

Hudson 17aug2020 type 4.doc
Integral Enneagram
Russ Hudson
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[Damian](#) asked me to say something about the healthy side of Enneagram point Four. I would first direct people to read what [Don Riso](#) and I wrote in the Wisdom of the Enneagram, and in the healthy Levels as described in Personality Types (that would be Levels 1 - 3.) As others have noted here, there is a difference between those stages where we are starting to get some freedom from our fixated patterns, and perhaps suffering less--that would be Level 4 in our parlance. (Some people get to Level 4 and think they are enlightened!) Being truly healthy is a little further along, but we can say that at least we are going in the right direction at that stage. Don himself was a Four and he had many thoughts about this. He came to like the words/phrases "Redemptive" and "Self Renewing." The central idea, which is really part of most authentic spiritual traditions, is the sense that we cannot avoid life's suffering. We cannot "positive think" our way out of it. But through our learning to be present in our bodies, hearts, and minds, we become better able to be present with suffering and emotional difficulties and to discover ways to transmute them into beauty and insights into our shared humanity. The great Fours of history have always done this, even when they were only able to visit this deeper part of themselves from time to time. So there is a sense of catalyzing and transforming our emotions into helpful and beautiful expressions that are also honest and not bypassing the difficulties of this world. In this way, healthy Fours invite people to dive into the raw messiness of our existence as human beings, with truthfulness and a powerful compassion that arises from really getting the human condition. Healthy Fours learn the difference between passion and reactivity. The latter tends to cancel or disperse the former, or trap it in repetitious psychological and behavioral patterns. The Virtues of the Four is 'equanimity.' Equanimity is based in the discovery of the true depths of the heart--that which Fours are always seeking even in the confusion of our fixated egoic lives. **Equanimity** is NOT detachment, nor is it any lack of feelings. It is more the discovery and embodiment of the deeper heart, whose nature is NEUTRAL--not for or against anything, but being the actual experience of kindness, patience, and real love. We notice our likes and dislikes but we do not identify with them or believe them in quite the same way. The key here though is that the arising of the deeper heart makes it possible to grow into the virtue of equanimity. It is the heart which can hold ALL emotions in myself or others without getting stuck and attached or rejecting and detached in any of them. We allow feelings to come and go understanding their transient natures. They are our true feelings, but we understand them as only a partial truth of the moment. We can be with joy or with hatred, with amusement and irritation, and with ecstasy or despair. We allow the feelings to flow and we welcome them in others but we understand experientially that these are not in any way defining who or what we are

or what the other people are. They are the manifestations of "the weather of the soul." I see this as a tremendous power--really a kind of super-power. Healthy Fours can get right in the pit with people going through horrible times, and hold and understand what the person is going through in a way that the other person FEELS the Four getting it and being with them. Similarly, the art of Four helps people know they are not alone, and that someone else "gets" their suffering. Don used to say the Four trades their personal drama in for "the human drama"--a capacity to be with the reality of the human condition and our possible place in a greater cosmos. He also used to say that healthy Fours are "out and about," interested in life, in learning and in the implications and relevance of their insights for the world around them. I could go on, but that should give you something to ponder!

[Megan Best](#)

How do we (4s) get here? Or ensure that we continue to move towards here?

[Russ Hudson](#)

That is not something that can be answered in an FB post or a tweet. It takes practice, cultivation, persistence, and learning from people who have actually done some real inner work. The short answer is that the belly center has to come in to decouple the heart center from its merge with the head center. Now that all sounds good, but it takes time and good hands on instruction to learn how one actually does that. In the short run, it can be simply coming to my breath, and noticing whatever stories and moods I get identified with. Not to "get rid of" moods or stories--as if we could! But to notice them as a phenomenon in my awareness and not actually me. I get a little more inner space around my heart and can make these arisings useful instead of something that sucks me into places I don't really want to be stuck in.

[Erin Fraser](#)

[Russ](#) are you familiar with the three dantians in tai chi/qigong? Your sentence "the belly center has to come in to decouple the heart center from its merge with the head center." made me think of the three main energy reservoirs (dantians) in the head, heart, and gut, and how the idea is to get the energy balanced and cultivated in all three of them so the person becomes a more balanced being. A few years ago, I listened to a webinar by qigong master Robert Peng and he described what different imbalances in the dantians look like practically, and I couldn't help but notice that some of the descriptions sounded a whole lot like certain Enneagram types. I immediately recognized myself as a person with very developed heart/head dantians, but seriously lacking gut dantian development, which sounds just like what you described above for 4. 😊

[Russ Hudson](#)

[Erin Fraser](#) Yes. The concept is equivalent. And in the original work that the Enneagram typology arises from, the basis of the types IS the imbalance of centers. Nine different possibilities. This is one reason why, while I find

the concept of tri-type interesting for its descriptive powers, I feel it can potentially obscure the reality that all nine types have all three centers in a particular pattern that creates the type. The basis of each type is NOT one center, but all three in a particular "scramble."

[Russ Hudson](#)

I should add that for many years, Andrea Isaac taught our students about the three dantian in her work in our Part 2 Trainings. She had done some qi gong studies and integrated this view very nicely.

[Erin Fraser](#)

[Russ](#) that makes a lot of intuitive sense to me.

I would love to see more Enneagram/qigong teachings blossom because I definitely see so many parallels. ❤️ One of the most healing things for me about qigong has been concepts like the "original self" and the five virtues that we all have within us that are obscured by our "acquired self" which makes us think we're disconnected when they're really just waiting to be uncovered. I have such hope that if I, even with my 4 structure, can access these things, than they're there for all of us (I'm getting all emotional just thinking about it! 🥰❤️).