



EnneaBYTES

EXECUTIVE 2011

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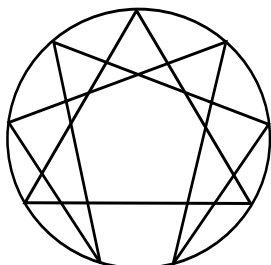
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PRESIDENT'S MESSAGE

Spring to Summer 2011

Dear Members,

Greetings from your President and Board Members as we prepare this edition of EnneaBytes. We are delighted to have met so many of you early in March for two remarkable days of work with Russ Hudson. We extend a warm welcome to new members who joined Enneagram North for this event. Do take time to enjoy the review of this workshop written for you by Chris Ross. His words will help you remember essential teachings from our time with Russ.

I invite you to spend some time with this issue of our newsletter. Each issue is compiled, edited and sent on to print by Andrea Purcell, our Newsletter Editor and Vice-President. Thanks to her timely reminders and keen attention to detail, our community is kept current, connected and well informed. We thank Verity Graphics for maintaining our website and helping us with our graphic design needs.

2011 is turning into an exciting year of growth for Enneagram studies in Canada. New organizations are forming and forging connections across the country. For example, we are delighted to find friends on Facebook at PEAC, the Professional Enneagram Association of Canada. Find out more about PEAC and their Board of Directors at this website: www.enneagramcan.net/board.html

Also, visit the website of The Canadian Institute of Enneagram Studies, CIES, located in Victoria, British Columbia. To learn more about Dr. Penny Whillans and her work, visit: www.canadianenneagram.ca/enneagram

Here in Toronto, in partnership with Havergal College, we are preparing a special conference for teachers of all types, called *Mind Times Nine*. Thanks to members who have volunteered to present workshop sessions on Saturday, June 25, 2011. On the Friday night, June 24, we will introduce the Enneagram. Then, registrants will watch the acclaimed one-man play by TJ Dawe, called "Lucky 9." He returns to Toronto for one night to perform on stage at Havergal. His script describes his first experiences gaining insights from the Enneagram.

Members of Enneagram North 2011 are invited to register for *Mind Times Nine* with Ruthanne Wrobel at rwrobel09@gmail.com. Do make contact by the end of May, if you plan to attend.

Please ensure that we have your most recent contact information. To make changes, write to Dara Church, at enneagramnorth@yahoo.ca.

Read another edition of our new column, entitled "Of Two Minds." Find the words of a Three and a Nine in this issue, as each responds to a well-known story. Please consider writing for this column in the fall or next spring.

Thanks to all of our members for wise words and willing contributions throughout the year. Do send us news of your upcoming events related to the Enneagram, personal growth and wellness. We are happy to post your announcements on our website and on Facebook.

Continue your fine work in good health as spring turns into summer,

Ruthanne Wrobel,
President, Enneagram North

SPECIAL THANKS

TO AGNES JEANETTE VANDERGANG, 1958-2005

Agnes Vandergang was a member and friend of Enneagram North who passed away unexpectedly in December 2005. She completed a Masters degree in psychology and became a dedicated advocate in the field of mental health. While living in Parkdale, Agnes developed her expertise in gardening, horticulture and photography, and enjoyed travels in Europe and South America. Agnes studied the Enneagram with great interest, attending workshops, conferences and study groups. In memory of Agnes, her family left generous bequests to several organizations, including Enneagram North. We continue to use these funds to build our professional library and to advance teaching and learning about the Enneagram in Toronto. Thank you, Agnes, for a legacy of learning, caring, sharing and seeking to understand.

Study Group News Winter 2010 to Spring 2011

In recent sessions of our study group, we prepared for, and followed up from, our workshop in March with Russ Hudson. Our topic was the Enneagram of Holy Ideas and Virtues. We began by defining these terms, as we realized that Virtues are antidotes to our passions and fixations; they are channels through which Holy ideas flow into our lives. For example, for type Six, Courage (Ichazo) and Trust (Riso-Hudson) are the Virtues that help to disarm the Passion of Fear or Anxiety, to dissolve the Fixations of Doubt and Worry. Standing firm, with true Courage, a Six can walk in faith, dynamic, calm, clear, taking right action, living in Grace. When a Six is grounded, awake, alert, fully present, the Holy Idea of Faith will light the path.

In March, we met at Havergal College and welcomed twelve new members to study group. We worked together to review teachings from our weekend with Russ, to compare notes, raise questions and clarify our understandings. We explored the theory that we have much to learn by engaging the Virtues of our own point along with those of our arrow paths. For example, Nines need to demonstrate the virtue of fully present Engagement with life. They need to take action, so feeling the anxious fear of Six might actually spur a lethargic Nine into timely action. Drawing on the Courage of Six could well be a spark and antidote to the reluctant, resistant inertia of a Nine.

Many thanks to Margaret Rao for her able facilitation of our study group session in April. We reviewed and advanced our understanding of Subtypes with Margaret as our guide. She defined each subtype as a pattern of energy and invited us to become alert to the energy fields projected by those around us. Self-preserving types display a serious, solid energy, as if they are conserving energy for survival needs and for later use. In contrast, others experience the energy of Social types as scattered, split, looking outward at people in general, at the group, rather than focusing in to individual needs. Social types may be seeking status and acceptance, and are willing to make sacrifices for their group. Intimate energy feels different again; it is intense, high voltage, penetrating, seeking close connection with a special one. To remain united with the other, Intimate types will make sacrifices for the relationship. We thank Margaret for directing us to resources on subtypes by David Fauvre and Katherine Chernick Fauvre at this website: <http://www enneagram.net/>

Also, find an informative chart of subtype profiles by Susan Rhodes here:
http://www enneagramdimensions.net/articles/chart_27_subtypes.pdf#start

In our monthly meetings, we aim to offer a variety of entry points into topics of interest and concern. Your ideas for topics, books, activities or guest facilitators are always welcome. Many thanks to those who attend study sessions and advance our learning through a willingness to share questions, observations and insights. In the spirit of the oral tradition, we look forward to continuing our learning through conversation together for years to come.

For information and directions to our meetings, contact Ruthanne at rwobel09@gmail.com

MIRACLE ON AVENUE ROAD

Russ Hudson Workshop

Toronto in March: an apron of snow skirted the Gothic campus of Havergal College and, on March 5th, the warmth was all inside in the lofty Great Hall. Atop a small, raised dais, Russ Hudson, still with his shag of dark brown hair, required us - the seventy participants - to dive directly into the mystery that is the Enneagram understood through the Nine Holy Ideas.

Human Being has three centres. Russ first focused on the Body Centre that we in the Western World need to be reminded to inhabit - by staying present to the breath at the belly and to attend to the body's ever-morphing sensations. With that conscious foundation rooted in the body, Russ asked us to raise our concentration to our Emotional Centre, in order to witness our heart in its natural state, maybe experiencing tender or stillborn, frozen feelings to get there. At the top of our body lies our Head Centre. When we are fully and consciously inhabiting our Body and Heart Centres, we are able to ease our identification with our thoughts. No longer refugees from our body and heart - our Mind can simply *have* thoughts. For, we no longer have to be our thoughts and can enjoy the resultant light, relaxed airiness. Russ concluded the first meditation with enunciating the principle of matching centre with its natural experiential mode: sense with the body, feeling with the heart, and thought with the head.

With commitment to this work, Russ reminded us, the nine Passions are able to transform into the nine Virtues at the Heart Centre, while the Holy Ideas actively transmute the Fixations at the Head Centre. And, we get a new body to *boot*. Russ presented intuitively alive descriptions of each nine sets of Holy Ideas and provided exercises to empower their transforming energy in us. Two days of dynamic learning ensued.

By mid-Saturday morning, Russ had commenced his circumambulation of the nine Enneagram types with an emphasis on the essence of each. We started with the body types at Eight, and worked our ways clockwise until 5 pm on Sunday. The essence of **Eight** for us all to enjoy is tangible, real aliveness. The Eight has lost contact with this aspect of Essence and knows the deadness of it all. The Eight has particular contempt for the deadwood that takes religious form. However, wood is combustible, so, for distraction, Eights turn up the heat by engaging others in external confrontations that justify Eights objectifying such 'other' people. Nevertheless, their lusty passion may be tamed by the Virtue of Innocence - when the other is beheld as the centre of their own subjectivity. Mercy then can flow from the awakened Eight in the form of a kindness that packs a punch - it is empowered! The holy idea of Holy Truth allows the mind to confront the now with vital immediacy - powerfully living the truth in the robust present.

Because of Essence at **Nine**, we can all feel established and grounded in connection. By resting in the body, we are able to enjoy simply being. And, the more we are in our body, the more naturally connected we feel. Nines, at some prior time in their lives, cut off from such connectedness. They experienced the Heart of the World as broken, and themselves too as part of that same world. Nines adapt to such shutdown heaviness by going to sleep to their own being, and they ruminate interminably. Hypnotised by the mantra "Oh! I'm feeling terrible," they chew on the cud of their inaction. Inertia is the

resulting Passion. However, the Virtue of the Engaged heart can undo this, enabling Nines to show up again in their own lives. Others feel them present too as the still-centre of the storm. The holy idea of Holy Love manifests as unconditional benevolence, the feeling of being held by the light presence of reality. The light in Russ' eyes as he looked up toward the gallery mirrored such light to us, contrasting the black of his informal attire. It was lunchtime.

One Essence enables discernment of the sacred in everything. A sense of fundamental goodness brings beauty and nobility to even the direst circumstance. Stillness accompanies such an abiding sense of the sacred. Ones are grief stricken by the loss of this sacredness. They hurt, but it is resentment that is more in view. Stewing in the Passion of a fussing resentment, Ones become fixated on judging everything as wanting and deficient: "Couldn't God have done better than this!" In splitting the universe into right and wrong in order to do the right thing, Ones disconnect from what they most desire - perfection. Holy Perfection - realising that the Universe is already perfect enables a serenity. A sense of Holy Order feels the intelligence of the universe to be unfolding in freedom from the compulsive grandiosity and tightness of the fixated One ego. Stopping the judgment enables action by choice, instead of by reaction. Serenity becomes something muscular, wise and active.

Two Essence is so sweet, yet delicate, like watching a baby take a nap," Russ started the last session of the first day, even as the sun dipped warmly through the stain glass of the Great Hall's west windows. Watching the soft flowing sweetness between parent and child makes all types aware of their heart. This is the universal gift of Two Essence, for the hearts of every person want to be known. When the heart is known, we can be alone yet connected at the same time. For, if we are connected to our heart, whose essence is connection, pure and simple, then loneliness is impossible. Solitude becomes *soul*itude. Connection is supple and spacious allowing for natural and spontaneous attunement to whatever human beings need. Twos have become separated from this connected reality, and are unconsciously convinced that they must *do* something for someone in order for them to qualify for such sweet honey. And, so, the Passion of Pride sits on the coffin of their own need as something separate and possessing a lower status of entitlement compared to the needs of others. Embarrassed by their own narcissism - albeit no worse than any other type - Twos assume they know what others need and focus on it. This is the story of the severed heart, producing the grey machinery of giving without soul, cut off from Heart Truth. The Virtue of humility begins with humiliation: the Two realises it is *their* heart that is on the ground. "A lot of waking up is enjoying being busted. The heart triad types are masters of self deception," Russ added. The fixation of flattery - finding something nice to say - masks the ingratiating reflex of "giving in the relational field as a way to ignore what is going on inside." "It is a big 'Ouch' when you see yourself last in line, and realise you put yourself there!" Holy Freedom is the signpost back to Essence for Twos. When they discover they are loved despite their raggedness and "stuff," Twos are able to relax around the question of whether to be involved in another's life or not. They become free from the wilfulness that attended the

obligation "to figure out what's supposed to happen." Indeed, they become newly comfortable with being the *non-exclusive* conduits for the loving kindness of the universe.

If we have been parents, **Three** Essence is mirrored in the golden memory of the first time we saw our child fully awake and recalled that Consciousness *too* took the trouble to manifest in us with our particular bundle of talents and capacities. The glorious pleasure of our life is to exercise this bundle. Threes have forgotten that *they* are the opportunity for the universe to come together in a particular way. They have forgotten that being themselves - authenticity - is keeping this promise of the universe, irrespective of whether their efforts are "successful" in the eyes of others or not. Such forgetting that they themselves are the promise produces the Empty Heart of the Three. This is unbearable, and, so, Threes look to others to tell them how to be. Three's Passion is Vanity because the ego perpetrates the deceit of posing its feats as Essence. The Virtue of authenticity - the growing congruence of action, speech and heart - transforms the passion. Russ continued, "By being ourselves we become the light." Holy Hope makes the fixation of self-deceit irrelevant by providing a felt sense of a positivity that has no cause, a natural grace-field that fuels a causeless optimism, so that what moves inside feels un-defeat-able, unstop-able. Holy Harmony is the sense that self is a matrix of cosmic laws. Holy Law is the felt sense that we are that cosmic law, the opening where cosmic law shows up.

The Essence of **Four** is the sheer depth of reality, the depth of being, including the depth of human being. Four Essence is the great silence that stirs our heart to search for the Beloved, that is, in fact, always already everywhere available, unshrouded. Depth, intimacy and beauty are its signposts. Fours have forgotten that depth, intimacy and beauty is who they are. Instead, they seek to squeeze Essence out of *particular* events, situations or relationships. In their preoccupation with abandonment, Fours forget that connection is only ever really broken from the inside, not the outside. Passion then burns as envy for what others have that Fours lack, who then become preoccupied with fantasies to compensate. Disappointment becomes chronic and gathers into melancholy, for reality never measures up to fantasy, at least not for long! The way out and up is that beauty is here in the moment itself, this now. This sheer-presence is a "heart without walls."

Five Essence is clarity, the clarifying aspect of presence that is realised in lucid thinking and in the capacity to discriminate. Illumination is its fruit: the recognition of what is real and what is not. Through Five Essence, all types can bathe in the immaculate solitude of the soul. Five Essence fuels the human motive for travelling immense distances to mountain, sea or desert where vistas mirror the clarity within. Fives feel disconnected from this state of luminous knowing; they settle for its dry husks - concepts. In comparison to luminous knowing, conceptualising is like eating the menu rather than the food at a Michelin Five Star Hotel. The heart shrivels on this diet and little can be sustained. However, solitude survives and this is jealousy guarded, along with any remaining resources. The smouldering avarice of retentive stinginess protects what is left. Non-attachment has the power to transform avarice. The Virtue of Non-attachment is the combination of love applied with an understanding of impermanence. A love that is utterly involved but offered with the correct understanding that nothing persists. Why hold back then? And so the passion

for avarice is dis-empowered. By the same token the Holy Ideas of Holy Omniscience and Holy Transparency renders obsolete the fixations of conceptualising and stinginess. The Five is able to see once more the beloved behind the form, so that even the whole universe is seen as a momentary twinkle in the eye of the Beloved, a magnificent flickering experience that *aficionados* of the movie *The Matrix* may appreciate. This is what Krishna shows Arjuna in his chariot in the Bhagavadgita. Holy Omniscience is the openness arising *a la Spinoza sub specie aeternitatis*, from the perspective of eternity.

Six Essence is Awakeness. Six Essence knows that Awakeness is the foundation of experience, the ground of everything, including the ground of "I". Six Essence is the *knowing* that we are on the Path. When we know, we do not have to worry about making the right decision. Sixes, however, are cut off from their inner guide of knowing, and are vexed. They are beside themselves. Like someone blindfold driving down a highway at 160K, they are not in their "right" mind. Sixes dramatise the capacity to be awake, and the price for not being so - anxiety. This anxiety is so pervasive and intense that the heart seizes up, or feels as if it might, producing deep organismic terror. Sixes become paralysed - or the opposite - or devolve into impulsivity, so that they may temporarily refine anxiety into a fear that has a legitimate object. The Virtue of Courage is the power that is needed to dissipate the Passion of anxiety. Russ put it simply: "The courage to really show up - 'I'm here. I'm ready! Work me hard, Lord!' [It is] the courage to be you. To know what you know." Courage goes hand in hand with the cultivation of basic trust. The Holy Idea of Faith describes a consciousness that is not troubled by reality, and is grounded in a knowing that is so immediate that we barely know it until after the event, as with instinctively scooping up a toddler out of the curb of danger. This knowing feels like "God working through you." Holy Faith accumulates into living at Grace. A guardian-like stillness beckons like a pharaoh to a humble style of leadership.

The wondrous feel of freedom is the expression of **Seven** Consciousness in its Essence aspect. In the vastness of our inner spaciousness, there is more than room to breathe. There is abundance! This is the *pleroma* - the fullness - of which the Gnostics and Neo-Platonists wrote - where creativity is without limit. The intimation of such open treasure fills us with delight. When stabilised, we get used to - well almost - continual amazement. Such bounty! Russ explained: "Sitting on the perch of life, and thinking 'What a ride!' If you are awake, you can see it always. You are savouring.... drinking up what is there." He added: "Savouring does not absolve us from sorrow, but allows us to deal with it with more grace." Sevens, in their fixation, have lost contact with such openhearted fullness. Theirs is the suffering of the starving heart, that mentally pleads, in its search for fulfilment: "Please this next - umpteenth - thing is going to do the trick, and fill me up." Sevens are caught in the hell of perpetual anticipation, subject to the passion of gluttony, in which excitement is the paling substitute for fulfilment. The transforming Virtue of Sobriety is the cessation of wanting. This is the virtue of the clear heart that knows a little of the right can be enough, like pure spring water. Holy Wisdom realises that I am here for whatever is now. That is totally satisfying. Holy Plan is the ego-less attunement between one's subjectivity and the immediate environment, so that the brilliant unfolding of the universe are the options presently in my mind. Choosing what is. This is growing up.

Sometime on the second day, near the end of this Holy Ideas Workshop, Russ let slip that the book on which he is currently working presents the Enneagram in terms of its nine aspects of Essence, so that they are available to us as we “need”. “Russ, we can’t wait. Actually, we can and will. Thank you!”

Christopher Ross, Ph. D, C. Psych.

Chris is a Clinical Psychologist and Scholar of Religion in the Department of Religion and Culture at Wilfrid Laurier University. He teaches the Enneagram as a part of his third year undergraduate course, Religious Experience, and as part of a graduate course, Religion and the Individual. He has a psychotherapy practice in Waterloo, Ontario.

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OF TWO MINDS

Hear two friends respond to the story of Echo and Narcissus through the lens of their Enneagram positions.

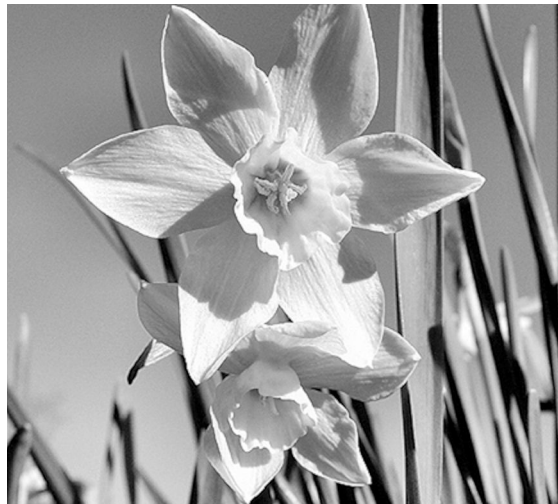
To read a version of this famous myth, visit: <http://www.echo.me.uk/legend.htm>

Narcissus – The Lonely Hunter

by Nick Szymanis

In 1940, a relatively unknown American writer, Carson McCullers, created a literary sensation with her first book, entitled *The Heart is a Lonely Hunter*. It told the story of several unfortunate characters, both black and white, sharing a rather miserable small-town existence in the depression-era American South. The book reviews, written by McCullers’ famous contemporaries, such as Richard Wright and May Sarton, use words such as “primitive,” “lost” and “adolescent hope” to describe the plight of the book’s characters. Several characters are described as “misunderstood” and “intensely lonely,” leading an elusive “life of emptiness.” As May Sarton writes in the Boston Evening Transcript in June 1940, *The Heart is a Lonely Hunter* chronicles a set of “shattering voyages into the depths of spiritual isolation that underlies the human condition.”

Among the most powerful features of both ancient myth and the Enneagram are their enduring truths that show up wherever, whenever and however we choose to examine the human condition. While not always clear and apparent, connections are layered in the language used to describe a literary work that, at first glance, makes no connection with Ovid’s timeless archetype. Narcissus, like a true Three is, indeed, the *Lonely Hunter* – cut off so completely from his heart that, to again borrow May’s words that apply so well, he “fights his loneliness and depravity with an intensely personal search for beauty.” He is perhaps the most iconic figure of the alienation or “isolation” from the true self that underlies the Enneagram Three. Couched in the wider story of *Metamorphoses*, Narcissus, like many of us, spends most of his young, beautiful life lost and alone. Indeed, what he finds in the



mountain pool’s reflective surface eludes him at first; his own form – beautiful, but unrecognizable as himself, and it is the shattering of this mirror, the recognition of himself, that, ironically, becomes his ultimate undoing. This enduring tragedy is not so much the story of a Three’s vanity as it is the story of a search for something – a lonely hunter, trying desperately to get back to a faintly familiar place – his own heart.

Let’s start with Narcissus in his original form, the handsome hunter incapable of truly loving another, disconnected from any sort of compassionate heart entirely. To review, he’s pretty decisive about it. Poor Echo, who has had it hard already and is now damned to simply repeat the last thing she hears, attempts to “come together” with the hunter, whose reply is that he’d “sooner die than make love to her.” And so, she wastes away in the mountains - a sad ending for what could, arguably, be the perfect fit for a Three - youthful beauty and endless affirmation.

Threes can, indeed, remain estranged from their true heart for the longest time. In place of any real association with a Three’s capacity for compassion, forgiveness, love and understanding – emerges a hunt. Threes long for things that beckon the mask of love; the passions, the searching and pining – often for things our culture has come to value, namely youthful beauty. Nymphs take on special powers in this regard, and it is interesting that Narcissus is so quick to cast Echo off. This timeless myth bespeaks the youthful phase in life, when we are enraptured with outward expressions of identity, to seek and find the most beautiful reflection of self. In the words of Heinz Kohut, “to arouse a positive echo is good for the ego.” So,

why reject her in favour of a continued hunt when she is already such a youthful and affirming reflection?

By definition, she is young and beautiful and perhaps good for the ego and, thus, not so good for the soul. Together, Narcissus and Echo represent a false, ingenuine love that is destined to fail. And this is not simply because the Gods have set things on this sad course, but because, as they are structured, these two could never truly communicate. Echo, like the company she keeps, the forest in which she dwells, like any flower, or youthful, beautiful creation is simply a reflection of an idealized self. She is interchangeable with the next beautiful nymph – forever unrequited in love and, for him, forever representative of an unrequited hunt. She is, simply, another reminder of how lost and lonely the hunter has become.

On the surface, it looks as though all the suffering was predestined. After all, Narcissus was the offspring of a river god, Cephissus, and a beautiful Nymph, Leiriopé. A good-looking lad from the start – his destiny was to live a good, long life, so long as he never “knew himself,” or saw his reflection. This is a hard one for Threes, who, indeed, spend their healthier moments fending off vanity. Is it the forces of life that have weighed Narcissus down and left him searching? Many interpret the myth’s final outcome as a warning of the dangers of excessive self love and vanity. Once Narcissus recognizes his form and makes an attempt after it, he dies - Ovid’s ultimate metamorphosis. Death, forever immortalized with some simple, downward facing spring flowers, is, ironically, beautiful. Is this a sad ending for a Three, who, indeed, succumbs to his vanity, or was the mountain pool the final portal that this young man had sought all along?

So, wherein lies hope, the most redemptive inner forces of a Three, distinct from longing and a salvation for the lost? Hope. Certainly, not with Echo. Perhaps, not in the final mirror either. To assuage this hunter’s lonely heart may have to wait until the next time around. Like the characters in McCullers’ famed work, Narcissus is the ultimate tragedy primarily because he represents a life of emptiness. However, the real tragedy of Narcissus is not in the outcome of being unable to have and hold what he had been seeking for so long, but in the very fact that he was seeking at all. Grace could not contact this man. So lost and so searching, he is so removed from any trust in the natural unfolding of the universe, complete with all its imperfections. Three’s ultimate undoing is in the loss of authenticity. Form is simply form – a beautiful reflection – and, as we are wont to see in this myth, not reality. Therein lies his suffering. He is cut off from the foundations of the human heart - trust, hope and an acceptance of the world as it is, not as we seek it to be, not as it is reflected in beauty alone, but in all its true and authentic complexity. Only here, will heart be found. To truly love another, to advance beyond love of form alone, begins where the hunt ends.

Seeing Through Things

by Ruthanne Wrobel

For a Nine who seeks safety away from the spotlight, Narcissus seems a strange creature to observe. So young, handsome, self-absorbed, cold-hearted, this beautiful youth attracts admirers only to reject them, desires love yet spurns a loving embrace. On second glance, such contradictory and self-defeating actions are second nature to some Nines. Positioned (or pinioned) between desire and dread, Nines know well the self-inflicted wounds of wanting and refusing to assert themselves or command attention. So, the figure of Narcissus, infatuated with his own reflection, does carry a message for the reticent, camera-shy Nine.

The attention of this Nine moves past the figure of Narcissus to the ground around him, to the secluded grove wherein lies a pool of still water. Gazing down upon this cool, clear surface, Narcissus sees his perfect features for the first time. As the eyes of this beautiful being peer through the water, imagine the feelings that flow through the currents of the pool. All emotions will be kept well below the surface, so as not to disturb the smooth, reflective mirror. Perhaps the pool feels the love of the boy for his own form and prays to stay motionless as a silent witness to this sacred moment.

In Barbara Gowdy’s novel, “The Romantic” (2003), the character, Louise, says this to herself about her friend Abel, “Even if he does not love me, how could he not love the perfect image of himself that lives in me.” Does this thought arise in the heart of the pool as she holds still for Narcissus the image of an ideal love that lives only with her help? If this pool were an average Nine, then she would want to smooth things over, to remain calm and tranquil, at rest with this enraptured youth. She would find peace of mind in this act of adoration and imagine the clear, blue eyes smiling just for her.

For the pool to play a more positive role in this story, she must awaken to her full potential as a body of water, as a symbol and as a Nine. As the source of all life on this planet, water is not a static substance, but is fluid, ever-flowing, dynamic, dissolving, a matrix of molecules that meet and mix in endless fluctuations. The pool is a source of living water in the forest, a place of birthing and renewing for all creatures great and small. By claiming her identity as a vital, primal, female symbol, the pond has depths and powers that could help to heal a hardened heart.

As Narcissus stares at the person in the water, he fails to recognize the handsome face as his own. According to Thomas Moore in his famous book, “Care of the Soul” (1994), the first step towards healing narcissism is to love and desire an ideal image of ourselves. At the edge of the pool, Narcissus sits poised at the portal of such learning, and the watery depths of the pond play an active part in this drama. Rather than keeping still, watch as the water ripples, shimmers and swirls, shattering the face of Narcissus into glittering shards and shadows. Beyond the ideal, surface image, Narcissus sees himself changed, distorted

and contorted. These transformations amuse and frighten, giving rise to laughter and tears. He begins to take pleasure in these shifting partial patterns and tries to piece fragments back into new forms of himself. With dawning awareness of many dimensions, the young man sees through his stark illusions of beauty to glimpse an astonishing kaleidoscope of fascinating forms.

The pool is a symbol of death and rebirth in this story as the lonely, cold heart of Narcissus dissolves in the flowing waters. Slowly, Narcissus learns to love himself within the water, where he discovers a true Self that shines far beneath a surface reflection. He gains knowledge of his real poten-

tial, becoming playful, flexible, modest, tender and forgiving, appearing and disappearing with the ever-changing seasons of life. Like water, the healthy Nine has the power to awaken herself and others to the light and love of living in the moment that is Now. To fully live and deeply love takes passionate engagement and a Nine can break the spell of inertia that holds such energy in check. A healthy Nine can help another glimpse the lightness of being, in ways that bring delight to every part of life. As Thomas Moore writes, "The trick is to find a way to that water of transformation where hard self-absorption turns into loving dialogue with the world." (p. 62)



Havergal College in partnership with
Enneagram North presents



MIND TIMES NINE – JUNE 24, 25 2011

A learning experience for all types of teachers

From Plato to Piaget to Gardner and beyond, educators have traced patterns that shape learning throughout our lives. This two-day workshop invites you to explore the Enneagram, a philosophical and practical system for understanding ourselves and others that has roots in ancient wisdom and branches in modern psychology.

Join colleagues for a showcase of activities that put insights from the Enneagram into action in various subject areas to help sharpen awareness and deepen understanding of ourselves and our students.

By exploring nine different styles of learning and teaching, we become better observers of behaviour. We learn to listen closely to the needs and motivations of others, and to respond in ways that make learning experiences more effective, respectful and meaningful.

During this session you will:

- ◆ Learn to recognize nine different styles of teaching and learning
- ◆ Realize how your particular teaching persona and leadership style affect your work
- ◆ Acknowledge students' strengths, their different needs and potential growth areas
- ◆ Hear from experienced teachers about specific lessons that really work to spark interest and thoughtful engagement
- ◆ Be directed to resources for further learning about this remarkable set of insights

Dates: Friday June 24, 6 pm to 9 pm; Saturday June 25, 9 am to 4 pm

Location: Havergal College, 1451 Avenue Road, Toronto, Ontario

Cost: \$250.00. This includes materials, breakfast, snacks and lunch on Saturday.

To register please contact Natalie Jacus at 416 483-3843, ext. 6704

or email njacus@havergal.on.ca

To learn more about Havergal College, visit www.havergal.on.ca

For Enneagram information visit www.enneagramnorth.com



Mind Times Nine

FRIDAY, JUNE 24 to SATURDAY, JUNE 25, 2011



Havergal
COLLEGE

www.havergal.on.ca/pd

1. Begin with Presence: Mindfulness Education for Peace, Alison Burkett

Since 2008, **Mindfulness Without Borders** (MWB) has led a unique peace-building initiative with over 1,300 educators and 800 students in conflict and post-conflict regions in the world from Rwanda, Uganda, Nigeria, Israel and, most recently, to Canada and the United States. We are a not-for profit organization that educates youth and their communities on the life skills and competencies necessary for being kind, compassionate and ethical ambassadors of peace. Our pedagogy uses a council process to build skills for self-awareness, social awareness and citizen engagement. **Alison Burkett** is an Educational Program Coordinator for Mindfulness Without Borders.

2. The Enneagram: A Model for Fostering Humanity, Dr. Janine Cutler

The Enneagram provides a mechanism by which all individuals are able to achieve inner and outer peace. This workshop will demonstrate how the Enneagram helps us to recognize our vulnerabilities and frailties, as well as those of others. It also will outline how the Enneagram facilitates our understanding and acceptance of others and ourselves without judgment. Through the use of case studies and experiential exercises, participants will learn that it is through an understanding of ourselves and others that we begin to value and respect what we and others contribute, and to appreciate that differences can be positive and an important part of the human condition. In the end, we all are hoping for the same outcome – inner and outer peace. **Dr. Janine Cutler** is a registered psychologist who graduated in 1994 with a Ph.D. in clinical psychology. She has specialized in the areas of clinical and forensic psychology for the past 16 years. She has worked as the Chief of Psychology in both male and female correctional facilities. Dr. Cutler joined Andrew Shaul Psychology Professional Corporation in July of 2010, in the capacity of Supervising Psychologist and Director of Forensic Services.

3. Lead with your Strengths! Leadership Development using the Enneagram, Lynn Davies

How can you improve your natural leadership style to become a truly effective and influential leader? By using the Enneagram to access your unique gifts and competencies and also to identify your blind spots and biases, you can build upon your innate leadership capabilities. **Lynn Davies** is a career counselor, facilitator and coach in private practice in Toronto, Ontario. Her approach is holistic, integrating counseling techniques with the principles of Enneagram psychology to enhance positive change.

4. Nine Types of Students: how each experiences the classroom environment, Rob Fitzel

This workshop demonstrates how to use the Enneagram to appreciate how students experience the classroom environment. Each of the nine personality types perceives the world from a unique perspective – one that significantly affects how they learn. We'll explore each type's preferred learning, working and communication style. We'll discover which combinations of teaching styles and group dynamics form an ideal (or not so ideal) classroom atmosphere for each type. **Rob Fitzel** is an engineer, an artist, a sports coach, a web designer and inventor. Since 1990, he has studied and applied the Enneagram in all aspects of his life.

5. Grounded in Presence: Distilling Wisdom from the Enneagram, Miriam Frey

This workshop is primarily for educators interested in developing effective contemplative practices that help them to be grounded and present when they teach. The practices can also be adapted for students of any age to encourage them to be grounded and present when they learn. We will explore the nine paths of the Enneagram through physical movement, meditation, music and images. **Miriam Frey** has taught the Enneagram in churches,



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colleges and the workplace. Serving as a spiritual director and educator, Miriam is Director of the *Ontario Jubilee Program in Spiritual Formation and Spiritual Direction*.

6. Using the Enneagram in Conflict Resolution, Andrea and Tom Purcell

Interpersonal conflict is inevitable. In this workshop, we will use the Enneagram to examine how each of the nine types might be provoked, how they might behave when upset or angry and an approach that may help to resolve the conflict. Using some methods from formal mediation combined with an understanding of the Enneagram types, we will introduce some strategies that could be used to change destructive conflict into constructive cooperation. **Tom Purcell** holds an Advanced Certificate in Dispute Resolution and continues to work for the Ontario Secondary School Teachers Federation as a mediator. Tom is also an experienced secondary school teacher. **Andrea Purcell** has been a student of the Enneagram since 2002 and pursues her own spiritual journey as a student of Helen Palmer. Andrea is a certified Narrative Tradition Enneagram teacher with Helen Palmer and Dr. David Daniels. Andrea also serves as Vice-President of Enneagram North, based in Toronto, Canada.

7. Cast of Characters: Nine Minds at Work and Play, Risa Morris and Ruthanne Wrobel

On the stage of life, we are all actors with a range of roles to play based on self-imposed perceptions and restrictions. This workshop shows how to introduce the Enneagram to students and explains how to apply this model to better understand ourselves and others through specific, practical activities. We provide resource materials for several subject areas including Drama, English, History and Psychology classes. **Risa Morris** teaches Drama at Havergal College where she invites Drama students to engage with the Enneagram. Risa has found this system an invaluable tool in her classroom, on the stage and at home as a mom. **Ruthanne Wrobel** has recently retired from teaching History, Social Sciences and Humanities at Havergal College. Here, she worked with other teachers to develop educational applications of the Enneagram in various subject areas. She now serves as President of Enneagram North, based in Toronto, Canada.

8. The Enneagram System as a Framework for Coaching, Heather Marasse and Terry St. Pierre

The Enneagram can be thought of as an internal blueprint that serves as the foundation for how each person expresses him or herself. Because we can be blind to our own automatic and habitual patterns, coaching can help reveal them, allowing the coachee to move beyond their unconscious coping strategies to more authentic, true expressions that will serve them more effectively in achieving their goals. By learning to coach the Types according to their unique talents and challenges, educators, leaders and coaches can increase the effectiveness of people, enhance teamwork and improve outcomes. **Heather Marasse** is a Partner with Generative Leadership Group, where she works with executives to determine strategies for the future of their business and develop the leadership skills and capabilities necessary for successful implementation. As a Senior Consultant with GLC, **Terry St. Pierre** coaches executives and their teams, consults on change initiatives and facilitates custom designed team sessions and training programs. Heather and Terry serve on the Board of Directors of PEAC, the Professional Enneagram Association of Canada.

Enneagram North Library News 2011

Listed below are several new books for members to borrow from the Enneagram North Library. Books have been purchased or donated for this purpose. Enneagram North is open to exploring a variety of authors and approaches to the Enneagram. Please contact us if you have Enneagram materials you would like to donate for circulation among members. Items may be borrowed for up to four weeks.

Horsley, Mary. ***THE ENNEAGRAM FOR THE SPIRIT***. Gaia Books, 2005.

This practical, illustrated volume presents a unique method of teaching the Enneagram, combining instruction with yoga and meditation. Consult this website:

<http://www.maryhorsley.co.uk/maryhorsleybooks.html>

Rhodes, Susan. ***ARCHETYPES OF THE ENNEAGRAM***: Exploring the life themes of the 27 subtypes from the perspective of soul. Geranium Press, 2010. Learn more about subtypes, archetypes and Susan Rhodes' approach to these topics at this website: www.enneagramdimensions.net/archetypes_of_the_enneagram.htm

Wagner, Jerome. ***NINE LENSES ON THE WORLD: the Enneagram Perspective***. Nine Lens Press, 2010. To read more about the lenses that frame our perceptions of reality, visit this website: <http://www.enneagramspectrum.com/products/>

SAVE THIS DATE!

March 24 & 25, 2012

Tom Condon returns to Toronto for our Spring Workshop, 2012.

His topic is Therapeutic Metaphor and the Enneagram: Using Storytelling to Change Life Scripts.

Tom is delivering the keynote address at the IEA Conference in Ft. Lauderdale, Florida on July 28, 2011.

He is also presenting in Calgary in September 17, 18, 2011 with our friends at PEAC.

Open this link for more information on the Five Elements of Change.

<http://www.thechangeworks.com/wkshps/workshps2.html>

COMING IN SEPTEMBER!

Friday, September 9 and
Saturday, September 10, 2011

David Daniels, M.D. returns to Toronto with **Curt Micka, J.D.** for a ***Conflict Management and the Enneagram*** Workshop presented by CINERGY Coaching in association with Enneagram North.

David Daniels, M.D. is a leading developer and teacher of the Enneagram with over thirty years of clinical practice and teaching worldwide. He is a Clinical Professor, Department of Psychiatry and Behavioral Sciences, Stanford Medical School. Since 1988, together with Helen Palmer, he has pioneered the Enneagram Professional Training Program. He is co-author of the best selling book, *The Essential Enneagram*.

Curt Micka, J.D. is the owner and Director of Conflict Management Services (CMS). Curt has over twenty years experience as a professional mediator. He offers individual and team conflict coaching, conflict consulting, conflict management and prevention training, mediation and facilitation services. Curt is a former member of the Board of Directors of the International Enneagram Association.

This workshop will be of interest to coaches, mediators and others in the conflict management field who want to learn the Enneagram as it applies to working with clients in conflict.

Narcissus

by Rainer Maria Rilke

Encircled by her arms as by a shell,
she hears her being murmur,
while forever he endures
the outrage of his too pure image...

Wistfully following their example,
nature re-enters herself;
contemplating its own sap, the flower
becomes too soft, and the boulder hardens...

It's the return of all desire that enters
toward all life embracing itself from afar...
Where does it fall? Under the dwindling
surface, does it hope to renew a center?

Find this and more poems by Rilke and many others at this site:

<http://www.poemsabout.org/narcissus-rainer-maria-rilke/>