the roots of the enneagram, the sources from which Oscar Ichazo derived or saw the famous 108 enneagrams. Some of these formed the basis of the enneagram as we know it via Claudio Naranjo and most of the popular Enneagram authors/schools that followed.

Ichazo himself continues to stick with his own teaching in the Arica school. I don’t know how many of the 108 enneagrams (provided they exist) are known, or are used in Arica as they always went in their own direction that places little attention or has resemblance to what we generally call the “Enneagram of Personality”.

We also know little of the sources George Ivanovich Gurdjieff used, for what we generally refer to as the “Process Enneagram.” Our connections to ancient history, Raimundus Lullius, Evagrius Ponticus or Aristotle all point back and seem to be rooted in Buddhist or Vedic principles.

c.) Neither of the above mentioned approaches offered a way to connect “who we are” to “where we are” in time and what environmental forces are impacting us. These forces affect us as a mix of alternating opportunities or obstacles. We have already experienced them in the past, are being affected now, and will be in future. THAT, is what needs to supplement the above mentioned studies.

I appreciate your understanding and patience with my delay publishing the EM that caused a mini “night of the soul.” I needed this time to brood on how to connect the concept of “Space and Time” (see Part 1 in Issue 227). It needed the quietude and darkness to hatch before the light went on....

But it’s not that it just popped into my head recently. This question has been on my mind for years, nagging and refusing to come into focus. The search for answers even included three trips to India where I was fortunate to hang out and enjoy clarifying discussions with pundits and scholars versed in Vedic knowledge and Jyotish — always digging and looking for the roots or a cohesive explanation for the origin of the 9 enneagram types.

In brief, what emerged was that the enneagram has always been a part of perennial wisdom as found in the great traditions, but not as a separate system. I realized that we have treated it less holistically and more as a matter of “either/or.” Now I see how Time and Space fit “together” by paradoxically remaining separate in order to describe the full reality we live in.

Please check out “Space and Time” and see if it makes sense in your life. This is a work in progress at the beginning of exploration. Your support and feedback is always welcome.

From the Editor

Jack Labanauskas

In This Issue:
“Space and Time Part 2: Lunar Mansions” is about who we are, at present, as described from various angles (physical, mental, emotional, social etc.) including the Enneagram, and what part of us, when, and in what ways may be affected by the cosmic influences that guide our destiny.

For that information we go to the most ancient and best researched continuously used system known to mankind: Vedic astrology; and its strikingly similar structures to the enneagram, with the 27 lunar mansions (Nakshatras) at its core.

Jack Labanauskas points out that psychological assessments, while deep or accurate and crucial, are not designed to specifically throw light on the best ways for us to approach the divine. The Nakshatras shine in that department.

Before the modern age of communication and travel people had to stick closer to home and cultural traditions for guidance about life; parents, peers, teachers, schools, religious institutions or libraries were the available options. Less options; less distractions, more simplicity. Our current age places information at our fingertips, to learn whatever, from wherever. As the saying goes nothing is free in life; we pay for the privilege of technological advancement by having to “find” our path among a confusing plethora of tempting options. Yesterday’s challenge was finding what we need, today’s is learning what to avoid. It is like being at a world class buffet overflowing with delicious culinary delights, that can, with excess or lack of discrimination, cause terrible indigestion.

The concept of “The Regret of the Basic Fault: Healing the Original Wound with Psychoanalytic Insight and Mourning” is Carl Marsak’s response and musings triggered by Antonio Barbato’s article From Essence to Birth of Ego (EM #226). Carl brings together work done with the enneagram and the Hungarian psychoanalyst Michel Balint who is rarely mentioned but revolutionized the field by introducing what he called the ‘basic fault zone’ to situate the therapeutic processes relating to states of regression in certain patients. It’s a little bit of a heady read, but no more so than the subject requires and is related to thoughts about Original Wound or Drama affecting the direction of early development, its effects and approaches to treatments.

“The Fragrance & the Flower of Silence” by Michael Damian is about how the conditioned mind feels threatened by silence. Silence does not offer a familiar container for the busy mental activity we identify with, the egocentric consciousness in other words. It is by observing awareness, which arises naturally, in silence, when mental activity calms down, that we get in touch with the intrinsically steady, empty, and open state where we find this “more,” which is freedom, music, the radiance of Life itself.

Michael speaks from direct experience and not just from intellectual research in these matters, although he did plenty of that as well. Progress in spiritual development sometimes runs into stagnant situations that are not based on lack of desire, will or skill, but on misdirected efforts or expectations. How we understand freedom, silence, liberation or what it means “going all the way” are questions worthy of examining periodically.

January 2017
Michael is truly a Direct Path teacher. (A note to readers: Michael has meetings most every other Saturday in Redwood City CA, see ad on page 4).

Jennifer Schneider M.D. and Ron Corn, M.S.W. in this issue “The Detective - Adventurer (Six-Seven) Couple” seem to have the natural antidotes to anxiety and negative expectations and offer encouragement to be active and have some fun rather than holding back, stuck in doubt. Both are in the head/mental center and see the world primarily through their thinking function. These are grounds for a great deal of fascinating discussions as both are on similar mental wavelengths; between them they cover a full range of cautionary warnings (Six) and daring optimism (Seven). All in all a surprisingly good balance…. Unless of course, when the same magnitudes to showing weakness or too much sensitivity can be part of that. Winning is preferable by orders of magnitude to showing weakness or too much sensitivity. Often protectors of undereaders, deserving ones or not is secondary. They make good executives as they can ignore petty squabbles as they are not big on nuance and operate on an on/off switch, going from one extreme position sometimes into the exact opposite.

Nines on the other hand prefer to smooth out their public persona of the rough edges the Eight might display proudly. Harmony for Nines is preferable to being noticed in some disagreeable way. Natural diplomats of soothing even temperament they cultivate patience and make an effort to see other’s points of view. If unhealthy, they can forget their own values and interests and just endure a decline rather than struggle against it.

Ken Osis sees “The Law of Jante” as descriptive of the pitfalls that may accompany successful striving for achievement. “To stand out or self identify of creation and the loving benevolence that holds the virtue of Humility over the vice of Pride.”

Ken Osis looks at how it can manifest in our experience in “The Path with no Goal: Simple but not Easy.” Clear and to the point, she names few dilemmas. Terry Saracino packs a concentrated dose of wisdom from extensive experience in “The Path with no Goal: Simple but not Easy.”

“Educated Bigotry” is a fair warning by Tom Condon to avoid a popular trend of labeling people by their enneagram type: “...see their number first and then reframe their behavior to fit your knowledge of their style. A complex individual then seems like a caricature, rather than a real person with a skewed point of view. His personality style becomes the most outstanding thing about him.” All of us are unique and formed by countless influences. These influences were filtered and skewed of course by our type as well as what else the environment offered or threw at us.

Terry Saracino has been teaching teachers it for close to three decades and like a fine wine, with experience only the most refined insights achieve the most elusive essence of any teaching: simplification right down to core elements of what really matters. Terry packs a concentrated dose of wisdom from experience in “The Path with no Goal: Simple but not Easy.” Clear and to the point, she names few dilemmas most of us can relate to accurately, and also offers specific well tested suggestions of how to deal with them.
I f there is one thing the conditioned mind feels threatened by, it is silence. Silence seems to be an abyss that threatens annihilation. Silence is an ocean in which our false certainties cannot anchor. Whatever can sink will sink. This ocean is not a literal void. It is our own consciousness, intelligent and unfathomable in depth.

The inner sense of silence arises naturally when our attention returns to the fact of observing. By contrast, when our attention is stuck on what is always moving—thought, feeling, speech, body—then we identify with the moving stuff and feel ourselves in constant motion. What we call egoic consciousness is therefore a kind of motion sickness. The cure, the way we get off the train of thought and emotion, is by observing. The silence of observing does not mean that no thoughts happen when you observe. It just means that observing awareness is intrinsically steady, empty, and open. It brings the taste of silence but also much more. We must find out what is this “more,” which is freedom, music, the radiance of Life itself.

For better or worse, Silence has become a common metaphor for our real nature, the Self. As with any metaphor, there is the danger that the materially identified mind brings the meaning down to its own concrete level. Looking past the aesthetically pleasing aspects of the metaphor, we must therefore ask what is the real meaning and role of silence in Self-realization.

First, we can note that prior to the real desire for liberation, we have no interest in silence except as the relative experience of “peace and quiet” that restores the mind and body after bouts of activity. Owing to Self-ignorance, the default mode of the enlivened mind is to focus attention outward on noise, spectacle and activity in the world. When the mind finally becomes ripe for discovering the truth, however, it begins to detach from the world. The world, in this sense, does not literally mean the Earth with its fields and streams, roads and buildings. When we speak of the world as something to detach from, in practical terms, this means the worldly activities and circumstances in which we hoped to find happiness and peace.

The world in our experience is made first from our sensory perceptions, which join with all the conditioned mental and emotional habits that we call “myself.” All of this indicates that our mind is the world and the world is our mind.

**Beginning of Inquiry**

When we are ready to know the truth about this mind-world, this means we are beginning to value peace and to ask where it can be found. In this process attention becomes introverted, withdrawing to the subjective domain of awareness where silence takes on greater meaning and attraction. Given that the activities of the outgoing mind to acquire pleasure, social status or objective knowledge have not fulfilled their promise to deliver peace and happiness, we undergo a natural withdrawal of investment and energy from these activities. We become less outwardly busy and less emotionally invested in the endeavors that remain. We then start to appreciate periods of quietude for the serene and clarifying contemplation (or inquiry) they enable.

**Meditation**

Through meditation especially, we discover what it means to observe the mind in what we might usually see as a radical state of passivity, self-denial and frustration. If it were not already obvious to us, meditation unequivocally shows us that the mental-emotional suffering that seemed to come from the world of events and relationships is created and sustained by our own mind. Alone with ourselves, we come to understand that we see things not as they are, but as we are. We learn that merely retreating to quiet solitude does not, in fact, leave us peaceful and free. If it did, then we would invariably experience meditation as a wonderful state of calm and ease.

Instead we find that even as we sit in a quiet room without speaking or moving, thoughts arise as a form of inner noise that disturbs our peace. Yet it is not the mere noise or frequency of thoughts that pains us. Our mental-emotional states, whatever their form, are pervaded with the suffering born of ignorance. Because of that ignorance, we wrongly imagine that this suffering would be gone if thoughts could just slow down or disappear, but this is an ancient and serious falsehood.

Even when a degree of silence arises in our meditations or daily life, it does not remove the core of suffering and its cause, Self-ignorance. Some meditators become very good at sitting in deep silence like a rock, yet they find no liberation despite decades of practice. Although Buddha statues are made of stone, liberation is not made of monolithic silence but rather of pure awake consciousness.

**Beyond all States**

If we have received a clear teaching on the discernment between pure consciousness and states of mind, then meditation can help us see that a silent mind, as the relative absence or slowing of thought, is just another experiential object or state—the opposite of a noisy mind. This silence is conditioned and created by various factors, and is therefore a limited, conditional state of mind.

As much as we may want to cultivate and cling to the experience of the silent mind that we find in meditation or on vacation from our daily affairs, this state on its own cannot possibility deliver freedom. Freedom, by definition, is unconditional and uncontained by any state of mind. Freedom is the context of all states, which is consciousness.

This fact explains why no amount of concentrative meditation can alone guarantee Self-realization. As an experiential state, silence is neutral. It neither binds us nor liberates us, any more than a sunny or rainy day does. Neither action or inaction, music or silence removes ignorance. Ignorance stands behind all states as our mistaken identification with them.

Why then has it been said that “Silence is the language of God” or that all that we need to do is “Be still and know?” Notice first that the saying claims silence is the language of God, but not God itself. God uses silence to make us ready for the truth beyond all languages. The other saying urges us to be still and know—it does not say that stillness itself is knowing. This is a crucial distinction for truth-seekers to absorb. These sayings indicate that silence is only an indirect support to realization.

**Meeting Group with Michael Damian**

Realisation is not acquisition of anything new nor is it a new faculty. It is only removal of all camouflage. — Ramana Maharshi

This small group led by Michael is for individuals who are devoted to genuine Self-realization (or awakening) and spiritual maturity. The group is an opportunity to receive precise guidance for awakening and to commune in truth. Meetings generally include meditation, talk/discussion, and tea.

The group meets roughly once per month and consists of no more than 10 people at a time. If you would like to attend a meeting, please send an email and Michael will contact you to discuss your interest and relevant details.

**Next Meetings:** Saturday Feb. 4 & 18; March 4 & 18; all meeting are 1:00 - 3:30pm.

**Location:** 617 Veterans Blvd, Suite 107, Redwood City, CA

The meeting is offered on donation basis. All of this information is now posted, along with a link to Michael’s introduction to the perennial wisdom, which describes the focus of awakening & realization.

[http://www.michaeldamian.org](http://www.michaeldamian.org) (click on Events and scroll down)
comes to steadily rest on the fact of observing, this removes the fuel for conceptual proliferation and drains emotional states of their hypnotizing power. Now we enter the deepest domain of silence, where we frequently experience samadhi, which literally means an equal or even mind.

An even mind is one in which the usually restless movement of thought is absorbed and neutralized by the intrinsic stability of pure consciousness. In the deepest form of samadhi, we experience a total stopping of all mentation and even all sensory perception. Is such samadhi, being the height of silence and nullification of mind, equivalent to liberation? No, even this sacred silence is not the end of ignorance because there is still, in our perception, a separative person or subject who is having or possessing the experience.

Self-realization is not the experience of samadhi. It is the direct, or non-experience, by which we realize the nature of all experiences. For our purposes, every experience, including samadhi, is only as good as our understanding of what it means in terms of identity, or non-duality. For this reason, the direct path emphasizes that we digest the eminently practical and ultimate truth of our situation—that no particular, discrete experience can possibly add anything to us or make us happy.

This does not mean we should content ourselves with our ordinary, unawakened mode of identifying with one state of mind after another. Rather it means that any moment, object or state of mind offers the same radically open possibility of realizing non-dimension, because the ground of every moment is consciousness. It shines as the intrinsic knowing, joy and wholeness within or behind all states.

**Total Freedom**

The irony is that by the time our inquiry has allowed us to enjoy regular states of deep silence, we must let go of attachment to this silence. In this phase of inquiry, many seekers feel that they are free, awake, or aware only or especially when they are quiet and inactive. When mind and body are called into action, speech or worldly concerns, then they are plagued by the sense that they are leaving the truth they love, or losing peace. Countless long-term spiritual seekers remain for years at this base camp of relative freedom and peace, living a life of genuine inspiration yet without the taste of liberation. Here they may cling to the teaching that there is no final state to seek, yet they do not enjoy the full clarity of Self that gives those words their real meaning. It is possible to soberly understand that nothing in the world or mind will deliver happiness, but this does not mean we have realized the source of happiness.

Happiness is not in things—happiness is in the wholeness of things. Not by merely rejecting things, mind or world do we find happiness, but by knowing the wholeness of things, mind and world. This point eludes seekers who, frustrated by the search, decide prematurely that there is nothing further to discover. They have grown beyond their ordinary suffering but they have not found full release, Moksha, in the truth. As the Buddha stated, the only mistakes in the spiritual path are not beginning and not going all the way.

The flower of liberation has the fragrance of silence, simplicity, understanding and vitality. We can sense this fragrance when we are near to the goal, but we must not settle for that alone. We must push through to the final insight, the revelation of total freedom in both noise and silence, activity and rest. This final shift requires a subtle yet great leap of paradigm, from conscious-ness to Consciousness.

Understanding takes us to the threshold of realization, where this leap or flash of total clarity is made by no one. It is simply consciousness revealing itself to itself. By the grace that not only descends from above but is also present in our seeking, when we find the mind and world turned inside out in luminous Self-knowing, we directly taste the full import of Silence. The silence of pure consciousness, awake and aware of itself, is unworldly and unlike any previous stillness we have known. It is an immaterial vastness, a pure potential and sheer intelligence that defies all metaphor.

Going forward in this freedom, some will manifest a marked stillness of mind, taking on the genuine attributes of a quiet sage in repose. Others manifest a simple yet unshakeable peace amid a more active, yet enlightened, role for the mind and body in the world. Still other sages manifest tremendous vitality of expression, demonstrating the full Self-confidence that nothing can be gained or lost.
The Detective-Adventurer (Six-Seven) Couple

Jennifer P. Schneider M.D. & Ron Corn M.S.W.

We work very well together in training situations. Our styles complement each other. Generally I am more process oriented. She has “up” energy that I sometimes lack.

Stuart, a Detective

We work together in a psychiatric practice. It is great to work together, I can provide a lot of groundedness, and he can provide ideas and energy.

Liana, a Detective

When asked for an example of a situation where the Detective-Adventurer couple together accomplished something better than either would have done alone, two Detectives quoted above gave remarkably similar answers, providing insight into the strengths of the Six-Seven pairing.

It is tempting to assume that the natural pessimism (or skepticism) of the Detectives and the optimism of Adventurers would deter them from forming a partnership. However, in our survey, Detectives chose Adventurers as one of the types with which they feel most comfortable. Their reasons included: “I have fun with them,” “They can let go and move on.” “They are] my wing. I like adventure.” “Keeps my calendar full of interesting activities – enthusiastic.” Detectives may instinctively recognize that Adventurers can be the natural antidote to anxiety and negative expectations. A Seven can add zest to a Six’s life, encouraging him or her to be adventurous and try new things. Detectives and Adventurers are both in the head or mental triad or center, meaning they both approach the world primarily through their thinking function. Both enjoy spending a great deal of time on fascinating discussions and can stimulate each other with their thoughts and ideas. Head types can truly fall in love with each other’s minds.

Both Six and Seven are fear-based personality Types who cope with their underlying fear in different ways. Sevens defuse feelings of fear by filling their minds with multiple options, plans, and interests and stay focused on best-case scenarios. Sixes are more in touch with fear and anxiety, focusing on worst-case scenarios. Counterphobic Sixes actively face their fears because actions seem less frightening than imagined consequences. The two Types share a desire to feel safe, making each empathetic to the other’s concerns. Adventurers’ idealism and expectations of the best outcomes can provide a healthy rebuff to the Detective’s doubting mind.

In many ways, the Six-Seven pairing is one of attraction of opposites. Unfortunately, as is so often true of relationships between very different people, the very characteristics that attract them can be the source of problems.

According to Eileen, an Adventurer married for 30 years to a Detective, “Sam’s gifts to our relationship is his honesty and integrity, his willingness to persevere, his awareness of physical safety, his willingness to question the universe and our place in it, his devotion.” Sam provided a solid foundation to their relationship. Liana, a Detective married 35 years, related: “I am incredibly loyal – a giver – a nurturer of others. I work very hard and support others, sometimes to my detriment.” She also described Brendan, her Adventurer husband, as “upbeat, lover of life, good-natured, optimistic, charismatic, a good father and lover.” Stuart, a Six, characterized his Seven wife as “cheerful, willing to let go and move on.” Sixes tend to hold on to their problems and anxieties, discussing them endlessly, considering all options. The Seven has little patience with this approach and quickly moves on, which can be helpful for the stuck Six.

Eileen writes that, “when it comes to the Six, ‘my way’ can be a source of problems. The skeptical side of me does get in the way, but less than it used to because I can realize what is happening. As I’ve grown personally I have developed more confidence in myself and my abilities.”

Janna, another Detective, writes of her Adventurer partner, “Sometimes my doubting mind, manifested as lack of sureness, lack of trust in myself and in others’ abilities is very frustrating for her. Sometimes she goes to One and can be sharp and judgmental of me, which jars me.”

Because of their sensitivity, Sixes perceive criticism even when it is not intended as such; if they are predominantly counterphobic, they are likely to respond defensively with an attack. Sixes want guarantees before they commit to anything, whereas Sevens
hate to be pinned down.

The Detective can be like a little dog nipping at the Adventurer’s heel, trying to get the latter to stay in line. The Adventurer is likely to be impatient with the Detective’s nipping and may respond critically. He or she might try to manipulate the situation, thus making the Detective more distrustful. Sixes shouldn’t keep trying to control their partner. Sevens need to avoid adding to their partner’s fears and insecurities by distorting the truth.

The Seven’s reluctance to discuss negative issues contrasts with the Six’s need to regularly process matters in depth. Liana listed her central complaint about Brendan as “Lack of talking about hard things, not wanting to hear the bad stuff.” Stuart wrote that what keeps his Seven wife from effective problem-solving in their relationship is “Janna’s lack of ability to look deeply at her own stuff.” What may be helpful in these situations is for the Detective not to take things so seriously, trying to make sure she is also focusing on the positives, while the Adventurer needs to maintain awareness of the problems.

When an Adventurer makes a mistake, the Detective looks for an apology as proof that it won’t happen again. Adventurers, on the other hand, usually hesitate to apologize; instead, they are more likely to make a joke about the situation or minimize its possible severity.

Detectives sometimes complain that their Adventurer partner is too busy with activities to pay sufficient attention to the relationship. Eileen said: “My number one challenge, I think, is that I have a tendency to take on too much and end up exhausted by my schedule.” Sixes can get resentful when Sevens go places and meet people without them, seeing this as a lack of commitment. They can easily imagine a worst-case scenario such as that their Seven partner has been unfaithful.

Both Adventurers and Detectives are fear-based types who have security needs, and also vivid imaginations. Usually, Adventurers imagine best-case scenarios whereas Detectives imagine the worst case. Sharing a propensity to live in their imaginations, each can feel very frustrated at what they perceive as their partner’s unrealistic assessment of the future.

### Reaching a decision

When making decisions, Adventurers are impulsive and quick to act. Because planning is half the fun and a decision can be limiting, Sevens may leap to new options rather than carrying through with the original choice. Sixes also have difficulty with decisions, but this is because they need to carefully explore every option to be sure there are no significant negative consequences. Sixes can become very anxious at Sevens’ impulsivity and enthusiasm, whereas Sevens can get very impatient with Six’s endless rumination before becoming comfortable with a decision.

Discuss with each other how you can make your decision-making more comfortable for both of you. Take a moment to learn what concerns and struggles exist for your partner. Learn to understand what the world looks and feels like from your partner’s perspective.

### The agony of processing negative issues

For Sevens to feel safe, they want to process issues at length, reviewing what has happened, what might happen, how to make it likely that a good outcome will ensue, etc. This includes lengthy discussions about the relationship. This can be agony for the Seven, who prefers to leave the past behind and focus on the possibilities for the present and future. Sevens don’t want to look deeply at their stuff, and in fact do their best to reframe anything negative into its opposite, which can increase the Six’s anxiety. Sixes are reassured when the Seven apologizes and takes responsibility for some hurt he caused the Six in the past, but Sevens are loathe to revisit painful times and express remorse.

For the Adventurer: In order for your relationship to have intimacy, you need to be willing to sit with the pain, open yourself up to your Six partner, listen to her fears and concerns, reflect her words to her, and own up to what you could have done better.

For the Detective: Understand the Seven’s reluctance to process negative issues, and realize that you can’t unload in large chunks; prioritize your concerns, ask for a short time in which to discuss one of them. This is important to do while also setting a time frame for making a decision and settling the issue. Avoid harsh start-ups (see pages 158 and 167), and give your partner a chance to respond.

For the Adventurer: Commit to following through on what you agree to do to improve your relationship, and make it a point to actually follow through by giving yourself a time frame in which to do so. Setting specific goals instead of vague outcomes will allow for more specific actions to be taken and solutions to be reached. This is particularly true if procrastination is an issue for you.

For both: Use any means to hold yourself accountable for time and for goal-oriented solutions. This can include setting clocks, reminders on your smartphone, and rewards for reaching your goals.

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**Jennifer Schneider M.D., Ph.D.** practices medicine in Tucson, AZ. Ron Carn, M.S.W. is Palmer-certified; he counsels adults and couples in Tucson. You can reach Dr. Schneider at: [Jennifer@jenniferschneider.com](mailto:Jennifer@jenniferschneider.com)
Vignettes of Type Characteristics Part 2

Sevens: Sensory Distinctions

I

f you want to experience the Seven mindset, surf the internet. The basic element of browsing – the hyperlink – mimics the flitting, hop-skip thought sequence that sustains the Seven pattern. The toy kaleidoscope could also have been invented by a Seven – through a narrow aperture, the device translates what you see into an endless variety of color and patterns, although, curiously, not many people can stand to use a kaleidoscope for very long.

Another analogy is insomnia. The Seven mindset is like a pleasant version of the inner state many people enter when they can’t sleep. Usually Sevens experience their internal imagery as bright, vivid and in motion; meanwhile an underlying anxiety drives the speed and quantity of the thoughts. “I cannot settle down,” one Seven explains, “My mind is like one of those antique medieval charts of the solar system, with all the planets whirring around.” Another Seven adds: “On a good day I am well paced, getting a lot done, feeling cheerful about it all and my place in the world. On a bad day I am immobilized by options, shorted out, fretful, unable to attend to anything long enough to be productive. I am like an electrical socket with every appliance in the house plugged into it. It is just too much to do, too much to manage and I need to shed some of it for my own self-preservation.”

NLP distinguishes between people who are motivated towards pleasure versus others who are pain-avoidant, who move away from uncomfortable possibilities. Sevens usually believe they are drawn toward positive possibilities and are often unaware that they are simultaneously running away from something less appetizing.

When working with Sevens on a problem it is not unusual for imagery to arise in which the Seven is being chased. They can also feel subjectively propelled from behind. The famous baseball player Satchel Page might be gaining on you. They can also feel subjectively propelled from behind. The famous baseball player Satchel Page could have been describing this aspect of the Seven trance when he said, “Don’t look back, something might be gaining on you.”

Some Sevens use directional metaphors about going forward or backward and say things like “standing still feels to me like going backwards” or, “I know I have to go forward and find ways to learn and grow or I will never get unstuck.” Some feel they have to move even faster: “I feel like if I don’t want to go backwards, I have to run.”

This may reflect tempo problems. Sevens can be hasty, getting “ahead of themselves,” wanting to be somewhere before they arrive. Some say that they rush through dinner in order to get to their true goal: dessert. Other Sevens complain of never having enough time, always feeling as if they are racing the clock.

Other Sevens can experience this spatially. One reported recently tripping and falling down a short flight of stairs: “I was in a hurry, looking forward to the day. In my mind, I was already at the bottom of the stairs. I was literally ahead of myself, in two places at once.”

Tom Condon

Some Sevens, especially those who feel torn between their libertine impulses and the moral judgments of others, report feeling lashed from side to side. One Seven realized that she spoke to herself in two voices, both of which talked in sentence fragments and interrupted each other. As she listened more closely, she realized she was hearing the two voices of her parents, located on either side of her head, arguing about what she, the Seven, should be doing with her life.

“On a good day I am well paced, getting a lot done, feeling cheerful about it all and my place in the world. On a bad day I am immobilized by options, shorted out, fretful, unable to attend to anything long enough to be productive.”

Sevens may have to actively work at being kinesthetic, deliberately taking time to get in touch with how they feel both emotionally and physically. “Everybody tells me how grounded I am,” a Seven dancer commented, “But I feel like my feet barely touch the earth.”

Sevens can have bright roaming eyes and pronounced smile lines. Some have slightly higher pitched voices, consistent with a visual and auditory bias. Some Sevens speak in a musical tone of voice, with an underlying lilt that the Chinese medical model would call speaking in a “song.”

Around the age of fifty many Sevens stop looking their age and begin to seem either younger or older, depending on the form their appetite has taken. If they overate, used drugs or alcohol then they might look burned out, haggard and overweight. If they have healthy habits and prefer natural highs, they often stay physically youthful and may also subjectively feel this way: “I feel about 25,” a fifty-year-old Seven said, “Old is in your mind.”

In one study, researchers reported a high number of Sevenish traits in people who seemed to be aging slowly, whom the researchers dubbed “the super-young.” Although they came from different countries, races, religions, economic and social backgrounds, the super-young had surprisingly similar personality traits: “When they describe themselves, they emphasize things like enthusiasm, novelty, challenge, curiosity and a sense of fun. They see themselves as big-hearted, loving, passionate people who enjoy each day.”

An occasional Seven will report sleeping very little. As one said, “I like to stay up late and get up early.” Some thrive on this regimen while others seem to prematurely age. Sevens with an appetite for activity often have trim, well-proportioned bodies and good posture. Appetites of other kinds can lead Sevens towards a more heavy and formless body type. Gluttony can take its toll in weight gain as well as in conditions like gout from eating rich food.

Sevens are often “flash-talented” in that they have good learning strategies and can acquire new skills quickly. They have a well-developed capacity for temporary immersion – association – into situations, tasks or activities. A Seven might sit down at a piano for the first time and be able to play a simple tune in minutes. This ability is part resource and partly borne from the defense of immersing into new experiences in order to avoid pain.

Sevens - Defenses

Sevens control their fears through physical, mental or emotional gluttony – additively eating past the point of hunger and not fully digesting what’s been eaten. When feeling trapped or deprived or scared, Sevens compensate by expansively seeking gratification, stimulation or satiation that will eclipse their negative feelings. As an award-winning Seven pastry chef joked: “I basically think of the universe as a dark, oppressive place whose sense of menace is alleviated by pastry.”

Some Sevens are prone to physical gluttony – for food, drugs, alcohol or other substances. In other Sevens the gluttony is mental; a Seven could have a modest lifestyle and healthy habits, but be prone to vivid fantasies or get chronically excited by new ideas and interests. For other Sevens the appetite is experiential, taking the form of wanting to try everything once. “Life is a Disneyland and I haven’t been on all the rides yet.” is how one Seven put it. Another described himself as a “self-licking ice cream cone.”

Although a Seven’s gluttony is psychological in nature, sometimes it is metaphorically evident in how he or she eats. I once watched a Seven friend of mine consume an expensive dinner in what seemed like seconds. Jokingly, I asked him if he had tasted any of it. When he thought about it he reported being aware of a sequence: first he took a bite, half-tasted it and decided that it was good. Then he saw an image of the dish in his mind. Then he thought: “This is so good I have to have it again.” Then he imagined being unable to have it, which made him anxious and want to eat more and faster. Then he began to plan ahead to the next time he could have the same dish. Meanwhile he continued tasting his mental image of the food, as if he were eating a photograph of the meal, the kind you see featured on some restaurant menus.

Another Seven said that she regarded a meal’s main course as a necessary ritual that she had to endure in order to arrive at her true goal: dessert. She also reported an obsession with food that took an unusual form. Whenever she drove past bakeries, restaurants and stores, she was flooded with imaginary smells and visions of the food inside each place.

In the movie Dumb and Dumber, the optimistic but oblivious protagonist is in love with a woman far above his station. When he finally confesses his feelings for her, she doesn’t react well. Undaunted, he presses her for a realistic assessment of his chances.

January 2017
Eights - Defenses

ights control through lust which includes sexual lust, but encompasses a lust for power, a drive to dominate and prevail. This is similar to Freud's concept of the libido, which includes sexuality, but also has a more expansive meaning. After unconsciously deleting themselves, Eights compensate by filling themselves with energy, some of it sexual, some of it angry; all of it driven by a will to prevail. This drive can be aggressive or mild, but its force is unmistakable.

An Eight's lust is sometimes expressed through their sexuality but may also come out through excessive or domineering behavior as when Eights invade the boundaries and trample the dignity of others. Another possible expression is through restlessness: A business associate of an unhealthy Eight described him as having a "driving fear of boredom, and therefore the need for activity -- not action always, but activity -- it is any activity, all activity, as much activity as possible, all the time. He has no friends, no hobbies, no interests. Nothing except activity."

Eights protect themselves through the defense mechanism of reframing, which means changing the meaning of your raw experience into something more pleasant or desirable. One way to reframe is through rationalizing -- using words as a form of self-hypnosis, to talk yourself in and out of different feelings, putting a positive spin on negative events, creating what psychologists call "slidings of meaning."

A Seven who had been married eight times and was defensive about his reputation said, "I'm sick and tired of being described as 'much married.' I've only been married twice in the last 26 years." Rationalizing takes the bite out of the truth, the edge off of unpleasant facts. Two marriages in 26 years sounds reasonable compared to an embarrassing grand total of eight.

Another Seven, known for his infidelities, reframed them in this idealistic sounding way: "Many people think that love is like a piece of pie that you take from one person and give to another person. I always think that if you find someone else that you care for, you just make a bigger pie. I would never take away the feeling that I have for someone and give that to someone else."

Sevens are susceptible to other people's reframing as well. A Seven who worked for a large corporation was called into a special meeting with his boss. The boss began with a lengthy, flattering review of the Seven's strengths and accomplishments as an employee. The boss spoke for a while longer and then pronounced the meeting finished. The Seven then rushed home to tell his wife. After listening to her husband's excited account, his level-headed wife said, "Bob, you were fired."

This defense explains the difference between the powerful effect the Eight has on others versus the Eight's inner experience of that same power. Most entranced Eights don't realize how oblivious they can be because they defensively deny feedback. An Eight might deny their guilt, cover it up with more attacks and then pretend they have nothing to apologize for. As one Eight joked, "It didn't happen, I didn't do it and besides they deserved it."

Out for dinner with an Eight in denial and you might have a conversation like this:

"You just hurt that waitress's feelings."

"No, I didn't, you're imagining things."

"When you told her shoes made her walk like Porky the Pig, she blushed and winced."

"Nah, she didn't, she...

"Then she started crying."

"No way. She's probably just been cutting onions."

"I can see her crying across the room right now."

"She's probably having her period."

"It started with you."

"OK, OK! What do you want from me? If she's going to be such a crybaby maybe we should leave her a kleenex for a tip!"

The combination of denial and their desire to protect underdogs can lead Eights to take peculiar ideological stances. An Eight ex-politician used to make well-paid speeches to select businesses in which she would deride all claims about the dangers of industrial pollution. In an interview she explained her mission: to protect and support companies that were known polluters. Why? "Because they need cheering up the most -- everyone's against them."

In addition to denial, Eights defend themselves by externalizing. Defensive Eights can unconsciously displace their inner reactions, conflicts and dynamics onto outside people or situations. An Eight who gets close to uncomfortable feelings in himself could then jump out of his own skin and suddenly focus his attention on someone who seems to need protection or who has wronged the Eight. Or the Eight might be aware of how two people in his presence are interacting -- maybe one is powerful and one is weak -- not realizing that the people are representing two inner parts of the Eight.

An Eight's externalizing is not exactly projection; it is more like the practice of Psychodrama, a type of therapy that identifies and explores a client's problem through role playing in a small group setting. People in a Psychodrama group are assigned explicit roles to play based on the various parts of a group member's psyche.

An elderly man, harassed one weekend by the hostile taunts of neighborhood children, offered to pay them each a dollar if they would return on Monday and yell their insults again. The children did so eagerly and received the money. Then he told them he would pay them 25 cents to insult him on Tuesday. The children returned the next day, insulted him again and collected their quarters. Next he informed them that Wednesday's rate would be just a penny. "Forget it," they said and never bothered him again.

In the trance of their style Eights can feel as if their only choices are to be totally armored or utterly helpless, like an infant lying on its back on a freeway. As they grow and change they discover the range of possibilities between those two extremes. As Eights become less defended, they become more strategic and develop a different and often paradoxical relationship to their own vulnerability. They find strength in kindness, safety in surrender and power in not fighting back. The philosopher Arthur Schopenhauer once said: "Maturity means learning to lean on your faults." For evolving Eights, true strength means learning to lean on their weakness.

One Eight used humor to diffuse confrontations -- even ones he provoked. At a football game the Eight angered a fellow fan. A tense exchange followed. After the fan said something insulting the Eight said, "Oh yeah! Stand up and say that!" When the fan stood and proved to be a foot taller than the Eight and built like a football player, the Eight thought quickly and said, "Now sit down and say that!" The fan burst out laughing and the Eight apologized.

As people successfully outgrow the neurotic, defensive tendencies of their Enneagram style they usually develop opposite qualities. Some Eights, who start out life seeing it as a war later come to value making peace. As one Eight, a retired soldier, said: "I'm a warrior, but my conclusion is that war is obsolete. The sole purpose of war is to kill and destroy. There are no winners." Another Eight adds: "The greatest thing a person can do is contribute to the well-being of another. And whenever you help a person it can only be done through peace." Healthy Eights are strong enough to be gentle, secure enough to be open, confident enough to be wrong.

I once saw a TV interview with an Eight who had worked as a telephone bill collector. His job was to find people who had defaulted on credit cards and loans and to pressure them until they paid. He role-played the way he had been on the job for the interviewing reporter who pretended to be broke.

As he began, the Eight's eyes hardened and narrowed and his mouth curled cruelly. He started to forcefully grill the reporter as to why he had not paid his bill, peppering his questions with insults, accusing the reporter of being able to pay his bill anyway and...
demanding that he borrow the money from relatives. It was clear the Eight had been good at the job; in character he was both merciless and relentless, like a hunter chasing down his prey until it collapsed exhausted and died in the dirt.

The Eight was on TV to expose the bill collection industry’s unfair practices and warn his former victims about their rights. He had had a change of heart which he dated to a specific incident: one day he had decided to make his phone calls from home rather than the office. He went into his predatory mode and began hounding people for money. After a half-hour he looked down to see his four-year-old son staring at him in wide-eyed terror. The boy ran out of the room and refused to go near his father for two days.

The Eight was so shaken by his son’s reaction that he vowed to leave the business. Though this had happened many years before, during the interview the man began to cry. His effect on his son had touched him powerfully and mirrored his relationship with himself. He had decided to protect the people he had been persecuting, to save them from people like him. And, by metaphor, to save himself from himself.

Nines

Unlike Eights, who directly express their anger, Nines tamp their anger down. Their central defensive strategy is to self-efface, to blend with and accommodate their environment. This tactic requires that Nines suppress their rough edges and conceal any part of them that might seem disagreeable. Most Nines resent the consequences of this strategy: people overlook them but even their anger comes out in indirect ways.

Since most Nines have taken on the coloration of their environment, there is a confusing variety to people with this style. They can have a wide range of occupations and outwardly appear much different from each other. What they share underneath, however, is a distinct tendency to fall asleep to their inner needs. When you are trying to identify a Nine, you need to look for the absence of something rather than an obvious definite quality that the person asserts.

Nines have sometimes been described as the common people of the Enneagram. When healthy, they possess a deep personal modesty and an elegant simplicity of thought. Healthy Nines are even-tempered, stable, unassuming, nonjudgmental and comfortable with who they are. They often have a cheerful Seven-like outlook, though they live in the present and not the future.

Many Nines have a calm, egoless focused power that they bring to bear on whatever is important to them. This power is generally rooted in love whether the Nine thinks of it that way or not. Most healthy people with this style want to give to others freely and administrate their world in a way that benefits those they care about.

Nines are natural diplomats and mediators and can be highly skilled at resolving conflicts. Since they seek peace, union and harmony, it is often easy for Nines to find points of agreement between warring parties. From there, a Nine might patiently negotiate a settlement that builds on small positive steps. Healthy Nines are gently dynamic, suffused with a highly integrated sense of self and implicit mission. Most are also flexible and able to state blunt difficult truths in useful ways that somehow don’t make others defensive.

When less healthy, a Nine’s modesty devolves into self-concealment. They begin to merge blindly with the wishes of others and play the roles their environment wants them to play. In the process, they erase their own needs, priorities and ambitions, hiding their opinions and preferences to keep an apparent peace. The more a Nine absorbs herself from her own life, however, the more passive, unfocused and am-bivalent she becomes.

Nines can be overly responsible but under-perform, obsessively complicating simple tasks even as they minimize the consequence of not getting important things done.

Less healthy Nines tend to see all sides of a situation and identify equally with each outside perspective. They often focus on absurd or irrelevant details and lose the big picture or forget the original purpose of a task. They can be overly responsible but under-perform, obsessively complicating simple tasks even as they minimize the consequence of not getting important things done. Going in circles relieves them of the necessity to make decisions and personal choices, to take responsibility for having a self that they think might be rejected by others.

Nines often have trouble overly saying no, but will say it in other ways, usually through silent stubbornness and passive aggression. Nines usually blame others explicitly or indirectly for the life they feel they can’t really have. Deep down there’s an angry, depressed nihilism in most unhealthy Nines. They have given up on their life and see no reason to rouse themselves to play what they are convinced is an empty, fruitless game.

When deeply unhealthy, Nines can sink into depressed self-neglect and a kind of lazy oblivion that is an imitation of death. They may be apathetic, habit-bound, callous or numb. They could talk incessantly about what they know they should do but then never bother to do it. They might try to avoid conflict but accidentally provoke it through bursts of dissociated nastiness. They might be disorderly, chaotic or cluttered and offer convoluted, ill-formed rationales for their irresponsibility. Deeply unhealthy Nines can do great harm to others through neglect, broken commitments and passive-aggressive behavior while stubbornly believing that their actions have no consequence. Drug and alcohol addiction can also be problems at this stage.

Coaching Nines

Nines have what NLPI calls a “long timeline,” meaning that their internal subjective sense of time stretches far out into the distance. A 55-year-old with a short timeline might think, “It seems like just yesterday I was 25 and now 75 is rushing towards me.” By contrast, a 55-year-old Nine could feel the future unfurling before him in a slow, languid way. If you ask a Nine the question, “To what age do you expect to live?” the answer is usually between 80 and 110 years old.

Anticipating a long life can sap a Nine’s motivation to change. If the decades stretch out before him, a Nine might be in no rush to face a current problem or take corrective action. This lack of urgency makes procrastination an attractive path of least resistance. As one Nine said, “I feel like I have all the time in the world and yet no future.”

Like Sevens, Nines have personality defenses that make them feel better, so they may have a flimsy hold on consequence. As with Sevens, it can be especially helpful to connect Nines to the long-term result of maintaining their defenses. Encouraging a Nine to flash-forward to the end of her life and imagine how she will feel if her present life goes unlived may be an especially useful exercise.

You may have to “out Nine” some clients, giving yourself permission to lose interest if an unmotivated Nine client drones on about a problem that she never seems to solve. When I had a private practice, I would occasionally hit a late afternoon point of tiredness. I once had a Nine client whose motivation was faltering, who offered me a long rambling saga replete with confusion technique. Noticing both my own tiredness and lack of interest in what he was saying, I let myself doze off. A few moments later an annoyed—and motivated—client woke me up and demanded we get to work.

Coaching Nines

Connecting a Nine’s behavior to its impact on others can also help. A Nine client, whose girlfriend paid for his appointment, described a ruinous financial history filled with bankruptcies, chronic debt and fiscal irresponsibility. He said his money issues had ended his first marriage and upset everyone in his life, especially his wealthy fiscally conservative parents. He told this story with a faintly satisfied tone which increased as he described the reactions of his exacting authoritarian father, his histrionic mother and his venomous ex-wife. As he talked, he implicitly dared me to try and change him, but I affected a light disinterested manner.

After he finished his tale of cascading disasters, I summarized, “So: Although your finances are still a mess, you’re basically fine with this pattern and state of affairs.” The man nodded. “All that really leaves is the example you are setting for your teenage son, the way you are modeling a lifetime of money troubles for him.” The man gulped and suddenly looked uncomfortable. Stammering, he said, “I...I, hadn’t thought of that.” Although he was unwilling to change on his own behalf, he became more motivated to work on himself out of love for his son.
The Law of Jante

Ken Osis

Coelho, it has an evil connotation representing which seeks to stifle the good of creativity. As I see it, there have been a multitude of individuals who have pursued hubris with seemingly no bad consequences, but have made them prime examples of success in the world. Aside from the fact that we don’t often see the downside life and experiences of these “successful” people, I would submit that Parnevik’s view of the Law of Jante is primarily a spiritual concept. Most of the damage that occurs is in the spiritual life of the individual, though Parnevik clearly implies observable, in-the-world negative consequences that are possible, even likely, when disrespecting this Law.

For quite some time I puzzled over the precise definition and application of this term “equanimity.” It isn’t commonly used in popular language, let alone technical language.

Coelho’s view of the Law, being entirely negative, it would seem, I would call “jealousy.” But there’s something else that Coelho doesn’t seem to consider in his application of the Law. Often when we are criticized by others, even when the criticism is mostly unfounded and comes from jealousy, there is a part of the criticism we need to open to for the deeper practice of humility, the virtue antidote to pride. The more famous and popular an individual is, like Coelho (and Parnevik, for that matter, though pride has infected all of us deeply), the more likely hubris and pride find inroads into the soul causing the Divine Love to seek out ways of finding and breaking down the hubris and pride. Hence that mysterious and unknowable grace of the critics of our lives that we often find it so difficult to accept and see the value of.

Recently, as I was reading my copy of the Desert Fathers for the tenth time I took particular notice of this entry from the unheralded Elder Motius:

A brother questioned Abba Motius, saying, “If I go to dwell somewhere, how do you want me to live?”

The old man said to him, “If you live somewhere, do not seek to be known for anything special; do not say, for example, I do not go to the synaxis; or perhaps, I do not eat at the agape. For these things make an empty reputation and later you will be troubled because of this. For men rush there where they find these practices.” The brother said to him, follow the same manner of life as everyone else and if you see devoted men, whom you trust doing something, do the same and you will be at peace. For this is humility: to see yourself to be the same as the rest. When men see you do not go beyond the limits, they will consider you to be the same as everyone else and no-one will trouble you.” (Ward, 1975)

Elder Motius’ crystal clear allusion to the type Four character structure of the envy passion is unmistakable. Perhaps the most critical distinguishing dynamic of the envy structure is this trait of being special which some teachers of the Enneagram specify “equanimity” as the holy virtue for this style. There, perhaps, could be no better illustration of equanimity than the story above.

For quite some time I puzzled over the precise definition and application of this term “equanimity.” It isn’t commonly used in popular language, let alone technical language. Some five or six years ago when I took up the extremely painful quest to finally determine what this “being special” was all about for type Four I began to slowly and painfully realize the exact nature of equanimity. If there’s anything individuals with the envy structure would consider to be hell it would be being indistinguishable from others such as Elder Motius’ description above. The Abba hits the heart of the matter squarely for this passion.

It raises interesting questions. How did Elder Motius know the brother was a type Four? This had to be a disciple that he was intimately acquainted with for an extended period of time. We know from both Cassian and Evagrius that the teachings of the passions were widespread, very well developed and extensively used in the monastic communities of the time. How much was Elder Motius influenced by these teachings? We can only guess, but it isn’t a bad guess that he was well acquainted with them.

Falling into the trap of envy, following the passion’s relentless temptation to convince the individual to be someone special, easily distinguished from others is the violation of the Law of Jante.

This, then, also seems to be consistent with my favored view of the Law of Jante as I describe above, favoring the golfer Jesper Parnevik over Paulo Coelho. This story of Elder Motius presents the virtue, positive side of the application of this Law. Falling into the trap of envy, following the passion’s relentless temptation to convince the individual to be someone special, easily distinguished from others is the violation of the Law of Jante. It is the type Four’s unique application of the Orthodox understanding of pride in a very specifically defined way. Elder Motius even specifically mentions the prime practice of the virtue of humility as the antidote for pride.

We know that this quest for distinguished specialness is directly related to the characterological trait of depression in this character structure. The never-ending quest for specialness and falling short perpetually creates and develops this ongoing, progressive depression. Envy, like the passion of fear, doesn’t rest and continues to deceive the individual into a quest that can never be reached. Elder Motius strongly implies that “trouble” from the need to be special is hard-wired into this structure. But it leads to depression and lack of the deepest and best fulfillment as the paradox of this style.
No Self, Universal Self

Alan Tower

We are a crystallization of form and meaning that clearly functions outside of our decision to do so. Cosmologist Brian Swimme says “Nothing is itself without everything else.”

Thoughts

Often we just kind of think we are our thoughts. But they come and go and are on their own program just like the body’s processes. They are brothers and sisters of these processes coming from the original source for us to work with towards survival, feeling, learning. Did you decide to have the last thought you just had? How did it arise? From whom? Try sitting still for thirty seconds simply watching and feeling your breath come in and out of your body. Without lots of practice it cannot be done without all kinds of unbidden thoughts entering your mind…and from where? From whom? The ground of thoughts is so constant that often we do not even recognize that they are going off like firecrackers arising out of the vast creative emptiness, the ground of being, to re-cede back and disappear as unbidden as they arrived. There really is no captain of the ship, no self bringing them on, making decisions about whether to think or not think them. This concept is very challenging for us.

We are so convinced that there is a self mostly in control of things. Why? Because it’s an effective evolutionary strategy. We will get to what this is about, but for a moment follow a very brief version of the new evocative scientific creation story as articulated by historian Thomas Berry and cosmologist Brian Swimme. We all humans were born out of a vagina and an egg linked with a sperm nourished by the nutrients from the soil of the earth watered in air. The essential organic code of life from whence we came blew into being from the supernova Tiamat exploding, showering our corner of the universe of 100 billion galaxies, 13.7 billion years old. The earth’s 4.6 billion year age is one third of this universe’s story. The first humans arrived in North America between 2,000-50,000 years ago (it’s controversial). If the empire state building was the 4.6 billion year history of the earth, this human arrival would be a layer of molecules on the top of the spire. We are transparent mystery, without a name, in a lineage from the first moment, from the initial fireball flaring forth to Tiamet, to Milky Way, to Sun, to Earth entering North America a microsecond ago in relative time to the whole adventure. Amidst all this we tend to think that our own particular light of awareness, this ‘me’ is what it is all about, because we are coded to experience the world as ‘out there’, and our self is “in here”. Each eruption of consciousness (me, you) quite logically constructs a narrative, a storyline about it (self) so that it can protect itself in order to integrate within the larger whole. This is evolution at its most primal. This is how it is and it works well. However, we were given a form of consciousness that can step outside and reflect upon this evolutionary process, to see more deeply, to see what is really going on. By applying this ability, it is possible to step into the waters of realization and touch the well of Universal Self and transcend the storyline of individual self. Each light of awareness (you, me) is an expression of the creativity, of the unknowable mystery. Each can be viewed as a fractal, that is both the whole and a part of the whole. There really is no self as we think we know it. Letting go is possible.

Benefit of This Perspective

The daily news is drenched in stories of selfness pushing up against selflessness, egos battling egos with mostly difficult results for individuals and society. But if we remember the “no self” when we are about to get puffed up about something we did or had some insight about, our ability to be clear and authentic with others will be heightened. Rampant ego just cannot live and thrive within this perspective. What can arise is a peace, an acceptance, a ground of being…an energy for contributing back to the whole through whatever gifts came to us out of the emptiness, the mystery. In the same way, if we can remember it when we are about to brutally slash ourselves to pieces on the chopping block of self-comparison, or destroy ourselves in a hurricane of self-destruction, this “me” is what it is all about, because we are coded to experience the world as “out there”, and our self is “in here”. Each eruption of consciousness (me, you) quite logically constructs a narrative, a storyline about it (self) so that it can protect itself in order to integrate within the larger whole. This is evolution at its most primal. This is how it is and it works well. However, we were given a form of consciousness that can step outside and reflect upon this evolutionary process, to see more deeply, to see what is really going on. By applying this ability, it is possible to step into the waters of realization and touch the well of Universal Self and transcend the storyline of individual self. Each light of awareness (you, me) is an expression of the creativity, of the unknowable mystery. Each can be viewed as a fractal, that is both the whole and a part of the whole. There really is no self as we think we know it. Letting go is possible.
Timeless Immortal Allurement

Another way to understand who we are is as timelessness immortal allurement. What is allurement? It is what binds the universe...the glue...primordial attraction, gravity, primordial cosmological love (not the human love we normally think of). If for a moment all attraction stopped, the world would fly apart. If, say, the attraction things have for each other in the nucleus of atoms stopped, or the attraction planets have for the sun and for each other stopped, everything would fly apart with no reason or action to bind them into form. Scientists still have no idea what this gravity or cosmological force is, or how it operates. Of the fundamental forces, gravity, electromagnetism, weak and strong nuclear force, gravity is by far the least understood and most mysterious. We humans are born out of these forces and this mystery. What we are drawn to, our set of allurements can’t be explained in some cause and effect way. For example, we cannot give any explanation for liking music. We simply like music of certain sorts. Its primal. There are so many sounds in the world, yet a very particular sort of sound interests us most deeply. Why should this be? We are this primordial allurement, this love, as are the other billions of astonishing expressions of life from the elephant to the flea (most intricate copulatory apparatus on earth), creatively fulfilling niches of both profound interdependence and sometimes ruthless competition that make up this world?

Is it really possible to think of any of this is owned by us? As in a separate self unto itself deciding on what we like and when to breathe?

The sense of self we all have is a natural outgrowth of reflective consciousness, as we feel pain, feel joy, think and share thoughts, protect our (selves), offer help and act out. In some ways this is a useful illusion for being in and surviving in the world, as mentioned earlier. But here’s the catch, this is also an illusion that separates us from each other and from creation. Its an illusion that binds, sticks and fetches fear and ego to us, back at others and the world in sometimes destructive ways beyond comprehension. This illusion can manifest pain and suffering within each of us as one-of-a-kind life experiments, and is fundamental to the evolutionary history and future of the human race and the planet.

The idea of imagining all the six billion people on earth with no names was a new one for me that became a catalyst for beginning to understand Universal Self. Read the paragraph below that opened this piece once more, and reflect for a minute on what it meant to you then, and if it means anything different now. Imagine all the people of the earth. They have no names. Names are conveniences provided to interact with others, conventions. Six billion lights of awareness, each a transparent mystery awakening into this life with no name. Each an original life experiment, each a transparent mystery awakening into this life with no names was a new one for me that becomes significant parts of who she is that emerges in the way she expresses herself as an individual. It’s partly a matter of sequence, but mostly a matter of trying.

Tom Condon

Educated Bigotry

People who object to the whole idea of personality typing often say that they dislike being labeled because it makes them feel trapped in a one-dimensional box. The irony is that the Enneagram aims to show you how you are already boxed.

Part of the problem is words. We use language to describe our experience, but words tend to diminish and reduce. Among languages, English is more noun-based than verb-driven. It’s easy in English to talk about active, living, subjective processes – like people – as frozen, objective things. To some extent, this “thingifying” is inevitable, but it creates a distorting lens.

When you call a person by a number or a name that is related to a role – a “Three,” a “Performer” or an “Achiever” – you are talking about a thing rather than a person. It’s different to describe a Three as “someone who feels driven to perform and achieve.”

In a way, all generalizing about personality is akin to bigotry. Psychotherapists are paid to employ a professional form of bigotry each time they meet a new client – it’s called diagnosis. A therapist has to assess the client both as a stand-alone individual and as an example of selected generalizations drawn from various schools of psychology.

Fortunately, therapists are carefully trained to discern a person from a type. If a client says, “I’m a Christian,” a therapist wonders what the statement means to the person. The therapist doesn’t immediately think, “Christian, oh sure, I know what that is.” “Christian” is instead taken as important information about the client’s identity and map of the world.

Even if the client believes he’s like everyone else, the therapist doesn’t. Instead, she tries to understand why it’s important for the client to see himself that way; how the belief is, paradoxically, an expression of his uniqueness. The therapist tries to see the client without comparing him to anyone else; she wants to know who the client is and who the client is trying to become. She compares the client to himself.

The advantage of diagnosis is that the therapist can generalize usefully and better decide how to work with a unique individual. An American therapist with a Japanese client would be crazy to ignore the cultural conditioning of Japan. Yet the therapist’s first job is to comprehend her client’s core individuality, and then factor in the significance of the client’s being Japanese.

Try to imagine instead a therapist who describes

In a way, all generalizing about personality is akin to bigotry. Psychotherapists are paid to employ a professional form of bigotry each time they meet a new client – it’s called diagnosis. A therapist has to assess the client both as a stand-alone individual and as an example of selected generalizations drawn from various schools of psychology.

In Enneagram bigotry you look at someone, see their number first and then reframe all their behavior to fit your knowledge of their style. A complex individual then seems like a caricature, rather than a real person with a skewed point of view. Their personality style becomes the most outstanding thing about him.

The Enneagram describes how we make ourselves one-dimensional, but it’s possible to see what the system describes in a one-dimensional way. If you don’t keep reminding yourself of the difference between a type and a person, then you will be deluded by the material. You’ll think you have people in a nutshell, but all you’ll have are nutsheh.
The Path With No Goal: Simple but not Easy

Terry Saracino

“Peace. It does not mean to be in a place where there is no noise, trouble or hard work. It means to be in the midst of all those things and still be calm in your heart.”
Author Unknown

Seven years ago, this quote arrived in my mail on a greeting card from a dear friend. It spoke to me then and still occupies a prominent place on my desk. It’s a constant reminder to me that “success” in the world of psycho-spiritual development isn’t defined as getting rid of all the problems, but finding a way to be at peace with whatever shows up.

When I first started down my spiritual path, I longed to “arrive” as soon as possible and be finished with the “work” of transformation. Grace put the Enneagram in my path in 1989, and I was enchanted. The Rosetta Stone had arrived! I quickly identified as a Loyal Skeptic (Type 6), and the reasons behind some baffling past decisions suddenly seemed so much clearer.

One striking example related to a heart-breaking decision I made while in college. I had desperately wanted to be a dorm counselor my senior year. That year, however, the college instituted a new requirement. Those selected had to attend an Outward Bound course. The outdoors terrified me! I wasn’t athletic! I didn’t have the kind of stamina required! All I could see was how hard it would be. I was devastated. I didn’t apply and missed an opportunity of a lifetime.

Teachers from different religions, cultures, and traditions were asked what key elements of transformation are. Intention, attention, repetition, and a generous dose of guidance showed up consistently in each of the traditions:

- Intention - One has to engage the process. For most of us, change and growth won’t happen without our conscious participation. Hameed Ali speaks of “grace and impeccable.” Grace is always there; we don’t earn it. But impeccability is our part. It’s doing our best — not being perfect, but orienting toward wanting to know the truth.
- Attention - As the Narrative Tradition teaches, how we pay attention and what we attend to is central to spiritual growth. When we shift our point of view, people and events do not remain the same.
- Repetition - David’s third law says we have to practice, practice, practice. It takes repetition to make new pathways. The good news from neuroscience is that our brains are plastic. New grooves can be laid down in our brains, but if we don’t practice, our energy will keep following the same old pathways.
- A Generous Dose of Guidance - It’s my experience that we need others on this path, other travelers as well as guides who has been around the block a few more times than we have. Some few may be able to engage this work alone, and they are to be commended for that. Most of us, however, need others to help us as we seek not only wisdom, but the capacity to live that wisdom every day in our ordinary lives. I suspect that’s why I’m drawn to the Narrative. We are all each other’s teachers. It is through the sacred sharing of stories on panels that we gain compassion, open and grow. I also know that I would not be where I am today without the wise and loving support of the more “official” teachers who have been at my side these past two decades.

My desire to be “finished with the work of transformation” still lingers, but it, too, has taken on new meaning for me. When it arises, I no longer take it as a marker of my “failure” or a measure of how far I have left to travel before reaching my goal. Though it still triggers pangs of longing, I am now more able to greet it as a reminder of the need for compassion for myself, and for all who walk the path with no goal.

This article was previously published in the TALK Journal, a monthly publication of the Enneagram Association in the Narrative Tradition. And also in EM #183.

Terry Saracino, an Enneagram teacher since 1989, is president of the nonprofit Enneagram Studies in the Narrative Tradition (www.EnneagramWorldwide.com) and on the faculty of the internationally recognized Palmer-Daniels Enneagram Professional Training Program. She has created a variety of innovative courses on the transformative power of the Enneagram.

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Space & Time: Lunar Mansions

If we assume this universe is orderly, then everything will have meaning and purpose. To understand what this purpose is, has been a quest for sages since the beginning of civilization. Astrologers realized that where and when life began, sets the direction how that life is likely to proceed. They studied the movements of planets and the stars and noticed recurrent patterns correlating to human conditions and behaviors. Whereas psychological assessments operate more like “reverse engineering.” They evaluate behaviors, traits and patterns of behavior in the past as a basis for predicting what the future may hold. Astrology looks at a time and place of birth for clues what the “road ahead” holds — regardless of the individual’s character, personality or physical condition.

From galactic Time Periods to every day moment by moment Time period, long or short we can say each has a purpose and an effect.

Our galaxy is about 14 billion years old, earth about 4.5 billion. In the Geological Periods after the Precambrian Time (last 10% of earth’s history), we have the Paleozoic Era (about 300 million years) giving rise to invertebrate sea life, insects, reptiles and amphibians, followed by the Mesozoic Era (about 200 million years) with dinosaurs, crocs, turtles more reptiles and early mammals; and finally the Cenozoic Era (about 66 million years) with large variety of mammals, birds, and homo sapiens.

Fast forward some 99.99% or thereabouts since life formed, to the last 6000 years; we have Prehistory with Mesopotamia, Indus Valley Civilization, Ancient Greece, Egypt, the Vedic Period, Shang Dynasty, Zhou Dynasty, Ancient Rome, the Migration Period, the Middle Ages in Europe, Islamic Age, Ottoman Empire, Age of Discovery (Europe), Age of Enlightenment, Renaissance and the Modern Era with its Industrial Revolution, the last century with Great Wars, Atomic Age, Cold War, Space Age and the current Information Age.

Each age offered conditions that favored certain activities while hampering others.

Mother of Divinatory Sciences: Astrology

Astrology is both science and art, requiring the left and right sides of the brain to investigate why, when and in what way times will support or hinder an individual’s aspirations. There is nothing static about astrology. It is rooted in careful observation of relatively fast moving planets against the fixed stars; tracking changing configurations and alignments, as they never repeat themselves exactly, but close enough so to show patterns — patterns that influence or indicate (opinions may vary) changes in society and individuals.

The cosmos is infinite. For practical reasons, we can only consider the closest and therefore most influential celestial bodies. Obviously, the Sun and the Moon have the clearest impact on our life, as in day & night, seasons, tides etc. Next, and a little less obvious, are the planets moving against a background of the 12 Zodiac signs or constellations i.e. the 12 sections of 30 degrees each (12x30 = 360) of the sky.

Just to keep it simple, let’s imagine the planets and stars are like second, minute and hour hands of a giant clock in the sky indicating what type of energies are irradiating the rotating earth and exposing life to these “waves or frequencies”. As the planets pass through the constellations they too emit their frequencies. We are receptors like a radio, tuned to particular wavelengths with our individual setting — that, unbeknownst to us or not, does influence how we think, feel and act.

Vedic astrology had at least about 6000 years of continuous use. The enneagram as we know it…had about 60. Astrology filled libraries with observations and the enneagram is adding a few shelves.

For our purpose here, we’ll limit our scope to a very basic and simple, ancient method using the Moon and the Sun, the “luminaries,” as the main indicators of how we feel, think and act in the world. The Moon, represents the mind; receptive, perceptive and emotional; the Sun represents our purpose, is more proactive and intellect based.

Using 27 Lunar Mansions (Nakshatras) dividing the sky in 27 sections, Vedic astrology describes the ways attention and awareness in each is colored and perceived. Western astrology places more attention on the outer action (12 Zodiac or Sun signs). If we were to speculate why this is so, I would suggest that it has its origin in the Vedic view of individual life as a transitory phase in an ongoing process of evolution of consciousness, with no (separate) beginning or end. As such, what we examine is a phase, an “excerpt” of an endless progression. How does that compare with other ways individual life is viewed?

Monotheists see us as “separate” individuals or entities, each with its own body, mind and soul, created to live a parallel existence as ruled by God, Angels and/or Demons who exist in another dimension that...
we will eventually join. Human life is thought of as having a beginning, a one-time-shot at living one-life-only, followed by death. Then, after death, some form of Judgment happens according to merit earned in this life that determines if we continue on into celestial or infernal realms. This view puts unsustainable pressure on the individual. We either follow the rules or not, as prescribed by our chosen purveyors of God’s will within a tradition.

From single-celled organisms to complex creatures like ourselves we can see that specific structures are the result of cellular specialization and differentiation and that structural adaptations occur at all organizational levels and affect each organism’s survival.

- Form and function are interrelated and responsive to change.
- Organisms respond to environmental stimuli first at the cellular level. Changes at the cellular level then will contribute to an organism’s ability to withstand environmental stress.
- Environmental response is a systemic consequence of reactions at smaller scales.
- While cellular and organismal response is largely predictable, we can imagine how more complex structures while totally responsive to change are less easily predictable due to the multiplicity, of factors.

Those who can’t come to terms with this state of things, usually becoming more secular...

The secular view is also not particularly appealing as it has us as a species evolved over geological times, perpetuating ourselves via cells packed with generic memory accumulated over time in our DNA. We are born and grow into who we are by living and learning. Eventually just die, as do trees, grasses and animals and the only consciousness remaining about our existence are the memories or works we leave behind… One-life-only advocates have no plans (for themselves) beyond death, and place most of their focus on achievement and comfort in the here and now (expecting their vision to die when they do).

Vedic sages believe life is a transitory phase, in a continuum without beginning or end (either by way of many reincarnations) with a merging at some point with consciousness itself but not as separate individuals any more. Or else, they viewed each lifetime similar to a very long and eventful day: each new day different from the previous, but resuming pretty much where it was left off the night (death) before. Others yet, see existence as individuals in a material form to be like a series of dreams until we had enough, eventually awaken, and are liberated from the cycle of life and death, our separate existence merging into the infinite ocean of consciousness. “Sat, Chit, Ananda” (Sanskrit: Being, Consciousness, Bliss) they call it.

Psychology, temperament or type, are all-important for one-life-only advocates and less so to believers in a transitory phase, with a chance to correct or make more mistakes “next time.” That’s why in the West, psychology and typology place more focus on who the individual “is” and the Zodiac (Sun) signs; whereas in the East, more focus is placed on the conditions the individual will “encounter.” Hence, Nakshatras are emphasized as the Moon governs our mind and how we feel and perceive — Sun rules individuality, Moon rules the collective. In this sense, the collective is a part of our environment, and our environment like a karmic tether keeping our individuality within certain bounds; it’s the where and when we happen to be in.

It’s not easy to correlate 12 Zodiac signs (or 12 planets as Western astrologers tend to include Neptune, Uranus, and Pluto) with 9 enneagram types without mental acrobatics. E-Type descriptions seem to fit about 5-7 planets, rather loosely, and it would take quite a leap for the remaining ones. The 27 Nakshatras on the other hand, have strong parallels with the enneagram as both are based on multiples of 3 and 9.

However, it’s not parallel in the sense where we compare matching traits, but rather as a way to supplement each system by filling gaps where the other is lacking. This soon becomes obvious looking at areas of specialization in both systems.

The Enneagram is mostly about the dominant traits in the personality, loosely placed in a fixed position on the circle of the nine-pointed figure, with its connecting lines — a setup that never changes. Vedic astrology can be very precise in mapping out the movement and changing trajectory taking us through specific qualities with environmental ups and downs we are likely to experience. Our type and condition will play a large role in how we deal with these ups and downs.

Nakshatras describe personalty as well, but more like traits being situational, as transitory ways of how we choose to adapt. Focus is more on generic moral lessons that help us grow and change in harmony with our personality traits or nature. Note that the concept of time from the Vedic perspective is cyclical, has qualities and is structured in phases within the continuum. And it’s possible to take multiple lifetimes working on particularly obstinate personality traits or learning lessons. So, to be a type for life is common...
but does not exclude the possibility that fundamental change may happen also in a single life...maybe even more than once.

One of the reasons Westerners were able to make so much progress in science and technology may be attributed to the one-life-only notion that encourages looking at time as a finite commodity urging to be task oriented under deadline pressure... The rise in secularism in Eastern cultures created similar deadline pressures. Note how Western universities attract Eastern students to engineering or science departments and far less into social sciences...

Nakshatras use descriptive language from a broad range of life: passion, enticement, delusion, gratification, ruling element (fire, earth, air & water), as well as highlighting particular features or compulsions (like Gurdjieff did with his Chief Feature). Descriptions are often taken from nature; storms, drought, rain, also animal or deity qualities, material objects that are symbols of power, health, gain or loss, pain or joy etc....

I see using the Nakshatras along with what we know of the Enneagram as an additional source of information. For example, you may feel a need to confirm or explain better why you had or may still have doubts about your type is. You could also have a strong affinity to a particular Nakshatra that does not jive with your enneagram type, subtype or center. That may explain the confusion and offer a better understanding of your nature. You may find a better sense of what aspects or urges in you are driven by type motivations or may be triggered by environmental forces (and times).

To find out what Nakshatra your Moon is in is relatively simple. You can google it if you know your birth time. But it takes a competent astrologer to interpret deeper meanings of the Nakshatras, checking your chart where each of your planets are and how they may be affecting each other — and you. The configuration at your birth is very important, but so are the configurations happening today and tomorrow — to read their meaning takes a lot of precision and deep knowledge of the subject. As in all things, the choice is up to us how deep we want to go, or seek the advice of a competent astrologer.

The Nakshatras

Before ephemeris (position of moving astronomical objects) was used for making charts with all 9 planets (grahas), the ancients observed the motion of the Moon as it traveled every month through the 27 Lunar Mansions (Nakshatras). This movement of the Moon became the basis for our time keeping system, the 27 sections along the ecliptic representing the number of days in the Sidereal month.

Each Nakshatra is a little over 1 day or 13° 20’ long (27 in a month). They are sorted as 3 groups number of days in the Sidereal month. The first group of 9, Rajas, is about surrender, having seen the relative nature of life and preparing to awaken into wisdom.

Each Nakshatra does have all three primal qualities, or gunas, but as with enneagram’s three centers, one is dominant and the others are less so.

The Gunas:

Rajas - the active, creative “human” quality as in Type A personality, with inner passion and ambition, driven to achieve, but at times can also be to cover up insecurity. They want success, recognition and respect. Easily agitated, can become obsessive or impatient with onerous tasks, avoiding them and prone to distractions, easily deflected or dissipated neglecting obligations.

Tamas - the solid, dull, restraining quality, often sensuous, attached to the good things in life at the expense of higher pursuits or knowledge. More materialistic in nature and fond of “practical” fun things and activities or inertia including sleep and rest. Focus is on own needs and satisfying desires. Comfortable with ignorance and low interest in higher consciousness.

Sattva - Spirituality, harmony, the balancing, life supporting quality. Illuminating, pure or good. Truth, clarity of purpose and ethical pursuit of consciousness is important. Generally courageous but not reckless, helpful, giving, open minded and calm. Kind and mature motivated by healthy curiosity, appreciation, justice and fairness.

Furthermore, each Nakshatra is divided in 4 equal quarters (Padas). Each representing a primary motivation where more of our focus goes to Purpose, Wealth, Enjoyment and Enlightenment, (see table 1):

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
<th>Element</th>
<th>Zodiac Signs</th>
<th>House</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Dharma</td>
<td>Purpose, Duty, Responsibility</td>
<td>Fire</td>
<td>Aries, Leo, Sagittarius</td>
<td>1, 5, 9</td>
</tr>
<tr>
<td>2. Artha</td>
<td>Wealth, Money, Security</td>
<td>Earth</td>
<td>Taurus, Virgo, Capricorn</td>
<td>2, 6, 10</td>
</tr>
<tr>
<td>4. Moksha</td>
<td>Liberation, Awakening</td>
<td>Water</td>
<td>Cancer, Scorpio, Pisces</td>
<td>4, 8, 12</td>
</tr>
</tbody>
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Moreover, each Nakshatra has or represents its own symbol, nature, ruling planet and deity, sound, part of the body etc., and various illustrative myths to make them memorable and relevant to our own life experiences (27 x 4 = 108) could this relate to Oscar Ichazo’s 108 enneagrams?

Subtypes & Nakshatras: any Correlations?
The Nakshatra the Moon was in at birth, may give clues to our Enneagram type and its core character traits. But, unlike the fixed geometric structure of the enneagram symbol with its 9 points, the planets are in constant motion through the Nakshatra zones.

Sometimes a few planets line up and form a cluster in a Nakshatra zone elevating its importance, or leaving other sections empty and unaltered. We don’t have a similar situation with enneagram points; they are locked in fixed geometric positions in relation to our primary Enneagram type and within that configuration all changes are assumed to be generated by the individual’s ability to adapt to the environment (health, growth etc.).

Given that all things in life move and change, it may explain why it’s easy even for experts to mis-type others or struggle with doubts about own enneagram type. Insufficient knowledge about the Enneagram aside, typing without a way to factor in the effect of changing conditions does not help.

People who are “strongly or clearly” identifying with their Enneagram type often report a feeling of ‘being seen’ or ‘coming home’. Such confidence may be elusive if we are closer to an edge, a cusp, or if life conditions have placed us in situations that may be in conflict with natural inclinations. So, we may live in a wing, or where some expert placed us, riding on confirmation bias until circumstances are conducive to shifting closer to our innate point.

Another difference between Enneagram types and Nakshatras is that Enneagram types are seen as qualitatively neutral (while ranging from healthy to pathological) and not considered as being fundamentally benefic or malefic. The planets and the Nakshatras as well as the houses have more flexible “situational” reputations in that department. For example, according to the purpose, if you want a friend to commiserate with talk to Saturn, for investing your life savings consult Jupiter, if starting a war let Mars lead,
If we know our time of birth (say within 30 minutes either way), we will also know in which Pada (Sanskrit foot or step) of a Nakshatra the Moon and other planets are in. This adds a lot of ground for mining information from the kaleidoscopic interplay between planet movements and the Nakshatras they are passing through …

There seems to be no limit to how much richness and complexity is available to the dedicated and capable researchers — astrology has always been revered when properly used and at times reviled when abused. We can say the same about how any tool or element is used: fire, food, mineral or plant are used…Come to think of it, is there anything at all, including good intentions and spiritual practices that can be applied in ways that merit to be revered or reviled?

**Ashwini – The Horse Head**

<table>
<thead>
<tr>
<th>Deity: The horse headed Kumar twins, physicians to the gods who perform medical miracles</th>
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</thead>
<tbody>
<tr>
<td>Ruler: Ketu</td>
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</tbody>
</table>

**Mythology:** The Sun god’s wife, Sanjna disguised herself as a horse and fled from her husband who was too bright for her. He morphed into a stallion to catch up with her, and when he did, impregnated her with horse-headed twins. They symbolize bringing dawn every day as their chariot speeds through the sky.

**Themes:** The twins represent unity within duality and the integration of opposites needed to produce transformation. Energetic beginnings, initiative, capable of sudden “explosive” action. No-nonsense, impulsive and impatient, are likely to be strong, charming and innocent. Not known or eager to learn from past mistakes and show little inclination to thoughtfulness. They prefer innocent and jovial physicality. They make good healers but are restless and impatient, drawn to careers in health care and emergency services that offer the thrill of rushing off at a moments notice without planning ahead. Speed, not efficiency, is their preference. Fast talkers, who may stumble on their own words, possibly stutter, as they can’t get their thoughts out fast enough. Headstrong and stubborn they launch into new beginnings, without much thought what may inconvenience others. They can be daring and take chances, that makes them excellent physicians able to perform “sudden” miraculous cures.

**Bharani The Bearer**

(yoni, female organ)

<table>
<thead>
<tr>
<th>Deity: Yama, the god of death or Dharma-raj (King of Dharma)</th>
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<tbody>
<tr>
<td>Ruler: Venus</td>
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**Mythology:** Bharani relate to the feminine, creative aspect of nature, symbolized by a womb (yoni). Being receptive, enduring, bearing and ultimately annihilating. Also, seen as the doorway to the other world. This part of the sky was called “the waters that carry things away” as all souls transit here when they die. Yama leads the dead to the other world and was the first man sent to earth and the first man to die. Bharani also stands for confinement, catharsis, control and sacrifice.

**Themes:** Struggles and obstacles that result in personal breakthroughs. Living with extremes of polar contradictions alternating between libertine or puritan, wisdom and naiveté, maturity or recklessness, life or death. Justice and improvement is important so they become social reformers, philosophers or (often fanatic) activists for a cause. They struggle from internal feelings of restriction, stress and pressure so become social justice warriors agitating against restrictions imposed by others, such as government laws. Full of fear and desire, they swing between lust for life and dread of death. They desire to control their overwhelming emotions by repression causing the inner dam to break, emotions bursting out then setting up another cycle of repression and expression. Their life seems to go from one radical transformation to another. Tantric style sudden breakthroughs are possible. They can be heavily sexualized (Freud had Bharani prominent in his chart).

**Krittika – The Razor (blade, spear)**

<table>
<thead>
<tr>
<th>Deity: Agni, god of fire</th>
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<tbody>
<tr>
<td>Ruler: Sun</td>
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**Mythology:** Karttikeya, is connected to Agni, a powerful warrior, son of Shiva was conceived for the purpose of defeating the demon Taraka. Born of Shiva’s seed dropped in the waters of the Ganges, he emerged just as 6 royal daughters, the Krittikas, were bathing. Each wanted to claim Karttikeya for themselves and nurse him. To accommodate all 6 princesses, he grew 6 heads one for each. (Karttikeya is another form of the Greek Aries or Roman Mars)

**Themes:** Agni is light, creativity and energy, the root source of solar energy. He is also sharp, piercing and penetrating. We get our word ‘critical from Sanskrit: krit. Karttikeya symbolizes construction as well as destruction. People with this nakshatra have a cutting wit and can deliver sharp put-downs full of sarcasm and surgically precise criticism. They also make good surgeons. They are proud, ambitious and goal oriented. Perfectionistic, and on their feminine side, nurturing (like the 6 Krittika sisters), good at cooking, social interactions, maintaining relationships while remaining independent themselves. They can be generous supporters of others. Sometimes blunt and intimidating they do have a graceful side. Good at purification, working with fire, cutting tools, skilled magicians, metaphysicians, inventors and discoverers. Quick to flare up in anger when provoked but equally quick let it go without lingering resentments.

**Rohini – The Chariot**

(cart pulled by 2 oxen, temple or banyan tree, all signifying fertility)

<table>
<thead>
<tr>
<th>Deity: Braham, or the Creator (Prajapati)</th>
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</thead>
<tbody>
<tr>
<td>Ruler: Moon</td>
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**Mythology:** Rohini signifies growth, beauty and seductiveness (from Sanskrit: rohan, to rise or create). She’s a reddish celestial woman; the color red evokes warmth, liveliness and passion. Rohini was the Moon’s favorite wife (out of 27), spending more time with her than the others who got jealous and had him cursed to become ill each month but to recover (the Moon waxes and wanes each month).

**Themes:** Rohini heralds fertility, wealth, agriculture and hence civilization. Abundance and growth in the material and also sensual world that can be so productive it’s difficult to control. If directed inward, it can lead to receptivity and devotion. A very rajasic nakshatra, that can suffer from intense desires. Lust and passions, make them sexually seductive and very creative. When healthy they are highly attuned to protecting nature like environmentalists and naturalists. If not so healthy, they have a fondness for the finer things in life so can become very materialistic and overly indulgent. With enhanced feminine features they are often voluptuous, with full lips and hips, a pleasant disposition, seductive eyes. Can be very stubborn, in spite of their external grace and serenity. Rohini seeks attention, and gets it.

**Mrigashira – The Deer (or Antelope) Head**

<table>
<thead>
<tr>
<th>Deity: Soma, the Moon god (Chandra)</th>
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<tr>
<td>Ruler: Mars</td>
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**Mythology:** Prajapati- Brahma, the creator god and progenitor of man became obsessed with the beauty of his daughter Rohini (Saraswati) and chased her. To escape she turned into an antelope but so did Prajapati and caught her. This horrified and angered the gods who asked Shiva, the destroyer god to stop this violation. Shiva in his fiercest form, Rudra, chopped off the head of the offensive Brahma.

**Themes:** Pursuit of delights in life, the material, emotional and also spiritual. Skittish, delicate, always looking for something. Ruled by Mars which gives it energy, willingness to work, make efforts and pursue goals. Nervous types on the move. Their attention gets attracted by this or that shiny object, or that bit of information along the way. Highly curious, they make good investigators and also shoppers, always hunting for the best deal. Quest is the keyword for their desire and curiosity. Wanting so much creates
also opportunities for frequent disappointments and disillusionments, and the urge to keep searching to the point of nervous exhaustion. Restlessness and alert for danger they also seem to love the chase a little more than finding contentment. Involved with too many worldly things they eventually will direct their attention inward in the quest for the deeper essence of life and spiritual liberation.

**Ardra – The Human Head**
(tear drop or moist one)

**Deity:** Rudra, the fierce incarnation of Shiva, storm God (also "the Howler")

**Ruler:** Rahu

**Mythology:** Rudra (from Sanskrit: rud meaning tears, to cry) is the destructive form of Shiva created for the purpose to bring down Prajapati for lusting after his own daughter Rohini. This disrupted the unity of the cosmos. After doing the "dirty job" he was shunned and abandoned by those who had urged him on originally; hence the tears and howling. Rudra is also the “roaring” god of storm, wind and the hunt, as well as the "archer" able to kill forces of darkness.

**Themes:** Rudra is also the god of thunderstorms; cleansing the air leaving a 'green,' 'moist' or 'fresh' place for new growth (other key words for Ardra). Moisture is essential for life on earth. This highly volatile nakshatra, oscillating between extremes of happiness and sorrow supports growth, accomplishment and transformation only after much effort and struggle. In fact, Ardra is the root word for 'ardent' and 'arduous. The human head, another symbol of Ardra, shows the high level of intellectual development harmonizing the wanderings of the previous nakshatra, Mrigashira. Good at reaching goals… and 'arduous. The human head, another symbol of Ardra, shows the high level of intellectual development harmonizing the wanderings of the previous nakshatra, Mrigashira. Good at reaching goals…

**Punarvasu – The Bow**
(and quiver with arrows)

**Deity:** Aditi, the mother of all particularly the mother of the Sun gods (Adityas) who are none other than the 12 zodiacal Sun signs. She is infinity; boundless, vast and limitless. She is the goddess of abundance and wholeness often identified as the Earth Mother.

**Ruler:** Jupiter

**Mythology:** Goddess Aditi is representing the source from which everything arises and into which everything dissolves. Her ability is the power to gain wealth, abundance and productivity. Punarvasu is where harmony, balance and renewals arise, but after the storm. Associated with virtues and acts nobly.

**Themes:** It is here that old things get renovated, rejuvenated, restored and revived. The interplay of opposites, as light overtaking darkness. Highly creative and auspicious, fond of new technologies. The meaning of Punar is return or repeat so many words with “re” as a prefix pertain to them. They are the innovators and inventors, motivated to bring renewal, restoration, renovation and rejuvenation and masters of recycling. They often fail before enjoying success as they must experience rebirth. The power to retrieve objects lost or returning triumphant after defeats. Ruled by Jupiter the symbol of knowledge and wisdom they are able to integrate rational principles and emotions. And are generous with their abundance and wealth.

**Pushya – Flower**
(Skt. Push flower & nourishment)

**Deity:** Brihaspati, Jupiter guru of the gods, lord of speech, mantra and prayer.

**Ruler:** Saturn

**Mythology:** The name Pushya also signifies yielding or nurturing. According to one school of thought, Pushya also denotes the gentleness of a flower or prosperity and auspiciousness. Brihaspati is the deity, guru or teacher of the gods. His wife Tara was stolen by Soma (the Moon god), and she bore a child from this affair, Mercury (Budha). Taken by the charm of this child he raised it as his own.

**Themes:** Pushya Nakshatra born are known for their love for knowledge about inner and outer truths, mantras, rituals, initiations and laws. They nourish productive endeavors that are often associated with a spiritual aim, so they are often seen in positions of high status in teaching and consulting professions. If unhealthy, this can make them snobbish believing they are more right than others. For the most part they are helpful, generous and protective. The nakshatra relates to breasts (udder) in the context of “milk of human kindness.” Reputed to be the most loved of all the Nakshatras, as they are caring and nurture the growth in all, like a cow that does not discriminate by only feeding its own calf but shares its milk with all beings alike. With a strong affinity for home, family and community if less evolved they may limit their benevolence to a narrow family circle, whereas the more highly evolved think of nourishing the whole world. The shadow side of this nakshatra is narrow mindedness, suspiciousness and prejudice.
extend this until about 6-7 years, even though we are obviously speaking by then (although unless we are John Stuart Mill, probably not engaging in advanced
written discussions and articles requiring deep introspection and self-reflection, critical analysis and synthetic thinking). We have barely begun to process the implications of such findings.

That being said, it is his second section, entitled The Original Wound/Emotional Drama, that concerns us here. In it he offers several relevant quotes from Miller's famous book The Drama of the Gifted Child, including the following: "I can't help but ask myself whether we can ever recognize the depth of solitude and abandonment we have been exposed to as children, and to which our psychic life continues to be exposed as adults. I am not thinking here about actual abandonment, the material separation from parents, which of course could have traumatic effects; neither am I thinking of children who have been obviously neglected or even abused; they at least know what wounded them. I'm thinking of the huge number of people who bear the scars of wounding and yet very often had parents who were anything but indifferent or cruel, parents who have always been supportive… In spite of all this [familial love and support], depression, a sense of emptiness, self-alienation, and the absurdity of one's own existence were lurking close. What are the reasons for such severe disturbances in people who are so gifted?"

Antonio then goes on to elaborate the nine versions of original wounding and emotional drama of our familiar Enneatypes. What I would like to briefly discuss now is an approach to healing the psyche. I'd like to bring together our Enneagram work with insights by psychoanalysts Michael Balint (1896-1970) and Michael Eigen (1936-).

The Basic Fault

"There is no completeness without sadness and longing, for without them there is no sobriety, no kindness."

—Don Juan Matus

One of the issues that Antonio's work points to is a painful and probably universal experience (one which I have never heard an Enneagram teacher even mention, let alone expound upon) that psychoanalyst Michael Balint wrote about in his book: The Basic Fault: Therapeutic Aspects of Regression (1968). There he speaks of "the regret of the basic fault," by which he means:

"… a kind of regret or mourning about the original deficit or scar in his mental structure. This mourning differs fundamentally from that caused by the loss in reality of a beloved person or that caused by the damage to, or destruction of, an internal object characteristic of melancholia. The regret or mourning I have in mind is about the unalterable fact of a defect or fault in oneself which, in fact, has cast its shadow over one's whole life, and the unfortunate effects of which can never fully be made good. Though the fault may heal off, its scar will remain forever; that is, some of its effects will always be demonstrable… This mourning is connected with the giving up of a narcissistic picture of oneself which originally may have been developed as an over-compensation of the basic fault… The basic fault cannot be [fully] removed, resolved or undone… The process of mourning… is about giving up for good the hope of attaining the faultless ideal of oneself; a successful treatment must lead to the acceptance of the fact that one had a basic fault and to a realistic adaptation to this fact (183)."

As Antonio so eloquently describes, each of the 9 Enneatypes has his/her own version of the original wound/emotional drama, and as spiritually oriented Enneagram teachers have sometimes noted, albeit in different terms, from a theological perspective this wounding can be seen as an early "fall from Grace." Almasa talks about this explicitly or implicitly in many of his writings (cf. The Point of Existence: Transformation of Narcissism in Self-Realization, The Pearl Beyond Price: Integration of Personality into Being, An Object Relations Approach, The Void: Inner Spaciousness and Ego Structure) as does Claudio Naranjo when he speaks of our ontic deficiency and obscuration (cf. Character and Neurones: An Integrative View). Related to this, it may be the case that at a very deep level this is one of the experiences from which spiritually aspir- ing people are trying to escape with their attempts at 'spiritual bypassing' (cf. the works of psychologists John Welwood and Robert A. Masters). Experiencing our 'fall from Grace' is its core wounds, painful rejections and abandonments, life evasions, shameful affects, and somatic knots and tension, is so painful that it usually seems a better idea to run away from them in various ways, no matter how neurotic and counter-productive these moves eventually become. Another issue Balint brings up is one that we have encountered in the Enneagram community in a different guise—the 'spiritual super ego'. Balint speaks about a narcissistic attempt to have a 'faultless ideal of oneself.' This phenomenon is experienced to be an over-compensation of the basic fault, and becomes structurally coupled with the Basic Fault and quite hard to tease apart.

To continue and quote more passages taken from the Internet: "Balint… introduced the concept of the 'basic fault' to describe very early and fundamental psychic damage in the personality due to insufficient maternal response to the infant's needs. This failure leads to a split and the development of a true self and a false self [sound familiar?]. It also results in the subjective experience of something essential missing inside [again, sound familiar?]. Extreme feelings and the failure to integrate them are also characteristic of such a basic fault in the personality. People with a basic fault can be particularly difficult patients. It is assumed that at best psychotherapy can help the patient to function while containing such a basic fault, but it can not heal it completely. This is especially the case with serious character disorders [borderline, histrionic, narcissistic, etc.]."

And according to Corinne Daubigny: "The term basic fault refers to the structural deficiency in the personality of subjects who during their early stages of development formed certain types of object relations—which later become compulsions—to cope with a considerable initial 'lack of adjustment' between their psychobiological needs and the care provided by a 'faulty' environment devoid of understanding [the early holding environment]. The effects of the basic fault on a person's character structure and 'psychobiological dispositions' (which may predispose that person to certain illnesses) are only partially reversible."

This latter statement is especially noteworthy because, if we are brutally honest with ourselves, many of us in the Enneagram and Transpersonal Psychology communities believe on some level that we were either not that wounded to begin with or, if we were, we can certainly overcome our very early child-
hood wounding through a combination of spiritual practices, psychotherapies, or perhaps born-again fantasies of personal salvation. Then we can live happily ever after in some sort of American psychological utopia, one in which everyone else is more messed up than we are. Sound familiar?

“Michael Balint developed this concept in *The Doctor, the Patient, and the Illness* (1957), as a result of his research with physicians in the area of psychosomatic disorders. Additionally, in *The Three Areas of the Mind* (1958), Balint developed the notion of the ‘basic fault zone’ to situate therapeutic processes relating to states of regression in certain patients. This became the source for his metapsychological theorization… of ‘zones of the psychic apparatus, which included a critique of Sigmund Freud’s notion of ‘primary narcissism’ and new considerations on the handling of regression.

“Balint notes that certain patients (those with schizoid personalities, narcissistic states, or addictions, for example) are unable to tolerate the frustrations of classical treatment and are largely inaccessible to interpretation. The therapeutic relationship thus requires modifications in technique to open up to analysis the interpersonal psychic processes inherent in the ‘basic fault zone,’ (emphasis mine)…” To anticipate the work of Michael Eigen below, many now believe that all of us have schizoid, narcissistic and addictive structures and traits buried deep in our psyches, and note that these roughly correlate to the three triads of the Enneagram.

“A kind of ‘psychological mothering’ makes it [theoretically] possible to avoid reproducing the traumatic situation in treatment; object relations, rather than interpretation, provides the therapeutic leverage (emphasis mine). Regression, which is in part linked to the analyst’s responses, can be therapeutic (‘benign’) if it is aimed at producing recognition of previously unacknowledged needs rather than satisfying them. Certain soothing forms of satisfaction (libidinal and physical contact) help sustain the therapeutic relationship. Reestablishing the primary love relationship allows the basic fault, once it has been recognized, to heal…

[It should be noted that] inseparable from a conception of the psyche as a product of interpersonal relations… and from a theory of treatment that makes use of regression, the ‘basic fault’ has been subject to the criticisms that are usually made against any approach that aims at partial separation: the risk of eroticization, the risk of nondissolution of the transference, and so on. Balint viewed such criticisms as manifestations of anxiety on the part of analysts (not the patients!). Subsequent work has indicated that this conception of an early distortion in the ego should also take into account the pathogenic processes stemming from the patient’s family and cultural contexts [again, this should be familiar to Enneagram practitioners]. A focus on the nonverbal should not allow the underestimation of the crucial role that language and signifiers (just as much as their deficiencies or dysfunctions) play in the constitution of the ego.”

All I would add here is the obvious—the addition of knowledge of our Enneatype structure can be invaluable in deeper and more subtle therapeutic work.

“Balint… introduced the concept of the ‘basic fault’ to describe very early and fundamental psychic damage in the personality due to insufficient maternal response to the infant’s needs. He also speaks about a narcissistic attempt to have a ‘faultless ideal of oneself’

The Nature vs. Nurture Debate

“All neurosis is always a substitute for legitimate suffering.”

—C. G. Jung

My primary reason for introducing all this complex and heavy psychoanalytic theorizing is that, in my experience, over the past decade many in the Enneagram community focus quite a bit on the innate, inevitable and ultimately useful development of our Enneatype Structure, and not as much on the impact of the holding environment, with its early object-relations, and the need for mirroring and idealization; this would include, of course, its painful failures. For example, Susan Rhodes in her important work (cf. *Archetypes of the Enneagram*), rightly notes that our Enneatype Structure serves us both horizontally, by helping define us in our process of individuation and to promote better personal boundaries, and vertically, because type helps us modulate and transform higher energies, acting as a kind of psychic transformer. But her strong emphasis on Positive Psychology could blind the readers to the fact that deep and often painful uncovering work (and later working through) is often necessary before the useful aspects and dimensions of our Enneatype structure can be discovered and utilized to good effect.

It seems to me that recently, and for various reasons, we have been focusing more on the Nature, and less on the Nurture, side of the developmental equation. And I include Enneagram-informed therapists in this critique. Truth to tell when I say ‘we’ I really mean Americans, and I wonder why this is the case. One theory is that this occurs in part because, given the pervasive Threeish character of American culture, we really don’t want to look at the ‘failures’ of early childhood (or any other stage of the life span!). We don’t want to experience the young, helpless and dependent parts of ourselves and others. And we certainly don’t want to undergo therapeutic regression in service of healing, as that would slow us down, turn us inward, expose our deficiencies, and bring to consciousness our anxiety, shame and rage. There have been exceptions to this situation, such as the work of Beatrice Chestnut and several others. It should be noted (Beatrice brought this to my attention) that Dan Siegel, in his Keynote Address at the 2005 IEA Conference in San Francisco (“Patterns of Processing: Linking the Brain, the Mind, and Interpersonal Relationships in the Development of Personality”), made the strong point that our development is a result of the constant interplay of Nature and Nurture. Thus, we require at all times an integrated approach to this subject—which is one of my key points in this article.

The Psychotic Core:

“Not only can man’s being not be understood without madness, it would not be man’s being if it did not bear madness within itself as the limit of his freedom.”
—Jacques Lacan

Yet another issue that Antonio’s work points to is the question of why we defend so strenuously and consistently against our original wounds/emotional dramas. Perhaps it is because, as Jungian psychoanalyst Henry Elkin once quipped, “Behind every neurosis is a hidden psychosis.” In a similar vein, Andre Green noted in 1975 that “Where once neurosis was a defense against perverse tendencies, now both can be seen as ways of warding off and organizing deeper psychotic anxieties.” So, what is going on here? It would seem that there are remnants of very early and primitive structures carried forward into present time. Even more troubling is the possibility that we are suffering from the lack of structures that could have and should have been developing in the first months and years of life. These issues can emerge during sleep, when we are alone and feeling abandoned, under stress and afterwards (PTSD), if we take drugs (especially hallucinogens), etc. Then our Basic Fault may be exposed to consciousness. Then we may begin to suffer. Then we may eventually feel the need to mourn.

In 1986 Michael Eigen published one of his finest and most useful books, *The Psychotic Core*. He opens the preface by saying: “Understanding the psychodynamics of madness is essential to the therapy of most patients, including those who are not diagnosed as mad in the literal sense… psychotic attitudes and stages can be components of a broad range of emotional states and mental disorders.” To emphasize this point, he posits that there is an active ‘kernel of psychosis’ in every adult man and woman. He also notes that Freud took this deeper, more mysterious dimension of the psyche for granted, especially when he spoke about the ‘polymorphous perverse’ and highly fluid or plastic nature of infantile consciousness. Jung too had a lot to say on this topic, although he changed the terminology and focused quite a bit on the egoic conscious vs. the personal and collective unconscious dichotomy. Both spent a lot of time and libido examining all the ways we defend against deeper layers of distress. The need for death and mourning was later incorporated into Jung’s theory of alchemical individuation and transformation under the heading of ‘mortification’. However, it is important to note that Jung’s perspective, even in his later alchemical writings, was not the same as Michael Eigen’s. For example, Jung writes that “No new life can arise, say the alchemists, without the death of the old.” They liken the art to the work of the sower who buries the grain in the earth; it dies only to waken to new life.” (*The Practice of Psychotherapy*, 1954). His understanding, whether acknowledged or not, is heavily colored by both the ancient mysteries and Christian beliefs and practices around death and resurrection. Jungian analyst Edward Edinger later said that: “Mourning is caused by the loss of an object or person who was carrying a projected value. In order to withdraw projections and assimilate their content into one’s own personality it is necessary
to experience the loss of the projection as a prelude to rediscovering the content or value within. Therefore, mourners are fortunate because they are involved in a growth process. They will be comforted when the lost projected value has been recovered within the psyche” (Ego and Archetype, 1992). However, let’s remember that Eigen above explicitly theorized that the regret of the Basic Fault was not due to the loss of an outer or inner object or person. So then, what happens to the person when s/he realizes that the ‘lost projected value’ can never be fully recovered? When it becomes clear that not all parts of the psyche can ‘wake to new life?’ Can we voluntarily give up an unrealistically hopeful view of reality and the human condition? Can we learn to be simply present to ourselves, warts and all, including whatever we find in our Basic Fault Zone? Can we give up both hope and fear, as the Buddhists wisely counsel!

A Transpersonal/Essence Perspective

"A fundamental idea used in our work is called the Theory of Holes. People, as they are under usual circumstances are full of what we call ‘holes.’ Now, what is a hole? A hole refers to any part of you that has been lost, meaning any part of you that you have lost consciousness of. What is left is a hole, a deficiency in a certain sense. And what we have lost is, of course, our essence…. Of course, these originated during your childhood partly as a result of traumatic experiences or conflicts with your environment.”

--A. H. Almaas

From a more traditional, psychological perspective what we are talking about in regards to the Basic Fault is the etiology and very early constitution of our character structure. Does it have faults and fissures? Is it brittle and likely to crack and perhaps shatter under the stresses and strains of daily living? Or is it cohesive and strong, well rounded and resilient? We know from research that the former can lead to personality problems or worse, true character disorders, which may or may not be amenable to healing and transformation. But if a person applies what philosophers call a ‘hermeneutic of suspicion’ to what is going on in the depths of the psyche, if s/he becomes aware that something maladaptive and painful is going on deep in the psyche (note that we are in present time here) then the need for some measure of conscious mourning may be called to arise.

From a transpersonal perspective what we are talking about includes the loss of Essence that A. H. Almaas talks about with his Theory of Holes (see esp. his The Pearl Beyond Price), and Claudio Naranjo speaks about when he discusses the experience of ontic obscuration and deficiency in Character and Neurosis. ‘This has more to do with the inevitable cathectic neuroses which, when done comprehensively and with sensitivity, can be a deeply humanistic and fruitful endeavor. In other words, even the slightest physical sensations will be organized at an emotional level into primary lesion (whichetta),' said that these wounds affect and un-neutralized drives.

Enneagram-informed theorists, writers, teachers and therapists would do well to make good use of the very best of psychoanalysis and depth psychology. Too often insights and approaches from these fields are reduced to a shallow and facile neo-Freudianism and dismissed.

It seems to me, after three decades of Enneagram work in several prominent schools, and after many IEA Conferences, that there is a shadow side to the common way of engaging in Enneagram practice. Too often students are encouraged in their meditations to stay focused primarily on present time habits, issues and experiences of distress. Often, well intentioned attention training practices that follow the phenomenology of what is arising moment to moment, coupled with knowledge of Enneatype, only foster more spiritual bypassing through the avoidance of the type-related avoidance. Considering the fact that the vast majority of psychotherapists around the world are not familiar with Enneagram, and the vast majority of Enneagram students are not actively in psychotherapy, this situation is probably unavoidable, but it should be noted nevertheless.

Conclusion: In Praise of Psychoanalytic Insights and Approaches

"Experience has taught us that we have only one enduring weapon in our struggle against mental illness: the emotional discovery and emotional acception of the truth in the individual and unique history of our childhood."

—Alice Miller, The Drama of the Gifted Child (15)

As must be obvious by now, it is my belief that Enneagram-informed theorists, writers, teachers and therapists would do well to make good use of the very best of psychoanalysis and depth psychology. Too often insights and approaches from these fields are reduced to a shallow and facile neo-Freudianism and dismissed. In my opinion, the worldwide Enneagram community would do well to acquaint itself to the next level with important and useful ideas and methods culled from the likes of: Freud, Jung, Mahler (cf. The Psychological Birth of the Human Infant), Horney, Schwartz-Salant (a personal favorite), Jones, Klein, Winnicott, Kernberg, Kristevel, Laca (in spite of his highly impenetrable French discourse), Irigaray (a fabulous feminist psychoanalyst and philosopher), Fromm, Kohut, Fairbairn, Adler, Erikson (indispensable for looking at the entire life span), Laing (still the best anti-psychiatrist), Rank, Eigen, Chodorow, Reich (for his energetic approaches), Bion, Ferenczi, Sullivan, Bowlby and many others. Related to this would be an increased attention to psychobiographies which, when done comprehensively and with sensitivity, can be a deeply humanistic and fruitful endeavor. In fact, Alice Miller’s later books included psychobiographies of Nietzsche, Picasso, Buster Keaton, Chekhov, Rimbaud, Proust, James Joyce, Dostoyevsky, Mishima and others.

Miller’s most transformative idea may be the notion of ‘poisonous pedagogy,’ one that she raises in her books For Your Own Good (1980) and Thou Shall Not Be Aware (1981). In her words, “Poisonous pedagogy refers to that tradition of child-rearing which attempts to suppress all vitality, creativity, and feeling in the child and maintain the autocratic, god-like [read patriarchal] position of the parents at all costs… It is a phrase I use to refer to the kind of parenting and education aimed at breaking a child’s will and making that child into an obedient subject by means of overt or covert coercion, manipulation and blackmail.” As is well known in psychological theory and experience, we internalize to a large degree our parents’ behaviors towards us, both nurturing and toxic. The abuse later gets passed to the children and grandchildren, becoming intergenerational trauma. For a great example of this, one could watch the TV series Mad Men, and notice how the oldest child, Sally Draper, begins to take on the negative traits and behaviors of her parents Don and Betty as she enters adolescence. This material is a subject for a future article.

Antonio ends his article by saying that “The Swiss therapist Konrad Stettbacher, who proposed an effective method for treating the original wound (which he called Primary Lesion), said that these wounds make it hard for an individual to adapt in life, that they break the balance of homeostasis in the child, making it difficult to satisfy even the most natural needs. Enneagrammatically we could say that our primary instincts are corrupted and colored by our passion. In other words, even the slightest physical sensations will be organized at an emotional level into fixed responses which over time become more and more repetitive and unchangeable.” The latter is, of course, what Freud brilliantly termed the ‘repetition compulsion.’ If we don’t acknowledge and work with our Basic Fault, we will be condemned to repeat the past and, in the words of Alice Miller, “our vitality, creativity and feeling” will be suppressed to the detriment of ourselves and the world.
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