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will be attracted to. For example, the withdrawn types (Fours, Fives, and Nines), which are out of touch with their bodies, can benefit greatly from walking meditation, yoga, stretching, or even jogging. But because they often prefer more sedentary practices, people of these types might argue that these approaches do not count.

For Threes, Sevens, and Eights—the assertive types—getting in touch with their hearts through loving-kindness meditation and acts of charity may not match their idea of spiritual practice but can be invaluable. Similarly, these action-oriented people may think of meditation as "just sitting around and doing nothing."

Ones, Twos, and Sixes—the compliant types—might not consider going to a silent retreat or getting a massage to be spiritual. To these conscience-driven types, sitting in contemplation seems like the opposite of being dutifully concerned with the welfare of others. And yet anything done with attention can become the basis for a spiritual practice if it grounds us in our body, quiets our mind, and opens our heart. The practices and approaches we describe here help us to come into balance with ourselves.

# SEVEN TOOLS FOR TRANSFORMATION

If we want to use the Enneagram on our journey of self-discovery, we are going to need more than interesting information about the nine types. This map of the soul can become useful only when we combine it with some other key ingredients. To this end, we offer seven tools that we have found to be indispensable for the spiritual journey.

1. Seeking Truth. If we are interested in transformation, no element is more important than developing a love of truth. Seeking the truth means being curious about what is going on in ourselves and around us, not settling for the automatic answers that our personality feeds us. If we observe ourselves, we will see that many of the stock explanations that we give ourselves for our behavior or for the actions of others are a form of resistance. They are a way of avoiding seeing more deeply into our current state. For example, one stock answer might be "I am really angry at my father," but a deeper truth might be "I really love him and desperately want his love." Both levels of truth might be difficult for our personality to accept. It could take a long time to admit that we are angry with our father—and even longer to acknowledge the love beneath the anger.

As we learn to accept what is real in the present moment, we are more able to accept whatever arises in us, because we know that *it is not the whole of us.* The truth encompasses both our fearful reactions *and* the greater resources of our soul. While our automatic reactions can derail our search for the truth, acknowledging their presence brings us closer to the truth.

"Prayer is not an old woman's idle amusement. Properly understood and applied, it is the most potent instrument of action."

GANDHI

"Inner freedom is not guided by our efforts; it comes from seeing what is true."

BUDDHA

"You will know the truth, and the truth will make you free."

JESUS OF NAZARETH



"When Michelangelo was asked how he created a piece of sculpture, he answered that the statue already existed within the marble. . . . Michelangelo's job, as he saw it, was to get rid of the excess marble that surrounded God's creation.

So it is with you. The perfect you isn't something you need to create, because God already created it. . . . Your job is to allow the Holy Spirit to remove the fearful thinking that surrounds your perfect self."

MARIANNE WILLIAMSON

"Each object manifests some power of Allah. His joy or His anger, His love or His magnificence emanates through these objects. That is why we are attracted or repelled. There is no end to these manifestations so long as the process of creation exists."

SHEIKH TOSUN BAYRAK AL-JERRAHI AL-HALVETI When we are willing to be with the whole truth—whatever it is—we have more inner resources available to deal with whatever we are facing.

2. "Not Doing." The process of transformation sometimes seem paradoxical because we speak of struggle and effort as well as of allowing, accepting, and letting go. The resolution of these apparent opposites lies in the concept of "not doing." Once we understand doing," we see that the real struggle is to relax into greater awareness that we can see the manifestations of our personality. By neither acting our automatic impulses nor suppressing them, we begin to understand what is causing them to arise. (An example can be found in Don's standard the Preface.) Not acting on our impulses creates openings through which we can catch glimpses of what we are really up to. The glimpses often become some of our most important lessons.

3. Willing to Be Open. One of the primary functions of the personality is to separate us from various aspects of our own true natural It causes us to limit our experience of ourselves by blocking from awareness any parts of ourselves that do not fit our self-image. By relaining our bodies, quieting the chatter in our minds, and allowing our hearts to be more sensitive to our situation, we open up to the remainner qualities and resources that can help us grow.

Every moment has the possibility of delighting us, nurturing us supporting us—if we are here to see it. Life is a tremendous gift, but most of us are missing it because we are watching a mental movie of our lives instead. As we learn to trust in the moment and to value awareness we learn how to turn off the internal movie projector and start living much more interesting life—the one we are actually starring in.

4. Getting Proper Support. The more support we have for our Innew Work, the easier our process will be. If we are living or working in dunctional environments, Inner Work is not impossible, but it is difficult. Most of us cannot leave our jobs or our families so easily, ever we are having difficulties with them, although we can seek out others give us encouragement and act as witnesses to our growth. Beyond the can find groups, attend workshops, and put ourselves in situations that foster our real development. Getting support also entails structure our days in ways that leave room for the practices that nurture our soul.

5. Learning from Everything. Once we have involved ourselves the process of transformation, we understand that whatever is occurring in the present moment is what we need to deal with right and whatever is arising in our hearts or minds is the raw material we can use for our growth. It is an extremely common tendency to from what we are actually facing into our imagination, romanticiant or dramatizing our situation, justifying ourselves, or even escaping "spirituality." Staying with our real experience of ourselves and our suation will teach us exactly what we need to know for growth.

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NEAGRAM

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6. Cultivating a Real Love of Self. It has been said many times that we cannot love others if we do not love ourselves. But what does this mean? We usually think that it has something to do with having self-esteem or with giving ourselves emotional goodies to compensate for our feelings of deficiency. Perhaps, but one central aspect of a mature love of ourselves is caring about our growth sufficiently that we do not flee from the discomfort or pain of our actual condition. We must love ourselves enough not to abandon ourselves—and we abandon ourselves to the degree that we are not fully present to our own lives. When we are caught up in worry, fantasy, tension, and anxiety, we become dissociated from our bodies and our feelings—and ultimately from our true nature.

True love of self also entails a profound acceptance of ourselves—returning to Presence and settling into ourselves as we actually are without attempting to change our experience. It is also aided by seeking the company of people who possess some degree of this quality themselves.

7. Having a Practice. Most spiritual teachings stress the importance of some kind of practice, be it meditation, prayer, yoga, relaxation, or movement. The important thing is to set aside some time each day to reestablish a deeper connection with our true nature. Regular practice (combined with participation in some kind of teaching or group) serves to remind us over and over again that we are hypnotized by our personality. Spiritual practice interferes with our deeply ingrained habits and gives us opportunities to wake up from our trance more often and for longer periods of time. Eventually we understand that every time we engage in our practice, we learn something new, and every time we neglect our practice, we miss an opportunity to allow our lives to be transformed.

A major obstacle to regular practice is the expectation that we will attain a specific result. Ironically, this obstacle is a problem especially if we have made significant breakthroughs with our practice. The personality seizes on breakthroughs and wants to re-create them on demand. But this is not possible because breakthroughs occur only when we are completely open to the present moment, while anticipating a certain payoff distracts us from such experiences. In this moment, a new gift or insight is available—although most likely not the one that was available last week. Furthermore, the personality may use our breakthroughs as justifications to stop practicing, saying, "Great! You've had a breakthrough! Now you're 'fixed' and you don't need to do this anymore."

Along with our regular daily practice, life presents us with many opportunities to see our personality in action and to allow our essential nature to come forth and transform our personality. But it is not enough merely to think about transformation or talk about it or read books about it. Procrastination is a great defense of the ego. The only time to use the tools of transformation is now.

"At the heart of it, mastery is practice. Mastery is staying on the path."

GEORGE LEONARD



#### WALKING YOUR WALK

If we are honest about being on a spiritual path, every day we must embody the truths that we understand—indeed, every moment of every day. We must learn to "walk our walk" in every area of our lives. And yet how are we to do this? Like everyone else (particularly at the beginning of our Work), we are ridder with bad habits, old wounds, and unresolved conflicts. Our intention alone to be on a spiritual path will not be enough to make much of a difference.

Because of this problem, spiritual teachers throughout history have given guidelines to their followers. Buddha recommended that people follow what is known as the "Eightfold Path"—Right Understanding, Right Thoughts, Right Speech, Right Action, Right Livelihood, Right Endeavor, Right Mindfulness, and Right Concentration. Moses brought the Ten Commandments to help the Jewish people live according to Gods will. Christ upheld the Ten Commandments but also required of his followers that they live his two primary commandments—to "love God with your whole heart, and your neighbor as yourself." Since the Enneagram is nondenominational, no theistic commandments or statutes of ethics are attached to it. However, the question remains: "What do we mean when we say that we are on a spiritual path?"

In your Inner Work Journal, explore what this question means to you. What is your personal "minimum daily requirement" for being authentic about your spiritual work? What are your personal ideals in the matter? What do you sincerely require of yourself? To what are you actually committing yourself when you are "walking the walk" of transformation and human liberation?

#### Excuses—and More Excuses

A common excuse for people embarking on this journey is they do not have sufficient energy to run their lives and engage in transformational work at the same time. Actually, we are given more enough energy to transform ourselves every day, but we waste 98 people cent of it on tensions, on emotional reactions unrelated to what is ally occurring, and on daydreaming and mental chatter. The fact is energy can go to one of two places: it may be poured into maintain the structures of our personality, or if we disidentify with those structures, it may be liberated for our development and growth. As we be to experience the truth of this firsthand, we understand the necessity building our spiritual bank account, learning to keep some life-force reserve so that transformation can take place.

Another major excuse for postponing inner work is due to the that our personality presents, us with all sorts of "conditions" "requirements" that interfere with our regular practice. ("I'll get serve about meditating as soon as I get all the other problems in my straightened out, when the temperature is exactly right, when the no noise, and everyone leaves me in peace.")

Conditions and requirements are just a form of spiritual procuration, and if we listen to this inner voice, we may have a long because the circumstances of our lives will never be perfect. Much

"One of the best means for arousing the wish to work on yourself is to realize that you may die at any moment."

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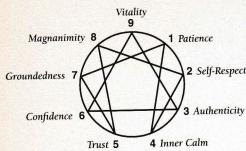
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a form of spiritual procraste, we may have a long waitnever be perfect. Much as we

# "I WILL BECOME PRESENT TO MY LIFE ONLY WHEN . . . "

- 1 "I have attained complete balance and integrity, make no mistakes, and have everything in my world sensibly organized. When I have achieved perfection, then I'll show up."
- 2 "I am loved unconditionally by others and feel their love. When others totally appreciate my affection and sacrifices and meet all of my emotional needs, then I'll show up."
- 3 "I have accomplished enough to feel successful and worthwhile. When I have all the admiration and attention I want and feel completely outstanding, then I'll show up."
- 4 "I have completely resolved all of my emotional issues and have found my true significance. When I am completely free to express all of my feelings with everyone whenever I want, then I'll show up."
- "I feel completely confident and capable of dealing with the world. When I have completely understood and mastered everything I might need to know in life, then I'll show up."
- 6 "I have enough support to feel completely secure and stable. When I have every area of my life handled and nothing can take me by surprise, then I'll show up."
- "I am totally happy and fulfilled and certain that I've found what I'm supposed to be doing with my life. When I feel completely satisfied, then I'll show up."
- 8 "I am totally independent and do not have to rely on anyone for anything. When I feel completely in control of everything and my will is never challenged, then I'll show up."
- 9 "I am completely at peace and without conflicts or problems. When nothing in the world bothers or upsets me, and everyone in my world is happy and at peace, then I'll show up."





THE PAYOFFS OF PRACTICE

Presence are never going to be met, at least not to our senticity faction. The irony is that when we actually do show up find the very qualities that we have been looking for. The because those qualities are part of the world of Essence, personality, and Essence can be experienced only when show up in the present moment.

Finally, many of us resist opening more to life because we are a situate to healthy people will not because we are a situate to healthy people will not because we have the property and the property and the property and the property are the people will not because we are a situated to be a situ

would like to, we cannot control all of our external situa-

tions. One thing we can do, however, is to show up relarly with Presence and awareness—the very thing that

As you can probably tell, most of our conditions in

Finally, many of us resist opening more to life because we are a that if we become too healthy, people will not know how much we have hurt. If we become healthy, we cannot continue to punish our parel (and other significant figures from our past) for making us suffer. If are angry at a parent or a spouse, we overeat, or drink too much, or small to show them how unhappy we are. If we let these feelings dictate lives, we have succeeded only in taking over the job of abusing ourselves.

# The "Payoffs" of Practice

most resist doing.

The qualities listed around the Enneagram are among the important payoffs—so to speak—we get for working on ourselves. The does not naturally possess any of these qualities (or "virtues," in traditional terms). They are, in fact, the *opposite* of the state we are narily in when we are identified with our personality. But when learn to be present to the *blockages* to our Essence, these qualities to emerge spontaneously and become available to us as they needed—our ego does not direct their arising. We need do nothing (and in fact can do nothing) except see what stands in the way.

# Facing Addictions

If we are actively abusing medications, alcohol, or controlled substance the transformational work we are discussing here will not be possible. If have a substance abuse problem, we need to become "sober" on a replace basis before we can sustain any in-depth inquiry into our true natural If we are making it difficult for our bodies to function through abuse neglect, it will be almost impossible to develop the sensitivity and attended to necessary to observe ourselves with any clarity.

Fortunately, many resources are available to support us in breating free of various addictions, including books, workshops, support groups, therapy, and even inpatient care. The Enneagram is intended to be a substitute for those resources, but combined

"There are many areas of growth (grief and other unfinished business, communication and maturing of relationships, sexuality and intimacy, career and work issues, certain fears and phobias, early wounds, and more) where good Western therapy is on the whole much quicker and more successful than meditation. These crucial aspects of our being can't be just written off as 'personality stuff.' Freud said he wanted to help people to love and work. If we can't love well and give meaningful work to the Earth, then what is our spiritual practice for? Meditation can help in these areas. But if, after sitting for a while, you discover that you still have work to do, find a good therapist or some other way to effectively address these issues."

JACK KORNFIELD

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# EATING DISORDERS AND ADDICTIONS OF THE TYPES

- Excessive use of diets, vitamins, and cleansing techniques (fasts, diet pills, enemas). Undereating for self-control: in extreme cases, anorexia and bulimia. Alcohol to relieve tension. 1
- Abusing food and over-the-counter medications. Bingeing, especially on sweets and carbohy-2 drates. Overeating from feeling "love-starved." Hypochondria to look for sympathy.
- Overstressing the body for recognition. Working out to exhaustion. Starvation diets. Workaholism. Excessive intake of coffee, stimulants, amphetamines, cocaine, or steroids, or 3 excessive surgery for cosmetic improvement.
- Overindulgence in rich foods and sweets. Use of alcohol to alter mood, to socialize, and for emotional consolation. Lack of physical activity. Bulimia. Depressants. Tobacco, prescription 4 drugs, or heroin for social anxiety. Cosmetic surgery to erase rejected features.
- Poor eating and sleeping habits due to minimizing needs. Neglect of hygiene and nutrition. Lack of physical activity. Psychotropic drugs for mental stimulation and escape, and narcotics 5 and alcohol for anxiety.
- Rigidity in diet causes nutritional imbalances. ("I don't like vegetables.") Working excessively. Caffeine and amphetamines for stamina, but also alcohol and depressants to deaden anxiety. 6 Higher susceptibility to alcoholism than many types.
- The type most prone to addictions: stimulants (caffeine, cocaine, and amphetamines), Ecstasy, psychotropics, narcotics, and alcohol. Tendency to avoid other depressants. Wear body out with 7 effort to stay "up." Excessive cosmetic surgery, painkillers.
- Ignoring physical needs and problems; avoiding medical visits and checkups. Indulging in rich foods, alcohol, tobacco while pushing self too hard, leading to high stress, stroke, and heart con-8 dition. Control issues are central, although alcoholism and narcotic addictions are possible.
- Overeating or undereating due to lack of self-awareness and repressed anger. Lack of physical activity. Depressants and psychotropics, alcohol, marijuana, narcotics to deaden loneliness and 9 anxiety.

them, it can be extremely helpful in understanding the roots of addictive pattern.

All nine types can have any kind of addiction, and all nine types can codependent. We do find some tendencies toward certain addictions in Enneagram types, however, and we offer the following correlations 2011 beginning guideline. They are not all-inclusive and are not intended be a complete discussion of this complex problem. (You will also be ceptible to the eating disorders and addictions shown in the box on page 351 for the type in your Direction of Disintegration, or stress, as well

#### WORKING WITH THE SUPEREGO

The superego is the inner voice that is always putting us down in not living up to certain standards or rewarding our ego when we fulfill its demands. When we comply with our superego, it pats us on back, saying, "Good boy! (or girl!)" That was the right thing to But when we do something that our superego disapproves of, it demns us—this time in the first person. ("Look at what I've done! I == just imagine what those people must think of me!" "If I try that, I= bound to fail again.")

If we rephrase these inner criticisms, replacing "I" with "you, " may recognize them as the harsh words that were first directed at us = our childhood. In fact, the superego is the "internalized voice" of parents and other authority figures, both old and new. Its original function was to make us behave in ways that we believed would our parents loving and protecting us. We unconsciously identified these voices and incorporated them into ourselves so that we would run the risk of losing our parents' love and support. Rather than have our parents punish us (and therefore have to deal with the suffering that would cause), we learned to punish ourselves instead.

The problem is that even the parts of the superego that may have been useful when we were two years old are probably not very useful us today. Nonetheless, these voices are just as powerful now as were then but usually do more harm than good—alienating us again and again from our true nature. In fact, our superego is one of the powerful agents of the personality: it is the "inner critic" that keeps restricted to certain limited possibilities for ourselves.

A large part of our initial transformational work centers on become ing more aware of the superego's "voice" in its many guises, both postive and negative. Its voices continually draw us back into identifying with our personality and acting out in self-defeating ways. When are present, we are able to hear our superego voices without identifum with them; we are able to see the stances and positions of the superest

"The remarkable thing is that we really love our neighbor as ourselves: we do unto others as we do unto ourselves. We hate others when we hate ourselves. We are tolerant toward others when we tolerate ourselves."

ERIC HOFFER

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#### THE "MARCHING ORDERS" OF THE NINE TYPES

Marching Order		Contradiction
1	"You are good or okay if you do what is right."	Sounds reasonable, but how do you know what is "right"? Who says so? Is your set of standards objective or subjective? Where did these ideas come from? Ones struggle to be good, but they are never good enough for their own superegos.
2	"You are good or okay if you are loved by others and close to them."	Why does your value depend on someone loving you, and how do you know if they do? Even if they don't, what has that got to do with you? Twos struggle to get closer to others but still feel unloved.
3	"You are good or okay if you do something valuable."	What makes you think that a particular activity makes you valuable? Why do you have to do something to feel valuable? How much do you have to accomplish to be worthwhile? Threes are often overachievers who feel empty inside.
4	"You are good or okay if you are true to yourself."	What does it mean to be "true to yourself"? What is this self that some other part is being "true" to? Does it mean holding on to old reactions and feelings? Fours try so hard to be unique that they cut off many of life's options.
5	"You are good or okay if you have thoroughly mastered something."	How do you know when you have fully mastered something? When are you finished? How does what you are mastering relate to the real needs in your life? Fives work on a subject or skill for many years and still lack self-confidence.
6	"You are good or okay if you cover all the bases and do what is expected of you."	How can you cover all the bases? Is all your scurrying around and worry really making you feel more secure? Is doing what's expected of you really meaningful to you? Sixes struggle to build up situations they can feel secure in, but they still feel anxious and fearful.
7	"You are good or okay if you feel good and are getting what you want."	Can you distinguish a need from a want? Would you still be okay if a particular need were not met? If so, is it really a need? Sevens pursue the things they believe will bring them satisfaction, but they still feel unsatisfied and frustrated.
8	"You are good or okay as long as you are strong and in control of your situation."	When do you know that you are strong and protected? How much control do you need? Is your drive for control really enhancing your sense of well-being? Eights pursue more and more control but still don't feel safe.
9	"You are good or okay as long as everyone around you is good or okay."	How can you ensure that everyone is really okay? How do we know that they are okay? Why is your well-being dependent on the prior well-being and happiness of others? The impossibility of the task leads Nines to "tune out" problems.



as if they were characters in a play waiting in the wings, ready to jump in and control or attack us once again. When we are present, we hear the superego's voice but do not give it any energy do "!"

the superego's voice but do not give it any energy; the "all-powerful" voice then becomes just another aspect of the moment.

However, we must also be on the lookout for the formation of new layers of superego that come from our psychological and spiritual work. We might call these the *spiritual superego* or the *therapy superego*. Instead of berating ourselves with the voices of our parents, we berate ourselves with the voices of Buddha or Jesus or Muhammad or Freud or our therapist! In fact, one of the biggest dangers that we face in using the Enneagram is our superego's tendency to "take over" our work and start criticizing us, for example, for not moving up the Levels of Development or going in the Direction of Integration fast enough. The more we are present, however, the more we will recognize the irrelevance of these voices and successfully resist giving them energy. Eventually, they lose their power, and we can regain the space and quiet we need to be receptive to other, more life-giving forces within us.

# The Superego's "Marching Orders"

Before that happens, we need to become aware of the superego's "marching orders." These marching orders, the meat and potatoes of our mental life, dictate most of our ordinary activities. Initially, some of these messages sound quite reasonable. (One of the hallmarks of superego messages is that they will make you feel "normal" but constricted.) However, if we listen more closely, we may see that they are not only arbitrary and subjective but also coercive and damaging. They present us with increasingly impossible standards to live up to, for which we always pay a heavy price. If we feel anxious, depressed, lost, hopeless, fearful, wretched, or weak, we can be sure that our superego is on duty.

## Healing Attitudes

Another way we can begin to free ourselves from our superego is by becoming more aware of our automatic reactions to problems or conflicts—and then contemplating a "healing attitude." We have listed some healing attitudes for each of the nine types.

For one week, explore the healing attitude of your own type. See what it brings up for you in your relationships, at work, at home, and so forth. It may be helpful to record your observations in your Inner-Work Journal. You may later wish to explore the healing attitudes of the other types.

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HEALING A	
1	Maybe on themselves
2	Maybe I am in their ow
3	Maybe I di others' opin
4	Maybe me me. Maybe
*	Maybe II ca world. May
6	Maybe this can trust my
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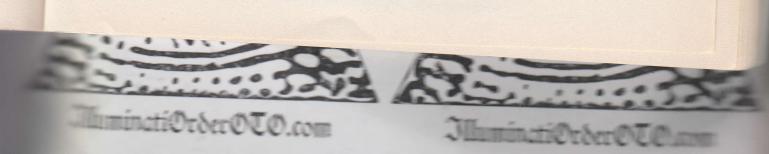
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n type. See home, and your Inner attitudes of

	EALING ATTITUDES FOR THE TYPES
1	Maybe others are right. Maybe someone else has a better idea. Maybe others will learn themselves. Maybe I've done all that can be done.
2	Maybe I could let someone else do this. Maybe this person is actually already showing me lo in their own way. Maybe I could do something good for myself, too.
3	Maybe I don't have to be the best. Maybe people will accept me just the way I am. Mayle others' opinions of me aren't so important.
4	Maybe there's nothing wrong with me. Maybe others do understand me and are supporting me. Maybe I'm not the only one who feels this way.
5.	Maybe I can trust people and let them know what I need. Maybe I can live happily in the world. Maybe my future will be okay.
6	Maybe this will work out fine. Maybe I don't have to foresee every possible problem. Maybe can trust myself and my own judgments.
7	Maybe what I already have is enough. Maybe there's nowhere else I need to be right now Maybe I'm not missing out on anything worthwhile.
3	Maybe this person isn't out to take advantage of me. Maybe I can let down my guard a little more. Maybe I could let my heart be touched more deeply.
)	Maybe I can make a difference. Maybe I need to get energized and be involved. Maybe I am more powerful than I realize.

# WORKING WITH THE BODY

The body is extremely important for Inner Work, because it is a reliable reality check in ways that our minds and emotions (the other two centers) cannot be. This is because, as we mentioned earlier, the body is always here, in the present moment. Our minds or feelings can be anyplace—imagining the future, dwelling on the past, or ruminating on a fantasy—but our body is always here and now. It cannot be anywhere else. Therefore, if we are aware of the sensations of our bodies, it is a solid piece of evidence that we are present.



#### Eating Consciously

Most people have been exposed to the idea that a good diet and frequent, regular exercise are essential to a healthy life; yet we often forgethese simple truths when we talk about psychological or spiritual growth. When we eat sensibly and get sufficient exercise and rest, our emotions are steadier and our minds are clearer, and our transformative

processes go much more smoothly.

It is often difficult to be conscious and mindful of our eating habit. In fact, our ways of taking in food are among the most deeply habit and unconscious aspects of our personality. Yet as we become more aware of how we eat, we often find that our personality leads us to eat much more (or much less) than our body requires. We may eat too quick without tasting any of our food, or we may dawdle over it. We also me eat many things that actually disagree with us and be attracted to food that do not serve our physical well-being. While many valuable diet plan and health regimens are available, clearly different kinds of people need to emphasize different things in their diets. For some, vegetarianism or macrobiotic diet enhances their functioning and sense of well-being. Others require a high-protein diet. As in everything else, awareness can bring an intelligence and sensitivity to our eating patterns.

#### Relaxation

Perhaps the most important technique for getting in touch with the body and its energies is learning how to relax fully so that we can make deeper contact with each moment. Relaxation is not just something we do in yoga class or during meditation—it is a quality that we can bring to anything that we do. We can do anything in our lives from a place of centeredness and relaxation or from a state of being franta and having inner tension. Basically, conscious relaxation is a matter of learning how to come back to the here and now again and again, opering up to a deeper and deeper impression of reality.

Many of us confuse numbness with relaxation, when in fact the are polar opposites. We may think that if we do not feel any soreness or tension, we must be relaxed. However, when our muscular tension is severe and long-standing, our body deals with it by numbing the muscles in question. In most of us, our tensions are so long-standing that much of our body has become numb and we no longer feel our body. We are literally walking around in painful knots of all kinds, but our numbness covers over the discomfort they cause. But as long as we are not feeling these tensions, they are not going to be released, and the eventually wear down our health and vitality.

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- ▶ How does your body respond to this treatment or practice? Do you feel more comfortable in your body? Does it enhance your flexibility? Is it easier for you to be present to yourself and your surroundings?
- ls this treatment or practice something that you can commit to doing for a while? Is it something that you will stick with long enough to achieve some lasting benefit?

ize how tense our bodies actually are. This can be confusing, because our first experiences of relaxation will cause us to feel more uncomfortable. Our first reaction will therefore be to want to become numb again, but our liberation requires that we stay present to whatever we find—including our tensions. When we do so with persistence, we find that our tensions miraculously begin to dissolve, and our personality becomes lighter and more flexible.

Seeing how easily we numb out, how do we know if we are truly relaxed? The answer is surprisingly simple: we are relaxed to the degree that we can experience sensations from all parts of our body in the present moment. To the degree that we do not experience the sensations of our body, we are tense and are not present. To be relaxed is to feel an uninterrupted flow of sensation through the body, from the top of our head to the bottom of our feet. Relaxation entails having full awareness of the self and the environment—to be in the river of Presence and Being. We fully occupy our body: we experience both the front and back of it and everything in between. But make no mistake—this kind of freedom, relaxation, and flow are the result of many years of consistent practice.

#### CULTIVATING THE QUIET MIND

If we become even a little more aware of ourselves, we will notice a constant reality: our minds are always chattering! There is barely a moment in our waking day in which some form of inner dialogue, commentary, or judgment is not going on. But who is talking to whom, and why?

One powerful reason that we talk to ourselves is to figure out what to do next. We talk to ourselves to assess our situation, to rehearse our responses to future events, or to replay events of the past. But with our attention taken up by this nonstop inner chatter, we cannot hear



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"Pay no attention [to your thoughts]. Don't fight them. Just do nothing about them, let them be, whatever they are. Your very fighting them gives them life. Just disregard. Look through. You need not stop thinking. Just cease being interested. Stop your routine of acquisitiveness, your habit of looking for results and the freedom of the universe is yours."

NISARGADATTA

"Good-humored patience is necessary with mischievous children and your own mind."

ROBERT AITKIN ROSHI

our own inner wisdom. The personality drowns it out. It is a bit frantically looking around our home for our keys and suddenly realing that they are in our pocket.

Nonetheless, the idea of quieting the mind initially strikes most us as strange. We may believe that stopping our stream of mental associations will be boring—that everything will be similar and dull. It once again the opposite is actually true. It is the repetitive quality of ordinary thinking patterns and of our predictable preoccupations trender the world dull, boring, and apparently lifeless. More important our ongoing mental chatter blocks out the very impressions of life we need for our growth and realization. For this reason, it is important to distinguish between "monkey mind"—inner chatter, worry, aimless imagination, visualizing future scenarios, or reliving past ones—and quiet mind, the mysterious space from which our knowing arises.

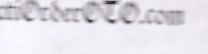
As we become more relaxed and aware, we understand that "normal" way our mind operates is trancelike, unfocused, and chaotic whereas the quiet mind has qualities of sobriety, clarity, and steadines. In short, when our minds become more still and silent, our intelligence becomes aligned with a greater intelligence that understands our situation objectively and sees exactly what we need to do or not do. We alert and attentive to everything around us. Our senses are sharp, color and sounds are vivid—everything seems eternally fresh and alive.

Many meditation practices are designed to silence the inner charge and bring about a more quiet, expansive mind. Centuries ago, Buddhameditation practitioners identified two kinds of mind-quieting meditation. The first is called *vipassana*, or insight meditation, which develop our ability to be aware of whatever we are experiencing nonjudgmental and with a simple openness. We allow thoughts and impressions to past through our awareness without becoming attached to them.

The second branch of meditation is called *samata*, and it develops to capacities of concentration and focus. In these practices, we learn to focus on repeated sounds or syllables (*mantra*) or on an inner visualization of sacred image or diagram (*mandala*). The meditator learns to discipling the mind by concentrating on the sound or image to the exclusion of all other thoughts. Although both of these approaches can be extremely aluable in the cultivation of quiet mind, we feel that *vipassana*, insign meditation, works particularly well in combination with the Enneagram as a way of nonjudgmentally observing our personality at work.

#### The Art of "Not Knowing"

One of the main tools for entering into the vivid immediacy quiet mind is "not knowing." Ordinarily, our minds are filled with a kinds of opinions about who we are, what we are doing, what is impor-







THE ENNEAGRAM AND SPIRITUAL PRACTICE

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#### A CENTERING MEDITATION

The following is an example of the insight style of mindfulness meditation. It is based on simple guidelines—staying with the impressions and sensations of the moment, following the breath, and staying in contact with the environment while keeping silent. Feel free to experiment and see what works best for you.

Select a place to sit where you can feel relaxed, open, and comfortable. The posture with which you begin makes a difference, because you want to be quietly attentive, and a tense posture will make this difficult. It is often helpful to sit with your feet flat on the floor with your neck and back straight but not tensed. You want to loosen your shoulders so that your arms hang freely. If you wish, you can close your eyes. You want to sit in a way that honors the long, rich tradition of meditation from all the religious paths of the world and the central place it occupies for all the great souls who have embarked on this journey.

Once you have found a posture that allows you to be open, relaxed, and attentive, you take two or three deep breaths, drawing air deep down into your belly and letting it out slowly. Inhale several times, allowing your chest to fill up with air, then exhale, releasing tension from your body. As you do this, whatever stress and anxiety you feel begins to let go and you begin to become quieter inside.

As you become more quiet and as the voices in your head fade a bit, you may begin to notice different things about yourself and your surroundings. You may become more aware of being here in this begin to be aware of your actual presence as you sit, and that your presence has a particular quality. Simply "check in" with your own experience more deeply. There is no place you are trying to get to, no to have. Just be aware of yourself as you are. If you are tired, you can be aware of your tiredness. If you are agitated, you can be aware of your agitation.

What impressions and sensations are coming to your body right now? Can you feel yourself sitting in your chair? Are you aware of your feet on the floor? What do they feel like right now? Are they cold or warm, tense or relaxed, tingling or without sensation? What is your presence like right now? Is it fast and revved up? Is it quiet and expansive? Is it thick and heavy or light and flowing?

As you continue to relax, certain tensions that you may be holding in your body begin to reveal themselves, maybe in a certain way you are holding your face, a certain tilt or cocking of the head and the neck. Your shoulders may be scrunched or out of balance with each other. Some parts of your body may feel blocked or numb. As you notice these things, do not react to them or try to change them in any way: simply allow your awareness to enter them more deeply.

Continue to sit silently observing yourself and your thoughts, deepening your ability to settle into yourself, fully inhabiting this moment, fully tasting your presence, and allowing something more profound and more essential in yourself to arise.

If you are new to meditation, begin by practicing for about ten minutes a day, ideally in the morning before your day gets under way. As you become more comfortable with the process, you may wish to extend the length of your meditation. In fact, the more you acquire the habit of daily meditation, the more you will probably want to increase your meditation time, since being in intimate contact with our Essential nature restores us in profound ways while laying the ground for bigger personal breakthroughs. Meditation becomes a respite and an oasis that we *want* to visit rather than something we *have* to do.





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LEONARDO DA VINCI

"Only when the mind is tranquil—through self-knowledge and not through imposed self-discipline—only then, in that tranquillity, in that silence, can reality come into being. It is only then that there can be bliss, that there can be creative action."

KRISHNAMURTI

"Your mind cannot possibly understand God. Your heart already knows. Minds were designed for carrying out the orders of the heart."

EMMANUEL

tant and not important, what is right and wrong, and how things ought to turn out. Because our mind is full of opinions and old thoughts. It has no internal space for a fresh impression of the real world around us. We learn nothing new. This also prevents us from really seeing other people—especially the people we love. We imagine that we really know people or even what they are thinking. Many of us know from experence, though, that to experience freshly someone we know can instantly transform our state and theirs. In some cases, this can save a relationship.

"Not knowing" involves suspending our opinions and letting our curiosity within the realm of quiet mind take the lead. We begin to trust a deeper wisdom in ourselves—knowing that what we need to know will arise if we remain curious and receptive. We all know what it is like when we are trying to solve a problem and cannot come to a solution by thinking more about it. Eventually, we give up and do something else, and then when we are relaxed and no longer puzzling over it, the answer pops into our head. The same is true for creative inspiration. Where do these insights come from? They come from the quiet mind. When we stop depending on the mental strategies that our egos have adopted for our survival, our "not knowing" becomes an invitation—a magnet that attracts higher knowledge to us in ways that can rapidly transform us.

#### OPENING THE HEART

Change and transformation do not—and cannot—occur without emotional transformation, without the heart being touched. We fee the call to transformation in our hearts, and only our hearts can answer. What moves us is "E-motion," the movement of our Essence, the movement of love. If our heart is closed, no matter how much spiritual knowledge we have accumulated, we will not be able to respond to the call; nor will our knowledge make any real difference in our lives.

An open heart enables us to participate fully in our experiences and to connect in a real way with the people in our lives. From our hearts, we "taste" our experiences and are able to discern what is true and valuable. In this respect, we might say that it is the heart, not the mind, that knows

## Healing Our Grief

The process of transforming the heart can be difficult because as we open it, we inevitably encounter our own pain and become more aware of the pain of others. In fact, much of our personality is designed to keep us from experiencing this suffering. We close down the sensitivity

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THE ENNEAGRAM AND SPIRITUAL PRACTICE

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because as we e more aware designed to he sensitivity of our hearts so that we can block our pain and get on with things, but we are never entirely successful in avoiding it. Often, we are aware of our suffering just enough to make ourselves and everyone around us miserable. Carl Jung's famous dictum that "neurosis is the substitute for legitimate suffering" points to this truth. But if we are not willing to experience our own hurt and grief, it can never be healed. Shutting out our real pain also renders us unable to feel joy, compassion, love, or any of the other capacities of the heart.

The point of this is not to wallow in our sorrows. Spiritual work is not designed to make us masochists: the idea is to transform our suffering, not to prolong it. We do not need to take on any additional suffering; rather, we need to explore the roots of the suffering that we already have. We need to look beneath the defenses of our personality and to explore the fears and hurts that are driving us. As we have seen, the more suffering we carry from our past, the more rigid and controlling our personality structures will be, but they are not invincible. And despite what we may believe, our pain, though severe, can be relieved if we are willing to explore it a little at a time.

Fortunately, our Essence supports us in this difficult process of exploring the pain and fear underlying our personality. Whenever we are willing to explore the truth of our immediate experience without conditions or judgments, the Essential quality of *compassion* naturally arises and healing follows.

Compassion is not the same as sentimentality or sympathy or self-pity. Rather, it is an aspect of Divine love that melts all defenses and resistance when anyone's suffering is really seen. There is nothing the personality can do to create compassion, but when we are willing to be completely open and truthful about whatever we are truly feeling, it arises naturally and soothes our hurt. (We could say that truth without compassion is not really truth, and that compassion without truth is not really compassion.)

The Divine love that seeks to express itself in the world through us is a powerful force that can break through all of the old barriers and untruths that have accumulated in us. While we are certainly going to encounter considerable sadness and pain during the process of our Inner Work, it is immeasurably important to remember that *love lies behind it all*, both as the motivating energy and as the end toward which we are drawn.

## About Forgiveness

One of the most important elements of spiritual progress is the willingness and ability to let go of the past, and this inevitably means wrestling with the problem of forgiving those who have hurt us in var-

"It seems impossible to love people who hurt and disappoint us. Yet there are no other kinds of people."

FRANK ANDREWS

"Don't you know that the original soul came out of the essence of God, and that every human soul is a part of God? And will you have no mercy on Him, when you see that one of His holy sparks has been lost in a maze, and is almost stifled?"

RABBI SHMELKE OF NIKOLSBURG





#### AFFIRMATIONS OF FORGIVENESS

I am willing to be willing to forgive myself for my mistakes.

I am willing to forgive myself for my mistakes.

I forgive myself for my mistakes.

I see my mistakes as opportunities for learning discernment and patience.

I thank life for giving me opportunities to become more wise and accepting.

I am willing to be willing to forgive my parents.

I am willing to forgive my parents.

I forgive my parents.

I see my parents as my teachers and my guides.

I thank life for giving me such good teachers for my development.

I am willing to be willing to forgive those who have hurt me.\*

I am willing to forgive those who have hurt me.

I forgive those who have hurt me.

I see the hurt I have suffered as an opportunity to learn compassion.

I thank life for giving me a spirit that is forgiving and compassionate.

I am willing to be willing to let go of my pain and suffering.

I am willing to let go of my pain and suffering.

I let go of my pain and suffering.

I see my pain and suffering as places where my heart is open and alive.

I thank life for endowing me with a sensitive, open heart.

I am willing to be willing to let go of the limitations of my past.

I am willing to let go of the limitations of my past.

I let go of the limitations of my past.

I see my past as what needed to happen for me to become me.

I thank life for allowing me to be me through my past.

\* You may, of course, substitute a specific name in this passage. For instance, "I am willing to be willing to forgive ———." You may also compose your own affirmations in this form, as the need arises. Begin each set of statements with "I am willing to be willing to . . ." Then narrow down the conditional quality of each succeeding statement until, in the third statement, you let go of the thing that has been holding you back. In the fourth statement, indicate a positive quality in the situation, and in the fifth, give thanks for having it happen to you. In the greater scheme of things, it may have been a blessing in disguise, or one of the most important formative experiences of your life.

ious ways. But how can we let go of hurts and resentments that bind us to our old identities and prevent us from moving on with our lives? Again, we cannot simply "decide" to forgive, any more than we can "decide" to be loving. Rather, forgiveness arises from our Essential nature and comes from a deeper understanding of the truth of our situation. It entails recognizing what is happening in ourselves and others at a deeper level than we have previously seen. It requires that we fully experience the depth of our resentment, hatred, and vindictiveness and our desire for revenge—without acting out these impulses. By exploring the background of our feelings about the person with whom we are angry and seeing precisely how these feelings are manifesting in us right now, we begin to loosen the structures that hold our resentments in place. Presence fills us and releases us from our bondage to the past.

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that use and persecute you."

JESUS OF NAZARETH

# THE ENNEAGRAM OF LETTING GO

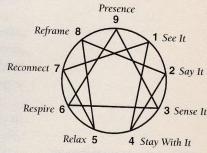
After years of reflection on the transformative process, the two of us began to see that we spontaneously followed a particular sequence whenever we successfully observed and let go of a defensive reaction or limiting pattern. We saw that the letting-go part could not occur simply through our intention to get rid of a troublesome habit. It was not a matter of willpower. Nonetheless, there were many times when particular habits or reactions dropped away spontaneously—or so it seemed—and we wanted to find out what ingredients made it easier to let go of them. Because we knew, thanks to Gurdjieff, that the Enneagram can also be used as a process model, we organized our observations around the Enneagram symbol and created what we call *The Enneagram of Letting Go*.

"The Enneagram of Letting Go" is a practice that you can use at any time. It proceeds through nine steps corresponding to the nine points around the circumference of the Enneagram, although these steps are not directly related to the personality types. The diagrams at right illustrates the nine-step process. (Notice the first four start with "s," the second four with "r.")

The process always begins with point Nine, to which we have assigned the quality of Presence. Unless we have some degree of Presence, we will not be able to take even the first step. Presence allows us to see that we are in a state of identification in the first place.

\*\*Respire\*\*

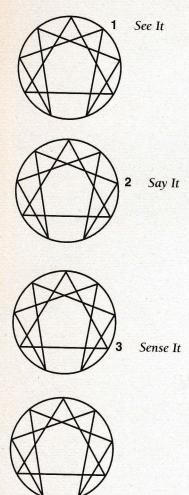
Note that we must complete each point before we are able to move on to the next, and that the process is cumulative: we bring the qualities of the previous steps with us as we move to each new stage. With practice, the process of letting go accelerates as we



THE ENNEAGRAM OF LETTING GO







move through the first few points. Thus, having enough Presence to see that we are identified with some negative or unwanted state allows us to move to point One.

At point One, with the support of Presence, we are able to "See it." We see that we are identified with something—a view, a reaction, the need to be right, a pleasant daydream, a painful feeling, a posture—almost anything. We recognize that we are stuck in some mechanism of our personality and that we have been in a trance. This is the phenomenon that we have previously called *catching ourselves in the act.* It always feels like waking up and "coming to our senses."

At point Two, we consciously name the state we have just recognized We "Say it"—"I'm angry," "I'm irritable," "I'm hungry," "I'm bored. "I'm fed up with so-and-so," "I don't like this." We simply and honest name whatever state we are in, without analyzing it or judging it.

At point Three, the process shifts from our minds to our bodies. We "Sense it." Every intense emotional or mental state causes some kind of physical reaction in our body, some kind of tension. A person might notice, for instance, that whenever she becomes angry with her spouse, she clenches her jaw and gets tense in her shoulders. Another person might notice that when he is angry, he experiences a burning sensation in his belly. Yet another might discover that he squints whenever he is talking to himself. Fear might make us feel "electrified" or cause us to curl our toes or hold our breath. At point Three, we sense this tension—we do not think about it or visualize it—we simply sense what it feels like right now.

At point Four, we "Stay with it." We stay with the sensation of the tension or energy we have located in our bodies. The temptation at this point is to simply say, "Well, I'm angry and my jaw is clenched. I get the point!" However, if we do not stay with the tension, our state will not be released. Moreover, if we are able to stay with it, underlying feelings of emotional pain or anxiety may begin to arise. If this occurs, we need compassion for ourselves so that we will be able to stay present to these feelings.

It takes some time before we become interested in the simplicity of experiencing ourselves this way. We want the growth process to be more interesting and more dramatic, and we do not want to spend time with the pain of our tensions. Yet without doing so, any extraordinary experiences we have will have little real effect on how we live our lives

At point Five, if we have gone through the first four steps, we will feel something opening in us and tensions dropping away. We "Relax." We will feel lighter and more awake. We do not force ourselves to relax rather, by staying with our tensions and our sensations in point Four we allow the process of relaxation to unfold in us.

Relaxation is not becoming numb or limp. We know we are relax-

"The only way out is through."

Stay With It

A SAYING OF THE TWELVE-STEP PROGRAMS

ing when we experience our body and our feelings more vividly and more deeply. As we relax, we may uncover deeper layers in ourselves, and anxiety will often arise. This anxiety may cause us to tense up again, but to the degree that we can allow both relaxation and the sensation of our anxiety, the states that have been gripping us will continue to let go.

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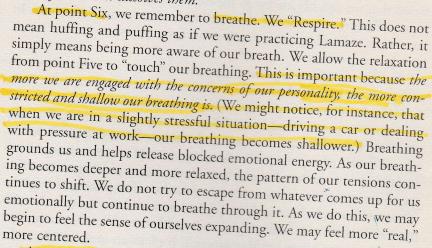
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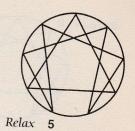
Just as physical tensions dissipate when we sense them, stay with them, and relax, so do whatever emotional patterns that were creating them. The action of bringing both tensions and emotional patterns into the light of awareness dissolves them.

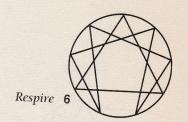


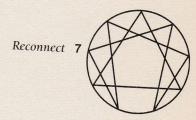
At point Seven we "Reconnect" with a fuller sense of ourselves and the world around us. We start letting other sensory impressions come into our awareness. We might begin to notice sunlight on a wall, or the temperature and quality of the air. We might notice the texture and color of the clothing that we are wearing.

Reconnecting means opening up to whatever part of our experience we were not previously allowing in. We discover that when we really connect with our experience, it does not have our usual associations attached to it. Our habitual goals, agendas, and internal scripts drop away. Suddenly we see and we hear, and we sense, internally and externally, with greater clarity.

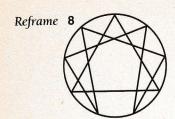
If our problem has been with another person, we will not react to them in the ways that our habits have previously compelled us to. When we are entranced by our personality, we believe that we know what the other person is "always like" and what they will do, but when we reconnect with them, we realize how much we do *not* know about them. We appreciate and respect the mystery of their Being because we are more connected with our own Being. Once we allow ourselves to "not know" what the person is going to do or say, or what they are thinking, a much more real and immediate relationship with them becomes possible.











At point Eight, we "Reframe" the situation that we believed was causing our problems. We see our entire situation in a more objective light, and from this place of balance and clarity, we discover a way to handle it more effectively.

If we were angry with someone, for example, we may be able to see the hurt and fear of that person so that we can speak to them with more compassion and acceptance. If we have felt overwhelmed by a problem, reconnecting with something more real in ourselves gives us the ability to see that we actually are up to the task. Or we may see that we have bitten off more than we can chew and that we need to ask for help. In any event, reframing puts ourselves and our problems into a much broader perspective.

Finally, we return to point Nine, where we open to more Presence and, with it, increased awareness. From this increased capacity, it is much easier to go through these nine steps again if we need to.

Once we have started to use "The Enneagram of Letting Go," we may notice that we become stuck at the same place (or "point") in the process over and over again. For instance, we will see something, say it, and then go no further. We may even notice that we are tense, but then get sidetracked before we can stay with the tension long enough to release it. It can be extremely helpful to notice where we abandon the process, and we may want to give some added attention to that point.

As we continue to use this practice, it picks up momentum as we go around the circle, becoming easier and quicker. Also, the further along the sequence we are, the more difficult it becomes to separate the steps sequentially. We may find that we have to struggle more in the first part of the process, but once we start moving toward Presence, Presence increasingly supports the activity.

By practicing "The Enneagram of Letting Go," our fundamental experience of ourselves deepens and expands. We are more relaxed, alive, and connected with our own Being and with our surroundings, and more open to grace. We may well be astonished at how differently we experience ourselves compared with the state we were in before we went through this process. We have used the dross of personality and, by cooperating with something beyond ourselves, have turned it into gold.





CHAPTER 17

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# THE SPIRITUAL JOURNEY— ALWAYS NOW

AFTER WE HAVE worked with this material for a while, we will no doubt see changes in ourselves, just as others will. We will likely be more at peace with ourselves, more grounded, and more forgiving of ourselves and others. Nonetheless, we may sometimes question the reality of our experiences, wondering whether our progress has mostly been an illusion, the product of self-deception or wishful thinking. There will be times when we will wonder, "Am I really making progress on my path?"

The Levels of Development provide one useful way of answering this question. If we see that we no longer exhibit the behaviors or hold the attitudes that we formerly did and that we are behaving in ways that are consistent with living at a higher Level, then we can be reasonably sure that we are moving in the right direction. For example, if we are a Four, we may have been withdrawn, negatively self-conscious, hypersensitive to criticism, and temperamental (all Level 5 behaviors). If we are now consistently more outgoing and able to not take things so personally while revealing ourselves as we are to others—and if we are also more energetic, creative, and focused outwardly (all Level 3 behaviors)—then we can be reasonably sure that our center of gravity has shifted and we have made some real progress. Likewise, if a Seven can see that she is less scattered and impulsive, that she is more focused and in touch with her own experiences and finds that life is more enjoyable due to being more selective, then some kind of real progress has been made.

But more subtle questions might still remain. We may think we are happier and better able to deal with life's ups and downs—and yet perhaps we are only more adept at dissociating from our surroundings and "spiritualizing" our experience. What is the truth? Are we better off now or not?

The way of love is not a subtle argument.
The door there is devastation.
Birds make great sky-circles of their freedom.
How do they learn it?
They fall, and falling, they're given wings.

Rumi (TRANSLATED BY COLEMAN BARKS)



"Self-knowledge has no endyou don't come to an achievement, you don't come to a conclusion. It is an endless river."

KRISHNAMURTI

"You won't discover the limits of the soul, however far you go."

HERACLITUS

The answer lies in seeing our spontaneous reactions in a variety of circumstances, particularly in those that formerly provoked negative responses from us. If the people and situations that once brought out the worst in us no longer do, then we can be sure that we have made real progress. If we formerly lost our patience or compassion whenever we dealt with a particular person or circumstance and we no longer do. then we can be sure that we have made real progress. If life becomes easier, more expansive and zestful, an unending adventure instead of something we must "get through" until it is over, then we can be sure that we have made real progress. If we find that we are grounded and open-hearted, and are able to bring the full force of our Being to the tasks of the day with the involvement of a curious child and the nonattachment of a disinterested witness—then we can be sure that we have made some real progress.

Moreover, the Enneagram itself points out sure markers of real progress: the high-functioning qualities—actually, the virtues—we find at Level 1 for each type are the keys that open doors on the spiritual path for us. To have any of them is sufficient—but to have access to them all is to have access to Essence at every moment and in all circumstances. Therefore, if we are accepting of our limitations and the limitations of others (from Type One), self-nurturing and unconditionally affirmative of the value of everything (from Type Two), authentically being ourselves with honesty and humility (from Type Three), renewing ourselves and enhancing the quality of life for ourselves and others (from Type Four), seeing the deeper meaning and context of all of our thoughts and actions (from Type Five), solidly grounded in reality and able to courageously handle whatever arises (from Type Six), joyous and grateful in the face of death, loss, and change (from Type Seven), large of heart and forgiving (from Type Eight), and all-embracing and solidly at peace no matter what life holds (from Type Nine)—then we can be sure that we have made progress on our path.

#### GIVING UP OUR SUFFERING

Gurdjieff said something strange and paradoxical—that the last thing human beings will let go of is their suffering. Could this possibly be correct? If so, why?

First, our suffering is familiar. It is what we know, and it therefore feels safer than some other unknown condition. Perhaps we are afraid that if we give up our own personal brand of suffering, some new and worse form will take its place. The second reason is probably a more important one, and it should not be underestimated. Much of our identity comes from holding on to our suffering, from all the complaints, tensions, conflicts, blaming, drama, rationalizations, projections, justifications, and "energy" that it allows. We could even say that it is the root of our personality. If our suffering—and everything that surrounded it—disappeared, who would we be?

If nothing were wrong with us, we would have to confront the fear of standing alone in the present, and we would have to take responsibility for ourselves. We would have to be willing to make choices and see them through to completion. There would be no more blame, no more stories about the past, no more schemes about the future. We would simply become a living human being facing the vast mystery of existence. In fact, we would simply become what we already are, only now we would fully acknowledge it and live out of that truth.

Until we reach full self-realization, the personality is going to keep shutting us down to some degree. It is important for us to expect this; otherwise we can get discouraged and give up. If we persist and keep showing up, however, even knowing that we are repeatedly going to fall asleep to ourselves, the situation will change. In time, our Essence will arise more frequently. With each awakening, something new is revealed until the whole picture radically shifts. Gurdjieff taught that the process is akin to adding salt to a glass of water: nothing seems to happen for a long while, until suddenly a saturation point is reached and a new crystal grows in the water.

If we refuse to be passive to the mechanisms of our personality, then we open ourselves to the Divine grace that is yearning to be active in us. As our Being gathers force, we become willing to let go of unnecessary suffering and become ever more deeply aware of the astonishing gift of life. In short, the degree to which we release our attachments and their attendant suffering is the degree to which we free our capacity for joy and for life itself.

Once we have entered this state, we understand the great poetry of the mystics—our journey feels less a struggle and more like being in love. Indeed, the Sufis describe the journey as a return to the Beloved. Nothing in life can fulfill us if we have not opened our hearts to our true nature, but if we have opened our hearts, then everything fulfills us. We then experience the world as an expression of infinite love.

# Life Supports Us

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Generally speaking, 99 percent of the time life is benign and supportive. The ego leads us to fixate on the 1 percent when it is painful, dark, or tragic—although even in these times, it is usually only painful and tragic to us. (Our tragedy might be someone else's good luck.) Although the mind imagines worst-case scenarios—like car crashes—most of our lives are not composed of these kinds of events. If we look

The minute I heard my first love story

I started searching for you, not knowing

How blind I was.

Lovers don't finally meet somewhere

They're in each other all along.

Rumi (TRANSLATED BY COLEMAN BARKS)

IlluminatiOrderOTO.com

# SUBCONSCIOUS FEARS OF DROPPING THE PERSONALITY

The underlying reason that many of us fear becoming is because we intuitively understand that doing so entails ing less attached to our particular ego agendas.

Thus, each of the three Triads has a characteristic false about the necessity of continuing its ego projects, along subconscious fear of what will happen if these projects subfearful beliefs will show up repeatedly as obstacles to Pressas "reasons" to not let go of whatever we are identified following are some of the subconscious fears associated Triad:

#### The Instinctive Triad (Types Eight, Nine, and One):

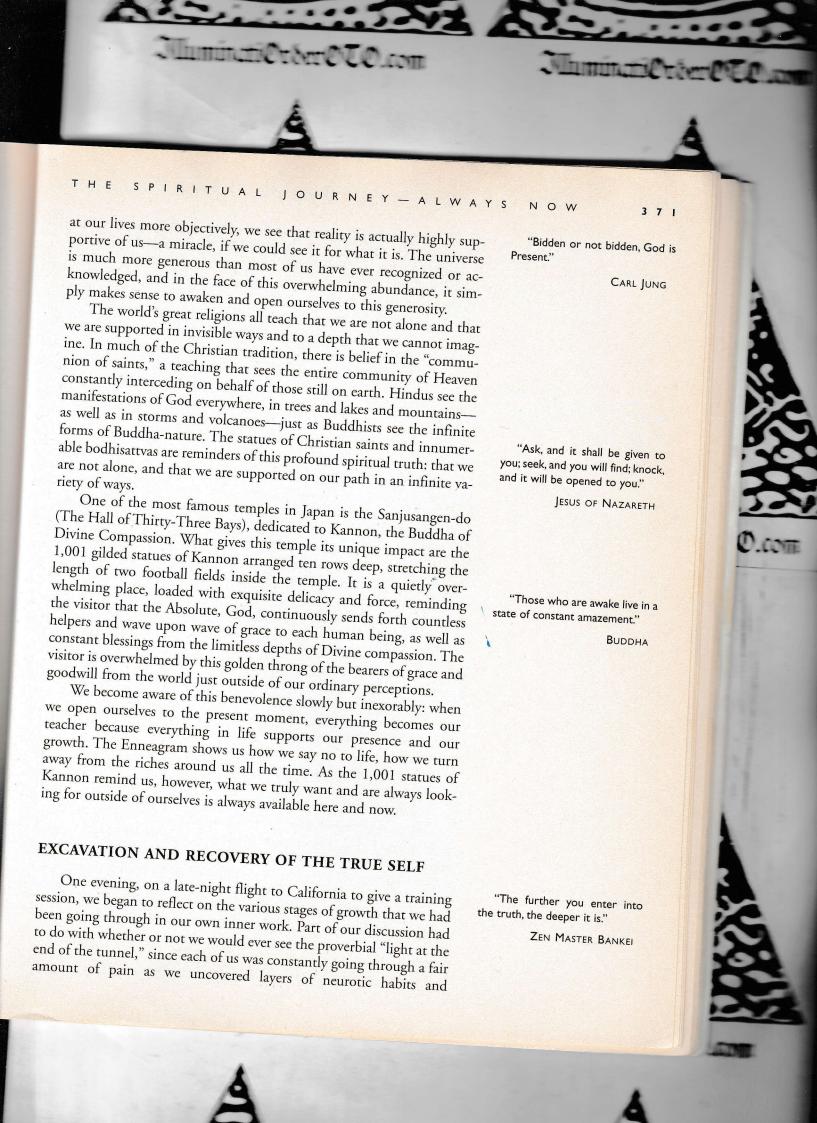
"If I let down my guard and relax into the flow of Islandisappear. The familiar 'I' will cease to exist. I cannot prosesense of self if I am truly open. If I really let the world in and it to affect me, I will be overwhelmed and lose my freedom independence. I will be annihilated."

#### The Feeling Triad (Types Two, Three, and Four):

"If I stop identifying with this image of myself, my ness will be revealed and I will lose the possibility of expelove. Deep down, I suspect that I am a horrible, unlovable so only by maintaining this ego project do I have any hope welcomed into the world or of feeling good about myself."

## The Thinking Triad (Types Five, Six, and Seven):

"If I stop this strategy, if I stop figuring out what I need the 'ground' will not be there to support me. The world carried—without my mental activity I will be left value Everything will fall to pieces—I will fall and be lost. If does not keep 'swimming,' I will sink."



"The true value of a human being can be found in the degree to which he has attained liberation from the self."

ALBERT EINSTEIN

unresolved issues from the past. We also wondered if the process of unpeeling the "onion" of our own psyches was unique to us, or if it could be generalized to others. We sat on the plane for several hours, sketching observations and comparing experiences. By the time we landed we had put together the following model, which we have continued to reflect on and refine over the years.

The answer that we ultimately arrived at that airborne evening was a resounding "Yes!" Our conviction that "excavating our true self" is an accurate description of the process of transformation has become more solid with the passage of time. Even though excavating the various strata of the psyche meant going through layers of pain and negativity making conscious the old accumulated psychic junk that we had not wished to deal with, it would be worth it. It was possible to uncover our Essential Being, our "core of gold," that not only had been waiting for us but had been urging us on all along.

The work had to proceed layer by layer, as we dug past the outer structures of the personality and into the deeper core qualities of our true nature. As we worked this process ourselves for several years, we identified *nine distinct strata in the process of self-recovery.* These nine strata do not correspond either to the nine personality types or to the nine Levels of Development within each type. Think of them as the different "worlds" that you will encounter as you explore more and more deeply the Essential aspects of your spiritual nature—like nine layers of an onion.

As we reflected further on these strata and taught them for several years, we have not only become convinced of their truth and usefulness but have also seen that parts of them have been discovered by others working in other traditions. This map of the process of transformation brings together insights that everyone faces as they confront the universal barriers to Inner Work.

#### First Stratum: Our Habitual Self-Image

This first stratum is composed of ideas and images of who we would like to be and how we automatically see ourselves. It usually contains a degree of grandiosity and illusion. For example, we may think that we never lie, or that we are never late for appointments, or that we always think first of others, and so forth. We may also have habitually negative views about ourselves: that we are unattractive or unintelligent or lacking in athletic ability. In the trance of personality, we seldom question these deeply held assumptions about ourselves, and we react easily and powerfully when others question or fail to support our (illusory) view of ourselves.

At the first stratum, the person is in the average-to-unhealthy range

(at Level 4 of the Levels of Development or lower). Unless the person is given some means of waking up (usually from outside of themselves), there is little hope of change, as the person is so deep in the trance of personality identification that they cannot wake up themselves. If we have misidentified our type (and, for example, we are actually a Nine instead of a Five, as we believed ourselves to be), we are automatically operating in the realm of the habitual self-image, and it is almost impossible to do any meaningful transformational work with the Enneagram. This is why it is crucial to get our personality type correct and to understand its inner workings clearly.

"The most common sort of lie is the one uttered to oneself."

NIETZSCHE

#### Second Stratum: Our Actual Behavior

If we enter the path of Inner Work and stay with the process of self-observation, we begin to notice that many of our behaviors are inconsistent with our habitual self-image. This realization allows us to attain the second stratum, in which we begin to "catch ourselves in the act." Our self-image may be that we always tell the truth, but we may begin to notice how often we tell white lies to avoid confrontations or to please people.

Fortunately, all of us have had spontaneous moments of waking up to the truth of our condition and to our greater possibilities. But to expand on these moments, we need to value them enough to seek out ways to stay more awake. This means looking for support for our inner work—through books, practices, friends, or more formal guides such as therapists or teachers. Staying at this stratum, much less moving on to deeper ones, requires that we increasingly cultivate the ability to be present. The deeper we go, the more presence we will need.

#### Third Stratum: Our Internal Attitudes and Motivations

If we persist on the path, we will begin to notice the attitudes and motives that lie behind our behavior. What is causing us to do the things we do? Are we doing things to get attention? Or because we are mad at our mothers? Or because we want to discharge our own pain or shame? Psychoanalysis and most forms of therapy aim at bringing this layer of the self to consciousness so that our behavior is not automatically governed by unconscious impulses. The more deeply we go into these questions, the more ambiguous the answers become, as it is often not possible to say precisely what "causes" a particular behavior.

At this stratum, we also see the depth of our learned behaviors and habits, and how many of them stretch back for generations within our family and our culture. Our type's motivational core (including and especially our Basic Fear and Basic Desire) is an important element that

keeps our automatic personality habits and reactions in place. In understanding our motivations, we also begin to glimpse what our soul is truly yearning for. Our motivations reveal what we think we lack and are therefore always seeking in one form or another.

# Fourth Stratum: Our Underlying Affects and Tensions

As we become more deeply aware of ourselves in the present moment, we begin to discover what our felt experience is at that moment. For instance, at stratum 2, we might discover that we are pretending to be interested in a conversation at a party. At stratum 3, we might recognize that we actually want to leave the party, and at stratum 4, we might become aware of a feeling of restless agitation in our stomach, or a feeling of tension in our shoulders and neck.

If we are able to develop our ability to observe ourselves sufficiently, we will become aware of subtle layers of muscular and energetic tensions in our body, as well as areas in our body where our energy blocked or absent. Relaxation and breathing become more important here. Stratum 4 requires considerably more ability to stay present to the sensations in the body than do any of the previous strata.

# Fifth Stratum: Our Rage, Shame, and Fear and the Libidinal Energies

If we are able to stay with the processes we uncover in stratum 4 we will encounter more primitive—and possibly more disturbing—emotional states as we continue to go deeper. These include the three "master emotions" of the ego: *anger, shame*, and *fear*, which govern the Instinctive, Feeling, and Thinking Triads, respectively.

It is also in this stratum that we encounter the primitive instinctual energies (the basis of the Instinctual Variants) in their raw form—the drive for self-preservation, the drive for social connection with our fellow creatures, and the sexual drive. Primal affects of attachment, frustration, and rejection can also be recognized here. This stratum usually makes us extremely uncomfortable, which is why we need to also practice relaxation techniques and, above all, to be nonjudgmental about what we find in ourselves as we work through the issues that we uncover. Traditional psychotherapy tends to end at this stratum.

# Sixth Stratum: Our Grief, Remorse, and Ego Deficiency

This stratum has nothing to do with guilt or the usual feelings of sadness and loss that we experience in our everyday lives. Rather, the

"Your resistance to change is likely to reach its peak when significant change is imminent."

GEORGE LEONARD



heartrending sorrow and natural remorse we encounter here come from the clear perception of how deeply and completely we have been separated from our Essential nature.

This stratum therefore entails a considerable amount of "conscious suffering" that the seeker willingly allows for the sake not only of progress but of truth. The suffering experienced at this stratum is purgative in the purest sense of the word, burning away the last remaining illusions of the ego as they are clearly seen in the light of Essence and truth. There are no good guys and bad guys, and therefore there is no one to blame for one's state. When all is said and done, this stratum is experienced as a profound sorrow for the human condition, felt as an intense burning sensation, especially in the heart. In spiritual traditions, this stratum has been associated with the Dark Night of the Soul.

Seventh Stratum: Emptiness, the Void

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This stratum has been described in many of the Eastern religious traditions, especially Buddhism. At this stage, we fully realize that our personality is nothing but a temporary fabrication, a story we have told ourselves for a long time. To leave the familiarity of our ego identity nevertheless feels like stepping into nothing, like walking off the edge of the world. It therefore takes faith of some kind to counteract the terror and despair that usually mark this stratum.

This stratum is experienced by the personality as its end, its death. If we have sufficient support and faith to persevere and make the leap, however, what we find is completely unexpected. Rather than experience the agony that the personality anticipates, what appears to the personality as "nothing" reveals itself as everything, the "shining Void" (called *Sunyata* in Zen) from which everything emanates. Everything that we know to exist arises from this Void; it is completely empty and yet full of potentiality. It is our freedom and the source of our life. There is no longer a distinction between the observer and the observed: experience and experiencer are one.

# Eighth Stratum: True Personal Being

Within this state of emptiness, paradoxically, we still experience ourselves as personal beings, functioning effectively in the world, but our identity is centered in Essence and our actions are guided by Divine awareness rather than by the projects and preoccupations of our personalities. There is still a sense of personal, individual awareness, together with a great outpouring of personal love, gratitude, awe, and exaltation from the soul toward Being and its infinite manifestations.

"It is mind-boggling to think that spirituality is dying into yourself. But there is a death in it and people grieve. There is a grief that occurs when who you thought you were starts to disappear."

RAM DASS

"Grace fills empty spaces, but it can only enter where there is a void to receive it, and it is grace itself which makes this void."

SIMONE WEIL





This is the stratum in which we fully embody our personal Essential Being, which in some sacred traditions is referred to as the state of "I am." In Sufism, it is marked by identification with the personal Pearl, the Essential Self, as a personal expression of the Divine. In Christianity, this stratum marks the beginning of the attainment of the Beatific Vision, in which the individual self experiences an ecstatic realization of the Divine.

#### Ninth Stratum: Nonpersonal, Universal Being.

Little can be said about this state since it cannot be described in words; all phenomena, no matter how subtle or exalted, arise from it. If the seeker has been blessed enough to persist in his or her quest for the Divine, the soul will have finally found its destination in mystical union with God, or what some traditions call the *Supreme* or the *Absolute*. It is the attainment of complete nondual awareness, the total merging of the individual consciousness with God, so that there is only God-consciousness. The individual self and the Divine are one. This state of consciousness is beyond any sense of individual existence and manifests as nonpersonal Essential awareness, the limitless Being from which the manifest universe blossoms.

This is the ultimate destination promised by the great mystical traditions, but to attain this state of consciousness in any lasting way is extremely rare. Only some extraordinary mystics and saints of history have truly lived their lives from this profound state of awareness. But most of us can have at least a taste of it, and often that is enough. To taste this reality even once can change our lives in profound ways. Once we know the unity of existence as a real experience, we can never again regard people, ourselves, or the gift of our lives in the same way.

#### The Continuum of Consciousness

If we look back at these nine strata, we can see how they form a continuum from the realm of the imaginary, with little connection with reality, to the realm of the purely psychological and into the realm of the spiritual. Strata 1 through 3 are primarily psychological. Strata 4 through 6 include elements that are psychological (especially from depth psychology) but also elements that we would more generally place in the spiritual category. They are *psychospiritual*; our progress through them requires an integrated approach that uses both psychology and spirituality. We can see that strata 7 through 9 are concerned mainly with the realms of the spirit.

The Enneagram can be helpful primarily in strata 1 through 5 and is most powerful in the earlier strata (1 through 3). Strata 1 through 3

"I sloughed off my self as a snake sloughs off its skin. Then I looked into myself and saw that I am He."

ABU YAZID AL-BISTAMI

"For the kingdom of God is within you."

JESUS OF NAZARETH



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help us move into the healthy range of the Levels of Development. Strata 4 through 6 help us to consolidate a healthy personality and begin the process of transferring our sense of identity from personality to Essence. Strata 7 through 9 involve the realization and maturation of the Essential self and deal with issues at Level 1 (of the Levels of Development) and beyond.

Our journey will take us through some challenging stretches, but we must remember that everything our heart really yearns for awaits us at the end of that journey.

"The most radical re-mapping or shifting of the [self-] boundary line occurs in experiences of the supreme identity, for here the person expands his self-identity boundary to include the entire universe."

KEN WILBER

#### BEYOND PERSONALITY

#### Essence Is Under Our Noses

Although it is true that we need to be patient and persistent during the process of transformation, experiencing our Essence is not as difficult as we usually believe. Indeed, one of the ego's main defenses against doing so is the belief that spirituality is something rarefied, impractical, and very far away. In fact, it is closer than we think, as the mystics assure us; we do not have to go anywhere or accomplish anything. What we must learn is to stop running away from ourselves. When we see ourselves as we really are—our truth and our falseness—we begin a process of unlearning the habit of abandoning ourselves and of living in illusions, reactions, and defenses.

The good news is that you are already here: your Essence already exists entirely and perfectly. The person who is reading this page does not have to do anything to make himself or herself real or "spiritual." Once we begin to see the reasons why we have abandoned ourselves and have left the moment, we run out of reasons to do so. Understanding our personality type helps us to be aware of these "reasons." When we stop trying to be someone we are not, our true nature emerges: we "observe and let go" and stop interfering with our unfolding; we stop defending a particular self-definition.

We do not need to learn something new or add anything to be our True Nature. Spiritual progress involves seeing what is right under our noses—really, what is right under the layers of our personality. Spiritual work is therefore a matter of subtraction, of letting go, rather than of adding anything to what is already present. From one point of view, this can be extremely challenging because the patterns of our personality have been so deeply ingrained in our Being. But from another perspective, we have the support of the whole universe in this Work. The Divine Consciousness wants us to do the Work and supports us in the process. Inner Work is therefore a continuing mystery and marvel to

"... Self-realization [is] only the realization of one's true nature. The seeker of liberation realizes, without doubts or misconceptions, his real nature by distinguishing the eternal from the transient, and never swerves from his natural state."

RAMANA MAHARSHI

"...Where and when God finds you ready, he must act and overflow into you, just as when the air is clear and pure, the sun must overflow into it and cannot refrain from doing that."

MEISTER ECKHART





see unfolding in ourselves and others. Always remember, however, that we cannot do it by ourselves, but without us, it cannot be done.

#### Moments That Live

The Buddhists say, "There are no holy people or holy places, only holy moments"—moments of grace. All of us have experienced such moments. True moments of grace, when we are fully alive and awake have an entirely different quality, even in our memories, than other events that we might recall. Essential moments are much more vivid and real because they are still with us; they possess immediacy because the impact of life has penetrated the dullness of our consciousness and awakened us. We realize that as we learn to let go of fear, resistance, and self-image, we become more available to these transformative moments and they nourish our spirits. Thus, while we may not yet be able to produce such moments at will, we can create the conditions in ourselves that make it easier for us to have them.

What is most striking about these "moments that live" is that they do not require extraordinary events to trigger them. They occur quietly and often unexpectedly, at the breakfast table, on the commuter train, while walking down the street, or while talking with a friend. We personally have had some of the most fulfilling spiritual experiences while doing nothing more than looking at a doorknob, or really seeing the face of an acquaintance. The beauty of these kinds of experiences overwhelming and life-changing. It is thus not what we do that makes the difference, but the quality of awareness that we bring to the moment.

Few things in life are more extraordinary than a living moment in which we are face-to-face with another person. To be truly open and present to another human being is awesome and sometimes overwhelming. Being authentically with another person helps to remind us that we are always in the presence of the Divine.

## Toward Spiritual Maturity

For many of us, the initial stages of the spiritual journey involve seeking profound and dazzling experiences. We want intimations of the Divine, evidence of all that we have hoped for or have been taught. And if we are sincere in our practice, we achieve many of these experiences. We directly know compassion, joy, inner peace, strength, and will, among other true qualities of the soul. We may come to understand what the Buddhists mean when they speak of emptiness, or what the Sufi poets mean when they write of the Beloved; we may under-

"The ultimate gift of conscious life is a sense of the mystery that encompasses it."

LEWIS MUMFORD

"There is nothing more worthwhile and more difficult than the fundamental human task of simply becoming human."

JOHN MACQUARRIE

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## MOMENTS THAT LIVE

In your Inner Work Journal, write for thirty minutes about the moments of your life that had the most reality for you. What were they like? What were you like at such moments? Were these moments important events or ordinary events? How are they different from your other memories?

stand the mystery of Christ's resurrection in an entirely new and personal way. Yet unless these experiences are integrated as part of our daily lives, they remain little more than vague memories—grist for conversations or, worse, ways to impress our friends with our more "evolved" state.

If we stick with our practice, however, and continue to seek the truth of the situation, we come to realize that these sublime states are not extraordinary; nor do they indicate that we are more "special" than other human beings. Rather, we begin to understand that we are simply glimpsing reality. It is as fundamental as the sky and the sea—inextricable from human life. We realize that our vision is coming into focus and that we are now experiencing reality as it truly is. But because this reality allows us to experience our love, value, wisdom, and strength directly, we see that we no longer have to strive after these things; thus, we are no longer attached to specific possessions or outcomes. We can retire our ego projects with gratitude for bringing us as far as they did. At this stage, we are free to live as mature human beings, acting responsibly and compassionately in the world. This is the true meaning of the expression "to be in the world but not of it."

Not long ago, I, Russ, had a profound realization of this truth while on a spiritual retreat. At the time, we were engaged in a work period, not unlike the one Don described at the beginning of this book, and I had been assigned to wash windows for the afternoon. At this stage, I had been in dozens of such work periods, so the inner reluctance and resistance that once ruled me in such situations was not the main problem anymore. As difficult as it had been, I had learned to enjoy these periods as richly rewarding opportunities to gain insight into myself and to restore a greater inner balance.

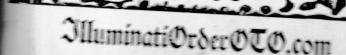
I was working on the second floor of a dormitory, slowly and mindfully washing windows. Because this activity had nothing to do with my normal ego agendas, I was free to watch the mechanisms of my personality run wild while I attempted to stay present to my task. Wondering if I was doing a good job, hoping my teacher would notice my efforts, pondering the significance of the moment, and many other thoughts and fantasies played out in my head. Eventually, however, I noticed something more fundamental: I noticed that something in me

"There is no greater mystery than this, that we keep seeking reality though in fact we are reality. We think that there is something hiding reality and that this must be destroyed before reality is gained. How ridiculous! A day will dawn when you will laugh at all your past efforts. That which will be on the day you laugh is also here and now."

RAMANA MAHARSHI

"If we could see the miracle of a single flower clearly, our whole life would change."

BUDDHA



felt that it had to "keep track" of everything. I noticed that my mind was busy running the show, recording events, remembering important observations for later use, and at a deeper level, maintaining an orientation to my experience that felt not only familiar but necessary. In fact, I was this orientation.

At that moment, something remarkable happened. I saw that I did not really need to maintain that watchful orientation. I could relax and let go, and the windows would still get washed. Some inner tension relaxed, and suddenly my experience became immediate and unmediated by my mental activity. I was simply there as Presence: the window-washing was occurring, my body was moving and breathing, the leaves in the trees moved outside, everything flowed, but there was no sense of separateness. The world, including me, was a single, magnificently beautiful flowering or unfolding that went on and on and on. Yet all of this occurred within a vast, peaceful stillness that was undisturbed by this flowing, transforming play of reality. What I usually took to be the ground of reality—the everyday world—was indeed real but was more like the play of sunlight on the surface of the ocean. I could see the shimmering reflections on the waves but was also aware of the depth of the ocean beneath and knew myself to be at that depth.

As I left my task, the connection with this aspect of reality remained and deepened, such that I was able to interact with other people from this expanded sense of myself. I felt no need to impress others with this "achievement," because I could see that it was not really an achievement but simply an experience of the true nature of the world. Further, I could also see that everyone else was merely an aspect of this same nature, so whom would I be impressing?

What was most striking about this experience was that I saw that it was entirely possible to be aware of myself as a profound depth of Being, but also to function quite normally in the world—eating, conversing, working, and resting. Respecting and loving others came quite naturally because I actually experienced the true nature of the situation. In other words, realizing our true nature liberates us from the cravings and illusions of our personality, so that we are able to interact from moment to moment with simplicity, grace, and unshakable inner peace. We know who and what we are, and that endless inner restlessness ceases. We are free to accept the greatest and most precious gift of all: the unfathomable mystery of our Being, our very existence.

### The Heroism of the Work

One of the most astonishing things we discover in exploring our habits, reactions, and inner voices is how many of them are inherited from our parents. Although many of us would like to see ourselves as

"The unfolding of Essence becomes the process of living. Life is no longer a string of disconnected experiences of pleasure and pain but a flow, a stream of aliveness."

A. H. ALMAAS

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THE SPIRITUAL IOURNEY—ALWAYS NOW

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being totally different from our mother and father, the more closely we examine our attitudes and behavior, the more we see how many of their psychological issues and "solutions" have been passed down to us. Our parents, too, carried many of the issues and reactions of their parents—and so on back for generations.

From this perspective, we can see that when we bring awareness to our habitual personality, we are healing not just our own problems but also the destructive patterns that have been taking their toll for many generations, possibly for centuries, within our bloodline. Working on ourselves therefore redeems not only our own sufferings and struggles, but the sufferings and struggles of all our ancestors, which led to producing people who could be free of them. It is the same as when people became free after generations of slavery and realized that their freedom gave meaning and dignity to the struggles of all the generations that preceded them.

A further, perhaps even more compelling reason to do this Work is to prevent destructive patterns from being passed on to the next generation. For instance, we are becoming aware that many of our unconscious habits and attitudes about the environment or racism have reached a critical point. Consequently, many young parents are doing their best to embody new socially and environmentally aware values so that their children will not continue in the same destructive ways. From a personal as well as a generational perspective, therefore, working on ourselves is a noble act and parenting a child is a call to awaken—to see, to respond, and to give wholeheartedly. Raising a child is as close as most people get to being in a spiritual school, because parenting is bound to bring up all of one's own childhood issues. Often these issues are passed on either by repeating them or by reacting to them—unless we use the opportunity to work on ourselves, to overcome our issues and redeem our past.

Indeed, the work of releasing the habits of the past is a heroic endeavor. It requires tremendous courage to face our hurts, losses, anger, and frustrations; it takes real compassion to not flee from our suffering. Moreover, seeing the generational nature of our personality patterns makes it abundantly clear that our personal transformation has farreaching consequences that we cannot always anticipate. In a very real way, when we work on ourselves we are taking part in the evolution of

human consciousness.

Everyone is aware that something momentous is happening in the world today. While these intimations may be no more than reactions to the millennium, many of us feel that they reflect something more fundamental—the awakening of our collective consciousness. We know that we cannot, as a species, continue to live as we have and survive much longer. The time for rampant egoism, heedless

"... Spiritual opening is not a withdrawal to some imagined realm or safe cave. It is not a pulling away, but a touching of all the experience of life with wisdom and with a heart of kindness, without any separation."

JACK KORNFIELD



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Dimination der O Tolam



"Our greatest need is to consecrate life through being faithful to a deeper reality in ourselves. Can we see now that our prayer is for our birthright, lost and long forgotten, although not totally, for the memory of its taste is there, calling me, reminding me."

CHRISTOPHER FREEMANTLE

consumption, and grasping individuality is over. They have run their course, and we see the damaging results on a global scale. It may be that the Enneagram has been given to mankind in our era as a tool for accelerating the transformation of the individual ego self. Spiritual teachers around the world are speaking about the need for a shift in consciousness on the planet, and the two may be linked.

It may not be possible just yet to know where humanity is going but if the Enneagram accelerates our awakening, then it will have profound and far-reaching effects. If even a few hundred individuals awakened and began to live fully conscious lives, the history of the world undoubtedly would change.

Transformation happens when our ordinary perspective shifts and we attain a new understanding of who we really are. We must remember, however, that awareness of who we really are happens—as do almoments of grace—only *always now*. When all is said and done, this is the wisdom of the Enneagram.



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# THE STAGES OF THE WORK

If we were to really observe ourselves, we would become aware of our tensions and habits.

If we were to become aware of our tensions and habits, we would let go and relax.

If we were to let go and relax, we would be aware of sensations.

If we were to be aware of sensations, we would receive impressions.

If we were to receive impressions, we would awaken to the moment.

If we were to awaken to the moment, we would experience reality.

If we were to experience reality, we would see that we are not our personality.

If we were to see that we are not our personality, we would remember ourselves.

If we were to remember ourselves, we would let go of our fear and attachments.

If we were to let go of our fear and attachments, we would be touched by God.

If we were touched by God, we would seek union with God.

If we were to seek union with God, we would will what God wills.

If we were to will what God wills, we would be transformed.

If we were transformed, the world would be transformed.

If the world were transformed, all would return to God.





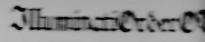
## ACKNOWLEDGMENTS

Even teachers have teachers, and we are no exception. Some are not well known, some are known to everyone. It would be impossible to write any set of acknowledgments without remembering the Great Teachers who have most influenced us—Buddha, Christ, and Muhammad—as well as more contemporary teachers—Gurdjieff Krishnamurti, Dogen, Jellaludin Rumi, Sri Aurobindo, and Sri Nisargadatta Maharaj. It is their spirit that has inspired this book and that, we hope, echoes through these pages.

We would also like to acknowledge and thank our personal teachers in the Great Work of human transformation—Jerry Brewster, Aliz Johnson, and Hameed Ali (writing under the name of A. H. Almaas for their guidance of us over the years. Their personal integrity, wisdom, and humor have been an inspiration and a great blessing. Above all, their humanity and the depth of their genuine spirituality have been a constant example of how to be "in the world, but not of it."

Through their ongoing questions, needs, and suggestions, our students and friends have been direct contributors to this project. Over the last three years of writing, we asked many of them to send us accounts of their experiences so that the book could resonate with the voices of real people. We would like to thank the following for their generous response: Brenda Abdilla, Sarah Aschenbach, Annie Baehr Barbara Bennett, Ann-Lynn Best, Bryann Bethune, Nancy Boddeker Marion Booth, Jane Bronson, Katherine Chernick, Mona Coates, Les Cole, Kate Corbin, Martha Crampton, Ginny Cusack, Jack DeSantis Alice Downs, Robin Dulaney, Arlene Einwalter, Diane Ellsworth David Fauvre, Rod Ferris, Peg Fischer, Cathie Flanigan, Lisa Gainer Belinda Gore, Brian Grodner, Joe Hall, Anita Hamm, Paul Hanneman Robert Harnish, Helen Hecken, Jane Hollister, John Howe, Andrea Isaacs, Ed Jacobs, Jim Jennings, Joan Jennings, Dan Johnston, Michelle

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Jurika, George Kawash, Ann Kirby, Ken Kucin, Tomar Levine, Lori Mauro, Doris McCarthy, Gil McCrary, Colleen McDonald, Damon Miller, Maurice Monette, Leslie Moss, Tal Parsons, Connie Pate, James Peck, Gillette Piper, Marie-Anne Quenneville, Joyce Rawlings-Davies, Richard Reese, Joan Rhoades, John Richards, Sylvia Roeloffs, Tony Schwartz, Marin Shealy, Cynthia Smith, Dan Stryk, Lois and Bob Tallon, Vanessa Thornton, Kathleen Tomich, Terri Waite, and Gloria White. Their stories are true, but we have changed their names (and occasionally some details) to protect their privacy. We also thank members of the Japan Enneagram Association, especially Mr. Hayashi—as well as Tim McLean and Yoshiko Takaoka. Also our special thanks and acknowledgments go to our student and colleague Carl Dyer, who inspired our development of QUEST.

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Russ would also like to thank his parents, Al and Honey Hudson, as well as his sisters, Lorraine Mauro and her family, as well as Meredith Van Withrow and her family. I offer heartfelt gratitude to my friends Laura Lau Kentis, Russell Maynor, Steve Varnum, Molly MacMillan, Karen Miller, Maggi Cullen, Stacey Ivey, Tucker Baldwin, Peter and Jamie Faust, Mark Nicolson, Joan Clark, Richard Porter, Janet Levine, Nancy Lunney, Julia Connors, Lisa Morphopoulos, Butch and Wendy Taylor, Jerry and Vivian Birdsall, Paula Phillips, Randy Nickerson, Tony Schwartz, Deborah Pines, Lee and the staff at Mana Restaurant, Mark Kudlo, David Santiago, Alan and Kathy Fors, Franc D'Ambrosio, D.C. Walton, and Mindi McAlister. I also want to acknowledge my gratitude for the compassionate guidance I have received from Jeanne Hay, Scott Layton, Rennie Moran, Morton Letofsky, and Michael Gruber. Great thanks go to my friends in the Ridhwan School, for the

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erosity of spirit and dedication to this Work.

Don would like to thank all of his students, family, and friends for their ongoing love and support. Since they have been mentioned in my previous books, I will not rename them here. They know who they are (Many of them have also already been mentioned above as contributors of their personal experiences to this book.) Nevertheless, I would like to remember Ruben St. Germain, Geoff Edholm, Charles Aalto, Rick Horton, and Anthony Cassis in particular.

Last, although I have also thanked Russ in previous books for his friendship, I would once again like to acknowledge the blessings of that friendship, and to say that I am convinced that not only would my life be profoundly different were it not for Russ, but so would the future of the Enneagram. I believe that he is an extraordinary spirit who has been sent not merely to me but to the world as a significant spiritual teacher.

Above all, we both want to acknowledge the Divine Spirit who has we believe, been the sustaining Presence throughout the years of effort that it took to write this book. For the support and guidance that we have received, we give thanks, and we rededicate ourselves, our work, and our lives to the Great Work of human liberation and transformation.

Don Richard Riso Russ Hudson August 1998







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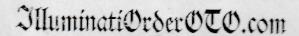
### A NOTE ON ENNEAGRAM BOOKS

Numerous books on the Enneagram are currently available. Readers have become confused, however, by the inconsistencies and contradictions among them. We feel strongly that Enneagram books about relationships, business, spirituality—or any other topic, for that matter—will be of little use if they are based on distorted notions of the types or of the Enneagram as a whole.

For better or worse, there is no such thing as "the Enneagram"—only different interpretations of it by different authors. Those interested in this system are therefore urged to read all Enneagram books (including our own) critically, to think for themselves, and always to judge everything by their own experience.



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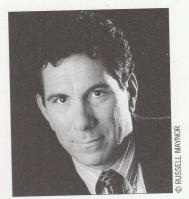
# FOR MORE INFORMATION

Your local bookstore can provide you with copies of Don Richard Riso's other books: Personality Types (1996, rev. ed. with Russ Hudson). Understanding the Enneagram (1990), Discovering Your Personality Type: The New Enneagram Questionnaire (1995, containing the Riso-Hudson Enneagram Type Indicator, RHETI questionnaire), and Enneagram Transformations (1993). To order the self-scoring offprint of the RHETI, or to have the RHETI interpreted by an Enneagram teacher trained and certified by Don Riso and Russ Hudson, please contact The Enneagram Institute at the address below for a free referral to a teacher in your area.

Don Richard Riso and Russ Hudson offer a comprehensive, three-part Enneagram Professional Training Program. The training is designed to equip serious students of the Enneagram to teach the system and to apply it in areas as diverse as personal growth, education, therapy, counseling, spirituality, business, and relationships. Please contact The Enneagram Institute for more information.

To contact Don Richard Riso and Russ Hudson for information about their Enneagram workshops, business seminars, new publications, and audiotapes, or to have your name added to their mailing list for workshops in your area, please contact:

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RUSS HUDSON is one of the principal scholars and innovative thinkers in the Enneagram world today. He is executive director of Enneagram Personality Types, Inc., and co-founder of The Enneagram Institute. He has been co-teaching the Enneagram Professional Training Programs since 1991 and is a founding director and former vice-president of the International Enneagram Association. He assisted Don Riso in writing Discovering Your Personality Type and Enneagram Transformations. He is also the co-author of Personality Types (Revised Edition), The Power of the Enneagram, and of their forthcoming book, Personality Types at Work. He holds a degree in East Asian studies from Columbia University in New York, from which he graduated Phi Beta Kappa.



