

The presentation I was referring to at that time is not the one I'm giving tonight. I started studying the Enneagram many years ago, in fact about forty years ago; and I want to share some of what I've learned. Basically **the Enneagram is a figure involving a circle and a triangle**. It is an attempt to express **the nature of the law of three and the law of seven**, so it's an archaic, ancient spiritual system that tries to deal with two things, actually **the interplay of two things, the Creator and the creation**, so how **the Creator, represented by the inner triangle** and the creation, and how they actually interact, and how they are in the midst of all processes.

Now we in Christianity refer to God as Father, Son, and Holy Spirit. **The Enneagram does not come from a Christian source, even though it does refer to God in terms of the three points**, but they are three points of causality, namely: **holy affirming, holy denying, and holy reconciling**. Those are not exactly the same thing as the three persons of the Blessed Trinity, but they are related. The idea is this: that **in everything that happens there has to be three causes**, not just one cause, but three: **holy affirming, a positive; holy denying, a negative; and then holy reconciling, making the actual effect happen**.

Now the actual figure itself, we don't know actually where it comes from, but it's transmitted to us through various schools called Sufi schools. **Sufism is a mystical school that is found in central Asia**. It has been influenced by Islam, but it is really not Islamic; it is pre-Islamic. **It is the heir to the Magi of Persia and various other ancient wisdom schools**, of which there were many. In the West there were also wisdom schools associated with alchemy and astrology, which to your ear that probably sounds like something kooky or something goofy, but in its own day it was a spiritual approach. Astrology was never what it's come to be now: foretelling someone's future by virtue of the stars or something they are born under. That is not what it ever was.

Alchemy was never really about trying to find gold from base metal. It was rather about **trying to bring about the gold within ourselves from what is base**, so it has to do with the idea of **transformation of the human person; that is really what psychological alchemy was**. Well anyway, that's all part of the past. **It was all united and integrated in the West under the banner of what is called Hermeticism**. I don't know if you have heard of Hermeticism. It became well-known during the Renaissance and shortly after, but it was opposed by the spirit of modern science. So it has more or less died out, although it still exists to some degree in France. But we don't have to talk about it; I just brought that up by virtue of a side issue.

So the Enneagram goes back to ancient times, and it is a description of process. Now first of all you'll see here the **musical scale**, because there are actually seven notes in a musical scale. It's an octave, but the octave has two notes the same: do, so **from do to do there are seven different notes**. In the Bible there are many sevens; it has to do with phases of the moon originally, but it also has to do with many other things, such as, for example, seven different colors in the spectrum, the rainbow spectrum—what else? Well in the Gospel of John there are seven different statements: “I am.” There are seven different signs, so seven is a very common symbol of fullness, so it represents the original idea of creation. **Now 7 and 3 would normally be 10, but you don't use all seven numbers; you only use the numbers that come from dividing one by seven, which then is a repeating decimal: 142857**, which are only six numbers representing the Law of Seven. **Then there are three numbers, 6 and 3 are 9 representing the Law of Three**. That's how you get the Enneagram. And these lines are simply created by connecting 1 to 4 to 2 to 8 to 5 to 7. That's how you get those, and then 7 back to 1. So that's just the static form of it. But it is called a moving diagram.

Now how was it used? **It was used to discuss human growth and process**, so human growth. Human growth, according to the ancients, **depends on consciousness**. And whenever we have a human situation, whether it's an institution or a movement, you will notice that it **undergoes a lot of changes**, and very often the changes alter it significantly. Look at the Church starting as the early apostles and then turning into the Inquisition. No one would ever guess if you knew the apostles that the Church would lead to some sort of Inquisition or promote something like that. That is not a direct result of anything in the early Church. It's things that happened that were added on that actually detracted from the actual goal that the Church had in the first place. So that means that **for anything to continue it has to be constantly shocked with consciousness, with a sense of awareness with its original intentionality**.

There are two octaves, one ascending and one descending. I will quickly go through the descending octave just to describe the actual meanings of these words, of the solfeg musical system. **Do means Dominus**, the Lord, so everything derives originally from God, from the Lord. This is called the ray of creation. You can think of the Big Bang, if you want, the evolution of the universe. **Si is Sidera**, meaning all the stars. So originally there is a Big Bang; all the stars are formed eventually after a few million years, and then we focus down into a smaller level. And we get to La, this **La** in Latin lac is milk, so **Milky Way**, the Milky Way galaxy. So you go from God, the infinite, to all the stars, then to Milky Way galaxy. **Sol is the sun. Fa refers to the patterns of the planets**, fata, fate. **Mi is micro cosmos because humanity is a microcosm of the universe**, so that within humanity everything that exists in the whole universe exists in us in some form. That's the idea. Then **Re is Regina Caelorum**. Regina Caelorum literally means Queen of the heaven. That is a reference not to the Blessed Mother, but to the moon originally. **The moon** is the Regina Caelorum because the moon reflects the sun and the light of the sun, but doesn't produce it.

That's why then **Mary was call Regina Caelorum because Mary reflects the light of Christ**, but doesn't produce it. That's why even in the Book of Revelation Mary is said: the woman clothed with the sun has the moon at her feet, and that's why. And **that's why she is often pictured with the moon at her feet because she is playing this role of reflecting the light.**

So now going the other way, the soul's ascent to its point of union, it's return to union with God. Now all religions have this. In fact all religions are about unity. **All religions are about union.** "Yoga" means union. **Religion, religio means to reconnect.** So every one of them is about the same idea. However, the **Sufis** themselves were not exactly very optimistic about the actual ability of people to connect, because they saw **so many things go wrong in people's lives.** In contrast, **in Christianity, I think we've often been too optimistic**, thinking that if we just baptize people and give them sacraments, that they will simply grow into partnership with God and build the kingdom of God, and that doesn't really work so easily. So we have is a very optimistic view and the Sufis have a more pessimistic view. Now the **Buddhists** have a very pessimistic view. That is why they don't believe that in one lifetime you can get very far; **you have to grow into unity with God over many lifetimes.** That's the idea of **reincarnation.**

So if you start with Do now and in the ascent of the soul we go: Do, Re, Mi, Fa. Well between Mi and Fa is this—it's called the stopender. And it's a halftone, a semi-tone, between Mi and Fa on the scale. And this is where conscious shock is required. Now according to the Sufis **the first conscious shock is supplied by breathing.** Nature justifies itself and supplies it by breathing. But **once breathing begins here, then a new scale begins.** So here now becomes a new Do, Re, Mi, Fa, Sol, La, and so on. So this is the idea of a **spiral: so one scale, a second scale, and then six would be—on the second scale 6 is the stopender where conscious shock is needed, only it isn't given by nature.** This is where humanity comes in and human consciousness.

Humanity is created in God's image and likeness, and that means that **humanity has the feeling of "I." And the feeling of "I" is the very nature of God.** When God reveals himself to Moses he says, "*Ehyeh asher Ehyeh*, I AM WHO AM." The very idea of I AM is at the very center of divine reality. St. Thomas Aquinas said **God's essence is simply to be.** But we also are. **We have this being and we can feel it.** I know that I'm now 68 and my body is—I feel my body aging. I feel arthritis creeping into my shoulders and my neck and so on, but my feeling of "I" hasn't changed one bit. I feel the same I always have. And that is the divine, so to speak, **the participation in the divine.**

Now St. Thomas said that **only God really is. So everything else, everyone else and everything else, only is in God.** But to be human means to be created, to **participate in God in a human way, which means with the feeling of "I,"** so like God, so an image and a likeness. And that is of course our birthright, so to speak.

But the problem is as we grow little on, so we are born, hopefully we have a happy life in the womb, and we are born. **Children and mothers are very closely connected for a long time.** In fact the child's nervous system is not fully developed during the nine months. The nervous system continues to develop. And that is why mothers are recommended for a certain length of time to nurse their children naturally because actually chemicals that are needed for the nervous system of the child comes through the milk, so this is part of the growing process. The child cannot exist on its own right away. **But at a point it has to become a person, a separate individual. The child cannot be forever clinging to the mother,** and that would be very sick if it went on for very long. So in one way or another, gently or not so gently, **the child has to become an independent person and this causes the feeling of "I" to be segregated from the mother,** because originally

it's embedded in the mother, and it causes to create for the first time **an individual sense, which we call in psychology the "ego."** This is represented by point 9.

Now in this particular system it's called the **personality**; it's called by different things. **Thomas Merton** talking about it calls it the **false self**. It's not a false thing. It's a true thing; it's a good thing. It's an important thing. Its nature is that of a bridge; it has to be a bridge, but it's a false self **because it is not who we are. It's a bridge to who we are called to be**, but it's not who we are. But we think it is who we are. Children think it's who they are. And it creates a sense of a **feeling of loss** because something in them instinctively knows it isn't enough, that something has been deprived from them, that **they have been deprived of something fundamental**. So then they grow and they grow in different ways. If they were to be so fortunate as to live in a home where parents are spiritual-minded people and would hold up to them a spiritual sort of image for them to strive for, that would be very good. But many times children do not grow up in such a place. **Even if parents have a form of religion, they don't really share it in a meaningful way with their children. So the children grow up in a sort of shadow, a sort of darkness, in regard to who they're called to be, and this can create all kinds of trouble.**

As they grow, however, they have choices to make, even though in a true sense **they don't have a true free will, but they do make choices**. That's something people often don't understand. How can people make choices if they don't have a true free will? Well it is true children do choose, even though they really don't know what they are choosing. **They choose whatever seems to be available**, you might put it that way.

As children grow then the question is: **Are they exposed to good influences?** And the case is **sometimes they are, sometimes they are not**. But the truth is that all children because they experience a basic loss, then they are thrown into a sort of situation of distrust. So **all people have**

a certain issue with trust. So if you want to use this now as, again, descending from the point 9 to 6, this represents the feeling of loss and the need to trust, which is often lacking. I would say ninety-nine percent of the time children don't completely trust their environment, the world around them. **So in the absence of a trustworthy environment then, over here, they create a personality, a persona, a defense mechanism.** They make themselves into a little person that can somehow deal with the life which is actually threatening. So that represents then these three parts. This represents the loss itself the child feels. This represents the trust issues which stay with everybody all their lifelong. That's what faith is really trying to deal with. And then finally at point 3 the issue of one's own invention of oneself. So I remember reading a book by Cincinatus Heiner-Miller, I don't know if you ever heard of him. He was a crazy guy. He actually killed his father, and then he fled to Mexico. This was back in the 1800s. But when he wrote his book in the front page he said: "Well several years after I invented myself." I mean he was aware of this fact that he was actually the product of himself, that he made himself up. So that's what's represented by a three, so we will come back to that in a minute. Once more I want to repeat **this idea of the rising spiral that's necessary for growth.**

So now I flip to the next page. This represents a **Sufi idea of selfhood.** Now on the bottom level we could talk about a person who identifies, uses the feeling of "I," to identify with his own body. Now this is very natural. In fact Freud says that the ego is a body ego naturally. What does a child see? A child sees his or her toes. So **it's easy to identify with one's body;** so that happens. Next thing though the **child is going to start identifying with toys.** "That's mine." And there are times when children want the toy, they don't really want the toy to play with; they want the toy because it's part of them; it's who they are. **So this is the idea of identification. It is the most serious problem in the spiritual journey, the fact that we use our power, our divine power, to**

feel **“I,”** and we **put it into some thing: our bodies, our possessions, our things.** And this can create a sense of self, but it’s a very flat one. You could call this a **“material self.”** There are adults who have gone through their whole life and they simply live on this level. They are nothing more than an extension of what they own, what they possess. And they really don’t have—these energies here represent feeling, passion, like and dislike, sensitivity, also prejudice, and various other matters of a feeling nature or sensitive nature because sensitivity is part of who we are.

Now going back to the birth of the child, when the child is born there is born in that child a potential, and that **potential is fundamentally an image of God.** And each child is unique, so no two images are the same. And within this image there is the power of the Holy Spirit. If you read the catechism about Baptism, Baptism infuses all these gifts and virtues and so on, but we are basically not aware of this. Why? Because **the ego, this little awareness of self that we use to form our personalities, pushes away the potential that is there and puts it into what is called the unconscious.**

So we have the image of God here, but we also have a shadow. **The shadow is a psychic inheritance.** So we all know about how we inherit physically from our parents. We inherit their genes, but we also inherit more than genes. We inherit psychically from our ancestors. In general in the broadest sense we inherit what Augustine called **“original sin,” which is the shadow.** It is something negative. **It dulls our minds and it weakens our wills.** And that is not actually a punishment. It’s actually a protection because what original sin actually is is the **substituting of a new, a rival, wisdom and rival plan and a rival purpose for the one God created.** And this rival plan is basically **egoism;** it’s self for oneself, self-centered. **It’s self-love and self-will substituting for God’s love and God’s will.** And it actually makes us—originally **it makes us very small and weak.**

But God does not abandon us and all the various energies are still at work, even though they may not actually be employed, because **if in this process of growth there is no shock here**, then this second principle—the first octave simply makes its rounds, then the second octave if it isn't shocked here, then there is no new, **there is no third octave**. So it just goes around, so you have a life of circular repetition and there's never any growth. People just get into ruts and they live a mechanical life and they never have anything new and even if they try to change, they can't, they really can't, because **to change you need consciousness**. So insanity is defined in AA as doing the same thing, expecting new results. You can't have new results if you don't change, and change has to be from consciousness. So that is why you keep going back to this, and so you need to start here with another octave and then of course here another octave, and so on and so on with **the spiral rising**. **If that does not happen, then a person can live his entire life on this bottom level of a material self.**

Or they can grow into the **second level, which is the level of sensitivity and identify with that**. You may have met people, even adults, who are so much into their own feelings that that's who they are. **They cannot possibly separate from their own feelings**. They are their own feelings. They've identified with their own feelings and their own prejudices. Now **prejudice is another thing that comes from the shadow**. We can inherit or absorb from others, for example, racism, and we can inherit things like a propensity for alcoholism from our immediate family, our immediate ancestors, or from the general ancestry. So all of this happens, and people inherit different amounts and we don't really know what until we confront these as we grow. So now some people then can establish a selfhood here. This is called material self; this is called reactional or passionate self.

Then the third level, this is divided self. This is entering into the actual area of **consciousness and mindfulness.** People who identify with their minds, they might have a certain kind of understanding, and they might have a certain ability, but the mind itself is not anything ultimate either. In fact the mind, because it's always discriminating and questioning and dividing and judging, it actually **can drive people crazy who are actually identified with this level.** So that's called the divided self. And the division is not only between like and dislike, and true and false, and right and wrong, and all those questions, but it's between higher and lower because there is always at work the **grace of God drawing people upward,** and there's something at work here **drawing the mind beyond itself, but people are not obliged to cooperate.** Again, if they are not developing in this upward movement, they just remain static.

Now what methodology could be used? **Well there are a lot of methodologies that could be used to bring consciousness into your life.** The most simple/simplest one that was used by Gurdjieff—Gurdjieff is the man that actually brought this idea to the West from Central Asia. The simplest idea he used was this: **self-observation.** He said you have to observe yourself many times during the day. **Once you observe yourself you're making a distinction. You are dividing yourself from yourself.** You are not just whatever you are reacting to. You are not just your body. You are not just your feelings. You are already observing something. Well the observer is also you, so you are already creating a division, which is good. And so that begins at this point. So you observe yourself.

Then the second part is **non-identification.** You don't identify. You make a conscious decision not to identify with whatever it is you are reacting to, feeling, whatever it is. This is especially helpful when that is very negative. Let's say you have been really put down and you're

feeling terrible. **Acknowledge that those feelings are in you, yes, but that's not who you are.**
So non-identification.

And then **self-remembering**—that's the third part. So observe oneself, not identify and then remember yourself. What does it mean to remember yourself? It means **to have some higher goal or image of a religious nature or spiritual nature. You have to have a goal.** So in a Christian understanding it would be I am a cell in the body of Christ, or I am a branch on the vine of God, something like that. I am part of something much bigger. I am not just little old me. So that's remembering self, or self-remembering.

So then a person who comes to this level is capable at least at the beginning of work. This is called **work on oneself.** Again, **consciousness is not the highest energy in a person, higher than that is creativity.** There are actually **many energies, but the basic ones are sensitivity, which is the energy of life; consciousness, which is being aware of oneself; and creativity, the ability to do, to create, to originate.** These are all basically human and they are fed by actually the food we eat. They are products of our metabolism.

From then on **there are many energies that come from above,** but they are really **supernatural.** They are graces strictly speaking, and **the grace of God always mixes with human energy. There is a synergy.** This is why it's **so important that people become conscious and shock themselves because if they don't, there's nothing for the grace to work with.**

At this point this is what we could call the true self, but it's not true self in the way that some systems talk about that like an ultimate place. It's not ultimate; it's transitory. It's a true self in the sense that **at this point the feelings and the thinking and the instincts** and the actions and the behavior, the physical behavior, the sexuality, the social training, all of that is **integrated and**

harmonized. That's the point. That's why there is a point here. It can be called a center, but you know the word center is used in so many different ways; but **this could be called the center in the sense that it is all things coming together.** And when the feeling of "I" then is focused on this center you have the possibility of true will because bringing everything together, if you have **body, mind, and feelings,** you have three. **You can actually create because that is the law of three.** Within yourself you are like God. You are the image of God. You have the law of three within yourself: body, mind, and feelings when they are harmonized, when they are working as friends and not enemies, this is the beginning of creation, of creativity, of originality.

However it is also a very dangerous place because of **the shadow.** **So for a person to actually grow into a saint there is needed a grace of purification.** Why? Because the egoism, that is the inheritance of original sin, **the egoism has to be purified, and that can only happen through grace.** We can't get rid of it. If a person utilizes all his or her energies, arrives at a place of the center, and is still full of egoism, they become very dangerous. That's why I said earlier that the darkening of the mind and the weakening of the will were actually protections. **A person who is really centered but egoistic can do tremendous damage, and have.** So in a person who would be let's say egoistic, their interest would be purely in the world under them and it would be purely to subjugate the world under them and other people to themselves. Whereas **if they are purified of egoism,** then they are open to the grace of God and they can be brought into a higher level where they **actually become partners with God** in the building of the kingdom, and that is really what we call **a saint.** They call it universal individuality, but it means saint really. **And beyond that of course is something even higher, which would be the actual vision of Christ and his own consciousness.** So **that's the Sufi idea of development and it's the relationship of the essence we are born with versus the ego that we proceed to grow or develop ourselves.**

Now having said that, that is not the Enneagram that you ever have heard of. This is the background of the Enneagram you heard of. So it was taught in various places. One of the things that **Gurdjieff taught** was that, although everyone is an individual, it is true, but nonetheless **there are some fundamental general characteristics of character**. And he used the image of various animals. Well this work made its way to Chile and the school of Dr. **Oscar Ichazo**. Oscar Ichazo got this idea that the Enneagram could be used, could be revised, **to help people see the common traits that block them from the grace of God**. And so he developed what is now call sometimes the Enneagram of personality traits or the Enneagram of character types. And in this situation it is related to the other, but somewhat indirectly.

There are nine different personality types and each one represents either the repression of or the distortion of some kind of a virtue. The three points that are most important in the development of these character types are **the 9, the 6, and the 3**. The **9 represents sloth**, which is actually called a capital sin. Now capital sins aren't really sins. They are weaknesses. But the fact is **we cannot be tempted in an area we don't have a weakness**. If you don't like food, you can't be tempted to be a glutton. It just is the way it is. You can only be tempted where you have weaknesses. Well everyone has a weakness. Ichazo thought he could kind of figure it out with the Enneagram. Sloth, **what does sloth mean?** Well sometimes people use the word laziness or indolence. It isn't laziness in the physical sense. It could be indolence in a psychological or spiritual sense, but really what it means is **indifference to what is really good**—indifference to what is really good. And what does it come from? **It comes from the feeling of loss**, the feeling of the experience of the loss of being that already is experienced by a **child when he or she is separated from mother**. Presumably the child does not experience that when attached to the mother, but only when detached. Now I don't know how to actually experiment and see if that's

true, but that is the general opinion of most people. So out of this feeling of loss there comes a stature or a stand which we could say in general against. It's just a stand against. So out of this comes a **stand against**, although in many 9s the stand is **passive aggressive**. So, yes, they are against, but they are against in a way they are not strong. They just don't go along. They make molehills out of mountains.

Now **the 8 and the 1 share this general stance against, but in a different way. The 8 experiences the loss of being as a total injustice**, as a total rip-off, and **responds with strength and with passion**. And this is called **lust**. Lust does not necessarily have to do with sex, as most people think it does, but it could. But lust has to do with desire, and **it's the uninhabited desires that tend to be expressed by the 8 personality**. Why? Because life is a gyp and **life is unfair**. So you will have all kinds of people in this area. Some are great. Martin Luther King really was an 8. The prophets are often 8s. They are strong people with a great sense of injustice and they fight. Well also you can find in this area police, district attorneys, lawyers, criminals, and politicians. But a lot of the robber barons were 8s.

The **1** shares this same sense of againstness, but more in terms of **life ought to be better**. It certainly ought to be better, **and it must be corrected**. It must be taught how to be. So it's more of a **perfectionist** mentality; there's a lot of anger and there is a lot of **judgment** in the personality of the 1. It's an angry place of life ought to be better, and I am mad that it isn't.

On this side we have a different setup: **7, 6, 5**. That is related to, as I mentioned before, the **issues of trust**. The **6** place is a place of **fear**. Fear is the fundamental emotion. Now fear is not one of the capital sins. The two stopenders here, 3 and 6, are not known capital sins. They are the hidden, they are the hidden side. But fear is a very big factor, and **fear and distrust—they go together**. In the garden of Eden for example the serpent was encouraging Adam and Eve not to

trust God, but to trust themselves. Well when the child has a world around that's overwhelming and it doesn't really know what to do about it, the child could become, as it were, frozen in this place of fear. And then that will become, well, all three of these but in particular the 6.

The 7 difference there is **the 7 has a certain gift for the future, but lacks trust in the providence of God.** And so the 7 **fabricates** all kinds of plans, it's always making kinds of plans to fill-in what is lacking. So this whole thing is about the lack of trust and, therefore, there is a movement here it's against. In this area it's a **movement away; it's a withdrawing from life.** Now the 7 doesn't seem to be withdrawing because the 7 **in a counter-phobic way presents itself as friendly, likable, charming,** and they can be great people. St. Francis of Assisi was a 7. But they also can be frauds; charlatan is the word I was thinking of. They can be charlatans, and a charlatan is usually charming.

The 5, this is another withdrawal place, but here it's **withdrawal more into the mind and into the world of knowledge.** The actual sin here is **avarice,** which is really **stinginess; it's holding in.** It's not greed. Over here (7) we have gluttony, which has to do with more and more but inside me; I want more stuff inside me—that's gluttony. Lust (8) is actually also greed; I just want more. So you see that the different weaknesses produce different results, obviously.

This side over here: 2, 3, 4, that is the group that—first of all the 3, as I mentioned before, is the place par excellence of **creating an image, creating a self, creating a persona, creating a false self and identifying with it.** So the 3 most completely identifies with the false self, with the image. So in the 3 you will find almost all **actors and actresses.** And I will point out that when Jesus talks about the Pharisees being hypocrites, that word hypocrite is actor. It has to do with the externals, paying all that attention to externals, loving titles of respect, seats of honor, being admired, seen praying, works to be seen. That's all part of that. But in the 2, 3, 4 the **movement is**

toward people. So 2, 3, 4s are the people who are **people-people.** The **2s are people who need to be needed.** There's a kind of a false self involved. I am speaking of the faults of the 2. They are very **generous.** They are very **giving.** They are very **loving,** which is all good. And Christ said, "If you want to be the greatest, you have to be the servant of all." And the **2s love to be servants.** But in each of these cases **the problem is the ego pulls in to itself what really belongs to everyone.**

The 4, **the 4 has a great gift of comprehending the originality of every being, but sees itself as the real original.** So its own ego wants to, you might say, show forth as the real original one and in one that is the most admirable, and therefore **suffers from any sort of rivalry.** And that suffering is called **envy,** which is another one of the capital sins. This here (2) would be pride, the pride of the 2. The pride here is not arrogance; it means the desire to be number one in the eyes of another. So what is this one? (3) It's actually **deceit.** Deceit is not one of the actual capital sins, but it means that one has bought into the world of appearance. So sometimes it's also called vanity, **vanity in the sense of appearances.** So it's the belief in the appearances.

So this represents now three different groups, and they have a lot in common. The 7, 6, 5 have a lot in common; they can understand each other. The 8, 9, and 1 have a lot in common; they can understand each other. The 2, 3, 4 have a lot in common; they can understand each other. The 4 can also understand the 1 because they have something in common, vice versa. The 2 can understand the 8; they have something in common; the 8 the 5; the 5 the 7. But the 4 has nothing, in common with the 8. The 1 has nothing in common with the 5. The 2 has nothing in common with the 7, and so on. **There are some characters that you can actually understand because they really are more like you, and there are others who are not.** But in a way **all of us have all of them in a way, but we get stuck in one of them.** And it's that place of stuckness that we have to pay attention to and grow out of. And that's the concept of—that's what **Ichazo** tried to do.

So basically his methodology is contemplation, mostly contemplation, **contemplative prayer**. I think there are other things that he recommended. Well work on oneself means also study, so the **study of spiritual writers and depth psychology**, because depth psychology is about this. Depth psychology is spiritual psychology. It's dealing with all the issues. Now some people don't need that. It depends on the issues that you have inherited or created for yourself. So I will give you a few minutes now to just think about this.