



## 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
<b>Sexual</b>	<b>Forward and Out</b>	Jealous	Seduction	Masculine-Feminine	Competition-Hate	Confidence	Strength/Beauty	Suggestibility-Fascination	Possession	Union
<b>Self Preserving</b>	<b>Back and In</b>	Anxiety	Me First	Security	Reckless-Dauntless	Castle	Warmth	Defenders	Satisfactory Survival	Appetite
<b>Social</b>	<b>Up and Diffuse</b>	Non-adaptability	Ambition	Prestige	Shame	Totem	Duty	Social Sacrifice	Friendship	Participation

## The Energetics of Centers

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

## The Energetics of Point of View

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