

Where the Narrative Enneagram and Integral Meet

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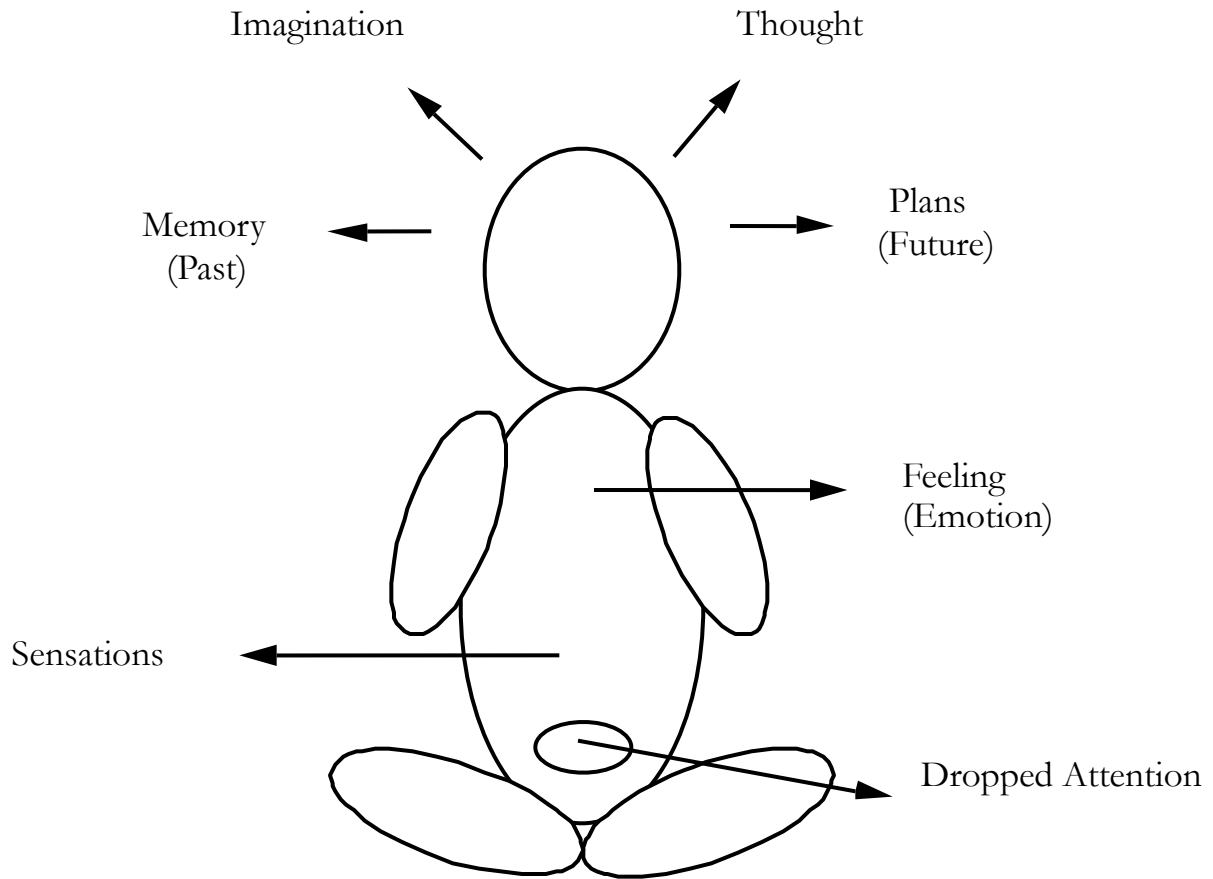
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The Categories of Type Structure



Focus of Attention

Energy follows Attention

YOUR FOCUS OF ATTENTION DETERMINES WHERE TIME AND ENERGY WILL BE SPENT.

When your type's focus is engaged, it automatically initiates an unconscious scan of awareness that includes data relevant to your psychological welfare, while excluding equally relevant information.

THE FOCUS DETERMINES WHAT APPEARS IN YOUR CONSCIOUS MIND AND WHAT GETS LEFT OUT.

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The Inner Observer

The observer-object relationship is a guiding theme in contemplative practice. The focus of our attention is at first directed to the activities of the external world – what attracts us and what we need to avoid. This outer focus masks the presence of a self-reflective capacity to witness the contents of our own mind.

When attention turns to reflect upon our inner condition, we recognize the patterns of thoughts, feelings, and sensations that determine our identity. The witness remains hidden in the sense that we do not immediately recognize its function as an internal guide to spiritual experience.

The witness can only reflect the objects that come before it. It initiates nothing, but objectively reflects the pattern of thought, emotion, and sensation that arise in the inner space.

Unlike psychological type, the inner witness has the following properties:

- It is permanent.
- It never becomes wired into the type structure.
- It is always present in the “Now.”
- It is neutral without opinion or bias.
- Our capacity for witnessing matures with spiritual practice.

The stages of witness development are as follows:

- Can recognize categories and separate from automatic patterns
- Can discern between categories
- Can unify or disengage from categories

The Narrative Enneagram: A View from the Quadrants

SUBJECTIVE	<p>I <i>Subjective: Self and Consciousness</i></p> <ul style="list-style-type: none"> • <u>Awareness</u>: Inner Observer • Meditation/contemplative practice • <u>Acceptance</u>: Relax into resistance/Welcoming Prayer/Letting go • Attentional style of each type • Mental models: recognize patterns, type resistance 	<p>IT <i>Objective: Brain/Organism/Behavior</i></p> <ul style="list-style-type: none"> • <u>Action/Adherence</u>: Conscious conduct • Somatic practices • Care for the body • Neurobiology of type • Observable type related behaviors • Quantity of energy available 	OBJECTIVE
	<p>WE <i>Inter-subjective: Communal Worldview</i></p> <ul style="list-style-type: none"> • The Narrative Panels • The collective field of compassion • Shared language (“In and down”) • Shared meaning • Receptive listening/dyads 	<p>ITS <i>Inter-objective Social and Natural Systems</i></p> <ul style="list-style-type: none"> • Enneagram classes/groups • Online hubs • Online Enneagram research • Publishing books, materials, products to support Enneagram work • Teacher/Practitioner training and development 	
INDIVIDUAL		COLLECTIVE	

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Why Integrating the Narrative Enneagram and the Integral Worldview Matters

I, WE and IT

TRUE BUT PARTIAL

- One of *Integral Theory's* core tenets is: *Everything is "true, but partial."* It recognizes that someone might assert a certain truth about science, spirituality, psychology, behavior, biology or culture, but that "truth" offers a perspective on one sector of reality.
- *The accuracy of that "truth" can be evaluated only by the authorities in that field.* For example, science can evaluate objective data, but they cannot evaluate spiritual experience. They may be able to evaluate what happens to the brain when someone meditates, but they cannot evaluate the subjective experience of stillness of the meditator; only the meditator can do this because only the meditator is an "authority" of the spiritual experience. Oftimes, religion and science are at odds, but the Integral Worldview would point out that this is not necessary. Both are talking about two different things: religion is talking about subjective experience using myth, metaphor, rituals and practices, while science is talking about objective data.

THE QUADRANTS (See figure on page 7)

- *There is an individual and collective component of any experience.* Often, people learn the Enneagram in a book. This is useful, but limited. From an Integral perspective, the Enneagram descriptions are *true, but partial*, for they do not convey YOUR inner experience of your own type. Nor, do they convey YOUR inner experience of the ways you interact in different groups.
- *There is a subjective and objective component of any experience.* Much research is being done on the meditative brain, which is useful in collecting objective data on the healing power of meditation, but it may not matter much to someone who meditates because she simply wants to cultivate a more expanded view of things so she can get along better in relationships.
- *The subjective addresses our individual (I) and collective interiors (WE) while the objective addresses our exteriors: our behaviors (IT) and the systems we create (ITS).* So, the Integral Worldview recognizes we must attend to all four quadrants in our lives *as they're already present!*

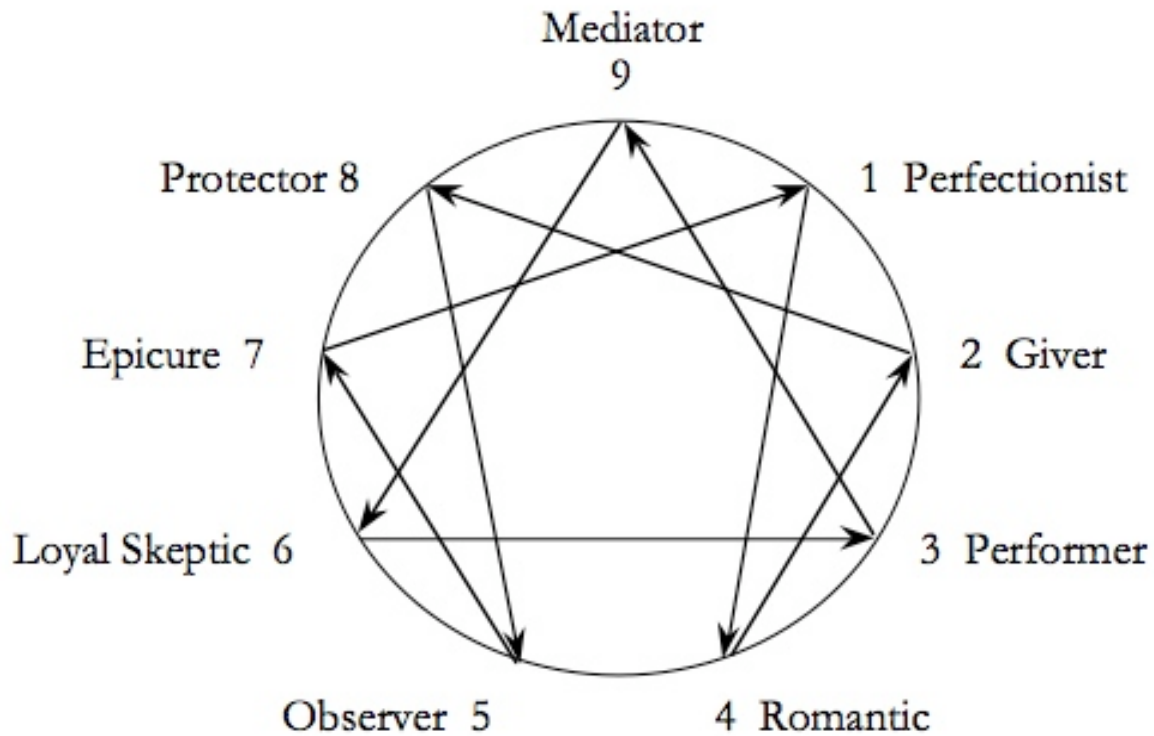
STATES OF CONSCIOUSNESS

- *Integral theory recognizes there are different states of consciousness, and different states give us access to different aspects of reality.*
 - The gross state gives us access to material reality, which falls away when we access the dream state
 - the dream state offers access to more subtle realms in which images, emotions, visions, arise in receptive awareness; this subtle state of consciousness falls away when we access the causal realm of consciousness
 - the causal or unitive realm offers a deep, dreamless state of blissful formlessness: no visions, no emotions, no images, no thoughts.
- *As consciousness grows and develops through spiritual practice and Inner Observation, we "awaken" to the illusory nature of our lives.* As Helen Palmer often says, "We've made ourselves up." In other words, we believe our limited reality to be the totality of reality.

WHY DOES THIS MATTER?

- The *Integral Worldview* helps us identify gaps in our understanding of self, others and the cosmos. Some people “privilege” individual, subjective awareness without recognizing the power of social groups in influencing someone’s reality. Another might “privilege” rational scientific brain studies without recognizing the power of one’s subjective awareness in mental, emotional and spiritual health. Others may be so focused on their subjective realities that they fail to create systems that might carry a quality body of work forward (consider teachings that have been lost because someone never wrote them down, passed them to others or used the medium – books, TV, the Internet – of their era to share their insights.)
- People learning the Enneagram often reduce the Enneagram to a description in a book. If we are to carry the Enneagram forward in an integrative fashion, we must invite people into their own interiors so they develop competent observational skills and we must invite them into experiences of hearing from other people who occupy other types.
- The Narrative Tradition is so effective in teaching the Enneagram because it has a rather strong leg in three of the four quadrants. (Remember, the quadrants are important because they are there and they point us toward what is missing in using this tool in our lives).
 - We rely on exemplars on a panel sharing their perspective of their unique inner experiences, which engenders greater understanding, awareness, and compassion for themselves and people in their lives. (WE)
 - We teach self-observation skills that identify the cognitive/emotional habits of the type and the somatic response in the body. (I)
 - We encourage conscious conduct in which people are invited toward a different way of behaving. We recognize that shifts can happen by simply attending to the body with more consciousness. (IT)
- Helen Palmer has been unique in bringing forth states of consciousness as crucial in her Enneagram teaching. As a teacher of intuition (which recognizes reality without the distortion of type), Helen recognized type related obstacles and openings to direct spiritual experience and access to higher states of consciousness. Her Inner Observer teaching cultivates witnessing consciousness, which is a tier that can move us towards “causal” or unitive consciousness.
- The Narrative Enneagram also recognizes the power of the collective field of WE in developing psycho-spiritual maturity. Something often happens to the subtle energetics of a room when we are watching a panel. There is an opening in the “field” in which people expand their field of awareness *and* the field of compassion. This expansion challenges and loosens tightly held worldviews, which engenders a growing capacity to evolve to different stages of behavioral, cognitive and emotional development.

The Enneagram: Cognitive/Emotional Filters



	Cognitive	Emotional
Type 1	Resentment	Anger
Type 2	Flattery	Pride
Type 3	Vanity (Vainglory)	Deceit (Self-deception)
Type 4	Melancholy	Envy
Type 5	Detachment	Avarice
Type 6	Doubt	Fear
Type 7	Planning	Gluttony
Type 8	Vengeance	Lust (Excess)
Type 9	Indolence	Sloth (Self-forgetting)

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Type One – The Perfectionist

Basic Proposition: Perfect people are worthy of love and respect.

Primary Avoidance: Error

Focus of Attention: What is right or wrong. Correct or incorrect.

Cognitive Habit: Resentment. Worried irritation at a world gone wrong.

Emotional Vice: Anger **Corresponding Virtue:** Serenity

Idealized Self-image: “I am good” **Quality of Higher Being:** Perfection

Strengths: Honest, Responsible, Improvement-oriented

Challenges: Overly Critical, Rigid, Judgmental

About Spiritual Presence

Presence is the simple practice of returning awareness to “Now” that quiets the mind’s automatic focus on the next moment in time. Being mindful of “Now” relaxes type patterns, allowing an inner state to emerge that’s peaceful, physically restorative, and permanently present whenever the barriers to it recede.

Our panels will be interviewed about how their psychological patterns show up in relationships. More importantly, their self-reflections will show how the passions of heart that drive different types of people can be inwardly witnessed, understood and relaxed by the healing effect of returning awareness to “Now.”

If you are a Perfectionist then only you can internally recognize when thoughts turn to judgment and feelings of irritation rise. Here are some commonly reported self-observations from Ones who have applied the mindful relaxation response to their conditioned type reactions. As a One you might recognize some of these cognitive/emotional habits, and use them as a focus for relaxing awareness into the habit, instead of tightening up.

- The ethics of a relationship are reviewed and perfection itself seems at stake. You imagine an idealized relationship. “What are our responsibilities together? What are we learning? What does right relating mean?”
- Attention goes to perfecting the flaws in a relationship. Scorched earth policy when anger is present. The situation looks either black or white – maybe we should call it off.
- Guilt. Pleasure signals anxiety. After all there’s work to be done.
- Once committed and convinced, Ones dig into a relationship with extreme loyalty and validation of the partner.

Relating to Perfectionists

- Do remember details. Ones are detail conscious, they appreciate small gestures: being on time, remembering names, proper introductions.
- Speak respectfully. Make sure no one feels foolish. Ask for permission.
- Notice thrift, effort and dependability. General compliments sound false.
- Cultivate character. Set improvement goals. Don’t flaunt your achievements.
- Admit error immediately. Admission clears the air and prevents resentment.
- Bring novelty and fun to the relationship. Ones tend to repeat what works.
- Avoid power struggles. Ones need to be right, so demonstrate how two right ways can co-exist side by side.
- Maintain your own interests. Ones work long hours on their own.

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- Humor is especially helpful. Worry vanishes with gentle humor.

Type Two – The Giver

Basic Proposition: Love and survival depend on giving to get.

Primary Avoidance: Own needs

Focus of attention: Needs of others

Cognitive Habit: Flattery. How to impact others by supporting their needs.

Emotional Vice: Pride **Corresponding Virtue:** Humility

Idealized Self-image: “I am helpful” **Quality of Higher Being:** Serving Higher Will

Strengths: Helpful, Caring, Relationship-oriented

Challenges: Intrusive, Overly Dependent on Approval

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Our panels will be interviewed about how their personality patterns show up in relationships. More importantly, their self-reflections show how the passions of heart that drive different types of people can be inwardly witnessed, understood and relaxed by the healing effect of returning awareness to “Now.”

If you are a Giver then only you can internally recognize when thoughts focus on how to be indispensable to another, and inflated feelings rise. Here are some commonly reported self-observations from Twos who have applied the relaxation response to their conditioned type reactions. As a Two you might recognize your own version of these cognitive/emotional habits, and use them as a guide for returning awareness to “Now” instead of tightening up.

- Sense of altering self-presentation to meet the needs of different significant.
- Losing a sense of self through empathic adaptation to be what others need.
- Being confused about having “many selves” each adapted to the needs of different significant. “Which one is my actual self?”
- Finding it hard to recognize your own needs. Mind goes blank.
- Seeking out others for inspiration. Imagining their potentials and value.
- Feeling torn between the safety of giving and craving personal freedom.

Relating to Givers

- Expect big emotions. Rising anger and hysteria are signs of unmet needs. Twos may not know what they want, but get hysterical if they don’t get it.
- Beware: Twos are attracted to relationships with obstacles. A barrier covers the confusion that surrounds actual intimacy.
- Allay the belief that love is contingent on their meeting your needs.
- Be aware that short bursts of superficial feeling scatters concentration. Giddy laughter, hyperactivity and flirtation cover insecurity about needs.
- Gently intervene manipulations. Reassure their actual value in the face of complaints or guilt trips.
- Expect Givers to get irritable when their real needs begin to surface.

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Type Three – The Performer

Basic Proposition: Love and recognition are only for champions

Primary Avoidance: Failure

Focus of Attention: Tasks, Roles and Image

Cognitive Habit: Vanity (Vainglory). Presenting a winning facade.

Emotional Vice: Deceives self and others **Corresponding Virtue:** Honesty

Idealized Self-image: “I am successful” **Quality of Higher Being:** Hope

Strengths: Energetic, Adaptable, Achievement-oriented

Challenges: Competitive, Overworked and Impatient

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Our panelists will be interviewed about how their Type patterns show up in relationships. More importantly, their self-reflections create a living picture of how the passions of heart that drive different types of people can be inwardly witnessed, understood and relaxed by the healing effect of being present to “Now.”

If you are a Performer then only you can inwardly know when thoughts focus on how you’re coming across to others, and a competitive need to persuade them takes hold. Here are some commonly reported self-observations from Threes who have applied the relaxation response to their conditioned type patterns. As a Three you might recognize your own version of these cognitive/emotional habits, and use them as a guide for returning awareness to “Now” instead of tightening up.

- Wondering if you’re acceptable without something impressive to show.
- Seeing relationship as an important performance. A task to undertake.
- Shape shifting into an image that impacts and persuades others.
- Self-deception. Confusing own emotions with those attached to a role.
- Avoiding free time that could let authentic feelings surface.
- Believing that status and material objects will secure a relationship.

Relating to Performers

- Threes expect recognition for a winning image and style. Reinforce regard for the person, separate from what they do.
- Understand that Threes confuse ideas about emotion with the real thing.
- Hold fast when genuine feelings emerge. They are tenuous and confused: “Do I have the right one?” “Am I doing this right?” Focus on the actual emotion, remember that “I don’t know what I feel” is a feeling response.
- Expect intolerance of darker emotions and tuning out negative feedback. Expect them to speed up during difficulty. Slowing down feels like failure.
- No quick fixes. Set a schedule for problem solving - interspersed with upbeat activity. Do not get upset by solving problems a little bit at a time.

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Type Four – The Romantic

Basic Proposition: Others enjoy the happiness that I have been denied.

Primary Avoidance: The commonplace

Focus of Attention: Best in what's missing. Worst of what's here.

Cognitive Habit: Melancholia. The sadness of life.

Emotional Vice: Envy **Corresponding Virtue:** Equanimity (Emotional Balance)

Idealized Self-image: "I am unique and special"

Quality of Higher Being: Spiritual Absorption

Strengths: Creative, Empathic, Idealistic

Challenges: Envy, Moodiness, Self-Absorption, Unrealistic

About Spiritual Presence

Presence is the simple practice of returning awareness to "Now" that quiets the mind's automatic focus on the next moment in time. Being mindful of "Now" relaxes type patterns, allowing an inner state to emerge that's peaceful, physically restorative, and permanently present whenever the barriers to it recede.

Presence comes about in small ways whenever we are captured by the moment. Being surprised, being interested, being involved are daily states of mind that foreground a single object of attention while backgrounding everything else. Our panelists will be interviewed about how their type patterns show up in relationships. More importantly, their self-reflections create a living picture of how the passions of heart that drive different types of people can be inwardly witnessed, understood and relaxed by the healing effects of being present to "Now."

If you are a Romantic then only you can know when thinking turns to what's missing in life and disappointment takes hold. Here are some commonly reported self-observations from Fours who have applied the relaxation response to their conditioned type patterns. As a Four you might recognize your own version of these cognitive/emotional habits, and use them as a guide for returning awareness to "Now" rather than falling into habit.

- Feeling like an actor in your own life. Waiting for real life to begin.
- Imagining future fulfillment through relationship. Not being here.
- Alienation. Sense of being different from the people around you.
- Impatience with the realities of life. Preferring inner intensity.
- Compelling identification with other people's emotional states.
- Pulling for what's missing. Pushing away when it finally comes.

Relating to Romantics

- Expect mood shifts that are unrelated to what you do or don't do.
- Fours are reassured by your steady mindedness under pressure.
- Expect pursuit when you are distant, push away when you're here.
- Stay grounded in your own degree of availability.
- Expect complaints when life gets predictable. Keep life juicy.
- Hold fast during emotional storms. It's about needing intensity.

Type Five – The Observer

Basic Proposition: Love and respect are gained by practicing self-sufficiency.

Primary Avoidance: Intrusion

Focus of Attention: What others expect. To blocking intrusion and detaching to observe.

Cognitive Habit: Detachment

Emotional Vice: Avarice **Corresponding Virtue:** Non-attachment

Idealized Self-image: “I am wise” **Quality of Higher Being:** Omniscience

Strengths: Scholarly, Analytical, Self-Reliant

Challenges: Withholding self from others, Emotionally detached, Isolated

About Spiritual Presence

Being mindful of what is actually happening “Now” will relax attention to what is coming next. Being here and “Now” relaxes automatic behavior, giving us a choice about our actions, instead of acting mechanically. By resting awareness in the long pause of “Now”, an inner state can emerge that is peaceful, physically restorative, and permanently present whenever the barriers to it relax.

Our panelists will be interviewed about how their type patterns show up in relationships. More importantly, their self-reflections create a living picture of how the emotional passions that drive different types of people can be inwardly witnessed, understood and relaxed by being present to “Now.”

If you are an Observer then only you can tell when an inner contraction takes hold. When your thoughts seem withheld from being spoken and your energy drains away. Only you can witness the inner cues of going on automatic, the sudden shift from being engaged to watching yourself in the engagement. Here are some frequently reported self-observations from Fives who practice being Present. As a Five you might recognize these patterns and use them as a focus for staying here and “Now” - instead of going away.

- Sense of being separate from others, being invisible, going silent.
- Fiercely guarding your independence. Not sharing yourself.
- Non-involvement is the preferred state. Feeling either love or hate requires involvement. Your own emotions are intrusive.
- Sense of watching life from the viewpoint of an outside observer.

Relating to Observers

- Be prepared to carry the conversation until you find a point of common interest. Shared interests are pivotal. Shared information is a bond.
- Fives bring clarity to confusion. They are loyal friends, so long as the central focus is about your life.
- Expect Fives to tighten their belt during hardship rather than ask for help.
- Fives respect your self-sufficiency and emotional control.
- Your expectations feel like a burden. Your independence is a relief.
- Intimacy is often expressed in non-verbal ways. Enter this worldview.
- Remember that emotional non-involvement is the stance. Therefore, “negatives” like possessiveness may be signs of caring, as well as “positives” such as tenderness and time spent together.

Type Six – The Loyal Skeptic

Basic Proposition: Love and protection are gained by vigilance and endurance.

Primary Avoidance: Uncertainty

Focus of Attention: Hazard

Cognitive Habit: Doubt

Emotional Vice: Fear **Corresponding Virtue:** Courage

Idealized Self-image: “I am loyal” **Quality of Higher Being:** Faith

Strengths: Bonded, Attentive, Perceptive

Challenges: Procrastinating, Reactive, Doubtful

About Spiritual Presence

Presence is the simple practice of returning awareness to “Now” that quiets the mind’s automatic focus on the next moment in time. Being mindful of “Now” relaxes the familiar flow of habit, allowing an inner state to emerge that’s peaceful, physically restorative, and permanently present whenever the barriers to it recede.

Presence comes about in small ways whenever we are captured by the moment. Being surprised, being curious and being involved are states of mind that foreground a single object of attention while backgrounding everything else. Our panelists will be interviewed about how their type patterns show up in relationships. Their self-reflections create a living picture of how the passions of heart that intensify under pressure, can be inwardly witnessed, relaxed and understood by the healing effects of being present to what is happening “Now.”

If you are a Loyal Skeptic then only you can know when thinking shifts to doubt and anxiety fixates on will happen next. Here are some commonly reported self-reflections from Sixes who are mindful of their ego patterns. As a Six you may find that your own version of these reports can function as a useful guide for returning to “Now” instead of being afraid.

- Anxiety peaks near the point of success, which will make you a target.
- Amnesia about pleasure and success. Wants to be reminded.
- Seeking an authority’s protection or rebelling against them.
- Strong under adversity. Identifies with underdog causes, leader of the opposition party.
- Asks the hard questions to eliminate skepticism and doubt.

Relating to Loyal Skeptics

- Expect shifts of mood as certainty shifts to doubt and back again.
- Spontaneous reassurance, romance and a surprise will work wonders.
- Sixes identify the problem areas of a relationship. Recognizing the issues doesn’t require immediate change, but denial creates mistrust.
- Sixes can attribute their own feelings to others. You can seem to be angry or withholding if your Six feels that way. A clear statement of your position is hugely reassuring.
- Your Six wants to affect you in relationship. They need to know they have value in your eyes. In return you get enduring loyalty and support.

Type Seven – The Epicure

Basic Proposition: Frustration can be avoided by attending to positive options.

Primary Avoidance: Discomfort and Pain

Focus of Attention: Positive possibilities in all things

Cognitive Habit: Planning

Emotional Vice: Gluttony **Corresponding Virtue:** Constancy of purpose

Idealized Self-image “I’m OK”

Quality of Higher Being: Participation in the full spectrum of being

Strengths: Optimistic, Fun-loving, Positive Visioning

Challenges: Scattered, Impulsive, Self-Referencing

About Spiritual Presence

Presence is the practice of returning awareness to “Now” that quiets the mind’s automatic focus on the next moment in time. Being mindful of “Now” relaxes familiar thoughts and feelings, allowing the emergence of a peaceful inner state that is physically restorative and permanently present whenever the barriers to it recede.

Being present comes about in small ways whenever attention is captured by the moment. Being surprised, being curious, and being involved are states of mind that foreground a single object of attention while back grounding everything else

Our panelists will be interviewed about their patterns in relating. Their self-reflections create a living picture of how emotional gluttony engages under pressure, and how that passion of heart can be inwardly witnessed, understood and relaxed by the healing effects of presence to “Now”.

If you are an Epicure then only you can know when a burst of imagination carries you away from what is actually taking place. Here are some commonly reported self-reflections from Sevens who are mindful of their ego patterns. As a Seven you may find that your own version of these reports can function as a useful guide for returning to “Now” instead of planning for “Next.”

- Charm and Disarm to avoid discomfort. Talk, plans and imagination as distractions from self-reflection.
- Feelings of “boredom” or “limitation” as a mask for emotional confusion.
- Inner confusion between ideas and actualities.
- Self-referencing “I’m OK.” Assumption that others enjoy the Seven’s agenda. Not in touch with other people’s pain.
- Superior/Inferior dichotomy. Feels either entitled or less than.

Relating to Epicures

- Expect to feel either adored or ignored. Sevens like relationships that mirror their own high self-esteem. They tend to dismiss or ridicule limits.
- Acutely sensitive to criticism. State the good news before what’s difficult.
- Try to go with the flow of good feelings. Timing and your pleasant delivery will frame problems as challenges rather than burdens.
- Mutual happiness and creativity is a must. Make Sevens instrumental in constructively supporting your own well being and independence.

Type Eight – The Protector

Basic Proposition: Love and respect are gained by being strong and just.

Primary Avoidance: Vulnerability

Focus of Attention: Power and control

Cognitive Habit: Balancing the scales of justice. Vengeance.

Emotional Vice: Excess (Lust). **Corresponding Virtue:** Innocence (Receptivity)

Idealized Self-image: “I am powerful” **Quality of Higher Being:** Truth

Strengths: Bold, Assertive, Action-oriented

Challenges: Domineering, Excessive, Controlling

About Spiritual Presence

Presence is the simple practice of returning awareness to “Now” that quiets the mind’s automatic focus on a next moment in time. Being mindful of “Now” relaxes thoughts and emotion, permitting the emergence of a peaceful inner state that is physically restorative and permanently present whenever the barriers to it recede.

Being present comes about in small ways whenever attention is captured by the moment. Being surprised, being curious, and being involved are states of mind that foreground a single object of attention, while backgrounding everything else.

Our panelists will be interviewed about their patterns in relating. Their self-reflections create a living picture of how emotional excess engages under pressure, and how that passion of heart can be inwardly witnessed, understood and relaxed by the healing effects of presence to “Now.”

If you are a Protector then only you can sense the energetic surge that propels your need for control. Here are some commonly reported self-reflections from Eights who are mindful of their ego patterns. Finding your own version of their patterns can serve as a useful guide for relaxing into the present moment - instead of acting through habit.

- Control of personal possessions and space. Needing to control whatever affects you.
- Initial rejection of other viewpoints masks a fear of being disadvantaged.
- Compromise can feel like surrender.
- Preoccupation with justice issues. Who has the power and will they be fair?
- Boundary issues – sees others as controlling and acts in self-defense.
- Limits – Sees rules as controlling. Tests limits and consequences.
- Confuses own version of truth with objective truth and justice.
- Softer emotions such as trust and attachment appear when it’s safe.
- An all or nothing style of attention with a focus on extremes. You’re either fair or not fair. Either a warrior or a wimp. No middle ground.

Relating to Protectors

- Expect to be tested. Eights want your strength, vitality and independence in relationship.
- Contact is essential. Bonding through high adventure and shared difficulty.
- Anger flares quickly, is easily expressed, and just as easily forgotten once its protective function is served.

- Anger may be a request for deeper connection. Anger clarifies a confused relationship by surfacing authentic emotions. The truth comes out in a fight.
- Eights can retreat into an all or nothing world. Your ambivalence feels threatening.
- Low tolerance for ambiguity or misinformation turns your small oversights into major betrayals. Make sure that Eights are fully informed. Put all your cards on the table.
- Expect periods of strict control followed by disobedience bouts. Eights make the rules and they get to break them.
- Your Eight can be a rallying point, a tower of strength under pressure.

Type Nine – The Mediator

Basic Proposition: Love and belonging are earned by blending in with other people's agendas.

Primary Avoidance: Conflict

Focus of attention: Environmental distractions. Primary distraction is other people's wants & needs. **Cognitive habit:** Indolence. Considers all sides of a question. Obsessive inner rumination.

Emotional Vice: Self-Forgetting (spiritual listlessness). **Corresponding Virtue:** Right Action

Idealized Self-image: "I am peaceful" **Quality of Higher Being:** Love

Strengths: Accepting, Calming, Steady, Bonded

Challenges: Ambivalent, Forgets own agenda, Self-deprecating, Passive-aggressive

About Spiritual Presence

Presence is the practice of returning awareness to "Now" that quiets the mind's automatic focus on the next moment in time. Being mindful of "Now" relaxes cognitive/emotional habits, allowing a quiet inner state to emerge, that is physically restorative and permanently present whenever the barriers to it recede.

Being present comes about in small ways whenever attention is captured by the moment. Being surprised, being curious, and being involved are states of mind that foreground a single object of attention while backgrounding everything else. Our panelists will be interviewed about their patterns of relating. Their self-reflections create a living picture of how self-forgetting engages, and how that passion of heart can be inwardly witnessed, understood and released by the healing effect of presence to "Now".

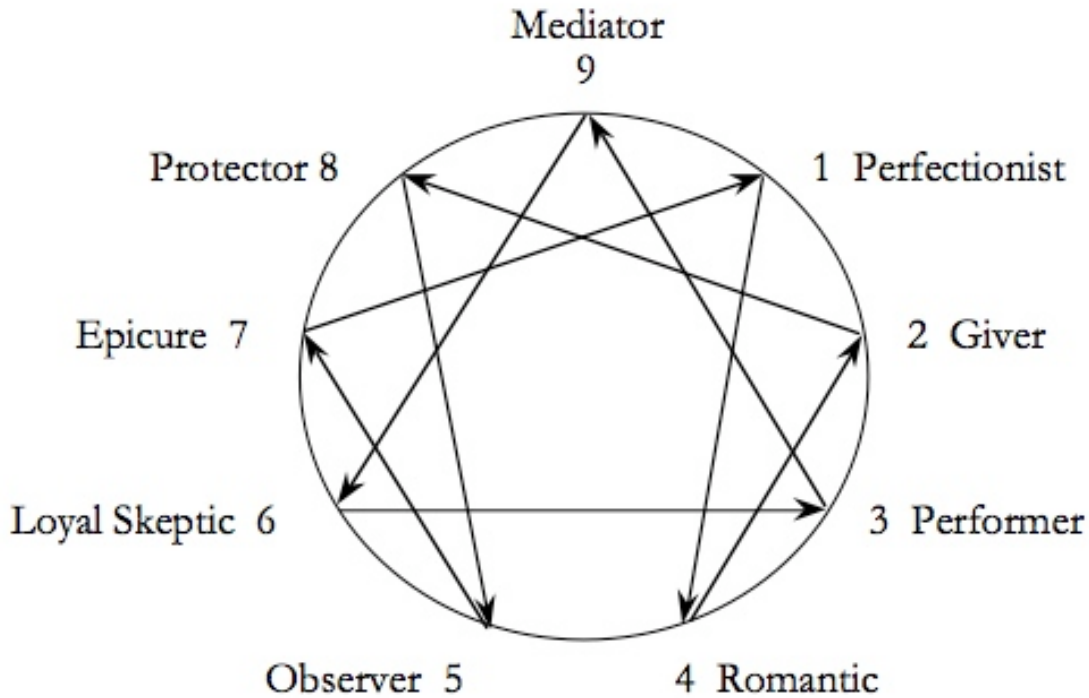
If you are a Mediator then only you can know when attention slips into seeing all sides of a question and blending with other people's experience. Here are some commonly reported self-reflections from Nines who are mindful of their ego patterns. As a Nine you may find that your own version of these reports can function as a useful guide for returning attention to Now instead of allowing yourself to distract.

- Wanting to spend "a few minutes" on inessentials leads to loss of focus on priorities.
- Self-forgetting starts with sensing and imagining what someone else is feeling, thinking, doing.
- Ambivalence invades choice. "Do I agree or disagree?" Why set a priority? Does it matter?
- Knowing what's amiss in relationship while seeing how it's OK from the other guy's position.
- Conflict avoidance. Going along to keep the peace. Retreating from signs of an argument.
- The bind: Going with others means losing yourself. Opposing others means losing them.
- Building inner anger about not getting needs met. Anger equals separation.
- Hard to say "No". Hard to be the one to go. Wait it out.
- Control by going stubborn. Not responding.
- Passive aggressive tactics. Non-cooperation.

Relating to Mediators

- Nine didn't say "no" so you thought it was "yes." Make sure to draw out their preference.
- Expect Nines to say back what you need to hear. This doesn't mean that it's what they want.

- Your needs seem louder and more significant than their own.
- Choice surfaces by process of elimination: Nines know what they don't want, not what they do.
- Lighten the burden of choice. Pushing Nines to choose adds to their burden. Not being



asked feels like being overlooked. Notice simple things that they like and participate with them.

- Under pressure, expect a retreat into the routine mechanics of relating. Nines forget themselves in familiar routine, which is often shaped to please another.
- Once a priority surfaces, it needs a solid structure to succeed. It takes so much effort to identify the priority that structure gets left out. A clear program, a way forward, deadlines to meet.
- Appreciation is paramount. Nines participate in other people's lives. They need us to notice.

The Enneagram: Virtues of the Heart The Shift from Passion (Vice) to Virtue

	Emotional Passions (Vice)	Virtues of the Heart
Type 1	Anger	Serenity
Type 2	Pride	Humility
Type 3	Deceit (Self-deception)	Honesty
Type 4	Envy	Equanimity
Type 5	Avarice	Non-Attachment
Type 6	Fear	Courage
Type 7	Gluttony	Constancy
Type 8	Lust (Excess)	Innocence

Type 9
Action

Sloth (Acedia, Self-forgetting) Right

The Passions and Virtues Described

TYPE	VIRTUE/ PASSION	DESCRIPTION
ONE	Serenity	The automatic side effect of allowing all feeling impulses into awareness without deflecting the unacceptable ones. . . the interplay of all the positive & negative feelings is allowed to move through the body without inhibition from the thinking self (p.96) <i>judging mind recedes.</i>
	Anger	There is a great attraction to expressing anger through the vehicle of righteous action (p.79) Attention locks on the right way to fix what's gone wrong, and anger fuels your conviction. (L&W, p. 36)
TWO	Humility	The recognition of one's exact needs and the natural inclination to take no more & no less than what is necessary. A person who knows his/her own needs will be likely to extend just the right measure of help to others. . . the quality of giving will be in just the right proportion to what is required. (p.129)
	Pride	The belief that other people are dependent upon what they choose to give or to withhold. Twos live the ongoing assumption that help emanates from themselves to others, and that w/o them, the rest of the world would be impoverished... their sense of self worth is dependent upon others. (p. 114)
THREE	Honesty recognize the difference between what their body is really feeling and the habit of shifting presentation in order to get a win. . . Do I go with what I feel or do I stay with my habit of knowing what to do? The risk in following feelings is that Threes inevitably lose the recognition that achievement guarantees; and the risk of not following feelings is that threes live out life as a fraud. (p.162)
	Deceit	. . . aware of the manipulative possibilities of deliberately projecting an image that will generate trust <i>and project success</i> . They also say that they get so immersed in their role that they deceive themselves by paying selective attention to support and discarding negative feedback. . . (p. 147)
FOUR	Equanimity (balance)	Balance is the resolution of the suffering caused by being pulled to what you cannot have and repelled by what has come to hand. . . It involves being able to stabilize attention in the present and feeling the satisfaction of having enough. (p.199)
	Envy	The knife's twist in the heart when others enjoy the happiness that you long for. Envy fuels your search for the objects and status that supposedly make people happy. . . You act out the search by a repeating cycle of desire, acquisition, disappointment, and rejection. (L&W, 109)

(continued on next page)

FIVE	Non-Attachment	Requires that you have a full range of feelings available to you and that you are able to accept any impressions that need to surface into awareness before you let them go. (p.231)
	Avarice	When something becomes so valuable that it pervades a Five's private space, when a Five is caught by the wish to possess a person or a thing, then this inner poverty is intensified by the invasion of desire. (p. 230) Fives control by hoarding space and time. . .Hording can develop for the resources that support private survival. (L&W, p.128)
SIX	Courage	Depends upon the body's ability to act appropriately from a non-thinking state of mind. It is doing before thinking, a time when the body acts before the acquired personality has time to intervene. (p. 268) <i>when doubting mind recedes, there is far less counterforce from the type to interfere with action</i>
	Fear	Creates dependency on rules and protective authority (L&W, p. 151) <i>fear/doubt of those w/power over them, fears of being successful in the eyes of others, fears about, direct anger, suspicious of the motives of others</i>
SEVEN	Constancy	Being able to continue in a course of action w/o having to introduce diversions or exciting secondary plans (p.299)
	Gluttony	A bodily hunger for excitement and experience. . .Love the rush of physical energy, the excitement of adventure, and mental stimulation (p.298)
EIGHT	Innocence	Walk into new situations w/o prior ideas or expectations about what they are going to find. . . open to whatever the situation presents, which allows them to naturally accommodate to a correct course of action. (p. 329)
	Lust	For the satisfaction of needs . . . The energy switch is either on or off. A larger-than-life demand to be seen, heard, paid attention to. An escalating desire to get a piece of the action. An urgency to get some more of whatever's vital and good, and to get it firsts. (L&W, p.200-201) Inclined to follow their impulses. . . Whatever makes you feel good and powerful must be a correct course of action. (p.329)
NINE	Right Action	. . . the ability to perceive a correct course of action and to stay on track w/o becoming diverted by inessentials (p. 372)
	Sloth	An over accommodation, a desire to remain comfortable and undisturbed. It feels more comfortable to go along with others than to oppose them. A failure to initiate (L& W, p.223) Energy for primary goals gets siphoned off to secondary pursuits. (L&W, p225)

Sources:

Palmer, Helen (1988). **The Enneagram: Understanding Yourself and the Others in Your Life.** Harper Collins, San Francisco. *All unidentified quotes are from this source*

Palmer, Helen (1995). **The Enneagram in Love and Work** Harper Collins, San Francisco. *Quotes indicated by L&W.*

Compilation and italicized additional comments by Ronda Diegel, Ph.D.

Worksheet for Type Group

1. How do you see this workshop impacting your inner life? (“I” space)
2. How do you see this workshop impacting your relationships? What are your issues around relationship? (“We” space)
3. What is your next action as you leave the workshop that may move you toward more compassionate presence? (“It” space)