

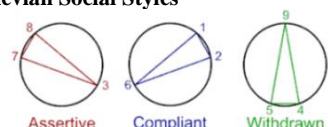
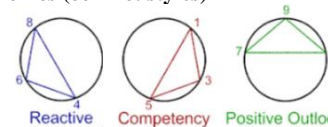
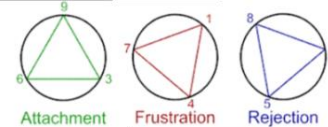
Object Relations Triad

Living as Love, Module 3, Russ Hudson, Robert Holden & Jessica Dibb, Dec 2021

[edits made for readability and clarity; see Charts of different Triads, including Object Relations, below for reference¹]

<p>Russ Hudson page 1</p>	<p>We going to talk about the relationship between everyday human emotions and how they are related to our deeper heart. The more I'm in presence with my own heart, the more I'm going to be able to feel yours and the more we can align around our purpose.</p>
<p>Robert Holden 2</p>	<p><i>The Art of Loving</i>, Erich Fromm, 1956: "Love is not primarily a relationship to a specific person. It is an attitude, an orientation of character which determines the relatedness of a person to the world as a whole, not towards one object of love. If a person loves only one other person and is indifferent to the rest of his fellow men, his love is not love but a symbiotic attachment or an enlarged egotism. Yet most people believe that love is constituted by the object, not by the faculty." We need to tune into the mind of love, the heart of love, and the field of love. We, each of us, have enough love in our hearts to love the whole planet.</p>
<p>Russ Hudson 3</p>	<p>Object Relations are part of the structuring of the ego itself. They are necessary and not wrong or a mistake. It is a necessary developmental phase for human beings. "Object relations" are things or people with whom we form attachments, ie relations, in order to handle our inner conflicts. Different psychological schools may have a bit different way of talking about them. "Attachment Theory" is the most prevalent theory of object relations. D.W. Winnicott (1896-1971; pediatrician & psychoanalyst, practiced prior to the development of Attachment Theory; "good enough" parent.</p> <p>The big insight of object relations is that all concepts of self are linked instinctually and energetically with the concept of "Other." All self-concept is relational. What often stops us in our tracks is not necessarily the dissolving of our own self-concept but the dissolving of the concept of Other. In short, we don't want to lose our mommy. All of the object relations spin out of the need for the object relation of attachment, the first object relation we'll talk about here.</p> <p>Children, to form viable psyches, need to form powerful attachments with their parental figures. Initially it's their mother or whoever is nurturing and holding and seeing the child. Then later, there needs to be fathering energy that helps the child individuate, separate and develop his or her autonomy.</p> <p>It's not that you have an ego that <i>has</i> object relations; your ego is object relations. And when we start to get the feel of that, it's an amazing way of expediting the process of finding our deeper heart. The object relations really open up the deeper qualities of love like nothing else when we become aware of them.</p>
<p>Russ Hudson 4</p>	<p>When you're a little baby, you need to form an attachment with the parental figure who is taking care of you, a mother-figure. The first thing that's needed is that attachment. There has to be a stabilization. The child has to know that there's someone else there who's going to come when needed and can be relied upon. There's something there that gives the baby the ability to live, function and carry on. If babies don't get that, it creates extremely difficult psychological problems. We want to tip</p>

¹ **Triads** – different authors may use different labels, definitions and explanations; this is not Hudson; Centers are also a group of three, body, heart, mind.

<p>Hornevian Social Styles</p>  <p style="text-align: center;">Assertive Compliant Withdrawn</p>	<p>How each type tries to get what it wants –</p> <ul style="list-style-type: none"> • Compliant Cooperators group (Types 1,2,6) – moving with • Withdrawn Soloists group (Types 4,5,9) – moving away • Assertive Initiators group (Types 3,7,8) – moving against
<p>Harmonics (conflict styles)</p>  <p style="text-align: center;">Reactive Competency Positive Outlook</p>	<p>What each type does when it does not get what it wants –</p> <ul style="list-style-type: none"> • Positive Outlook group (Types 2,7,9) – put aside disappointment • Competency Group (Types (1,3,5) – put aside personal feelings • Reactive Group (Types (4,6,8) – needs reaction from others
<p>Object Relations</p>  <p style="text-align: center;">Attachment Frustration Rejection</p>	<p>Fundamental emotional state that sustains each type's sense of self –</p> <ul style="list-style-type: none"> • Attachment group (Types 3,6,9) – adapt so they can attach; subtle energy, does nothing with the energy, anti-matter that holds matter in place 3s are receptive to social/relational signals 6s are receptive to mental signals 9s are receptive to somatic signals • Frustration group (Types 1,4,7) – always disillusioned; super energy 1s create complex ethical (action-oriented) systems 4s create synesthetic/integrative forms of art/beauty 7s think up eclectic innovations and futuristic schemes • Rejection group (Types 2,5,8) – rejected by others and self; internalized energy 2s are super feelers 5s are super thinkers 8s are super body types

	<p>our hats to the importance of these structures. But we also want to see what problems we have them – that our identity has become caught up in them. In a certain way, our love is bound up in them.</p> <p>Once the baby has something set up in their psyche that works and has formed some kind of attachment, well of course, mama isn't always there right on time. She may be in a weird mood. Things don't always go perfectly according to the baby's expectations. But once baby has that attachment, we have an expectation that it will continue, and it ends up continuing into adult life. "I have a nice marriage going on. I have an expectation that my partner will continue to behave in a way that makes our marriage work. I have expectations of my children. I have expectations of my health. My body works pretty well, and I expect that it will continue to do so." When those expectations are messed up and thwarted, we tend to kick over into another pattern which I call, and many psychotherapeutic schools called the frustration object relation. Suddenly I'm triggered and activated, I'm aggravated, I'm mobilized. "This isn't what I want. This isn't what I need" – and that often manifests as complaint, as exasperation, as frustration.</p> <p>There's a lot of different ways it gets going, and it's amazing how much human communication is frustration. One way that we connect when we don't really trust to be open with each other is we share our frustrations. We bitch about politics or the weather. Frustration is amazingly consistent in the ordinary human psyche. It keeps us aggravated, activated, adrenalized, worked up about this or that in most of our waking days and in our nights too in our dreams. It's the baby trying to get things back to that attachment. "By golly, it ought to be the way I think it ought to be," and so a lot of energy goes into that.</p>
<p>Russ Hudson 5</p>	<p>For example, when the baby wants to be fed and mom is not there right on time, baby doesn't think, "Well, mom had a hard day. She probably needs a little rest." Baby says, "Where's my milk?!" What does the baby do then? Cries. That crying, that frustration, is wanting to get what they want and wanting to get things back to the right way, the ideal way. Frustration always has an ideal that it wants manifested but that isn't manifesting. In the disparity between them is the energy of frustration and need and aggravation. That frustration is the second pattern of object relations. In this one, the "Other" – whoever it may be in any given situation – has what I need but they're not delivering it in the way that I want or expect it to.</p> <p>The third pattern of object relations is called rejection. If the baby has been frustrated, crying and fussing and no response is forthcoming, and the baby reaches a kind of threshold where they can't handle the intensity of their feelings and needs anymore. They're getting overwhelmed by their own neediness and their own rawness. What does the baby do? Stops crying, shuts down, cuts off. Then sometimes, even if you're trying to attend to the baby, they don't want you anymore. They get all stubborn. Like, "You had your chance, and now I'm not interested." Rejection is basically a shutdown system. When we feel our needs or the situation or someone else's needs are overwhelming to us and we don't know how to navigate or what to do, we cut off. We turn our attention elsewhere. We shut down, mostly in a way that is unseen.</p> <p>All these object relations are not exactly conscious, and if they were, our life would certainly be very different. We don't see our attachments. We don't see the degree of our frustration. We certainly feel and have the experience that someone has rejected us, but generally we don't walk around experiencing how many silent little deaths I create through rejection each day – how many times I shut off my heart, how many times I turn away, how many times I throw up my usual defenses. When the heart is called for, I go mental. That's rejection. Rejection is simply saying, "I don't know how to experience this, so I'm not going to. I'm just shutting out the picture." Human beings do that all day long. We actually do <i>all three</i> of these all day long.</p> <p>It's super important to remember that this isn't a choice, or bad or wrong. It's just where human beings have gotten to on our evolutionary ladder, and this is about as far as we've gotten. Our emotions on the level of the ordinary heart are bound up in these <u>Object Relations</u> and in our <u>Instinctual needs</u>. It's very difficult to find what we think of as love without it being colored in some way by (i) our attachments, (ii) our frustrations, and (iii) our history of rejection. Our sense of love is bound up in our story and bound up in these patterns. Again, we can't just decide that I'm not going to have object relations.</p>
<p>Russ Hudson 6</p>	<p>What we can do through presence, through breath, through sensation, through quieting our mind a bit, is begin to notice them. And they all transform into something else when we do. What they transform into is an ingredient for love. What is liberated by awareness is the power of the deeper heart, the part of our psyche and soul that really does know what love is on this deeper level; the part of you and me that responds when we feel the presence of real love.</p> <p>Object relation of attachment – 9, 3, 6. Object relation of frustration – 1, 4, 7. Object relation of rejection – 8, 2, 5.</p> <p>When we see an attachment and we're present with it and surrender it, it transmutes into gratitude and appreciation. When we see a frustration and we're just with the energy of it instead of the story that it generates in our minds, it liberates creative energy. The energy to relate, the energy to connect and to co-create. When we bring presence to rejection, without fail, it brings kindness and compassion to ourselves and in others. Rejection is the refusal to experience the truth of what's happening in our deeper heart. Compassion is the decision to experience fully what's happening in our own heart and to go with the intelligence of that.</p> <p>Attachment gets a lot of attention in spiritual traditions. It's a linchpin of Buddhist teaching. It's part of the four noble truths, that attachment is the cause of all suffering. But I would say 99% of human beings, whenever they say the word <i>love</i>, they</p>

	<p>mean <i>attachment</i>. To love without attachment would be an extraordinary development. Very rare. It's possible and it certainly emerges in us in moments. But to actually be free of attachments, that's a real form of enlightenment. Ironically I've met a lot of "spiritual people" who are very attached to their detachment. So, we want to be humble about this. One way I know I'm really in the presence of love is it brings humility. And I don't assume I'm on the far side of the moon here – I'm still learning things as I go too. I'm still human. Part of the love of the deeper heart is kindness with these human manifestations. We're not trying to be perfect masters, as if there was such a thing.</p> <p>Attachments [as in one of the three object relations] love to be unconscious. We don't like to be aware of them. Nobody particularly likes to see their dependencies. We tend to deflect seeing them when we're attached to someone or something. But once you start looking, they're pretty much in every direction. What's astonishing though is that when we start to see attachments, we see that with attachment comes a sense of entitlement – a sense of "I can take this for granted." How many of us have had good health and we take our health for granted until something goes wrong with our health? Then we're angry because it's like we're entitled to good health. We're entitled to good relationships, a good government, all kinds of things. We take so much for granted. Whenever there's an attachment, there is this movement toward taking the object of our attachment for granted and feeling entitled to it; that I deserve this.</p>
Russ Hudson 7	<p>As a Five, for example, I feel entitled to the clarity of my mind and my memory, as if it will always be there for me. But one day it might not be. When we bring presence through breath and body, through heart, through listening to quiet mind to any attachment that arises, without fail, that attachment, what I've taken for granted, is no longer taken for granted. What I feel entitled to, I recognize I have no right to anything really in that sense. I don't own anything. It can be a gateway to what is sometimes called spiritual poverty, but that's another whole topic. So, what happens instead is I suddenly feel profound appreciation and gratitude. If I'm taking my wife for granted and just thinking I have a right to her being a certain way for me, I notice and see that pattern. I see my assumption of her being there for me in a certain way. I breathe. I hold that. I'm with it. Suddenly, what can I feel but appreciation for her, for me maybe too, for the relationship, for our life, my health. If I take my health for granted, I suddenly feel gratitude for having a body that functions well enough. When I take my children for granted, to actually see how I do that and witness the miracle that they have brought into my life.</p> <p>The other thing about object relations, which is how rejection kicks back into the whole thing, is that all of the object relations help us with feeling overwhelmed. Walking around with that much gratitude and love and appreciation can itself feel kind of overwhelming, even threatening. But that's why gratitude comes in through presence first, presence with the attachment, and suddenly a small flowering of appreciation appears.</p> <p>I would invite you to start being on the lookout for your attachments. What do you take for granted? What do you assume will always be there for you? What do you feel you have a right to? What are your entitlements? I know people hate that word, but it has a function when we're looking at things this way. Next Robert will talk about frustration.</p>
Robert Holden 7	<p>How can we meet our experience of these object relations with love? When it comes to frustration, I think the goal here first is to see if we can cultivate a relationship to frustration. Really pay attention to when am I frustrated. In particular, where do I experience the energy of frustration in my body? What happens to my body when I'm frustrated, and how could I meet that frustration with some loving acceptance? Also, we can tune into the feeling of frustration in our heart and see what would happen if we were to meet that frustration in the heart with a loving embrace. Remember, our heart feels everything.</p>
Robert Holden 8	<p>Then there's the mental commentary of frustration that runs around in our head over and over again. Well, what if we were to meet that commentary of frustration with more of a loving awareness? – rather than trying to make these things wrong or transcend or bypass them and pretend somehow they don't affect us. What if we genuinely met them with love? In particular, what if we met frustration with love? When I'm feeling frustrated, I like to try to think of frustration like an invitation. We all know what it means to be frustrated. You don't have to be a type to be frustrated. [Russ also refers to <i>Types</i> as <i>Points</i>.]</p> <p>One, Fours and Sevens are our frustration group. The meditation at One, when we're feeling frustrated, could be to take a moment to ask ourselves, What's behind the frustration? Is there a judgment that's fueling the frustration? If I wasn't judging myself or someone else or this situation right now, would I be as frustrated as I am? Maybe the frustration is showing me a judgment that's running me. At Four, if I wasn't sad about something, would I be this frustrated? Maybe the frustration is trying to unearth a sadness for me to hold with equanimity and love. We can always go deeper underneath whatever we're feeling at the moment. At Seven, if I wasn't so anxious, would I really be this frustrated? Is there an anxiety that I could be looking at right now that deserves my loving awareness? Is lack of trust underneath the anxiety? Rather than resisting the frustration we can surrender our resistance and meet the frustration with love, and cultivate a relationship with it. Instead of trying to get rid of it, we actually use it for our evolution and for our growth.</p> <p>If we look a bit more closely at One, we sometimes recognize we get frustrated when what's happening isn't the ideal. "I'm not experiencing my ideal situation right now. I would prefer if the children were tidier, and they're not. I'm not getting my ideal met right here. This is not as good as I'd like it to be, and it should be better. I'd feel more loved if everything was better. I'd feel more lovable if I was a better person. I've got to be better before I can even be loved." There's an invitation here to move from morals to mysticism, which is a big leap. But instead of trying to be good and have everything be right, what if, with the help of an inquiry into frustration, we were to surrender and pray for an awareness that there is a reality that is <i>already</i> good. When I'm able to be aware and process what is happening, I stop trying to make everything better and good</p>

	<p>and right, and there's a release in me where I begin to get an experience of a perfection that already exists, a goodness that's already here in the mess of everything.</p> <p>At Four, the frustration is showing us a lament, a melancholy, a deep sadness that we are apart from each other, or at least appear to be apart from each other. Part of our lament is that we hardly get to know each other and that we're misunderstood in some way. At Four, the heart of frustration is disappointment [see Russ 18 below].</p>
Robert Holden 9	<p>How many of us really know each other at all? Maybe the frustration is an invitation for us to show up more and say to the world, "Well, I'm going to give you a chance to see me! I'm not going to wait for you to find out who I am. I'll show you who I am right now. I'm going to do an inquiry within myself where I ask myself, "Who am I really? Show me more of who I really am." "Then maybe I'll find I won't complain so much about the world when I start to tune into my own soul in appreciation for who I really am.</p> <p>At Seven, maybe the frustration is revealing an anxiety that I'm going to miss out on something. All of this searching for love, it's been fun up to a point, but I still feel like I haven't quite found the love that I'm looking for. But all of this searching is leading to a sort of a grasping, a grasping for love. There is fear. "What if I don't find love? Not real love. What if I don't find love that really lasts?" Whenever we're afraid that we're missing out on something, there's a deeper invitation in it. For me, the invitation when I feel that something is missing in a certain situation, is that maybe what's missing is more of me. Maybe <i>I'm</i> what's missing. Maybe I'm waiting for something to get good around here. Maybe I'm waiting for somebody to recognize <i>me</i>. Maybe I'm just waiting to show up in the right place at the right time finally. What if I just showed up? What if I just arrived? As Ram Das said, "You've got to be here now, and you've got to be love now." Somehow, you've got to find a way to enjoy what's here, to see what's here. In this way of meeting frustration with loving acceptance, frustration ends up being not a block to our experience of reality, it becomes a doorway. We can open that door and actually have a greater experience of what's before us. Heaven is every step of the way to heaven if we have eyes.</p>
Jessica Dibb 9	<p>We come to rejection. Carl Jung said, "In order for one to be whole, one must both have learned to wrestle with the devil and to walk with God." To the extent that we are rejecting any part of ourselves, rejecting another, or rejecting reality as it is, we are living in a delusion that is only a partial experience of life. In some instances, it becomes so much of a delusion that it's not really life at all. It's more like what the Buddhists call the hungry ghost, or the wandering spirit, which is the cessation or rejection of any part of what is happening that allows us to have a full-on experience of the life and the love that our being has been yearning to have.</p>
Jessica Dibb 10	<p>Object relation is about how our ego habitually experiences relationship. We all have attachment, no matter our type. We all feel frustrated, no matter what our type. We all do rejection, no matter what our type. With awareness, we can move from that to heartfelt relatedness. Three, Six and Nine tend to focus on attachment. One, Four and Seven tend to focus on frustration, or keep running frustration in the relationship – stirring the pot – in order to keep themselves safe, or what they think feels safe in order that the ego runs the show. Two, Five and Eight tend to orient towards relationship with Other and the world from the place of rejection.</p> <p>Two wants to get away from the pain and the overwhelm of the pain or of the experience. Rejection can be fueled by overwhelm – the feeling that we can no longer feel our need, that we've reached our quotient of how much we can experience need and not have it be fulfilled. Or, we may also be trying to get away from the overwhelm of feeling safe, and that we've reached our overwhelm about that too, and now we're just going to reject that too because it's too much. We might also feel the pain of feeling isolated, and it's become too much so we're just going to start rejecting. There are so many different pieces or experiences that could push that feeling that "I want to reject now because I cannot stand this anymore. I don't have the endurance."</p> <p>For Eight, what I want to have control over is the life force, this bounty of mojo and power. That's what I care about. "I'm not going to be vulnerable and let anyone else in." The way Eights run their rejection is to reject the other. Usually, they reject you before you can reject them. It's a very assertive kind of proactive thing. Eights keep their boundaries. They keep what they need to do. They keep their autonomy. They reject something about you or the Other or the situation or reality itself. Eights want to control reality.</p>
Jessica Dibb 11	<p>Two does the exact opposite, and we'll see that there's a mirror image in each of the types* [see Jessica 24 below]. Twos know there's so much need in the world; that no man or woman is an island. And there's no way to get our needs completely fulfilled though unless we have the experience like we're having right now in March of 2020 with the pandemic, that we are all in this together, that "me" does not exist independently. Needs will never be fulfilled independently of our interconnection with each. Two knows this instinctively, and they're less afraid of this truth than some of the other types. So, in order for them to get away from the pain when they feel overwhelmed and they use rejection, what they reject is themselves. They instinctively know that they themselves will not be able to fulfill all the needs of the world or for themselves. So "I reject <i>my</i> needs, my vulnerability, my weaknesses. I will rise above myself and put my faith in others. Others will provide <i>my</i> needs. I'll pump everybody else up, and then somehow we'll get all the needs met."</p> <p>Fives do both. They reject themselves, <i>and</i> they reject others or the outside or reality. That's how much they realize that life is so fragile; they have a huge capacity for overwhelm of our human needs, of our pain, our isolation, the thousands of vicissitudes of pain that a human being can feel. Five is so aware that that it could all go down at any given second, that they just have to reject the whole thing. The fragility of life, though, is just one level of the rejection. Going a step deeper than</p>

	<p>just from a place of a kind of formulaic thing, when we reject, we are not just rejecting ourselves or others or reality. We are actually rejecting the life force itself. We are rejecting life. We are rejecting the experiences that we need to have and could have that would bring us nutrition, impressions and things that help build our hearts and our minds and our bodies. There are levels of rejection. It's not just the immediacy of this moment, reality, the other, myself. We are rejecting the <i>life force</i> of this moment and its potential.</p>
Jessica Dibb 12	<p>We are rejecting the creativity that could come from being in that life force and potential. We are rejecting the experience of fulfillment, the flowering of what we are in this life and what life could be. When we go into a place of rejection, we are in danger of rejecting <i>any</i> of the nine qualities of being, any of the nine qualities of love, any of the nine qualities of capacity. When we are in pain, many of us, for instance, will reject the high side of Eight – the life force, because we actually don't want to feel too much life force or too much of our power. We don't want to feel responsible. We can also reject the part of Nine which is calmness. But there absolutely is calm in every moment, in the midst of the battle, in the midst of the war, in the midst of coronavirus. There are these moments of incredible peace that we can actually access. We're not a victim. We have the capacity to remember the sense of peace in ourselves. In One, we reject the part of us that is the feeling of goodness that is truly present that we could access in this moment. Or we will reject the sweetness of life, the Two. Or we'll reject the value of life in ourselves or others, in Three. Or in Four, the depth and the mystery and opening to that luminal space of discovery, of intimacy. Or we will reject the truth, that's Five. We won't want to see that the devil is here or that God is here, and the need to wrestle. So we reject that truth. Or in Six, we will reject our sense of trusting ourselves to make a move, to take action, to participate from a place of guidance. Or in the Seven in all of us, we can reject that part of us that lives into the glorious possibility of what could happen, that knows that there's an abundant generativity here that we can actually relax into.</p> <p>It's not just about what I'm taking myself to be or what I'm taking you to be. It's literally rejecting the life force itself and then the different qualities of the life force. And we think we have a sense of control or safety, but it's <i>not</i> control or safety. When it comes to creativity, a state of rejection leads to a fixated position. For instance, to bring something home that's really poignant right now, many of us rejected the internet prior to covid. We saw all the downfalls of it. Your eyes get worse. There's social isolation and loneliness. Many of us formed a reaction of rejection towards it. Well, now, look what it's making possible. Imagine how much more terrified we would be if we didn't have technology and the internet during Covid.</p>
Jessica Dibb 13	<p>Conversely there are people who are actually saying things like, "I feel guilty about it, but I'm kind of loving this [time during the pandemic]. Not having to work and getting to do these other things and finding quiet and myself. Hey, the internet is really cool." And we could get into a fixated position about that too though. Because you know what else is going on in our world while the beauty of the internet is happening? People who are living with abusers; domestic violence victims are caught in their homes. There are the reports that violence has escalated. There are people who are feeling more socially isolated than they ever have. There are elders who are isolated, who are giving up and dying out of a broken heart.</p> <p>So, we don't want to get fixated in <i>any</i> position. I want to bring this home about rejection in terms of the transformation that Russ was talking about, from rejection to <i>compassion</i>, rejection to <i>kindness</i>. Ultimately it's from rejection to <i>creativity</i>, from rejection to <i>engagement</i>. As long as you're rejecting any part of ourselves, any part of our capacities, any part of others and their capacities, any part of reality, we will not be creative and engaged. What rejection leads to is rejection of the feeling of fulfillment where things are whole. That is why the cessation of rejection leads to wholeness and engagement.</p>
Russ Hudson 13	<p>What I hope we're getting here is how all of these patterns are workable by bringing awareness to them. There are just simple questions we can ask ourselves from a place of presence around attachment, which is point Three, Six and Nine. Three is being attached to a self-concept. Six is being attached to what I do to make myself feel stable and Secure. Nine is being attached to what makes me feel like myself in terms of habits, lifestyles and so forth. Relationally, we can ask ourselves, "In what way am I taking something for granted?" And see what happens. We're with somebody we think we love and just consider, "Perhaps I'm taking this person for granted." You won't go wrong by noticing any element of that that's occurring.</p> <p>You can also be with your frustration. In what way am I not with the energy of the situation? What way am I not landed in feeling the actual activation in energy, living energy presence of this moment? Am I possibly caught in spinning some repetitious yearn about it? In what way might I come back to the actual felt sense of the energy and life force in this situation? For rejection, in what way am I not experiencing my own broken heartedness? Because, my friends, if you go from rejection to just some other activated and triggered state, you're still rejecting. In what way does kindness appear? Kindness always is the holding of sorrow, unmet needs, broken heartedness. In what way am I turning away from that right now? There's nothing spiritual about doing that.</p>
Russ Hudson 14	<p>Again, all three of these object relations will also have the shared sense of bringing humility. When I'm really appreciating what's here now, it's humbling. It's what makes me feel prayerful, the prayer of gratitude. When I'm really with my life force, I see how much I'm making up about what's going on and what I think I'm doing and how I'm going to fix it. But it isn't like that. The energies that are moving through and making things possible don't serve me anymore. The rejection to be with the tenderness of my own human need, my rawness, my bereft-ness, how can we be spiritual if we keep lying to ourselves and each other about just how much our hearts are hurting? There's nothing loving I can see about that. That in itself is rejection. As we come back to awareness and acceptance of our pattern of rejection, seeing it without judging it, without rejecting our rejection, is to see in kindness how I had to do all this stuff to survive psychologically. So it wasn't wrong or bad. It was actually pretty smart. But now, maybe by grace, I'm ready for something more. We get to work with these patterns that we learned during childhood, give them a little kiss on the forehead and see what else life can bring us.</p>

<p>Robert Holden 14</p>	<p>It strikes me that we've got this wonderful teaching of the Enneagram all by itself. Then we also have the wonderful teaching of Object Relations as well. Then you bring the two together, and it's pretty enormous.</p> <p>Object Relations is teaching me that I'm not an object, and neither is anybody else and neither is love. When I was getting ready to write a book, sitting at my computer, my daughter Bo, who was about four, came running into the room. "Daddy, I want to learn how to write." I'm literally about to start writing a book, and she's wants to too right now. "Great. Well, let's begin. What would you like to start with." She said, "Love. I want to learn how to write love." Her mother had just told her what I was going to be writing about. Anyway, we do the L, the O, the V, the E. This is literally Bo's first word. When she's finished, she says, "Daddy, is that love?" "Yes, sweetheart, congratulations." She's literally jumping up and down with excitement because she's written her first word.</p>
<p>Robert Holden 15</p>	<p>But then she asks, "Daddy, is that really love?" I said, "Yes, sweetheart, it's love." Then she looks at me one more time, and in a way that children can do, all Zen on me, says, "Daddy, that's not love. That's just a word." I was like, "Thank you, master," thank you for the teaching, because it's true. If we're not careful, what happens, from the effect of language, is that we turn experiences into words. One of the things I found super helpful over the years is, in my attunement to love, is to drop the idea that love is a word. It's not a word. It's something much more than that. If I can just move past the word of <i>love</i> and really let myself have an experience of love without words, well maybe then I'll have some more words to say about love after that because I've really let myself have a direct contact with what love is.</p>
<p>Jessica Dibb 15</p>	<p>I talk about not rejecting any part of ourselves or another person or reality – which means coming into contact with and actually feeling the pain and overwhelm that we are running away from. I want to say to all of us now, <i>that's not easy</i>. That is so <i>hard</i>. If we are going all the way for awakening and wholeness, it means we have to feel not only at a psychological level all the different ways that any of us have experienced hurt, harm, neglect, attack, control, any of the things that have hurt us as children, including severe abuse, but we also have to navigate it, to be compassionate and kind with it; to not reject ourselves, and to reclaim our true, deeper heart experience, rather than just our hurt experience. We have to go through a dark night of the soul to have that real sense of awakening because one must learn to wrestle with the devil and walk with God.</p> <p>My God, it's the hardest thing in the world to do this work! And we need one another to do it. We literally cannot do it by ourselves. 'God,' for those of you who that word resonates with, or with whatever it is that's larger than ourselves – for many of us, that may be the biggest part of it. But at a human level, I think we are all experiencing right now that we should not be feeling the separation between being human and being a soul. We should be a soul who needs and who gives. As Robert said, it's not just the words. Each of us is a whole universe, and each of us is going to have to traverse this journey. Russ, Robert and I have been teaching this class. We've done our very best today to use words that reflect the truth of the things that we know, the things that we feel, the things that we experience as human beings.</p>
<p>Jessica Dibb 16</p>	<p>It's also important to acknowledge in a nonconceptual way – in a 'non-word' way – that this journey of inner work is the most challenging thing we can ever do. And it's the greatest gift of love that we can give ourselves and one another.</p>
<p>Jessica Dibb 16</p>	<p>[Grounding exercise:] Right now, I would gently ask all of us to contact our breath and our sensation and use that breath to soften out of any striving that we've just been doing here – any trying to get it all, any trying to understand, any trying to avoid the pain that it's possibly been bringing up for us. Let's just soften into this moment, without it lessening our attachments or frustrations, and just allow ourselves to feel the gratitude for whatever is here right now. You will have experiences. You are having an experience I will never have. Don't miss it. It's worthy. It's beautiful. It's important. If you are moved to utter stillness and awe and silence, let that happen. If there are tears because we haven't been feeling gratitude or there's a realignment, just let all of that happen. Then just notice right now in this moment how you might wish for things to be different. You might wish that Russ had talked more about this or Robert had explained that. Or you might wish you weren't shut up in your house right now. Or that you wish somebody that you love would go into their house and stop playing around in the world right now. Whatever your frustration is, can you just notice it? Can we notice it with kindness and compassion? Can we notice that at the core of it is an impulse to be participating, to be in life, to be creative with things? What if we don't try to change what's happening, not reacting to what's happening, but just simply engage it, and see what can happen?</p> <p>Then, can we go deep into the core of our heart and that secret most inner chamber where our most primal pain dwells? Where there's the pain that we're always trying to protect, which ultimately is the pain of separation from Source? Can we all together relax into that pain right now, and into tenderness? Think of how amazing, tender, loving, miraculous a heart is that it can even feel all these things. Can we invite ourselves into our own hearts now, our pain and our joy? Can we invite others into our hearts? It is so painful to put ourselves out of our own hearts, and it's so painful to put another out of our own hearts. Let's come home. Can we even invite reality as it exists into our hearts? Can we feel our heart and with whatever tears and fears and rages and loves and joys we have? And then go about exploring the rest of our day.</p>
<p>Russ Hudson 17</p>	<p>Q about forcing gratitude.</p> <p>Russ: There's a way that spirituality, probably not intended but because it's handled by human beings who have egos, turns into a reinforcement of all these object relations – where we use love and gratitude to beat up the part of us that feels rejected, hurt, needy, despairing. It's a kind of abuse. "I know your husband just died but cheer up. Don't you realize all is 'one'?" That's pretty nasty thing to do. There's a time and a place for things. What I'm talking about is gratitude with no 'should' in it. It's actually discovering gratitude in places I don't expect to. Whenever I do exercises around gratitude in our workshops and trainings, I say that this is not the time for Academy Award speeches about the people we should feel grateful for. That's the sort of ego inner critic version of all this, which will sneak in there lickety-split. The inner critic gets a hold of pretty</p>

	<p>much <i>everything</i> and turns it into something else. I think that when you're coming at it more from the angle of what I was saying – of noticing what you're taking for granted, noticing what you feel entitled to and letting that be <i>transformed</i> into gratitude – that's <i>not</i> trying to adopt an attitude of gratitude which doesn't work. Most of the people I met doing that are kind of scary.</p> <p>At the same time, there are the other parts of the frustration with that way of forcing gratitude and feeling the energy of that. Instead of rerunning the script about it and what I think it means about me, just feel that energy in that frustration. That's what's here for you right now, and to feel whatever way that feels like a rejection, which can then bring on a tenderness. It can even bring a tenderness to those people who were telling me I should be grateful all the time! It's a kind of organic way we reclaim our heart. The deeper gratitude I'm talking about is not pasted on. It's not put on a happy face. It's not that. It's an organic upwelling that comes from the heart when we start to see all of reality as it is.</p>
Russ Hudson 18	<p>When we feel grateful for the stuff that really makes a difference, it's often surprising and not what we expect to feel grateful for. Again, there will also be other energy and feelings too, anger, tenderness, sorrow, longing. All of that is just the human heart. What we're learning here is to be able to be with all the different expressions of the beautiful heart, as Jessica was saying, without rejecting any of them as "unspiritual" or any other inner critic kind of a trick. When we start to hold it all, it's like our deeper heart knows the way here. It's way smarter than my ego and knows how to hold and transmute it. Just like orange seeds know how to grow into an orange tree, our deeper heart knows what to do for its blossoming.</p> <p>What we're trying to do here is set up trust of the process and a conscious awareness of how we get stuck in this stuff – how our emotions get caught in repetitious patterns, even when they're dressed up as gratitude.</p>
Russ Hudson 18-19	<p>Q about triads; object relations are right triangles; harmonics are obtuse triangles; Hornebian are acute triangles; and about relationships.</p> <p>Russ: There is something to that. David Daniels called the obtuse triangle arrangement the harmony triad. The Narrative Tradition talked about it that way. My sense was that they connect with this idea of object relations, which are the building blocks of the ego self. They each have like a piece of the puzzle. Seven, One and Four, they're all about frustration in object relations. One is about the stubborn adherence to the ideal and feeling the dissonance between the ideal and the real that keeps frustration going. Seven is about the mobilization of energy to keep moving toward the ideal; "I'm not looking back." In Four, the heart of frustration is disappointment, and disappointment is part of frustration object relation. Feeling let down, disappointed; "I'm not going to get what I want." We can do any one of these. When you work this way, you can see the original sense of what the Enneagram types were. They are portals into a process of self-awareness, of maturing our heart and soul. If we use it that way, the geometry and the symbolism of it can open up a lot of new ways of looking at ourselves.</p>
Jessica Dibb 19	<p>This movement from relationship to relatedness is at the very heart of our exploration of <i>becoming</i> love. It's the movement from love as a noun to love as an actualized dynamic or love as a verb. When we make love a noun, it's as if it's a goal, like you're going to get a house or you're going to buy a camera. It's like I have love now. I use the term "relatedness" to refer to the actual experience of what love does in each moment. Love is not a thing that has a description, and you own it and have control over it. Love is something that you discover every moment. It's new in every moment because it's part of the creative life force. Even if we said God is love, that love is manifesting and arising in different forms each moment. The moment we start to think of it as, "I have this," it kills that sense of the dynamic unfolding and creativeness of relatedness. We use that term because most of us say, "I have a relationship," and then we project our object relations onto the relationship – how we want that person to be, what makes us feel good, what our expectations are. When we all know that the deepest love we've ever found never happens when we have a definition about it. It happens because we were willing to be surprised. We were open. We fell in love. We saw the bird. We were changed by the birth of a child, things that we couldn't have expected, or have a definition for, and our heart got bigger.</p>
Jessica Dibb 20	<p>It's just simply the movement from a noun, ie ownership of relationship, to a verb and creativity of love. In the universe, in physics, everything is in a constant dynamic of relatedness. Yes, there's a relationship, but the relationship is not something that's frozen and then remains. It's constantly changing. That's what we would aspire to land in.</p> <p>I have all of my trainees read <i>The Pearl Beyond Price</i> by A.H. Almaas. He has such an incredible blending of the psychological object relations with the essential aspects of who we are. <i>Oneness and Separateness</i> by Louise Kaplan gives a sense of the beginning of why we developed object relations. It talks about the birth of a child and how they grow up.</p>
Russ Hudson 20, Q&A	<p>D.W. Winnicott is one of the past great masters of psychotherapy. Harry Guntrip wrote the book, <i>Schizoid Phenomena, Object Relations and the Self</i>.</p> <p>Q, about nature versus nurture and types.</p>
Russ Hudson 21	<p>Russ: I'd say that the general consensus among Enneagram teachers now is that the type is mostly nature, that we're born with a temperament as psychologists call it. Then that temperament is what we bring to the particularities of the family system that we blend in. If you have a type Nine child and you have a type Seven child, they're going to use their Nine and Seven temperaments respectively to navigate whatever the situation is in that family they find themselves in. That being said, we don't think it's exactly genetic. There have been studies of twins where identical twins are not always the same type, and you would think they would be. It's part of a growing understanding in psychology about the genesis of personality, identity, what makes us the way we are. I think a lot will be found through the field of epigenetics, how environmental factors switch genes on or off. We probably start off as an open playing field where we're sort of wired in to be certain types and then the specifics of our early upbringing cement the deal so to speak. But mostly, I think people look at it as nature nowadays.</p>

Robert Holden 21	I don't know. I have to be with the mystery of it. I suppose that's the fun of it as well. It's just how can I even know I don't know; how can I somehow benefit from this great work because I seriously personally just don't know.
Jessica Dibb 21	I don't really know either. However, I would add that there does seem to be an innate temperament that seems to have some kind of biological basis. Interestingly, David Daniels discovered, as a psychiatrist at Stanford, that two other psychiatrists Chess and Thomas, not knowing anything about the Enneagram, had observed nine essential temperaments of babies, and they happen to correspond to the Enneagram perfectly. There's also a brain group that includes Dr. Dan Siegel and Helen Palmer and David Daniels' daughter Denise Daniels who are publishing a book about it that seems to show some biological basis. What I would say about nurture though is this. If I'm a Nine and I have a really great mother and father, I am going to be a healthier Nine than if I have ACEs – "adverse childhood experiences," and bad parenting.
Jessica Dibb 22	I think nurture has more to do with the level of development in our type, and nature has to do with our type. They're both important. The conversation we should be having is the partnership between nature and nurture.
Russ Hudson 22	<p>Q, "I'm a Two with a Three wing, and I recognize my tendency to reject and minimize my needs. When I turn to breath, I turn to presence, and I'm soothed, which helps in the moment. But it also makes my needs even less immediate and urgent. I end up with strong coping skills, but I'm not resolving and growing. Do you have suggestions to deal with this dilemma?"</p> <p>Russ: Well, if we're finding we can use various psychological techniques as you referenced to sort of get out of ourselves or to override certain things we're experiencing, which many people do, who can blame us? "I'm having a crappy day, let me just do my little <i>ohm</i> or whatever and feel better." But there's a different thing than that that's about acquiring the capacity to meet what's going on in us. I find my dear Twos have a hard time staying with their needs. Some needs we're okay with, but not particularly our needs for love and attention. There's lot of pride and a sense of feeling humiliated by having a need for attention. It's true that maybe I deny my own needs because I'm there for other people – that's the easier part to see. But what happens when somebody is being nice to me? What happens when somebody is really bringing me loving attention? We all say we want it, but very few of us know how to receive that attention purely, without some kind of ruckus going on in our mind. "Ok, well, I'll have to give you attention in return. Or, let me get into my spiritual response mode." We can't just sit there and say, "Thank you, wow." Egos are set up to transmit more than they are to receive. The pride of Two is this kind of refusal to see my need to receive. I would say you can tweak your practice a bit so that it actually brings you into more intimate contact with what you're wanting or needing. Understand that there's going to be the inner critic and various other voices from the peanut gallery telling you this is a bad idea because you've had a lot of training in your history to ignore your needs. But sometimes it helps to consider your need coming from a child version of you, just a few years old maybe. What would your attitude be toward that child?</p>
Russ Hudson 23	If you're quick to sort of turn around and ignore that child and look at somebody else, that's rejection, isn't it? But if you really start to hold her – this is where the idea of inner child work is <i>not</i> narcissistic and crazy but is actually very helpful. To begin to behave toward my heart as I would toward this very young part of myself, if we really understand that we didn't feel like we had a choice when we were little, we simply had the temperament we had, we had the childhood we had, we had the situation we were in, and we made the best of it. God bless us for that! But to really go back now, today, and bring kindness to that child and to offer to ourselves that there might be another pathway available than the pattern I originally had and still have. To do that, I need to be present, I need to be kind to myself, and I need to have a little space from the way that that process usually goes. By 'that process,' I mean the pattern of the denial or the rejection of my need, the rejection of receiving kindness from someone else. But also, using presence as a way to get out of that stuck painful place, instead of holding onto it. And I certainly don't expect us to be perfect at it. Nobody taught me that growing up. We're all learning this together. And frankly, a lot of the spiritual stuff that I encounter these days is teaching people to jump over and bypass it rather than to meet it. We're doing something different here.
Jessica Dibb 23	<p>I want to add that for all types, there is a real danger in spiritual practice in general, to use our spiritual practice to reinforce our sensual fixation. Because when you do spiritual practice and you get some resources and some replenishment, it's a little easier to go out and try to reform the world. If you're a One, you might have been getting tired, but you just did some spiritual practice, and you get right back in the game and go out and want to reform that world - which means being "perfect" and all of that. If you are a Two, maybe you were getting a little tired or whiny because why aren't you getting your needs met, but now you just did some spiritual practice, you get a little rejuvenated and it's like, "I don't need anything and everything." Every type does that with spiritual practice. Russ and I were so distraught about it years ago that we created a whole workshop around trying to unmask that attempt. One of the things that we found was that it's important for people to be open to the integration of the <i>high</i> side [what actually feels good] of the type that they usually <i>reject</i>.</p> <p>[Some refer to the type that needs integration as the stress point. Many are now referring to it as one of the two <i>connecting lines</i>; eg 8's two lines of connection are with 2 and with 5, 5 being what used to be referred to as 8's stress point; 9's two lines of connection are with 3 and with 6, 1's are 4 and 7, etc. Russ teaches in another course that there are shadows at both ends of the connecting lines, not just at the "stress point." He also discusses the shadows in our Instincts. There are shadows everywhere to process! SB]</p> <p>For Two, their stress point (one of their connecting lines) is to Eight, and they reject vitality, the high side of Eight; for Eight, they reject the clarity of Five; for Five, it's the joy and freedom of Seven; for Seven, it's One's excellence; for One, it's Four's willingness to dive deep; for Four, it's Two's generosity; for Nine, it's Six's courage; for Six, it's Three's productiveness; and for Three, it's Nine's value of harmony. [I filled in potential rejections of each type. SB]</p>

Jessica Dibb 24	<p>The tool we will encounter when we're really doing our practice and trying to get present to all parts of ourselves is that we are going to encounter the mirror images* [see Jessica 11 above] of <i>both</i> sides of our type. For example, what that means is that Twos resist both (i) the autonomy of Eight [Eight's high side] and (ii) what Eight is also resisting about it. It's incredible. The Eight's gift is that they love autonomy and being self-sufficient. And guess what? All types should be self-sufficient. But what Eight does is make a delusion out of the self-sufficiency; "I don't need anyone; I'm a fighting machine unto myself and vulnerability is for weaklings." They resist their vulnerability. When you're in your Two space and you're doing practice, this awareness is really humiliating to Two pride. But when we're in our Two, we need to admit to ourselves that we actually are afraid of autonomy and being completely self-reliant [Eight's high side]. We have an image that we're self-reliant, but we're so afraid of actually being by ourselves that we just keep creating a life where we're never alone.</p> <p>Over the years I've found these different ways to show how in true essence it all is. Even when it looks like it's distorted, that it's so beautiful and archetypal for the rest of us. So many Twos on the planet who are brilliant mathematicians, artists, scientists, will never be those scientists or mathematicians or artists, because they spent a lifetime creating networks and connections out of their fear of being self-reliant, self-reliant themselves. It's one of the most humility-producing things for a Two to admit – to admit to their needs. Every Two just goes, "Needs? I don't have needs." It's a terror to them. They feel like they will be cast away if they have a need. They just have to try to get them met surreptitiously. However, there's the incredibly fine place between the fact that they actually do have needs and they do develop a certain kind of autonomy and self-reliance. They have to be interdependent and willing to share their needs. It's so hard for <i>all</i> of us. For a Two, it's like torture on one side and it's our liberation on the other side.</p> <p>Everyone needs to know what their shadows are, which is where the Enneagram can be really helpful. When we do our spiritual practice, we can [learn how to be present and aware and surrender our shadows and] our fixations. We have to go into these issues and work with them. I say this with all humility as a heart type myself. I totally get it. It's hard work.</p>
Russ Hudson 25	<p>To conclude, we've talked about attachment, frustration, and rejection. Think of a relationship that's really important to you in your life. Probably all three of those patterns are there, and one of them might stand out. Just take a moment to consider and dive deeper into that particular relationship, what do you think is the predominating pattern that's happening? As you bring presence and awareness to that pattern, what do you notice? It could be attachment. It could be frustration. It could be rejection. If you're married to that person, you've probably got all three, but one of them might stick out a little bit more.</p>
Robert Holden 25	<p>The spirit of inquiry that we're offering here is that object relations are not a problem to be solved. It's like we're meeting the 3 object relations with curiosity and seeing them as invitations for growth. They are to be met with love. We're not broken. We're in an experience, but who we are isn't broken. They're not to be diagnosed. They're inquiries. Let's meet them with love and curiosity and see where they take us and see if they can help us have a greater experience of living as love.</p>

	All Types Have Transitional Objects - Russ Hudson https://www.youtube.com/watch?v=Mhj3LFEyBA0	Object Relation Triad
9	We begin undifferentiated , the matrix of consciousness, and then...	Adapt
1	we start to split ; good and bad, right and wrong; dualities, and then...	Frustrated
2	we're in the symbiotic union where things can work in terms of need, or not work, and then...	Rejection
3	our practicing phase – we start to experiment with doing our own thing; being autonomous, but we're constantly looking back to see if we got it right; "Did I get it right mommy, is this good daddy?," and then...	Adapt
4	we start to experience individuation – I'm this way, and you're that way, and then...	Frustrated
5	we start to experience separation – I can't need mommy anymore so I'm going to investigate on my own, and then...	Rejection
6	I'm looking for idealization – objects and people who can help me understand the ropes and some kind of basis to separate on and be my own person, and then...	Adapt
7	when I don't have an adequate transitional object present for help, I search for options and feel overwhelmed with them all, and start to have separation anxiety and call it boredom; it's actually anxiety; or, if I do have a transitional object present, I can heartfully choose one of the options, and then...	Frustrated
8	attain and mastery of autonomy – I can be my own person and take care of my own needs, and now because I can, at 9, ...	Rejection
9	from my Self, I can now connect with you. But much of the time we don't because we're human, so we journey around the circle again.	Adapt

Life is a continuous journey around the circle.