

# Ichazo's Three Instincts

Triad	Instinct	Sense	Ego	Vice	Organic System
891	<a href="#">Conservation</a>	Being	Historical	Avidity	Digestive
234	<a href="#">Relation</a>	Living	Image	Anger	Circulatory
567	<a href="#">Adaptation</a>	Doing	Practical	Deception	Nervous

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## Overview

Above the Cognitive Mind (Sphere 17) of the organic Sys-tems, we find the Primordial Mind (Sphere 16) of the two Poles or Drives of survival, which are those of the material and spiritual that develop into the Existential Mind (Sphere 15), the fifteenth mind in the series of The Scarab. The Existential Mind is composed of three Instincts.<sup>[3]</sup>

Following the second Law of Trialectics, the [Law of Circulation](#), each one of these personas or egos has its own interest toward survival in its particular and distinct area of perception (physical, emotional and intellectual), which develops into a triad following this second Law of Circulation where, because of the internal activities of any monad or unity, a process of circulation is produced where first the monad appears as the result or being in repose, second as the action, and finally as the reaction. Because the three Instincts function in an intimate relationship and constantly depend on each other, as happens with the Poles, they become integrated as three triads, forming an ennead that can be inscribed in an enneagram.<sup>[3]</sup>

Now the triad of Instincts relating to our physical, emotional and intellectual life becomes intimately interrelated by the dynamic movement of the Unity, or what in Trialectics is known as the "function," which is the purpose of survival or the manifestation of the 'will to live' in the three interrelated aspects of physical–conservation, emotional–social relationships, and intellectual–adaptation to the natural and cultural environment, for our own benefit. As pointed out, the three Instincts manifest as three different entities or egos, each with its own level of manifestation and with its own particular way of perceiving reality by a teleological finality as its own dynamic. Thus, the physical Conservation Instinct perceives through the sensations (Feelings) of the viscera and, in general, interprets its own reality in terms of like or dislike, or of taking or repulsing any given element in accordance with the survival principle that is the foundation of this Instinct.<sup>[3]</sup>

The emotional Relation Instinct perceives its reality in terms of love or hate and, in general, emotional attachment or aversion. The intellectual Adaptation Instinct perceives its own intellectual reality in terms of truth and falsity or right and wrong. Consequently, these three instinctual personas or egos, with their internal dynamics of the Law of Circulation, will produce in each Instinct three different aspects or ego-positions, and therefore, three different perspectives of reality. The three Instincts develop an ennead of aspects between them that can be inscribed in an enneagram. Thus we have nine ego-positions, three for each Instinct, at the level of the Existential Mind (Sphere 15), and these three triads of Instincts are always manifested simultaneously, since the manifestations of the intellectual, emotional and somatic-physical aspects of our psychic life have to be present at the same time and in close interdependence as a triad. These nine aspects of perceiving reality or, more concretely, the three instinctual points of view and modes of perceiving reality become developed in succession during infancy and childhood by our Instincts encountering and interrelating with our parents—the mother, the conservation aspect; the father, the social relation aspect; and the intellectual, adaptation aspect by relating to our environment across our siblings, peers, playmates, and the world.<sup>[3]</sup>

Besides these three different instinctual influences that form the actual particular point of view of each ego, each with an inclination toward adapting to one of three alternatives, the egos also receive the influence of the Primordial Mind (Sphere 16) and the structure of the Sexual Pole. The gender and sexual inclination have already been formed in the intrauterine environment prior to birth, and the Spiritual Pole is formed at the time of birth and during the first two weeks of life, where the infant feels whether they have come into a world that is warm, loving, benevolent, and good or into a world that is cold, unloving, malignant, and bad. Thus, the primordial attitudes of gender and faith will be decisive for the perception that will fixate the attention of a given ego and immobilize it into a hardened ego-position of attention with a narrow or partial point of view.<sup>[3]</sup>

The three instincts as they are presented as a way to draw a connection to reason as an instinctual mechanism, one that operates automatically and drives all other instinctive reactions to the environment. Reason is largely based on the logic provided by Aristotle, Plato, and Socrates, as well as the fundamental difference between humanity and the rest of the animal kingdom to establish a means of measuring instinctive psychological fields.

*What is a human being? What is reason? Man is defined as a being with reason. This is unique to human beings. Reasoning is not found anywhere else in the animal kingdom.*

*Why do human beings have reason? What are the differences between animals and human beings? One difference is that each animal has its area of specialization. There is no competition in the animal kingdom; animals are in balance. Compared to animals, humans have clumsy bodies; they are not specialized. They cannot really run. They cannot really hide themselves. They cannot really climb trees like monkeys. They cannot really swim. Human beings have reason as a defense. Human beings have no natural weapons against nature, and they cannot defend themselves with their hands. It is well known that the development of the brain originates from the opposable thumb. This is not the only factor differentiating man from animals, but it is one of the most important. Another is stereoscopic vision, which syntonizes us with distance. Animals do not have this; only humans have this. Why? Humans are the only ones who have a structure of space; animals do not. Another factor is sex. Man has a completely different sexual behavior.<sup>[1]</sup>*

It is made apparent then that the [Enneagon of Basic Structures](#) plays an imperative role in the development of reason as it gives us a basis of things to form reasons about, like reasoning about distance, and space, and time, and so forth. Following the pattern of the nine-pointed enneagon, Ichazo expresses the absolution of trialectics in determining the truth of reality. Thus, reason also exists as a fundamental triad.

*There are three ways of reasoning. Reason is a triad. In one way, reason means analysis. For analysis you need a hypothesis. You need to have the “why,” the hypothesis of knowing. Reason needs a necessary hypothesis, a necessary analysis, and a necessary conclusion. We also see that there are three possible ways of logic, and the principles of each of them have been totally established in the Arica System. One is analogical logic; another is analytical logic; the third is empathetical logic, the reason of becoming. In the work of meditation in what we call our psychic space, we use these three logics represented by three different characters. With this triple analysis, the understanding of reason begins.<sup>[1]</sup>*

But in order for reason to have hypotheses and incentives to generate necessary conclusions, it needs a fundamental question to answer in the first place. This is the living question, the basis of reason and instinct.

*What is reason based upon? Reason is composed of three different elements. There are three different ways of reasoning. The three instincts are the bases upon which reason is supported. But yet we need to know what the instincts are. In this Theory, the psychic*

*manifestation of the instincts are living questions that we have in our interior; and because of these living questions, life is sustained.*<sup>[1]</sup>

With this conception of reason and instinct as the soil from which our passions and fixations sprout, it is possible to elaborate on each triad. An important thing to note is that these instincts are not identical to the instincts used in the modern interpretation of Enneagram, such as the SO, SP, and SX instincts. This is a way of expressing instinct as a part of the three centers of intelligence which are commonly known as heart, head, and gut. Despite this, there are some relations to modern instinct theory, just note that they are not the same and many ideas first proposed by Ichazo here have become outdated or changed beyond recognition.

Besides these three different instinctual influences that form the actual particular point of view of each ego, each with an inclination toward adapting to one of three alternatives, the egos also receive the influence of the Primordial Mind (Sphere 16) and the structure of the Sexual Pole. The gender and sexual inclination have already been formed in the intrauterine environment prior to birth, and the Spiritual Pole is formed at the time of birth and during the first two weeks of life, where the infant feels whether they have come into a world that is warm, loving, benevolent, and good or into a world that is cold, unloving, malignant, and bad. Thus, the primordial attitudes of gender and faith will be decisive for the perception that will fixate the attention of a given ego and immobilize it into a hardened ego-position of attention with a narrow or partial point of view.<sup>[3]</sup>

The fundamental function that the enneagram of triads represents is the interconnection and interdependence between the triads in order to produce a unitary reality or an actual process. In this way, in order to describe the content of the Enneagram of the Three Instincts, Sphere 15 of The Scarab, the three fundamental Instincts are a development of three main organic Systems whose actual function manifests in the three basic Instincts of Conservation or self-preservation, Relation in a societal community, and Adaptation of the environment to our needs. These three basic Instincts, because they are a triad, behave in their internal cycle in accordance with the second Law of Trialectics (Law of Circulation), and consequently they manifest only in accordance with that interrelation. At the same time, the three points or the triad of each Instinct has the internal motion that produces the precise Neoplatonic cyclic terms of proceeding, returning and sustaining, and in Trialectics as action, reaction and result. These three terms are supported by a teleological function or purpose of the motion itself which, in the triad of the Instincts for example, is to manifest the 'will to live' or the most basic sense of survival in three interdependent forms, the three different aspects or requirements for our survival that have to manifest together or not at all.

The Instincts are already influenced by the Polar Preconception of the Primordial Mind (Sphere 16), where we find the Sexual and Spiritual Poles, and which develops into the Existential Attitudes of the three Instincts.<sup>[3]</sup>

Sphere 7 of the Creative Mind has as its content the Enneagram of the Divine Forms and, in the same way that the Ego–Fixations are the triadic manifestation of the three Instincts (Conservation, Relation and Adaptation), the Divine Forms are the reflection of the three most Universal Forms, represented by God and the 'Being as such,' man and the Absolute Good, and the Universe as Absolute Truth of Universal Light or Gnosis.<sup>[3]</sup>

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## Conservation

<b>Existential Attitude</b>	Fear of death
<b>Instinctual Perception</b>	Like/dislike
<b>Body association</b>	Digestive system
<b>Living Question</b>	“How am I?”
<b>Reason</b>	Analogical
<b>Ego</b>	Historical
<b>Instinct</b>	Conservation
<b>Psychic Poison</b>	Greed
<b>Super Form</b>	God

The Conservation Instinct covers survival at a physical level and is conservation of the body through food, drink, shelter, and all sorts of material goods related to our conservation as a feeling persona or ego.<sup>[3]</sup>

## Existential Attitude<sup>[3]</sup>

The Conservation Instinct develops the Existential Attitude of the horror of death, and this is the origin of our existential sadness and depression. This is the lower manifestation of the Instinct. In its higher manifestation, the Existential Attitude becomes one of searching for real Being in a permanent Transcendental Self and in the search for immortality

The inner preoccupation or the function of the Conservation Instinct is the experience of and the search for Being; in Integral terms, this triad numbered 8, 9 and 1 is known as the Being Group. The great concern of this group is to become a person with all the attributes and powers that are directly connected to our sense of God and immortality. This is to say, the problems of the Conservation Instinct, since they are related to the questions of the 'Being as such,' are ontological.

## Instinctual Perception<sup>[3]</sup>

The physical Conservation Instinct perceives through the sensations (Feelings) of the viscera and, in general, interprets its own reality in terms of like or dislike, or of taking or repulsing any given element in accordance with the survival principle that is the foundation of this Instinct.

## Body Association

The conservation instinct is the psychic manifestation of the alimentary tract in our body, or the expression of that body system as a psychic function<sup>[1]</sup>

## Living Question

The living question for the conservation instinct is, 'how am I?' This living question is present all the time. It is there even when we don't notice it. It is noticed when the conservation instinct is threatened. The least threat will put you in a panic of survival. This is because the roots of life are in the conservation instinct. The interpretation of Orpheus is the Unity that tells us how to be, what our self is.<sup>[1]</sup>

We know this directly by instinct. We do not need to consciously ask the actual question, but the need to eat means that we have to get food. What it means here is that we have to work and involve ourselves in a certain activity in order to obtain this food.<sup>[2]</sup>

## Analogical Reasoning

The living question of the conservation instinct is manifested as analogical reason. This reason makes comparisons all the time, asking, 'how am I, how is this, and how is that?' This analogical reason projects the same question onto everything. It makes comparisons, measuring all the time. The function of this reason is permanently analogical. We take care of ourselves by making analogies. We do not use analytical reasoning in the matter of survival. Reaction has to be fast. We have to trust in and react to what our alimentary tract is telling us, a feeling that is sensed as a shock in our lower belly. Suppose we are facing a tiger, instantly we make the analogy that we

cannot fight the tiger. We run. Thus it is the analogy that defends our life. This is the principle of survival. Suppose, instead of making an analogy, we were to use analysis, we would become terrified and paralyzed instead of reacting appropriately following the conservation instinct. This is why we say in this Theory that in such a moment we must let our kath (the point of awareness of our alimentary tract) run us, take care of us: we must never let our mind try to complete a task that would only confuse it with the panic of contradictory thoughts. So with analogy we immediately measure ourselves against everything in the animal world. The big fish go after the little fish; the little fish never try to eat the big ones. Whenever we confront the animal kingdom, it is this way. However, we do not live in that kind of environment. We live in a human environment, in a society. This makes differences, and things become more subtle.<sup>[1]</sup>

## Historical Ego

The first ego, the analogical, is the historical-ego. It is called the historical-ego because it remembers the past—how we have been in the past. This picture of past memories is always present in us. If we do not remember our past completely, we will not transform our karma. The analogical ego is always making comparisons by remembering how things happened in the past. And it is also concerned with how things will happen. It is a Suspicious ego.<sup>[1]</sup>

The Historical Ego gives us our sense of property and possession, and it makes our strategies for accumulating wealth and whatever else we need in terms of satisfaction of our instinctual demand to be well covered 'conservation-wise' in a generalized sense. Because of this, the Conservation Instinct through the Historical Ego answers the instinctual innate question of 'How am I?' in relation to the world. If we sense our conservation is not well covered, we feel that our state of being, in the sense of 'being well' or not, is threatened. Our entire self will center its attention on this lack that is felt as a threat to our survival.<sup>[2]</sup>

## Yin & Yang

The Conservation Instinct is plagued by the couple of senseless flurry (yang) and universal discontent (yin).<sup>[2]</sup>

## Psychic Poison

This instinct develops into the psychic poison of greed, referring to the type's need for ever more food and material gain for the sake of satisfying the digestive system. Greed derives into three separate poisons. The first is avarice, which develops the Historical Ego into Ego-Vengeance (Over-Justice-Maker,) the second is greed, which develops into Ego-Indolence (Over-Non-Conformist), and the third is possessiveness, which develops into Ego-Resentment (Over-Perfectionist).<sup>[2]</sup>

## Super Form of God<sup>[3]</sup>

The first triad, the Being Group, depends on the Super Form of God and the 'Being as such,' and this triad needs to be studied from the point of view of ontology, the study of the 'Being in itself.' This triad is composed of point 8, Divine Truth, as action (Neoplatonic "proceeding"); point 1, Divine Perfection, as the reaction ("returning"); and point 9, Divine Love, as the result ("sustaining").

In the triad of the Being Group, Divine Truth (point 8) is the point of action (proceeding) that is coming from the result (sustaining) point of Divine Love (point 9). Thus, it is an actual manifestation of Divine Love in the Form of Innate Awareness of the 'here and now.' The action (proceeding) of Divine Truth moves in the direction of the point of reaction (returning) of Divine Perfection (point 1). Thus, Divine Truth is the action point and Higher Presence capable of producing Transcendence or the Innate Awareness of the Divine. Therefore, Divine Truth means the affirmation of the existence of the One Divine God.

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## Relation

<b>Existential Attitude</b>	Fear of enslavement
<b>Instinctual Perception</b>	Love/hate
<b>Body association</b>	Circulatory system
<b>Living Question</b>	“Who am I with?”
<b>Reason</b>	Analytical
<b>Ego</b>	Image
<b>Instinct</b>	Relation
<b>Psychic Poison</b>	Hatred
<b>Super Form</b>	Good

The Relation Instinct is our instinctual need to relate to our society in order to survive, which produces an emotional persona or ego; it is our relations with other human beings upon which our emotions depend.<sup>[3]</sup>



## Existential Attitude<sup>[3]</sup>

The Relation Instinct develops the Existential Attitude of the terror of enslavement, which is the origin of our lower existential anger and anxiety. The higher Existential Attitude becomes the search for a realized Consciousness, where we find the real morality of The Good that can transform the anger and anxiety of the lower Existential Attitude

The Relation Instinct triad, with the numbers 2, 3 and 4, is concerned with living in society, and is known as the Living Group. This Instinct cares about finding the Good Man and the higher moral, ethical person. Thus, the problems of the Relation Instinct are ethical.

## Instinctual Perception<sup>[3]</sup>

The emotional Relation Instinct perceives its reality in terms of love or hate and, in general, emotional attachment or aversion.

## Body Association

Another is the relation instinct, and it is the expression of the circulatory system. Human beings are not capable of surviving alone in nature for the simple reason that they are without defense. They learn slowly<sup>[1]</sup>

## Living Question

The relation instinct asks the living question, 'who am I with?' We have to know who we are with, whether they are friendly or unfriendly. In human society this instinct has been refined to the extreme. The Unity that tells us how we are connected to other human beings is the interpretation of Dionysus.<sup>[1]</sup>

Our emotions are the outcome of how well we cover our relations with other people. The instinctual innate question of this Instinct is "Who am I with?" The answer to this question, "Am I with a friend or a foe?" triggers the primary emotions of love or hate.<sup>[2]</sup>

## Analytical Reasoning

The living question of the relation instinct is manifested as analytical reason. It is essential for human relations. Without analysis, we cannot really have a thought. With analysis, we find that things are composed of elements. When we find the elements, we know what things are composed of, and we understand how things function. In the same way everyone wants to

understand everyone else by making a constant analysis. Relations between human beings are this kind of struggle. The function of this reasoning is permanently analytical. For example, in our primitive life, man had to know which animals surrounding him were friends or enemies. We have the watchfulness of suspicion because we are poorly defended. Our security depends on our ability to recognize who we are secure with. We are not tigers; a tiger has no opponents. For humans, even a mosquito is an opponent and a serious one<sup>[1]</sup>

## Image Ego

From analytical reason the image-ego emanates. We invent an image about ourselves, and we try to represent that image-ego in our relations with others. The ego of the image functions only for himself, and wants everything to function that way. This ego is tremendously preoccupied with what others think about him. He defends his image more than anything else"<sup>[1]</sup>

This emotional Center of Attention develops an ego interested in our human relations, how we appear to others and how others appear to us. This ego is known in the Arica Integral System as the "Image Ego" because it is always playing a social role, a 'persona' in accordance with our own image.<sup>[2]</sup>

## Yin & Yang

The Relation Instinct is disrupted by the duo of idiotic gaiety (yang) and tricky delight (yin).<sup>[2]</sup>

## Psychic Poison

This ego will become infected with the psychic poison of hatred, which may be interpreted as a sort of self-hatred for not being up to the standard of the perfect image. This poison then transforms into three separate poisons. The first is envy, which transforms the Image Ego into Ego-Flattery (Over-Independent), the second is hatred, becoming Ego-Go (Over-Efficient), and the third is Jealousy, becoming Ego-Melancholy (Over-Reasoner).<sup>[2]</sup>

## Super Form of Good<sup>[3]</sup>

The second triad, the Living Group, is based upon the Super Form of Man and the 'good life.' This triad has to be studied from the point of view of ethics or the Supreme Good, where point 2, Divine Will, is the action (proceeding); point 4, Divine Origin, is the reaction (returning); and point 3, Divine Harmony, is the result (sustaining).

The triad of the Living Group is the manifestation of the Super Form of the Good Man. The Good Man produces the 'good life' and the 'good life' promotes a Good Society. It is upon the Good Man that it is possible to make a Good Life, and we find that this consists of a virtuous life, for only in virtue is it possible to find The Good. Thus the triad of the Living Group, as a manifestation of the Super Form of the Good Man which is found in the virtuous life, is an ethical triad and, therefore, all three Divine Forms reflect profound ethical concepts that are to be found in the higher Illuminative Mind (Sphere 6), whose content is the Enneagram of the Integral Virtues.

The triad of the Living Group is composed of Divine Will (point 2), Divine Origin (point 4), and Divine Harmony (point 3). In the internal function of this triad, Divine Will (point 2) is the action point, Divine Origin (point 4) is the reaction point, and Divine Harmony (point 3) is the resulting point. The function of the triad is the Super Ethical Form of the Good Man. The triad of the Living Group has the three Divine Forms that are the basis of all ethical concepts. The Form of Divine Will, which is found only in Perfect Freedom, is the basic concept of the ethics of Kant and his 'doctrine of Practical Reason,' by which real will is found only in Perfect Freedom. It is only in this freedom where the 'will of God' can appear as a categorical imperative or a complete demand to be followed by the acceptance of a free consciousness. Thus, the Kantian concept of duty has to be taken and accepted freely. Therefore, Divine Will is the manifestation and the action (proceeding) of the Divine Form of the ethical force of the Good Man. Next, Divine Origin (point 4) is the reaction point that goes back to the authentic source of the ethical Good Man. Divine Harmony (point 3) is the resulting (sustaining) point of the triad, and it harmonizes Divine Will and the freedom of its manifestation with Divine Origin, the Source of all, which dictates its own Absolute Will as Creator. This becomes harmonized by the Form of Divine Harmony or Divine Law which produces the unity between the freedom of man and the necessity of Divine Providence.

As in the triad of the Divine Forms of the Living Group, in which the function is the Super Form of the Good Man, in the correlative Enneagram of the Fixations, the function is the Relation Instinct which deals with the interrelation and communication of a human society. As an Instinct, it is fundamental for our survival, since we obviously cannot survive without our society. The Instincts are directly influenced and conditioned by the Polar Preconception of finding a rejecting, wicked and deceitful world, which is then answered by the warlike and aggressive preconception of the Spiritual and Sexual Poles acting through the manifestation of force and vitality to conquer or attract this wicked world. The Polar Preconception manifests in the Relation Instinct as the Existential Attitude of being Angry and Anxious with the world. A person with this Existential Attitude appears to have a "chip on their shoulder," and they are ready to be disappointed and to react angrily, while living constantly in a state of anxiety provoked by projections toward other human beings. This Existential Attitude of the Living

Group will trigger the manifestations of the fixated points with the consequent loss of the Divine Forms.

Integral Philosophy establishes that when a Divine Form is lost, all the Divine Forms are lost at the same time. Consequently, when a fixated point becomes established, the entire set of the Ego-Fixations becomes present and active, replacing the Divine Forms. More specifically, this movement happens three times, once in each triad, thereby forming the new triadic system of the Ego-Fixations or the Trifix. The anger and anxiety that are so clear during childhood and adolescence become in adult life a neurotic system that has, as a Defense Mechanism, Aggression by word or deed, and a constant attitude that "I know better." In this way the Existential Attitude blocks the Divine Form and produces the obscuration of the Form of Divine Will, which is the actual observance of Reality with its homogeneous Laws and forces, and instead the Divine Form is replaced by an attitude of independence, defiance and mistrust, in the form of the Ego-Fixation of the Independent (point 2). The Form of Divine Origin is replaced by the fixated Reasoner (point 4) who, instead of looking directly to the Divine Origin of all, rationalizes everything, finds superfluous causes, and in this way loses the view of the big picture; and finally, by the Existential Attitudes of Anger and Anxiety, the Form of Divine Harmony with its profound sense of justice and equality is lost. It is replaced by the Ego-Fixation of the Displayer (point 3) who, instead of looking for the harmony of the Laws, presents themselves as the model and the law with their superior pretentiousness of facing the world, with the accompanying attitude of having a "chip on the shoulder" and a readiness against the constant wrongdoings of all humankind and society.

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## Adaptation

<b>Existential Attitude</b>	Fear of conflict
<b>Instinctual Perception</b>	Valid/invalid
<b>Body association</b>	Nervous system
<b>Living Question</b>	"Where am I?"
<b>Reason</b>	Empathetic
<b>Ego</b>	Practical
<b>Instinct</b>	Adaptation
<b>Psychic Poison</b>	Deceit
<b>Super Form</b>	Spirit

The Adaptation Instinct is related to the Cognitive System and manifests the instinctual inclination to know and work with our environment, either natural or human, to obtain the means for our survival. This Instinct is based upon a discriminative mind that tends to adapt its natural and cultural environment to the purpose of its own survival or whatever means survival for this intellectual persona or ego.

## Existential Attitude<sup>[3]</sup>

The Existential Attitude of the Adaptation Instinct is the fear of conflict, and this is the origin of our lower existential fear and stress. The higher side is the existential search for true Knowledge or Gnosis, where we find the State of 'Mind-only,' transforming the lower attitudes of fear and stress.

The Adaptation Instinct triad is composed of the numbers 5, 6 and 7, and this Instinct is preoccupied with adapting to the environment and doing what is necessary to control it. It is known as the Doing Group. This Instinct is interested in true Knowledge or Gnosis and Divine Providence manifested in the world. The problems of the Adaptation Instinct are metaphysical and concerned with Ultimate Reality.

## Instinctual Perception<sup>[3]</sup>

The intellectual Adaptation Instinct perceives its own intellectual reality in terms of truth and falsity or right and wrong.

## Body Association

The third instinct is the syntony instinct, and it is the psychic manifestation of the central nervous system. We have to know where we are in order to function. If you do not know where you are, at this moment, you cannot reason. It is impossible to reason. You have to know where you are before reason can begin to reason.<sup>[1]</sup>

## Living Question

The syntony instinct asks the living question, 'where am I?' We have to determine our position in space because we need to have planned movements in order to move with the security of knowing where we are going and what to expect when we get there. The Unity that tells us how to live and die and reincarnate is the Eleusinian interpretation of the Mystery of Demeter.<sup>[1]</sup>

# Empathetic Reasoning

The living question of the syntony instinct, 'where am I?', is manifested as empathetical reason. This reason is manifested as empathy. Empathy is to be alike, to become alike. Sympathy is one of the principles of empathetical reason. Empathetical reason then, is putting ourselves in the place of another. This gives us a different understanding, which nothing else can give. In another sense, empathetical reason gives to the syntony instinct the 'what to do.' This is how we match reality. Empathetical reason corresponds to the will of doing, and is manifested as the syntony instinct. Nothing is done without the bridge of empathy which lets you move. It is like going someplace unknown. It gets dark, and you cannot move because you lose empathy with the environment.<sup>[1]</sup>

This basic need of orientation is the foundation of our sense of working and doing, and it gives us the direction of how we should conduct ourselves in order to succeed in nature as well as in our society by adapting ourselves to nature and society and by using them for our basic purpose of survival<sup>[2]</sup>

## Practical Ego

The third ego is the practical-ego, and it is the expression of empathetical reason. This ego wants to do things. The practical-ego doesn't want to listen to what the other egos are saying. He considers it nonsense because he wants to do things. But that is impossible because his function will be disturbed by the other two egos.<sup>[1]</sup>

Adaptation develops into what is known in the Arica Integral System as the "Practical Ego" that has the know-how to survive. It is the mental Center whose basic outcomes are thoughts and mind constructs.<sup>[2]</sup>

## Yin & Yang

The Adaptation Instinct is blurred by the couple of swollen pride (yang) and morbid thirst (yin).<sup>[2]</sup>

## Psychic Poison

This ego may develop into the psychic poison of deceit, more specifically self-deceit in the sense of delusions and worries in terms of how to do things. Deceit is then broken down into three other poisons: confusion, which becomes Ego-Stinginess (Over-Observer); deceit, which becomes Ego-Cowardice (Over-Adventurer); and mythomania, which becomes Ego-Planning (Over-Idealist).<sup>[2]</sup>

## Super Form of Spirit<sup>[3]</sup>

The third triad, the Doing Group, is based upon the Super Form of Universal Divine Wisdom, which is studied from the point of view of metaphysics, where point 5, Divine Omniscience, is the action (proceeding); point 7, Divine Wisdom, is the reaction (returning); and point 6, Divine Strength, is the result (sustaining).

The Enneagram of the Fixations of the Existential Mind (Sphere 15) is composed of the three triads of the Being, Living and Doing Groups that are suspended from the three Instincts, which are the functions of their corresponding triad. The Doing Group corresponds to the Adaptation Instinct—how we adapt ourselves to the environment and, further on by way of working with utensils and technology, how we have come to adapt the environment to our own needs of survival. The Conservation Instinct is concerned with being and 'existence in itself.' The Relation Instinct is concerned with living in a community, and for this purpose our ability to communicate and interrelate with other human beings is essential in order to make our survival possible. The Adaptation Instinct is concerned with doing and the knowledge of how to actually do something in the sense of adapting that something to our own purposes.

Thus, the Doing Group is the constant general awareness of how to survive through adaptation. The Ego-Fixations connected to the Doing Group are the Observer (point 5), which is the point of action (proceeding); the Idealist (point 7), which is the reaction (returning) point; and the Adventurer (point 6), which is the result (sustaining). In the corresponding Enneagram of the Divine Forms of the Creative Mind (Sphere 7), the Doing Group is composed of Divine Omniscience (point 5) which is the action (proceeding) point; Divine Wisdom (point 7) which is the reaction (returning) point; and Divine Strength (point 6) which is the result (sustaining). Each triad is concerned with one of three main realms of the philosophical investigation that answer the three fundamental questions of "What is being?" or the questions of ontology; "What is the Good Man?" or the questions of ethics; and "What is the Universal Spirit?" or the questions of metaphysics.

Thus, specifically, the triad of the Doing Group is suspended from the Super Form of the Universal Spirit which becomes the function of the triad of the Doing Group. This Super Form of the Universal Spirit can also be said to be the Ultimate Goal of survival through the Adaptation Instinct into the Divine Forms of faith and immortality, as the supreme sense of survival. Thus, the metaphysical questions about Supreme Knowledge or Omniscience (point 5), perfect Wisdom (point 7), and total faith or Strength (point 6) support us to persevere in spiritual practices or direct Work with the Divine. Again, we have to see that the Super Forms generate the super energy necessary for being the function of the given triad. Thus, the realm of the Super Form of Being is energized by the Super Form of Divine Compassion. The Super Form of the Divine Good Man promotes the energy of Divine Hope, and the Super Form of Universal Spirit

produces the energy of Divine Faith. The three Super Forms, when seen as a trinity, reflect the trinitarian structure of the Godhead. This is to say that these Super Forms are the core of the theological understanding of the Enneagram of the Nine Divine Forms.

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[1] [The Human Process for Enlightenment and Freedom](#)

[2] [Letters to the Transpersonal Community](#)

[3] [Enneagrams of Divine Forms](#)