

## Idealizations by types/points

Unlocking the Power of the Enneagram for Radical Self-Acceptance and Spiritual Evolution, Russ Hudson  
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**8** At Point **Eight**, what gets **idealized**? Being **strong, action-oriented**, taking care of business, dealing with stuff. That's what I value and think I need to be. In the idealization of it, we get into trouble. What does it mean to be strong? Do I always have to take action? What if I need to chill sometimes? That idea of strength or empowerment can deteriorate in being tough, impermeable, not letting things get to me. All are symptoms of **self-rejection**. I can't be lazy. I can't be weak. As a kid, I got told boys don't cry, and I didn't for many years. I shudder to think of the effects that had on my poor nervous system. We wonder why men get violent. In the **Law of Three**, the reconciling force of polarities, of our paradoxes and opposites – it's like a stone becomes something warm, fluid, alive. In that lies the real power and capacity to be strong in this world, which is what we're really called to do.

**9** At Point **Nine**, we idealize **peace**, wellbeing, equilibrium. We want to be in balance and harmonious. We want to be chill. We think that from that kind of orientation, we're going to have a better life and bring something that people need. Those things are true. However, as that gets idealized, our inner critic steps in and we start to feel vaguely sedative. Instead of an alive, relaxed quality, it becomes a kind of shutdown. Then that gets mixed up with the 'demonized' part of me, which is getting triggered. And as a Nine, I don't want to get triggered, particularly in ways that will make me angry, which will make me impulsive in an unintelligent way, and I'll say or do things I'll regret. But if we're sitting on top of those feelings, they can come out sideways when we least expect it. The Law of Three's reconciling force is always in the direction of presence. The more three-Centered presence is, the more I have the capacity to hold this paradox. I can be powerful, red hot angry and peaceful all at the same time. I can be intensely powerful, commanding even, and deeply relaxed and at home in myself. They're not contradictions. It takes us a while to recognize that and learn what it really is.

**1** At **One**, we're idealizing **integrity** and right action. In a simplistic, egoic way, it's being self-possessed. I'm in control of myself. In a similar way of Nine, if I'm not in control of myself, I might end up doing stuff I really don't want to do. Eight, Nine and One are about expression and resistance. Expressing energy, containing energy; which is very clear for One. There's a need to control and particularly my emotions, my responses, my postures – which is a symptom of my self-rejection at One. The idea of having my act together, knowing what I'm doing, and being self-possessed is not the same as organic trust. That kind of trust and wisdom is already right here in me. We see when we meet our out-of-control-ness, we don't turn into wild

maniacs. We just start to feel what we feel, and there's a quality of mercy for ourselves.

There is this quality in Eight, Nine and One of this mercy arising and softening my resistance to my own heart, to kindness toward myself. For the **body types**, it really registers physiologically. In presencing, it's so much about the relaxation of my physical presence, my body. In that direction lies the reconciling of our paradoxes. I become more alive, more flowy, more relaxed. But again, the inner critic steps in and says you'll just end up sitting around staring at the ceiling and you won't do anything. No. You will be more beautifully and naturally engaged with whatever you're doing and whoever you're with.

**2** Moving to **Two**, it's being a **good** person, loving, kind, generous. In the idealization of that, I set that up against other human emotions I might have, like being jealous, that I don't want to feel. Twos sometimes have difficulty acknowledging their emotional exhaustion. I've given and given, and suddenly, I've got nothing left, and don't even want to acknowledge that. Two teaches us about kindness, compassion, responding to suffering and need. You can really feel how we vacate that in terms of ourselves. There's a quality of realizing that *self-care* is not the negation of caring for others. If I take time for me, my soul, my growth, my wellbeing, and just my fun. For a Two, this can feel irresponsible and turning my back on everybody – which isn't true. In the moment of presence, you see that love isn't as directional as our ego fancies it to be. It's flowing in all directions, including toward me.

**3** **Three** is trying to live into an idealization par excellence. There's some **notion of who I'm supposed to be**, and I darn well better be that person. It usually has to do with competence, effectiveness, skillfulness – which can flow into a lot of different areas of being intelligent and knowledgeable, and also being skillful with your hands or being a good mom. But there's a difference between the impulse in us to really do our best and to put our heart and love into what we're doing, and an unconscious idealization where we're always evaluating ourselves, just on the edge of the cliff where we fall into failure. Self-rejection can come in the form of presenting ourselves as more together than we actually are. You can feel it in your heart when you're just going through the motions and nothing is touching you because you're a few steps ahead of yourself, constructing some got-it-together persona and using that to get through the day. The Three in us thinks, if I attend to my heart and my inner life, I won't get all the things done I need to get done – that's how our modern life is. But this is not *this* instead of all *that*. It's learning how to bring more of the totality of myself into whatever things life requires of me. We can really see the split here in Three.

**4** **Four** is being profound, **deep**, interesting, authentic. The old cliché in the Enneagram was to be special, but I think

everybody thinks they're special, so special is not really a good discriminator. It's really about different and unique. There's an idealization of trying to be true to myself and true to my self-expression; true to what I do with my life. This idealization can lead me to think that being true to myself requires me to be profoundly different from everybody else. But are we really going to be all that different from everybody else? A lot of differences are pretty skin deep. When I was going to university in the early '80s, all the girls had black turtlenecks and asymmetric haircuts. Everybody was being different together in exactly the same way. Same as backwards baseball caps. There're really just signifiers that I don't fit in. It's a weird kind of idealization that we have of actually not fitting in. But there is a way of being a human being, sharing what we share with all human beings, and at the same time flowering what only we can individually flower. Fours also idealize depth, and we start to discover that the depth is something different than what we thought it was. When we come home to ourselves and cease the endless internal arguments and battles and just land, a depth very naturally opens in us that is a very different experience than just me hanging out in my imagination and my ever-changing feelings. When this other depth appears, it's another manifestation of homecoming. Drop into that, and there's more to drop into than I could have ever imagined.

**5** **Five**, there is this idealization of **knowing**, of understanding, of having done my homework. The Threes and Ones can probably agree with this. There's an idealization of being accurate which creates a battle against other parts of myself – which happens in all the types. For Fives, we think that we need to detach and create distance to have lucid objectivity. We think that any kind of involvement or contact is going to make us fall into some kind of subjective idiocy that we see in the world around us that we judge harshly. What we discover in the Law of Three is that the restoration of contact and the healing of our subjectivity does not mean the loss of objectivity. It actually means we see from a different vantage point and see what our detachment was trying to create. We see that through contact, we reconnect with that depth that we talked about in Four and a kind of open-endedness from which we experience things. It's what happens in our return to ourselves. And from here, I see and hear and taste things far more accurately. From here, there's a more transparent and unimpeded flow of realizations regardless of who or what we're doing and putting our attention into.

**6** The idealization of **Six** looks somewhat like One, but Sixes at their best are **attentive**, detail-oriented, caring, devoted, responsible. I make sure that what needs to happen happens, and then I try to prevent things that we don't want to happen from happening. I put my heart and soul into helping to create a world that we can live in. When Sixes are in their game, they do all that beautifully. When those qualities get idealized, they become burdensome as they are

for the One. They become like a strained and stress-produced hypervigilance. I can't let my guard down and relax. I've got to keep watching because bad stuff could happen anytime. We stop trusting that benevolence is available. If we're not doing the grunt work, or if we're not at least seeing someone else doing the grunt work, we don't expect life to offer any freebies. We see the world as a tough place, kind of like Eights in that regard. Life is just dealing with fearful stuff all the time instead of actually living. That's not fun. Sometimes in our better moments, we notice and have a sense of humor about it. That's a saving grace for Sixes. You see what you're up to; that it's kind of funny and absurd. Through presence, we see that there is a way of being **vigilant**, awake, attentive, on top of things, not dropping the ball, and being beautifully relaxed and feeling a kind of unshakable benevolence.

**7** The idealization of **Seven** is first and foremost **freedom**. Yes, Sevens want to be happy, but most people do. Some Fours will make a play for 'not happy,' but they're only jiving. They don't really want to be miserable. Sevens are the big champions of freedom. Freedom is a symptom of wanting to stop our self-rejection. All the states of idealizations are signs that a real presence, embodied, compassionate, self-acceptance is arising. One thing you'll notice in Seven is that you feel more free, lighter at heart. You feel the possibility of the moment, like you're right there on the creative edge of everything. Even when you're in difficulties, you see there are possibilities. But the ego idealizes everything, and then the inner critic steps in. What you get then is that I *should* be free and happy all the time!, and we start skipping over things and miss the details. I don't think people always understand how isolated Sevens can feel, how cut off they can feel. They're just as isolated in some ways as Fives, but they've got better propaganda. Oddly, it's tricky for Sevens because it looks like I'm trying to have a good life here. But there's a layer of self-rejection that needs to be seen. No wallowing is required; nor do we need to create suffering or beat ourselves up. Believe me, we're already doing that under the surface already. What we need is to just bring that light and positivity to the places in us that hurt, lonely, and scared. There's nothing compassionate about ignoring that part of myself despite what some bestselling books have suggested. It's not about choosing between freedom and happiness, or depressed and grumpy and awful. What actually arises when we're present is both sides of ourselves. When I feel both positivity, which isn't based in anything, and the sorrows in myself and others, and the longing in myself and others, that's about as close as I know of feeling a profound love, a spiritual kind of love, a real compassion, a real kindness that isn't just a facade of some kind. When these two parts of us come together, we just feel like we're having a reunion not just with ourselves but with the whole human race.