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WHERE WE STAND
an invitation to wholeness...

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PRESENTER HANDOUTS

ANDY HAHN

ESSENCE AND ENERGY: REMEMBERING OUR TRUEST, BELOVED SELF



Guided Self Healing

The Energetics of Relationship: The Ways We Lose and Find Ourselves

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For those of us who are experienced self-observers, we realize that we can get drawn out of our essence in very automatic ways, losing ourselves forward and out in longing, backwards and in in fear and up and diffuse in overwhelm.

In this paper, we will describe a nuanced map which will reveal exactly how each of the twenty-seven Enneatypes automatically lose themselves energetically, suggest the behavioral concomitants that may follow from such energetic loss, and conclude with a path towards rediscovery and integration.

We begin by outlining a three level energetic map that describes the loss of self from the perspective of Subtype (the deepest level), which concerns our fundamental instinctual drives, Center (the second level), which concerns our fundamental modes of perception, and Points of View (the third level), which concerns our personality structure. Each of these levels is nested in the one below it. To put it differently, the need to connect, to belong and to matter is deeper than the need to feel, to think and to sense which in turn is deeper than the need to be good, worthy of existing, successful, unique, self-sufficient, a somebody, fulfilled, potent and love.

We suggest that each Subtype, Center and Point of View loses the essential self in one of three directions – forward and out in longing, back and in in fear or up and diffuse in overwhelm. When we understand this model, we can begin to witness the ways we automatically lose ourselves in relationship to anything.

SUBTYPES – AN OVERVIEW

As is true with many other systems, the Enneagram suggests that there are three fundamental human drives: to connect to be known, (Sexual – One to One), to belong to have a place and be included (Social), and to matter to be secure (Self-Preserving).

These human drives are, almost by definition, deeper than our fundamental modes of perception or our points of view. Let's turn now to how people with each of these drives lose their essential selves.

HOW THE SUBTYPES LOSE THEIR ESSENTIAL SELVES

SEXUAL

If I am a sexual subtype and my fundamental drive is to connect, I automatically lose myself forward and out. My energy lasers out through my eyes and seeks intense union with whomever or with whatever is my focus. My fundamental experience is, 'I connect, therefore I am,' so that I reverse the ground of being (Is-ness) with connection. I do this in order to compensate for and bind the anxiety I associate with the shame regarding my worst fear about myself – that *I am disconnection* with its constant anxiety about being invisible to others and myself.

SOCIAL

If I am a social subtype and my automatic drive is to belong, I automatically lose myself up and diffuse. My energy expands and seeks to take in and be taken in by the collective. My fundamental experience is, 'I belong, therefore I am,' so that I reverse the ground of being (Is-ness) with belonging. I do this in order to compensate for and bind the anxiety I associate with the shame regarding my worst fear about myself – that *I am unbelonginess* with its constant anxiety around being left out and ostracized.

SELF-PRESERVING

If I am a self-preserving subtype and my automatic drive is to matter, I automatically lose myself back and in. My energy incorporates and seeks to take in what it and significant other/s need. My fundamental experience is, 'I matter, therefore I am' so that I reverse the ground of being (Is-ness) with mattering. I do this in order to compensate for and bind the anxiety I associate with the shame regarding my worst fear about myself – that *I don't matter* with its constant anxiety around being insecure.

SUBTYPES IN RELATIONSHIP

We can see how, given each subtype's fixated orientation, there is significant opportunity for misunderstanding and judgment. Let's take one important context – how they are in relationship with each other.

SEXUAL

A sexual subtype will love and will experience the love of another predominantly through intense eye to eye and heart to heart connection. They may experience anything that prematurely breaks this connection as a dilution of the bond and abandonment even when that had nothing to do with the intent or motivation of the other. If, for example, a social subtype invites another into their sphere, the sexual subtype might experience this as a desertion into the superficial, whereas the social subtype may be trying to be loving through including the sexual subtype into their world. If, for example, a self-preserving subtype takes action, the sexual subtype might experience this as a way of not being fully present, disruptive of the connection and/or trying to

fix them, whereas the self-preserving subtype may be trying to be loving through mattering/being useful to the sexual subtype.

SOCIAL

A social subtype will love and will experience the love of another predominantly through a hand to hand entrance into the social world together. They may experience anything that prematurely inhibits this as constricting, even when that had nothing to do with the intent or motivation of the other. If, for example, a sexual subtype at a social event tries to maintain exclusive conversation, the social subtype might experience this as rude and a sign of neediness and/or too much intensity, whereas the sexual subtype may be trying to be loving through discovery of the other person. If, for example, a self-preserving subtype guest begins to clean up the living room before a party game is over, the social subtype host might experience this as boring and stultifying, whereas the self-preserving subtype may be trying to be loving by making a contribution.

SELF-PRESERVING

A self-preserving subtype will love and will experience the love of another predominantly through shoulder to shoulder creation and the building of a secure hearth, home and life. They may experience anything that threatens this endeavor as potentially destructive, even when this had nothing to do with the intent or motivation of the other. If, for example, a social subtype invites another into their sphere without asking, the self-preserving subtype might experience this as an obliviousness to their assumed shared dedicated direction and an off-loading of burden. The social subtype simply may be trying to be loving through including the self-preserving subtype into their assumed shared social world. If, for example, a sexual subtype tries to maintain ongoing intense connection, the self preserving subtype might experience this as a way of disrupting them from their fundamental tasks of life, whereas the sexual subtype may be trying to be loving through maintaining deep unique attachment.

Each of the subtypes emphasizes a different room in the house. The sexual subtype emphasizes the bedroom, the social the living room and the self-preserving the kitchen, bathroom and den.

CENTERS – AN OVERVIEW

As is also true with many other systems, the Enneagram suggests that there are three fundamental modes of perception: feeling (Heart Center), thinking (Head Center), and sensing (Belly Center). These fundamental modes of perception are less primary than our subtypes and more primary than our points of view.

HEART CENTER

If I am a Heart Center person, when I walk into a room, I want to know what your needs are, how to be successful, how to be special. The answer comes through my Heart Center and my feelings. In order to answer the question of whether someone or something approves of me or likes me for being what they need me to be, for my accomplishments, or for my specialness, I feel the warmth or coldness of their response.

HEAD CENTER

If I'm a Head Center person, when I walk into a room I want to know who might impose on me, who might threaten me or who might limit me. The answer comes through my Head Center and my thinking and scanning. In order to answer the question of whether someone or something threatens me by imposing on me, attacking me or by limiting me, I think and understand by scanning the scope of my potential adversary or that which is potentially adversarial to me.

BELLY CENTER

If I am a Belly Center person, when I walk into a room I want to know who has the power, the degree of tension or peace, whether something is right or wrong. The answer comes through my Belly Center and my sensing. In order to answer the question of whether someone or something is to be reacted to because of its power, its (un)comfortableness or its (im)perfection, I sense the gestalt of the environment.

With this as an overview of the Centers, let's turn now to how Head, Heart, and Belly Center types lose their essential selves.

HOW THE CENTERS LOSE THEIR ESSENTIAL SELVES

HEART CENTER

If I am a Heart Center person, my fundamental perceptual mode is feeling in the service of whether you approve of me. I lose myself forward and out. I automatically create an image that I perceive you will like. When I am concerned with the approval of others, I lose my capacity to think and be discerning. Losing this capacity, I deceive myself that I am deceiving myself.

My fundamental experiences are 'I feel therefore I am,' and 'I am liked, therefore I am.' I reverse the ground of being (Is-ness) with feeling and with the positive response I get from you. I do this in order to compensate for and bind the anxiety and shame I experience in the face of my second worst fear about myself – that I am/have no head.

HEAD CENTER

If I am a Head Center person, my fundamental perceptual mode is thinking in the service of whether you are threatening to me. I lose myself back and in. I automatically create an adversary and a barrier for safety. When I am afraid there is danger, I lose my capacity to sense and act. Losing this capacity, I doubt the world and doubt my doubt.

My fundamental experiences are 'I think therefore I am,' and 'I am safe, therefore I am.' I reverse the ground of being (Is-ness) with thinking and with the sense of safety I get from the barrier. I do this in order to compensate for and bind the anxiety and shame I experience in the face of my second worst fear about myself – that I am/have no body.

BELLY CENTER

If I am a Belly Center person, my fundamental perceptual mode is sensing in the service of whether you are comfortable to me. I lose myself up and diffuse. Even though I am sensate, because I do not know my own heart's desire, I am not fully embodied. Consequently, I automatically create the primacy of the other as a means to define me and against which I create a boundary. When I forget myself, I lose my capacity to access what I feel and desire. Losing this capacity I forget that I have forgotten myself.

My fundamental experiences are 'I sense, therefore I am,' and 'I am or am not you, therefore I am.' I reverse the ground of being (Is-ness) with sensing and with the sense I get of you. I do this in order to compensate for and bind the anxiety and shame I experience in the face of my second worst fear about myself –that I am/have no heart.

(Many writers have said that the Belly Center Points, because they are self-forgetting, merge with the other as a way of creating a sense of who they are and what they desire. While this is true, a separate experience of this Sexual Nine is that there is a specific choice of doing what the other wants that exists, separate and distinct as a choice. It is in that choice that some Belly Center points can find their deepest pleasure, not a loss of self. When I am doing this, I know that I am in my deepest pleasure and I have not lost myself. I know there is an I there. We invite other Belly Center points to respond to this because we are curious if this is a general response or more particular to sexualness, Belly Centeredness and/ or nineness. Linda K. Crawford)

CENTERS IN RELATIONSHIP

We can see how, given each Center's fixated orientation, there is significant opportunity for misunderstanding and judgment of the other. Let's take one important example – how they are in relationship with each other.

HEART

A Heart Centered person will move forward and out in longing to be liked and approved of and will give love by responding to the heartfelt reaching out of another. All centers can interpret this moving forward and out as a neediness which leads, depending on the center, to a sense of abandonment, lack of safety or discomfort. If the Heart Centered person moves forward and out in such a way, another Heart Centered person may interpret the longing as a neediness that abandons them because it does not recognize their own taking care of needs, their own doing or their own specialness. Then, moving from a longing based absence of heart connection, they may respond by moving forward and out themselves, taking even better care of needs, doing even more or being even more special. A Head Centered person may respond by pulling back and in, interpreting the longing as a neediness that threatens them by making demands, by being a danger or by being a constraint. Moving from a fear-based stance, they may then react by withdrawing further, being even more self-protective or by fleeing to a more pleasant alternative either in imagination or reality. A Belly Centered person may also perceive the Heart Centered person's moving forward as a neediness. In response, they move up and diffuse into action

and away from heart presence and react by protecting and/or disdaining the Heart Centered person for being weak, taking care of them through some kind of action and/or building a boundary against them or judging them according to some internal standard and inviting action from this place of judgment.

HEAD

A Head Centered person will move back and in in reaction to a perceived threat or fear and will give love by seeking clear differentiation, and from this differentiated place, joining forces. All centers can interpret this pulling back and in as a rejection that leads, depending on the center, to a sense of abandonment, lack of safety or discomfort. If a Head Centered person moves back and in in such a way, a Heart Centered person may move forward and out, interpreting the fear as an abandonment that has to be overcome. Moving from a longing-based absence of a heart connection, they react by taking better care of needs, doing even more or being even more special. Another Head Centered person may interpret the back and in movement as a threat that has to be countered and may respond by moving back and in. Reacting from a fear-based stance, they may withdraw further, become even more self protective or flee to a more pleasant alternative either in imagination or reality. A Belly Centered person may perceive the Head Centered person's moving back and in as creating discomfort. They may respond by moving up and diffuse into action and away from heart presence. They then react by protecting the Head Centered person and/or getting overtly angry at them for not being available enough, taking care of them through some kind of action and/or building a boundary against them, or judging self and them according to some internal standard and inviting action to make things right.

BELLY

A Belly Centered person will move up and diffuse in response to a sense of overwhelm which comes from not knowing their own heart's desire and passion and will give love by taking action. All centers can interpret this moving up and diffuse as a vacuum that leads, depending on the center, to a sense of abandonment, lack of safety or discomfort. If a Belly Centered person moves up and diffuse, a Heart Centered person may respond by moving forward and out, interpreting the vacuum as an abandonment that has to be overcome. Moving from a longing-based absence of a heart connection, they react by taking better care of needs, doing even more or being even more special. A Head Centered person may interpret the up and diffuse movement as a threat that has to be countered and they may move back and in. Moving from a fear-based stance, they may react by withdrawing, being even more self-protective or by fleeing to a more pleasant alternative either in imagination or reality. A Belly Centered person may perceive the Belly Centered person's moving up and diffuse as creating discomfort. They may respond by moving up and diffuse into action and away from heart presence. They then may react by getting overtly angry at the Belly Centered person for not being available enough and picking a fight with them to make them more available, taking care of them through some kind of action and/or building a boundary against them, or judging self and them according to some internal standard and inviting action to make things right.

POINTS OF VIEW – AN OVERVIEW

The Enneagram suggests that there are nine Points of View that can be subdivided into three variations of the core theme of the three Centers. In one variation (points two, seven and eight) there is an externalization of the core theme and the associated feeling state. These points lose themselves forward and out. In a second variation (points four, five, one) there is an internalization of the core theme and the associated feeling state. These points lose themselves back and in. In a third variation (points three, six and nine) there is an identification with the core theme and a dissociation of the associated feeling state.

These points lose themselves up and diffuse.

HOW THE POINTS OF VIEW LOSE THEIR ESSENTIAL SELVES

POINTS TWO, SEVEN, EIGHT: THE LOSS OF SELF FORWARD AND OUT

Point Two

Twos are concerned with image and the associated theme of not knowing what they are feeling. Twos externalize in reaction to this concern. They look outside themselves to the particular other for what their image ought to be and only know what they are feeling in reaction to the particular other's response.

Point Seven

Sevens are concerned with the perception of dangerousness and the associated feeling of fear. Sevens externalize in reaction to this concern. They assume that as long as they are free to fill themselves up with wonderful experiences that there is nothing to fear, and in fact only show their fear when they perceive that something outside the self is trying to constrain them and/or fill them with something that is negative.

Point Eight

Eights sense that they have been forgotten with the associated feeling of anger. Eights externalize in reaction to this concern. They sense they can take whatever they want, confusing this with knowing their real heart's desire, and get angry at anyone or anything that tries to constrain them in attaining what they justly sense is theirs.

POINTS FOUR, FIVE, ONE: THE LOSS OF SELF BACK AND IN

Point Four

Fours seek to find their 'authentic' image in their internal world and then project this image onto the outside world, trying to make it conform to their inner experience. They seek to find their 'authentic' feelings inside, mistaking the intensity of their inner world with its drama for genuine feeling states.

Point Five

In response to a dangerous world that either imposes or demands too much, fives pull back and in to a place of safety where nothing can touch them. From the safety behind the walls of their castle, everything can be observed and nothing needs to be feared. It is only when fives counter-intuitively reach out that fear becomes evident.

Point One

In reaction to being forgotten and to forgetting the self, ones turn their critical anger back and in against themselves. They look inside for standards and are highly self-critical when they fail to live up to these standards.

POINTS THREE, SIX, NINE: THE LOSS OF SELF UP AND DIFFUSE

Point Three

Threes look to define their image in reaction to the generalized other. They seek to be liked for their performance. In pursuit of this approval and in the creation of image, they dissociate feeling states because authentic feeling does not serve the goal of the presentation of the idealized self.

Point Six

Sixes identify with the idea that world is a dangerous place and that bad things can happen, and they dissociate in reaction to their fear, energetically freezing. It is important to note that this energetic dissociation does not translate into predictable behavior. From a place of energetic dissociation, six's behavior can move back in cowering, forward in attack or frozen in shock.

Point Nine

Nines identify with the forgetting of self and dissociate anger. As long as the other allows nine to merge and play its game, nine is comfortable. Forgetting that they have forgotten themselves and falling asleep to the anger that comes with being forgotten, nine presents paradoxically, for while they are the most sensate of points, they are also the most vacuous.

THE LOSS OF THE ESSENTIAL SELF AND THE 27 ENNEASUBTYPES

With this background of the loss of the essential self, of the Subtypes, Centers and Points of View, we can now turn to the twenty-seven Enneasubtypes. Please note that we will be pulling apart processes that are by their very nature holistic, holographic, multi-axial and multi-dimensional. I want to re-iterate that these automatic movements don't cancel each other out – they happen simultaneously and sequentially on different axis, much like what happens with a kaleidoscope. Having discovered our patterns we can apply them to our relationship with anything. Let's take a few examples.

SEXUAL SEVEN

My first automatic movement energetically is to lose myself forward in needing to connect. This longing for connection will trigger my fear of being no body with a consequent lack of energy and inability to stay present and a compulsion to pull back. Having pulled back, I will move forward again, longing to fill myself with you. The resulting energetic can best be characterized by the word 'fascination' with its sense of deep longing, a middle level of fear and a more surface longing.

SELF-PRESERVING SIX

My first automatic movement energetically is back and in to secure what matters – me and mine. Then I will pull back in fear that what matters is threatened because I am no body

and therefore do not have the energy to protect me and mine from external threat. In my sixness I move up and diffuse because in the face of my fear that ‘I am a nobody’ I may freeze like a deer in headlights and experience the potential humiliation that comes with such freezing. We characterize the resulting energetic with the word ‘warmth’ – it is not intended as a warmth that draws the other in, but the pseudo-warmth that asks them to step back. It announces that ‘I am innocuous, please don’t get too close.’

SOCIAL NINE

My first automatic move energetically is up and diffuse as I seek to belong with the larger collective. My center also moves up and diffuse as, being overwhelmed with not knowing my own heart, I seek to align with the collective heart. Finally, my point of view also moves up and diffuse. Experiencing the overwhelm of inner chaos and unloveability I compulsively try to create peace and love in the outer world. Yet it is only a pseudo peace and love, borne of the anxiety of experiencing my own deepest fears that ‘I am chaos and unloveability’. The resulting energetic can best be characterized by the word ‘participation’ with its implication of the loss of personal identity in being subsumed by the whole, e.g. ‘I *am* my family, I *am* my company’.

SELF-PRESERVING TWO

My first automatic move energetically is to pull back and in to experience that I matter and that I am secure unto myself. In the service of this, I go forward so that you will approve of me and then go forward to the particular other so that I will feel worthy of existing. The resulting energetic dynamic can best be characterized by the entitlement in the words ‘Me first’ with a youthful implication that at the end of the day, I and mine matter the most.

ENERGETICS AND BEHAVIOR

It is important to reiterate that we cannot extrapolate behavior from knowing any *particular* energetic. Let’s take Centers. If I long for your approval (Heart) I may aggressively go after you, pull back in fear of rejection and/or I may freeze. If I’m afraid (Head) I may pull back, cowering, I may freeze, and/or I may attack the source of my perceived threat. If I am overwhelmed (Belly) I may freeze and do nothing, I may run around like a chicken with its head cut off, and/or I may pull back from the object/s of my overwhelm. What we *can* say is that until we address the cause of the anxiety that manifests as our longing, our fear, and/or our overwhelm, we will never truly be Present.

CONCLUSION

In this paper I have outlined the automatic ways we lose ourselves, taking into account Subtypes, Centers and Points of View. In a subsequent paper I will describe how wings, stress and secure points and life experience can enrich this model. In the next paper I will describe a seven-fold path of soul development which can be extrapolated from the seven directions and demonstrate how the Enneagram can be constructed from this model, and how this model can show us the way home to our essential selves. We will discover that becoming aware of, allowing, and accepting our deepest fears is only one of the seven paths. While it is necessary, it is only part of the story.

Energetic Loss of Connection with Essence

The Energetics of Subtype

Subtype	Energy Direction	Perfectionist #1	Giver #2	Performer #3	Romantic #4	Observer #5	Loyal Skeptic #6	Epicure #7	Boss #8	Mediator #9
Sexual	Forward and Out	Jealous	Seduction	Masculine-Feminine	Competition-Hate	Confidence	Strength/Beauty	Suggestibility-Fascination	Possession	Union
Self Preserving	Back and In	Anxiety	Me First	Security	Reckless-Dauntless	Castle	Warmth	Defenders	Satisfactory Survival	Appetite
Social	Up and Diffuse	Non-adaptability	Ambition	Prestige	Shame	Totem	Duty	Social Sacrifice	Friendship	Participation

The Energetics of Centers

Centers	Energy Direction	Points
Heart	Forward and Out	Giver, Performer, Romantic (#2, #3, #4)
Head	Back and In	Observer, Loyal Skeptic, Epicure (#5, #6, #7)
Belly	Up and Diffuse	Boss, Mediator, Perfectionist (#8, #9, #1)

The Energetics of Point of View

Energy Direction	Points of View		
Forward and Out	Giver (#2)	Epicure (#7)	Boss (#8)
Back and In	Romantic (#4)	Observer (#5)	Perfectionist (#1)
Up and Diffuse	Performer (#3)	Loyal Skeptic (#6)	Mediator (#9)



Guided
Self Healing

A Letter to the Enneagram Community

Dear Friends and Colleagues in the Enneagram Community:

This article, the first in a series of four, describes a simple yet elegant process of becoming aware of, allowing, accepting, and transforming anxiety which arises with shame associated with our deepest fears about ourselves. Entitled *Essence and the Enneagram: Rediscovering Who We Truly Are*, it describes the deepest fear from which our personality structures arise and a simple psychospiritual practice for transforming these.

The second article describes how to apply this Essence Process to Centers, our deepest way of experiencing the world, to Subtypes, our deepest instinctual drives and to emptiness and the existential anxiety of non-existence itself.

The third piece describes the Energetics of the Enneagram and how we can understand and transform our relationships. In it, I suggest that we lose our beloved/essential selves in very particular, automatic, and compulsive ways. These ways of losing ourselves can be described simply when we understand the loss of self can occur in three directions: forward and out in longing, back and in in fear and up and diffuse in overwhelm. These ways can operate on the level of our Subtypes, Centers and Points of View. Our very awareness of these can, by itself and in conjunction with the Essence Process, begin to lead to transformation.

The fourth piece describes a sevenfold path of our soul's journey which can be mapped as the seven directions or the Star of David with its center point, suggesting seven variations of the Essence Process. Out of this map, we can extrapolate the entire Enneagram of Points of View, Centers and Subtypes, which allows us to nuance and more deeply understand our path.

I hope to have the opportunity to share each of these pieces with you, so you can choose, if you like, to use them as tools on your journey to wholeness.

With gratitude and love,
Andy Hahn

Essence and the Enneagram: Rediscovering Who We Really Are

Part I

Andrew H. Hahn, Psy.D. with Joan T. Beckett, M.B.A.

Falling Into Grace

by Andrew H. Hahn

*What I want to know is
When you fall down
How do you respond?
Do you pretend
You have not fallen?
And if you do
Do you deny the grace
That is your place
When you fall?
Do you experience just how small
You really are?
Or deny the very essence of
That truth
And in that act
Deny yourself
And not tend to your garden?*

*What I want to know is
When you fall down
How do you respond?
Do you frown
Not knowing that you've grown?
Do you groan at the naked pain
And curse the Gods as a refrain?
Or do you refrain
From wallowing in the pain
Experiencing exquisite pain
A labor
Leading
To creative
Birth?*

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In the fall of 1994, twenty people came to study the Enneagram with me. I asked each person to bring something that was important or sacred to them and we used this object, photograph, piece of writing, or story as a doorway to discover the mysteries of the soul of each Enneagram point. The sharing was very rich and deep. At the tenth and final session, I asked the group if they would like to continue.

One of the participants, not surprisingly a woman who was a three, said that while she had loved our ten sessions, she knew the Enneagram stories well enough and was inclined to stop. If, however, I could teach the group to use the Enneagram as a “spiritually transformative tool,” she would be happy to come back for another series of ten sessions. In a moment of naiveté and hubris, I said, “Fine, come back in two weeks and together we’ll learn to use the Enneagram as a spiritually transformative tool.”

At that point, I have to admit, I had no idea about how to do this...I did, however, remember a cryptic phrase my teachers had shared with me – “The way to Essence is through the Personality.” Unfortunately, however, I was never able to get a satisfactory answer as to what this meant. I had studied the Enneagram intensely for four years, as well as Depth Psychology, Consciousness, and the Mysteries, so I believed I would be able to figure something out.

It got to be the Sunday before the Tuesday our group was to meet, and though I had wracked my brain and studied, nothing had come to me. I thought about how well I could “think on my feet” although this didn’t seem like it would work in this instance. As I was lying on my couch in a semi-dreamlike state, I asked, “Source, please help me,” and I fell into a somewhat deeper state.

In this state, four ideas came to me that formed the basis of the Essence Process....

First, Essence, which is the one consciousness, demands the truth; if we could bring the fear we were most ashamed to admit about ourselves to awareness and then allow and accept it, we could allow anything—be everything.

Second, no particular truth could be the whole truth of who we are. It is just a truth, not the whole picture. We have given the fear we are most ashamed to admit about ourselves too much power; we believed we are that fear and spend our lives compulsively trying to compensate for it. A deeper truth might be that we have the fear, it is not who we truly are.

If we have this fear and are not the fear itself, then we could witness it. The witness could know that the fear is just one of an infinite number of perspectives in all of consciousness. The witness could externalize the fear using its own consciousness; that is, it could use its consciousness to bring the fear we are most ashamed to admit about ourselves outside the self enabling us to experience and imagine it there. It would then have as much charge as the shirt we were wearing.

So, if the first step is to become aware, allow and accept the truth we are most ashamed to admit about ourselves, the second is to say we have this fear and attendant shame, and it is not who we

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truly are. We could use our consciousness to externalize it so that it is merely a truth/perspective in a universe of truths/perspectives; it is not THE TRUTH.

Third, once we allow the fear we are most ashamed to admit about ourselves, we could then allow anything and everything, we could be anything and everything. Therefore, we could use our consciousness to expand forward and back, left and right, up and down and become the one—Unity Consciousness. Our deepest fear could become the doorway to our more essential Self. Thus, a deeper appreciation of the phrase, the “keys to the kingdom” lie within.

Fourth, from this expanded place, we could re-dialogue with our erstwhile shame/fear. We could treat this aspect of ourselves with acceptance, honor and respect. We could ask it “What is your greatest hope for me? What would you most like me to learn in this lifetime? Will you help me on the path?” We could find that the aspect of ourselves which we were most ashamed to admit could, in fact, be our greatest friend and guide.

So it is a very simple process that we teach - 1. *Allow* - Become aware, allow and accept the fear we are most ashamed to admit about ourselves; 2. *Realize and Externalize* - Realize that while we have this shame about the fear, it is not who we are. Use our consciousness to bring the fear outside ourselves, to externalize it. Realize it is Energy just like us and everything else in the universe; 3. *Expand* - Expand in all seven directions and be the one consciousness which, in fact, we already are; 4. *Reintegrate* - Reintegrate the Energy we called the fear we were most ashamed to admit about ourselves by treating it not as something which we hate, but as a guide to which we give gratitude, respect and love.

In the past ten years, the process has evolved as has its applications. The foundation, however, remains intact.

The Process

I. Allowance and Awareness

Become aware, allow and accept the fear we are most ashamed to admit about ourselves. Experience all of the beliefs, feelings and concomitant sensations that arise in conjunction with them.

1. **Beliefs** - Our beliefs tend to focus on limitation and the painful consequences of that limitation. There may be several categories of beliefs:
 - a. The first is beliefs about ourselves. These are our “Core Fears.”
 - i. I am bad. I have done something so wrong.
 - ii. I am unworthy or existing unless I am taking care of you.
 - iii. I am failure; I create/do nothing.
 - iv. I am ordinary and in that ordinariness, I am defective; there is something fundamentally wrong with me.
 - v. I am insufficient (energetically and mentally).
 - vi. I am a nobody.
 - vii. I am unfulfillability.

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- viii. I am out of control, impotent.
 - ix. I am unlovability and chaos.

 - b. The second is beliefs about how we came into this unacceptable situation.
 - c. The third is beliefs about Source as either non-existent or cruel.
 - d. The fourth is our negative beliefs about Gaia, the Universe, life itself.
2. **Feelings** – When we allow the shame associated with our fears, four types of difficult feelings tend to arise. We feel anxiety when we allow that the fear about ourselves is the truth. We feel despair when we open to the possibility that our circumstances will never change. We feel anger at Source for putting us into the situation, and we feel frustration that we will never truly get to share our gifts because they are filtered through our shame. Being unable to share our gifts and make our contribution, we can never truly reconnect and belong.
3. **Sensations** - Each of our limiting beliefs and shocked feelings are associated with sensation. We experience this sensation as *discomfort, pain, queasiness, numbness...* When we fully allow these sensations, bring all of our awareness to them, and drop our consciousness into them, they will share with us even deeper beliefs and feeling states.

II. Compensations

There are five ways in which we try not to experience the anxiety which accompanies the shame associated with our deepest fears about ourselves.

1. **What We Tell Ourselves** - The things we tell ourselves so that we don't experience the anxiety associated with our fears have an automatic, compulsive, arrogant quality. Every Core Fear has an associated Counterbalancing Identity:
- i. I am good
 - ii. I am worthy
 - iii. I am success.
 - iv. I am special.
 - v. I am (self) sufficient.
 - vi. I am a somebody.
 - vii. I am fulfilled.
 - viii. I am in control/potent.
 - ix. I am love.

We substitute a quality of being for being itself. Point One in their fixation would say, "I am good, therefore I am," rather than, "I am, and one of my qualities is that I have goodness (as well as badness)."

Because we use this quality as a way not to experience the anxiety which accompanies the shame associated with a fear about ourselves, we never really get to experience the quality in its own right. For example, an Enneagram Point Three, to the degree they can

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experience failure and all that goes with it, they are able to experience success and all that goes with that.

From an Essence perspective, the Core Fear and the Counterbalancing Identity are a pair of opposites which, in conjunction, serve life. (See Ragini Michaels—Facticity). Let's, for example, again consider Point Three from its own evolving perspective. *Doing* certainly has its benefits--perhaps creation, accomplishment, enlivening. Yet, it also can have its costs—perhaps burnout, a hardening of the heart. *Being (non-doing)* has its costs--perhaps nothing happens, laziness, boredom; yet it also can have its benefits—perhaps a deepening of the creative process, the softening and opening of the heart, the hope inherent in allowing who we are.

2. **How We Use Others** - When we are trying to bind the anxiety which accompanies our shame associated with our fear, we are not in an I-thou relationship with the other. We are in an I-it relationship. There are two ways we can do this. First, we can seduce others or let them seduce us so that we feel less anxious. We can get them to tell us we are good, worthy, successful, etc. Second, we can use them by association; we can partner with them to prove our goodness, worthiness, success, etc.
3. **Avoidances** - In this category are all the ways we bind the anxiety which accompanies our shame associated with our fears. They can be actions we take, illness and addictions, compulsions, stories we tell ourselves, etc. As with all the other compensations, they try to serve us by protecting us from experiencing anxiety while simultaneously inviting us into that very anxiety.

To give one example, I was working with a high-powered executive who had been in alcohol detox several times when he came to see me. We discovered that his statement, "I am an alcoholic," was primarily a compensation—a story he was telling himself as a way not to have to experience the anxiety around the shame of a fear. I invited him to experience "I am an alcoholic," and notice what he was feeling in his body. He felt a deep tightening in his chest. I invited him to bring all his awareness, to drop his consciousness into the tightening and be it and to let it use his mouth to answer our questions. I asked, "Deep tightening in the heart, how are you trying to serve this being?" Over the next twenty minutes, it told us the ways it was trying to help him be a success, both professionally and personally; how it tried to help him relax, get more done, be more social and, yet, it was ashamed because it was failing. It caused the man to become too relaxed and to pass out. He could turn out more work but the quality of it was questionable. It became clear that the executive was a Three and that the "I am an alcoholic" identity was trying to protect him from failure while inviting him into it. Our work with this avoidant identity became the foundation for this executive to allow his fear of failure. In this particular case, as he was able to allow this fear, disidentify from it and then realize his truer self, his drinking normalized, and he did not have to go back to rehabilitation.

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4. **The Subtype Word** - Our subtype word is the most automatic way of making sure we do not have to experience (binding) the anxiety associated with shame about a fear. While, as we shall see in our next paper, this applies to subtype fears and center fears, let us right now focus on the fears of our point.

I am a person who is a Sexual Four. The subtype word is competition-hate (not a particularly pleasant experience for me or those around me). How does experiencing competition-hate allow me not to experience the anxiety associated with my point of view as a Four? It does this by externalizing the problem so that I can focus outside of myself. Each of the twenty-seven subtype experiences does this.

Suppose I am a teacher (which I am) and some other teacher comes along who I and other students perceive to be better than I am, and they all gravitate toward her. If I compete with her and hate them, I do not have to experience my own inner sense of ordinariness with its concomitant feelings of defectiveness and wrongness.

5. Movement to the Stress Point

There is a fifth way that we bind the anxiety of the shame regarding our deepest fears.

It is the movement to the lower aspect of our stress point. As a Sexual Four, when all else fails I move the lower aspect of Two. I may, for an example, become an obsequious Giver, sending the message that I will do anything in order to get you back. Once again, I do this so that I won't have to experience my ordinariness and defectiveness, my lack of a head center with its perspective and my inner sense of disconnection. And once again, this move, while protecting me on the surface will on a deeper level invite me into my deepest fears.

III. Transformation

Once we have fully allowed all the fears and compensations and have experienced them in our body, we can transform them either by externalizing them with our consciousness and expanding to become the everything and/or by channeling the everything, typically in the form of light, into our body, particularly where we experienced the dense energy we associated with our fear. This step is really about saying I have an issue and it is not who I am.

IV. Reintegration of Fears and Compensations

We reintegrate the Energy we called the fear we were most ashamed to admit about ourselves by treating it not as a pariah which we hate but as a guide to which we give gratitude, respect and love. We ask, "What is your greatest hope for me?" We notice that we are experiencing this hope right now as the infinite space. We ask, "What do you wish me to learn about the hope, purpose in this lifetime?" In our experience, when we listen actively and receptively, the guidance can be extraordinary. We ask, "Will you help me?" Invariably the answer is yes, and we are filled with a sense of peace, hope and faith. Sometimes the energy that used to be our deepest fear alchemically transforms into a gift that will guide us on our journey. As we deepen into this process, we come to realize a truth – that even those aspects of life to which we have the greatest aversion serve life, and this enhances our capacity to be the manifestation of unconditional love.

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A Case

Now, let's return to ten years earlier. The Essence work came through to me on a Sunday and, as "luck" would have it, I was scheduled to see a new client on Monday. Rick, a professional artist, told me he was feeling very agitated and depressed. He had been in a relationship for many years, and his boyfriend had recently broken up with him, sighting Rick's criticality and obsessive need always to have everything be right. Rick was now experiencing extreme self judgment – even having some suicidal thoughts, although he quickly denied that he would ever consider acting on them.

I felt called to use the process which had come to me the prior day. I invited Rick to share what he was feeling most ashamed to admit about himself. He told me that he felt ashamed of how critical and righteous he was, that he believed he was fundamentally a bad person.

I asked him what he was experiencing in his body as he was allowing that sense of badness. He told me he was feeling very sick to his stomach. I invited him to bring all his attention to the "very sick to the stomach," to drop his consciousness into it, to be it. Then I addressed the sensation directly. "Very sick to the stomach' sensation, is there anything you are even more afraid to admit about yourself than you are critical, righteous and fundamentally bad?"

As Rick started to cry, he reported, "I am so bad that I ought to be in hell, except there are other people in hell, and I am not even worthy to be with them." With this, he broke down more, saying, "Nothing I ever do will be good enough; I will never get out of this. I hate myself." He seemed to have hit the bottom.

I invited Rick to be aware that while there appeared to be two "I's", the one who was hating and the one who was hated, there was something else also – the one who was the witness. The hater, the hated, and the badness could not be all of who he was; if they were, he would experience them everywhere in his body, and he could not witness them.

I then invited Rick to allow that while these were perspectives he had about himself, they could not be who he truly was. As Rick understood this, I invited him to take the witness point of view, and using his consciousness, bring the dense sensation he called "the sick to the stomach feeling" outside of himself so he could observe it.

While he looked at me quizzically at first, he gave me a slight nod which suggested he understood me, and then he brought the sensation outside of himself. He said it was like peeling off a layer that had appeared to be who he was – it now seemed more like a covering. He described it as a dark cloud that he could imagine in front of him.

I invited Rick to notice that the cloud was in a space which was in front of him, behind him, above and below him, to the left and to the right of him. It included him, the cloud, all matter, all energy, all space. I invited him to expand in all directions, to become the infinite space.

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He began to appear radiant and peaceful. He said he was feeling such a sense of serenity. Then his face took on what to me looked like an expression of wonder. Rick said, "I have felt this way once before in my life. It was when I was finishing the one painting with which I felt total satisfaction, my one masterpiece. I doubted that I would ever feel this way again." With this he started to cry, this time tears of joy.

We asked the energy that used to be his greatest fear what its greatest hope for Rick was. It shared with him that all it ever wanted to do was bring him to the experience of feeling so alive and creating from this place of passion. Rick noticed that he was feeling such aliveness and passion right in that very moment. He looked stunned and grateful that the part of himself that he had so shunned could be his deepest friend and guide.

I continued to see Rick for several months after this session. He reported that it had been life-changing for him. While he could still feel miserable and neurotic sometimes, he felt more nonattached. He could choose to return to the state of being which he rediscovered during the session whenever he thought to, although feelings may not have been so vivid. He told me that everyone noticed a difference in him, even his former boyfriend. He said that while it seemed subtle, he truly felt lighter.

Conclusion

I have now done this Essence Process with hundreds of people, individually and in groups. While not everyone has an experience as immediately and ongoingly as powerful as Rick's, most everyone experiences some benefit – a deepening sense of who they are with a concurrent lessening of attachment. Many of the clients and workshop participants do this Essence Process as an ongoing psychospiritual practice – moving into and disidentifying from deeper and deeper levels of fear. I know for me it has been a path for opening to deeper acceptance and being a more unconditionally loving person.

Thank you for joining us on this part of our journey. In the next part we will explore some of the ideas behind the Essence work. We will apply it to Centers and the fears associated with our fundamental modes of perception, to Subtypes and the fears associated with our deepest instinctual drives and finally, even to the deepest anxiety of all, the existential anxiety of non-existence itself.

I want to deeply acknowledge the contribution to this paper of my colleague, Joan Beckett, whose insight clarified the writing and structure, and thereby made it a much improved document.

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March 8, 2005



Essence and the Enneagram: Rediscovering Who We Really Are Part II

Andrew H. Hahn, Psy.D.

Introduction

In the first paper, we described the Core Fears of the nine points of view, and then we described a simple psychospiritual practice (Essence Process) for transforming these fears. In this paper, we will briefly review the existential presuppositions that are the foundation of the Essence Process. Then we will apply this practice to Centers – our fundamental ways of experiencing the world, to Subtypes – our deepest instinctual drives, and lastly, to the emptiness of Essence which is nothingness and Unity Consciousness.

Overview and Review

The Embodiment Identity Pattern is something we all experience. It is intrinsic to the human condition.

Balancing the Embodiment Identity Pattern using the Essence Process (which we presented in the last paper) facilitates our rediscovery and experience of our essential Self, by helping us identify and transform our Core Fears and all the ways we compensate for (obscure, try to avoid) these fears. In other words, to experience who we truly are, Essence, we need to face and willingly allow, with courage and love, what we believe to be the most difficult truths about ourselves.

What It Is

In Essence we are free-flowing energy, the Infinite, which is Unity Consciousness. This is the state of our awareness in Spirit form before embodiment.

The process of embodiment is, in part, experienced as traumatic to a soul that previously felt totally free and infinite. In the illusion of duality, we now identify with our finite physical form, a form we experience as “limited.” From the perspective of duality and limited finite form, fear of death can exist and escalate to an existential terror of non-existence.

What our limited form calls “non-existence” and spends all of its time and energy trying to avoid, is, in fact, the infinite Unity Consciousness which is Essence. We have called our True Self “non-existence” rather than its true name, “Essence.” This mistake is the root of all our difficulties.

In an effort to avoid the existential anxiety of non-existence, we choose to take on an identity, believing that *if we have an identity, we must exist, and we must matter*. To put it differently, we choose to protect ourselves by covering over our truest, most beloved self with an obscuring identity because part of us believes if we were this truest self we would be annihilated – cease to exist. As is the case with all such choices, it is made while we are traumatized, and so the part of us that makes the seemingly best choice at that time is no longer available to us. Therefore, we come to believe that we are the choice, the limited identity, even when we know it profoundly limits us.

This limited identity is filtered through our traumatic experience of embodiment. As with all traumas, this results in reversed beliefs, fear of experiencing feelings, and boundary problems, which, when combined, result in negative ways of experiencing ourselves and all life. All of these limited negative identities are obscuring identities that cover over the True Self we wrongly believe is “non-existence.”

The fears that arise in the process of embodiment we refer to as **Core Fears**, what we are most afraid or ashamed to admit about ourselves. They are our most fundamental negative limited identities that protect us from this existential anxiety of non-existence. By becoming aware of, allowing and accepting our Core Fears and all the ways we compensate for them, we can transform them and open the doorway to who we truly are, our Essence.

Core Fears and the Enneagram – An Overview

The model we have found to be most efficient and elegant for identifying, understanding and transforming our Core Fears is the Enneagram.

The basic organizing principle of this model is that nine personality points of view are arranged in three triads, the thinking (5,6,7), feeling (2,3,4) and sensing (8,9,1) triads that correspond to the Centers of perceptions (head, heart and belly) through which we experience the world. The nine types are further characterized

by subtype or their most fundamental instinctual drive to either survive, connect or to belong.

The Enneagram, as we know, is a system that helps us understand both our own and one another's core motivations, and our ways of relating in the world, each with its own gifts, natural limitations and blind spots. It helps us understand and appreciate our differences, move to a place of receptivity versus reactivity and open to the depths of gifts that flow through us individually and collectively. Emotional maturity significantly increases our access to our gifts and strengths, while more limited emotional development tends to increase reactivity and produce destructive rather than constructive behaviors. Emotional maturity is developed by being able to allow our fears on four levels as opposed to compulsively compensating for them.

Core Fears are a reaction to Embodiment Trauma and these Core Fears can best be understood through this model. It teaches us that we are afraid that who we are is limited negative identities on four different levels:

Four Levels of Enneagram	Accompanying Limited Negative Identity
1. Nine Personalities - Fundamental Point of View	I am 1) bad; 2) unworthy 3) failure; 4) defective; 5) insufficient; 6) nobody; 7) unfulfillable; 8) impotent; 9) unlovable.
2. Three Centers - Fundamental Way of Perceiving the World	Belly Center - I am no heart Head Center – I am no body Heart Center – I am no head
3. Three Subtypes – Fundamental Instinctual Drive	Self Preserving - I am insecure Sexual – I am disconnected Social – I will never belong
4. Non-existence/Essence	I don't matter/exist.

While the anxiety of non-existence plays out on all four levels of the Enneagram, each level is nested in the preceding one: Personality is nested in Center; Sub-type is more foundational than either Personality or Center, and non-existence of the separate self is fundamental to Personality, Center, and Subtype.

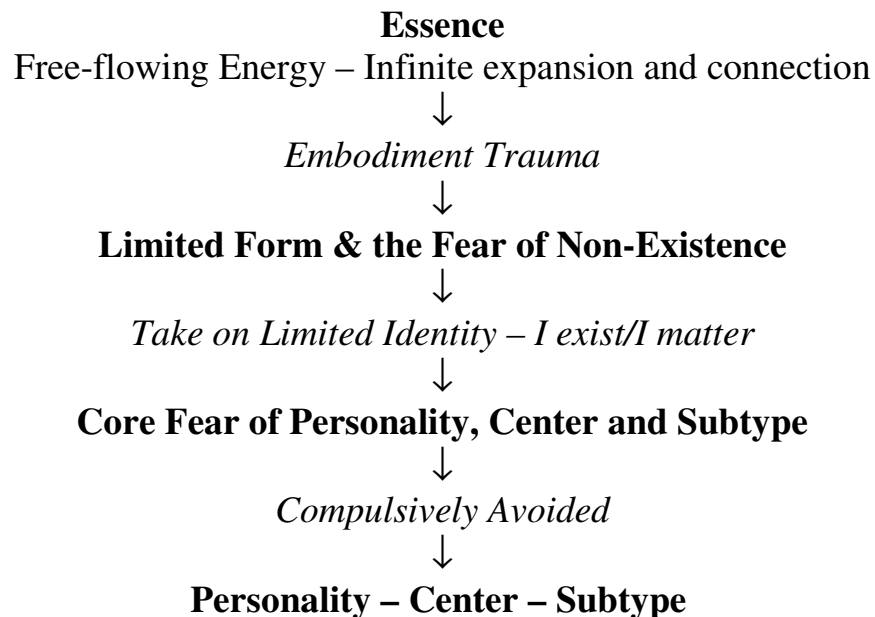
While these limited negative identities of Personality, Center and Sub-type are less terrifying than the existential anxiety of non-existence, they too constitute

Core Fears that most of us spend our lives compulsively avoiding. It is the compulsive avoidance of our limited negative identity (our Core Fear) that gives rise to the obscuring, counterbalancing, compulsive, limited positive identities of our Personality, Centers, Sub-types and existence.

Fortunately for our soul's evolution, our Core Fears, which we experience as emptiness, have the quality of a black hole that keeps trying to suck us into it. We can never truly get away from it. When we choose to let go and go into the black hole, we discover that our anxiety was misplaced; we discover Essence.

Figure 12-1

**Embodiment Trauma – Core Fear
Movement from Essence to Limited Identities to Core Fear and Personality**



The Four Levels of Working

When working with Embodiment Identity Patterns we will work with one or more of the four levels – Personality, Center, Subtype and/or Non-existence/Essence. In the previous paper we described the Core Fears of the Nine Points of personality. In the following pages we will discuss the levels of Center, Subtype and Existence in greater detail.

The Level of Centers

Three Centers

The Enneagram model is based on the observation that people experience the world in three significant ways, through *feeling, thinking and sensing* and that these three ways correspond to three Centers that mediate our experiences – *the Heart for feeling, the Head for thinking, and the Belly for sensing*. While people use all three centers, each Enneagram type prefers to predominantly use one of them for perceiving and responding to life.

Each of us has a core fear of our associated center. The core fear of the Heart Center is *I am no head/I can't think and discern*, of the Head Center is *I am no body/I can't sense and do*, and of the Belly Center is *I am no heart/I can't feel and desire*.

Just like at the level of personality, each center covers over and binds the anxiety of their Core Fear with an obscuring identity.

Heart Center

Center	Points	Experiences World Through	Core Fear	Obscuring Identity	Core Emotional Issue
Heart	2,3,4	Feeling	I am no head	I feel/desire therefore I am	Despair

Lost in *image*, *Heart Centers* care how people perceive and relate to them.

Core Fear: *I despair that I will ever be loved for who I am and so, in trying to get other to like me, I lose connection with my head and my capacity to think and discern.*

Let us explore these fears in more depth. If I, as a heart center person, am stuck in my fixation of creating an image so I can gain approval and be liked, I lose my capacity to be discerning. I may know how to succeed, take care of your need, to be special. I do not know wisdom.

I use the feeling I receive from being liked as a way of trying to bind the anxiety that I associate with longing and with the shame of my fear about myself that I am no head – that there is a black hole where my head center was to be.

Therefore, I can never truly experience feeling.

Head Center

Center	Points	Experiences World	Core Fear	Obscuring Identity	Core Emotional
---------------	---------------	------------------------------	------------------	-------------------------------	---------------------------

		Through			Issue
Head	5,6,7	Thinking	I am no body.	I think/discern, therefore I am	Fear

Lost in *paranoia*, Head Centers “think” things through as a way to preempt their *fear* in a world they experience as dangerous. Core Fear: *When I am afraid there is danger, I lose my connection with my body and my capacity to sense and act.*

If I as a head center person am stuck in my fixation of experiencing the world as dangerous, I lose my capacity to act. I may know how to be somebody, to be fulfilled, to be self-sufficient. I do not know presence.

I use thinking of how to avoid danger as a way of trying to bind the anxiety I associate with fear and the shame of there being a black hole where my belly center was to be. Therefore, I can never truly experience thinking.

Belly Center

Center	Points	Experiences World Through	Core Fear	Obscuring Identity	Core Emotional Issue
Belly	8,9,1	Sensing	I am no heart.	I sense/act, therefore I am	Anger

Lost in *self-forgetting*, Belly Centers take action in the world from a gut sense, sensing *anger* because they feel they were forgotten. They perceive that no one asks them how they felt, what they desired.

Core Fear: *When I forget myself, I lose my heart and my capacity to access what I feel and desire.*

If I, as a belly center person, am stuck in my fixation of forgetting myself, I do not know my true heart’s desire. I may merge with who and what you are, know how to be powerful and in control, know what is right and what is wrong. I do not know my deepest passion.

I use sensing and acting in the world as a way of trying to bind the anxiety I experience with the overwhelm of not knowing my heart’s desire and sensing a black hole where my heart center was to be. Therefore, I can never experiencing sensing and acting.

Within each triad, each point handles their core emotional issues in a different way. One point is out of touch with their core emotional issue (3,6,9), one

internalizes their core emotional issue (1,4,5) and one externalizes their core emotional issue (2,7,8). We will discuss this in greater length in our next paper.

The Level of Subtypes

Three Subtypes

Subtypes are our most fundamental drives – to survive, to connect and to belong. While they are intrinsically part of the human condition, they also have a compulsive quality in that they protect us from a core fear – basic insecurity, disconnection and unbelongingness. While each of us has all of these fears, nonetheless one predominates. Our *need* to be secure, our *need* to connect, our *need* to belong binds our anxiety around the Core Fears of the Instinctual Drive by externalizing the problem so we can bring our attention outside of ourselves as opposed to within.

Subtypes – Core Fears

<i>Subtype</i>	<i>Core Fear</i>	<i>Obscuring Identity</i>
	<i>I am:</i>	<i>I am:</i>
Sexual	Disconnection	Connection
Social	Unbelongingness	Belonging/Participation
Self-preservation	Insecure/Dependent	Secure and Autonomous

There are two ways to recognize Subtypes:

1. Imagine you are at a party. Notice where your primary focus is. You:
 - Sexual*
 - Look for someone with whom you want to connect. Enter into a “meaningful” experience with them, often to the exclusion of others
 - Social*
 - Make yourself part of the group; always scan the group; act inclusive; interrupt your conversation with one person to be sure the person who joins you isn’t left out
 - Self-preserving*
 - Look where to find the food, something to drink, a place to sit or stand; how to make yourself feel safe and comfortable, take your and others physical needs into account

2. Following energy as a way of knowing
 - Sexual – energy lasers forward and out through the eyes connecting with

the particular

Social – energy goes up and diffuse participating with the whole

Self preserving – energy goes back and in securing its own needs through incorporation. Own can include significant others.

Let's explore these fears more deeply...

Sexual Subtype

If I am a person who is a sexual subtype, I may believe I know the experience of connection, yet I never truly experience it because I compulsively need to connect in order to compensate for my deepest instinctual anxiety and the shame associated with it – the fear that I am disconnected within.

Social Subtype

If I am a social subtype I may believe I know the experience of belonging, yet I never truly experience it because I compulsively need to belong in order to compensate for my deepest instinctual anxiety and the shame associated with it – the fear that I am inherently unable to belong, that I am ostracized.

Self-preserving Subtype

If I am a self-preserving subtype I may believe I know the experience of security, yet I never truly experience it because I compulsively need to be secure in order to compensate for my deepest instinctual anxiety and the shame associated with it – the fear that I am fundamentally insecure.

Compensations and the Subtype Words

In the Enneagram model each personality can be further divided into three subpersonalities based on these subtypes: the sexual, social and self preserving versions of that type. There is one word called the subtype word (there are 27 such words total, one for each of the three subtypes for each of the nine points of views) which describes the most automatic behavior that that version of the personality uses to focus their attention outside of themselves thereby binding the inner anxiety (not having to feel) associated with the core fears of the personality, center and/or subtype.

Example: a Perfectionist might be Sexual, Social or Self-preserving. The key way a Sexual Perfectionist avoids the internal anxiety of its Core Fears is through *zealousness (jealousy)*, the Social Perfectionist through *non-adaptability*, and the Self-preserving Perfectionist through *anxiety*.

Subtypes Words for the 9 Personality Types

Personality Type	Sexual	Social	Self Preserving
1. Perfectionist	Zealous (Jealousy)	Non-adaptability	Anxiety
2. Giver	Seduction	Ambition	Privilege
3. Performer	Masculine/Feminine	Prestige	Security
4. Romantic	Competition/Hate	Shame	Reckless/Dauntless
5. Observer	Confidences	Totems	Castle
6. Loyal Skeptic	Strength/Beauty	Duty	Warmth
7. Epicure	Fascination	Sacrifice	Family
8. Boss	Possession/Surrender	Friendship	Satisfactory Survival
9. Mediator	Union	Participation	Appetite

Compensations to Avoid Core Fears

In an effort to compensate for our Core Fears on any of the levels presented above, we compulsively bind the anxiety associated with them in any of four key ways:

1. Arrogances – Things we tell ourselves, about ourselves.
2. Use other people – Get other people to tell us positive things about ourselves *or* associate with them to avoid our fear.
3. Avoidances – Ways we numb and preoccupy ourselves with other things. Includes and is not limited to: activities, addictions, diseases, fantasies/mythic stories.
4. *Subtype words – 27 most Automatic compulsive behaviors of avoiding the inner experience of our Core Fears related to Personality, Center and Subtype.

Let's explore the subtype words and how we use them to compensate for all levels of fears. Sexual four: I gave the example in the last paper of how a sexual four could use competition/hate to compensate for an inner sense of ordinariness and defectiveness. Let's look at how competition/hate can bind all the levels of fear. If I compete with my rival and hate those that leave me, I don't have to experience my own ordinariness and defectiveness, I don't have to experience my losing my head and losing my capacity for being discerning, I don't have to experience my own inner sense of disconnection, and ultimately, I don't have to experience my

deepest fear - that I don't matter. While I perceive that I have fears, they are all externalized, all outside of me.

The Level of the Existential Anxiety of Not Mattering and Non-existence

We have already formulated that we begin as free-flowing universal energy. What would lead us to the perception of being limited and anxious and ashamed about the perceived limitation? What is true is that all living beings are simultaneously individual and a part of all life. The feelings of limitation, disconnection and separateness are an *illusion* caused by the trauma of embodiment. Thus, when people finish the Essence Process, they become conscious that they are alive as an individual in their body and as a part of an infinite life force that connects all things.

The questions then arise:

1. Why was a duality between spirit and solid form created in the first place?
2. Does the embodiment process need to be traumatic?
3. If the infinite were everything, then how would it know about itself?

It may be that we embody because an infinite living-energy field (the Divine Life Force Energy) is not necessarily sentient or self-aware. It may need an embodied form with its experience of the senses to be aware. It is possible that the shock of embodiment creates that necessary perception of individuality, limitation, and separateness. This shock also causes the painful misconception that none of us (humans) are here in our true form. The complete truth may well be that spirit form and embodied form yearn for each other and connect in a union of both universal and particular. We believe that spirituality is this cultivation of each person's sense of connection with the total life force energy in the universe, a sense of being home and belonging in the largest context.

The Essence Process to Balance Embodiment Identity Patterns

The path to experiencing Essence, our True Self, is through our deepest wounds, our Core Fears, the things we are most afraid or ashamed to admit about ourselves. In allowing and accepting these qualities we work so hard to avoid, we find

that this wound, Core Fear, is our greatest teacher and our pathway home.

How to Balance

1. Find the Core Fear – what the client is most afraid or ashamed to admit about him/herself.
2. If necessary, find associated negative emotions or beliefs.
3. Find compensations for the Core Fear.
4. Experience Core Fear, associated negative emotions, beliefs, compensations in body.
5. Peel body sensations and have client experience them outside the body and describe them.
6. Invite client to notice self and the peeled energy in Infinite space, then at the speed of Light, expand infinitely in every direction. Become the Infinite.
7. Invite client to enjoy being the Infinite, Essence who they truly are . . .
8. Reintegrate the transformed energy. Recreate and dialogue with transformed Core Fear/body sensations. Invite client to notice that their greatest fear is actually their greatest teacher.
9. Invite client to fully experience, enjoy and remember Essence, the True Self.

Core Fears Chart

Personality – Core Fears

Personality Type	Limited Negative View (Core Fear)	Counterbalancing Positive View
	<i>I am:</i>	<i>I am:</i>
1. Perfectionist	Bad	Good
2. Giver	Unworthy of existing	Worthy of existing
3. Performer	Failure	Success
4. Romantic	Ordinary/Defective	Special
5. Observer	Insufficiency	Self-sufficient
6. Loyal Skeptic	Nobody	Somebody
7. Epicure	Unfulfillability	Fulfilled
8. Boss	Powerlessness/Controlled	Powerful/In control
9. Mediator	Chaos/Unloveability	Peace/Love

Center - Core Fears

Center	Points	Experiences World Through	Core Fear	Obscuring Identity	Core Emotional Issue
Heart	2,3,4	Feeling	I am no head.	I feel/desire therefore I am.	Despair

When I am concerned with the approval of others, I lose my capacity to think and be discerning.

Head	5,6,7	Thinking	I am no body.	I think/ discern, therefore I am.	Fear
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When I am afraid there is danger, I lose my capacity to sense and act.

Belly	8,9,1	Sensing	I am no heart.	I sense/act, therefore I am.	Anger
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When I forget myself, I lose my capacity to access what I feel and desire.

SubType – Core Fears

SubType	Core Fear	Obscuring Identity
	<i>I am:</i>	<i>I am:</i>
Sexual	Disconnection	Connection
Social	Unbelongingness	Belonging/Participation
Self-preservation	Insecure/Dependent	Secure and Autonomous

Conclusion

In doing Essence work, I have found that the deeper I go, the more foundational my work feels. I have come to know my sense of ordinariness and “there is something wrong with me” very well. By now, it is almost like visiting with an old friend and going for a walk with him. Being aware, allowing and accepting it keeps bringing me to a deeper place. It has been a little hard to hold with an open hand how I lose my head and make oblivious decisions because I want the approval of others. Even this, however, now comes mostly with equanimity and my choices seem more balanced. My fear of inner disconnection brings me to a place of profound anxiety and shame like I am an empty husk that can only feel connected when I am connected with you. As I have deepened into this fear, truly being alone has become infinitely less terrifying. I have had glimpses of not matter and non-existing. As I have fully allowed this, I have touched the deepest level of the one-ness of all life. This has reconfirmed the most profound experiences of being one with Source that I have experienced through grace.

Thank you for embarking on the second leg of our journey. In our next paper, we will explore the energetics of relationships and the automatic ways we lose and then can rediscover ourself.