

Part Three

**The Fall into
Personality
Identification**

Chapter 10

Nine Ways to Fall from Spirit

In Part Two I described Trust, Love, and Freedom as the essential angels of our true Being. But typically we human beings are not being, or are not entirely being, our true Being. We have fallen away from Trust, Love, and Freedom into despair, malice, and bondage. We often avoid applying such negative words to our condition. We confuse our fallen states with our true Being. We may even view our fallen states as an advance rather than a fall. Or perhaps we see the chamber of horrors that our fallen states are. Perhaps we grieve our fallen states and see no possibility of an alternative. Some of us are simply unconscious of the entire dynamic of our essential self and our fallen states. Indeed, all of us experience some unconsciousness of these dynamics. Becoming more aware of our fallenness is an aspect of our restoration to being our true Being of Trust, Love, and Freedom. At each step of our Spirit journey, seeing our specific states of fallenness is a doorway back to our true Being. Enabling the reader to see his or her own fallenness is one of the aims of Part Three of this book. Another aim is helping us to see our companions in their full chamber of horrors as well as in their potential for recovering their higher angels of Trust, Love, and Freedom.

The Myth and Truth of the Fall

Adam and Eve is a myth, a story about “the Fall.” It is not a historical exploration of the origin of evil. It is not a speculation about the origin of evil. It is just a story that attempts to describe the nature and dynamic of fallenness in you and me and every human being. When we understand this story deeply, we can see it as true to life. It can be our story. Adam and Eve are you and I. So what does this story say about us?

It tells us that an absolute knowledge of good and evil is forbidden to the human species and that we are in a state of alienation (a fallen state) because we have crossed this line (eaten this forbidden fruit). The story does not imply that knowledge is bad or that having guidelines for decision-making is bad. It tells us that our sense of value, our knowledge of good and evil is not absolute. It tells us that in spite of all our schooling and all our moral training, we are fundamentally uncertain beings. We are ignorant. We are not wise like God. Our knowing is not infinite. Furthermore, this story implies that the root cause of our loss of our essential being is our hope or attempt or pretense to be absolutely wise like God. The day that we eat from this forbidden tree, we do not become wise; we enter into illusion. An illusory sense of reality is in mortal combat with Reality, and Reality always wins. Hence, living in an illusory state includes experiencing states of despair, malice, and bondage rather than manifesting our higher angels of Trust, Love, and Freedom. In the words of the Genesis myth, we experience ejection from the Garden of Innocence and now live somewhere to the East of Eden in the Land of Nod.

The truth of this story is profound, so profound that it may seem amazing that people living about 3000 years ago wrote this story, understood it, and put it in their holy scriptures. In our modern arrogance, it is difficult for us to take in the ways that ancient people were wise. This is one of the ways that we have fallen into illusion: we think we are so wise that people living long ago have nothing to teach us. We tend to believe that people who lived 3000 years ago lived in superstition compared to our wondrous scientific and psychological accomplishments. It is true that we do know more about electricity, gravity, air travel, nuclear energy, and even many dynamics of the human psyche. But in all ways we are not wiser than many of our ancient ancestors. And certainly, we are not absolutely wise. Our knowledge falls infinitely

short of a complete explanation of Reality. Though our scientific knowledge and our awareness of many aspects of human consciousness is such that we can never go back to those earlier eras of our species, we are still ignorant as we stand before the Absolute Mystery. Indeed, we are as ignorant as those who wrote the Adam and Eve story. When compared with the Infinite, finite knowledge is always zero, no matter how advanced our finite knowledge may become.

Contemporary psychology, in its most lucid descriptions of personality development, is providing us with new tools with which to see the profound depths of our fallenness. Starting in our infancy we developed a personality. This development was necessary for our survival. In dialogue with our caretakers and our society, each of us built a personality that includes a sense of reality. That sense of reality is composed of multi-sensory memory reruns of our early and recent experiences. It is also composed of our uniquely human intellectual reflections on these raw memories of experiences. It is composed of a whole complexity of default patterns for the living of our lives. These default patterns are our personality. The personality we have built makes possible our self image, our picture of who we think we are.

But this personality (with its sense of reality and its sense of self) is also a cocoon that protects us from greater Reality, including the Reality of our essential self, our dynamic soul flowing with Freedom, Love, and Trust. When we identify with our personality or with the self image produced by the reasoning of our personality, we are misidentifying with who we deeply and truly are.

Therefore, our personality tempts us to fall into delusion. And the core of that delusion is that our particular personality knows reality, knows who we are, knows good and evil, and is certain about how to live. Such misidentification with our personality and its delusory certainties is the fall from our true Being that the Adam and Eve story is reflecting.

In other words, our personality is the snake of the Eden story; our personality is our temptation to fall into a deadly misidentification. Misidentification is the issue, not having a personality. Having a personality is unavoidable. Our personality is a product of our attempts to hold together enough sense of reality to survive. But since the personality provides a substitute reality for Reality, it can tempt us away from Reality. Paradoxically, when we are keenly aware of our personality, it can be a guide for us in returning to Reality. When carefully observed, our personality can act as a map that can lead us back from the substitute reality of personality to the actual Reality for which the personality became a substitute. Strange as this may seem, learning the particulars of our own personality and how we have fallen into identification with it can be a map from our fallen states to our essential Trust, Love, and Freedom.

Various schools of psychology have built models of the different personality types. Even though it is true that every personality is unique, it is also true that human personalities can be grouped together into broad types. For me, the most helpful analyses of personality types is found in the enneagram heritage. The word "enneagram" means a ninefold diagram. The enneagram model describes nine personality types and the relationships among them. This typology is especially helpful for our Spirit journey because these nine types of personality can be shown to correspond, one to one, with the nine major families of angels (the nine aspects of Trust, Love, and Freedom) described in Part Two of this book. Each personality type is a portrait of what it looks like to fall away from one of these nine major aspects of our true Being – that is, from the three aspects of Trust, the three aspects of Love, and the three aspects of Freedom. But first, here a brief overview of the enneagram heritage.

The Enneagram Heritage and the Nine Types of Personality

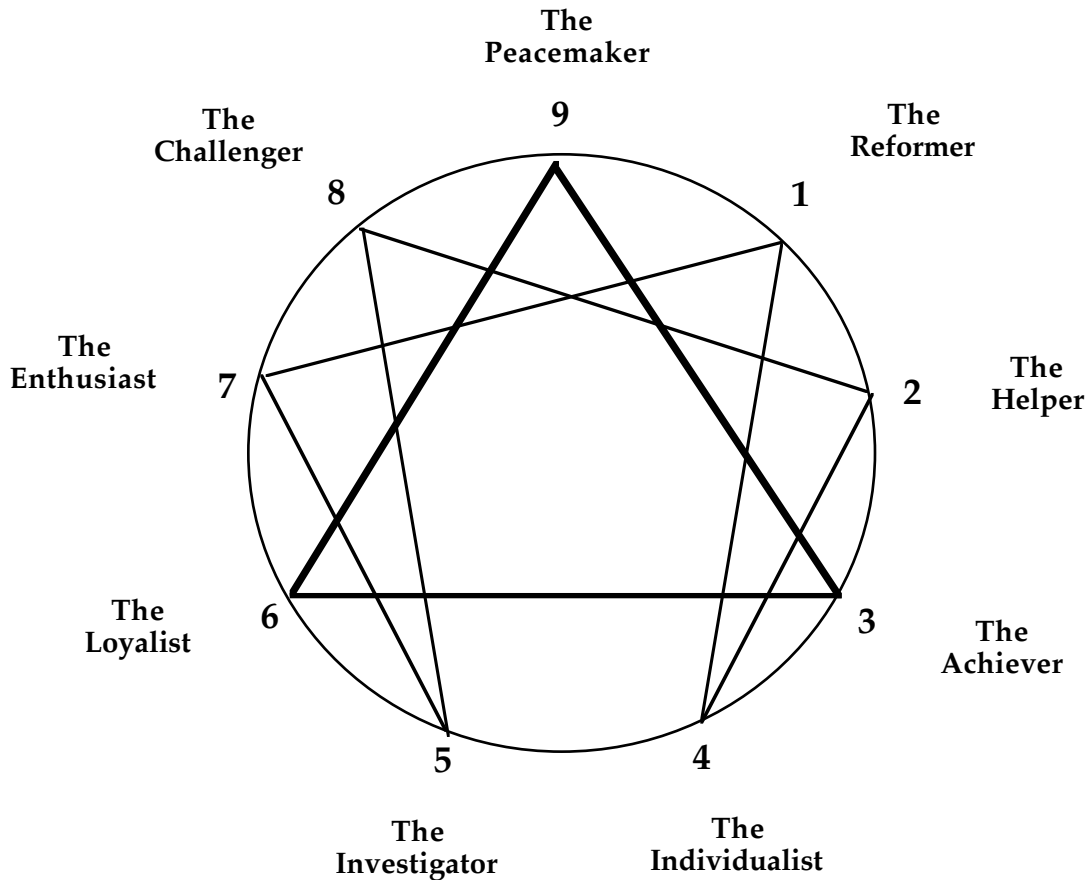
I became acquainted with the enneagram through the early writings of Don Richard Riso. He helped me see more clearly how the people around me operate with different default patterns than I do. I found it helpful and humbling to know that there were at least eight other basic ways to be a human personality. I saw more clearly how it is erroneous to project my own personality's way of seeing and living onto others.

The enneagram heritage uses a diagram that has ancient and enigmatic roots in the Sufi tradition. The Armenian philosopher and teacher George Ivanovitch Gurdjieff introduced this diagram to modern thought. It was used very powerfully by the Bolivian mystic Oscar Ichazo and by his student Chilean psychiatrist Claudio Naranjo. These creative pioneers saw that the types of human personality were related to aspects of human authenticity. These nine personality types were later popularized by Helen Palmer, Don Richard Riso, Russ Hudson, and others. David Daniels and Virginia Price pulled together a short helpful book entitled *The Essential Enneagram*. This book provides some condensed empirical data and some effective tests for discerning one's personality type, but it does not provide help for using the enneagram for mapping the aspects of human essence or Spirit. The more recent book by Riso and Hudson, *The Wisdom of the Enneagram*, does provide commentary on the topic of human essence as well as a vast collection of carefully organized empirical data on human personalities.

The enneagram as an exploration of human essence was more thoroughly examined by Ichazo and Naranjo and has been still further explored by A. H. Almaas in his classic book *The Facets of Unity*. I also recommend *The Spiritual Dimension of the Enneagram: Nine Faces of the Soul* by Sandra Maitri. In addition to her own study with Naranjo and her experience as a teacher of the enneagram, Maitri uses key insights worked through by Almaas, a long-term friend and colleague. Both Almaas and Maitri focus on the enneagram heritage as a means of mapping what they call our "human essence" or "true nature." They are not using the enneagram model as a means of assisting us in choosing a mate or hiring an employee. Some have found Maitri's book threatening or heavy because she is intent on showing the ways in which all the personality types are a form of estrangement from our human essence. But I find her work, and Almaas's work as well, profoundly helpful in clarifying the various ways we stray from our glorious essence or Spirit Being. And their analysis also shows us how our straying ways can be seen as threads that can lead us back to our true nature.

The discussion of the enneagram that follows is not a substitute for reading the books cited above. The enneagram is a rich and deep system, a heritage that can open almost endlessly into still further insight.

On the following diagram are the names for the nine personality types used by Riso and Hudson. Other names for these nine types are used by other authors, but I like these because they seem to me to be an accurate, uncritical summation of the behaviors that characterize each type.



Most of us want to know which type we are. We may also be curious to determine the personality types of our friends and relatives, bosses, students, and acquaintances. But we must take care not to type ourselves and others too quickly. This is a profound and subtle system. Some of the types can seem similar to others. Many characteristics appear in almost all of them. And each type includes differences within that type, ranging from personalities that are wildly dysfunctional to those that are highly functional.

Each personality is unique; nevertheless, each of us, in the early years of our lives, began building a personality in one of these nine basic ways. The reader who is new to enneagram typing might gain a hint toward discovering his or her personality type by answering the following question:

Which one of the following nine statements most applies to you?

- I seek to enjoy emotional appreciation from my intimate others.
- I seek to enjoy external achievements of success or perhaps beauty.
- I seek to enjoy inward qualities that are recognized and celebrated.
- I want to have the answers in an understandable form.
- I want to have a secure role and perhaps a daring role in the structure of things.
- I want to have satisfying, meaningful, and hopefully pleasant activities to do.
- I have a passion to be in charge of things and to exercise leadership.
- I have a passion to fit into things and to avoid conflict.
- I have a passion to be basically correct in my actions in life.

Choose a second statement that also applies to you in a major way. Then choose a third statement that applies to you.

Make these three selections before you read further.

Now, having made your answers, number the set of nine statements:
2 3 4 5 6 7 8 9 and 1.

Your personality type may be one of the three choices you made. In order to help you discern which of these three choices it might be, answer the following question:

Which of the following three statements is most true for you?

I am more preoccupied with outer results than with safety or self image.

I am more preoccupied with self image than with outer results or safety.

I am more preoccupied with safety than with self image or outer results.

Answer these three questions before you read further.

If you chose outer results, you are most likely a 8, 9, or 1. (You may also be a 3 or 7.)

If you chose self image, you are most likely a 2, 3, or 4.

If you chose safety, you are most likely a 5, 6, or 7.

These simple indicators may or may not reveal to you your personality type. For a more accurate indication of your personality type I suggest the following: (1) Take the simple tests that are in the small but empirically careful book *The Essential Enneagram* by David Daniels and Virginia Price. (2) Take the more extensive tests that are in *The Wisdom of the Enneagram* by Don Richard Riso and Russ Hudson. (3) And then read the thorough descriptions of each type contained in Sandra Maitri's book, *The Spiritual Dimension of the Enneagram*. (4) Also helpful to me have been the colorful descriptions by Eli Jaxon-Bear in his book *The Enneagram of Liberation*.

The Enneagram of Trust, Love, and Freedom

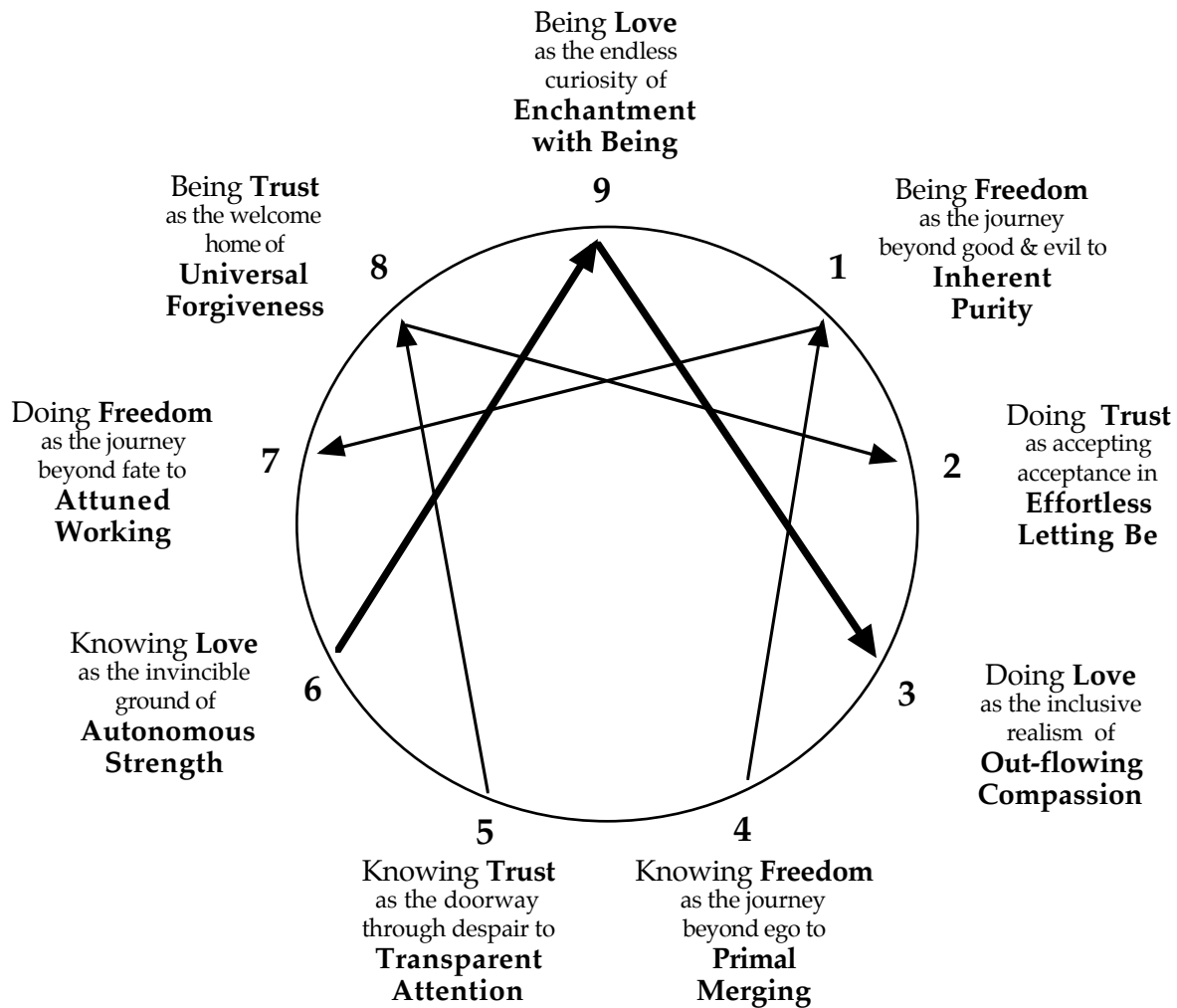
My interest in the enneagram goes deeper than learning personality types and thereby understanding myself and my acquaintances more clearly. I am exploring the enneagram types in this book because they provide clues for understanding our Spirit nature and how we fall away from that Spirit nature.

A. H. Almaas associated each personality type with an aspect of our Spirit nature. One of his images lodged in my mind. Our Spirit Being is like a single jewel with many faces. As we approach one of these faces of the jewel we approach the whole jewel. The whole jewel is the common unity, the universal Spirit Being that characterizes the true nature of each and every human being. The faces of the jewel are the various aspects of Spirit Being that correspond to the various approaches that humanity makes to this central core. The personality types of the enneagram tradition are descriptions of the types of personalities that develop in relation to one of the nine faces of this core jewel.

Almaas also illuminated for me how each personality type is a habit pattern, a past-oriented structuring of an individual's life and thereby something that obstructs a full experience and expression of the here-and-now wonder of the Spirit aspect with which that personality has been preoccupied. We might say that each type of personality is a facsimile or an imitation of one of the major Spirit aspects of our true Being.

The following chart contains the names I am using for the nine facets of Spirit Being that associate with the personality types. Almaas uses different language, but he is pointing, I believe, to the same states of Spirit. In Appendix A, I compare and contrast Almaas's language with the language I am using. I see each of the nine personality types associated with one of the nine major facets of our Spirit Being or Holy Spirit that

I described in Part Two – three aspects of Trust, three aspects of Love, and three aspects of Freedom. Here are those nine aspects of Spirit arranged in their associations with the nine points on the enneagram model:



All the arrows on the above chart move from knowing to being to doing. This is the positive flow: first to know or participate in an actuality, then to be identified with being that actuality, and finally to do or manifest that actuality in the full round of our living.

Notice that points 6, 9, and 3 deal with those aspects of Holy Spirit that the Christian heritage points to with the term “agape” or “Spirit Love.” Spirit love includes love of self, love of others, and love of the Ground of our Being. I am suggesting that point 6 is about love of self; point 9 is about love of the Ground of our Being, and point 3 is about love of others. As spelled out in Part Two, **Autonomous Strength** provides a description of the Spirit Love of self, **Enchantment with Being** provides a description of the Spirit Love of God, and **Out-flowing Compassion** provides a description of the Spirit Love of others. Point 6 is the knowing aspect of Love, point 9 the being aspect of Love, and point 3 the doing aspect of Love.

Points 5, 8, and 2 associate with the three major facets of the master category of “Trust.” Point 5 can be depicted as the foundational or knowing aspect of Trust in the sense that our open curiosity about the multiplicity of Being is a state of Trust. I called this **Transparent Attention**. To flee from such knowing would be distrust. Point 8 can be depicted as the being aspect of Trust in the sense that realizing the One Truth of the

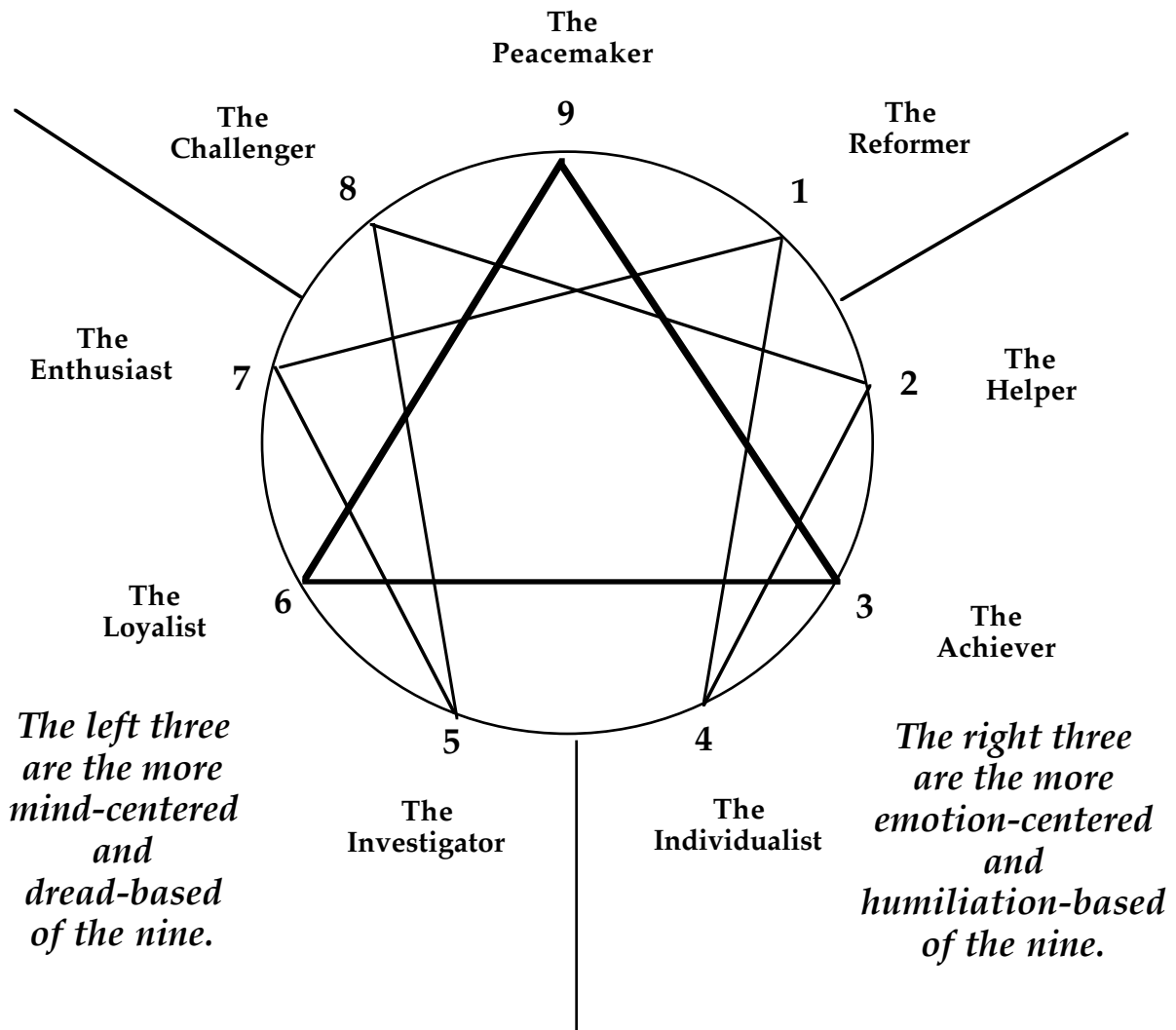
benevolence of Being is the primary essence of Spirit Trust. I called this **Universal Forgiveness**. Point 2 can be depicted as the doing aspect of Trust in the sense that Trust is a free gift that entails the surrender of our typical willfulness and thus letting Actuality be what it is. I called this **Effortless Letting Be**.

Finally, points 4, 1, and 7 associate with the three major facets of the master category of "Freedom." Point 4 can be depicted as the foundational or knowing aspect of Freedom. Knowing our Freedom begins with liberation from our ego and the merging with our essence. I called this **Primal Merging**. Point 1 can be depicted as the being aspect of Freedom, for the deepest essence of Freedom is a liberation from the superego, from the entire cultural consensus on good and evil. Living beyond good and evil is the heart of what Christian heritage at its best (Paul, Luther, Bonhoeffer) has meant by Spirit Freedom. I called this **Inherent Purity**. Point 7 can be depicted as the doing aspect of Freedom: Freedom breaks to the outside, being aligned with the flow of Reality rather than fighting with Reality or knuckling under to Reality as if Reality were a fixed fate. I called this **Attuned Working**.

Describing Personality Patterns as Modes of Estrangement

The nine points on the enneagram chart not only associate with the nine aspects of Holy Spirit, but also with the nine personality types, each of which is a falsification or a humanly invented substitute for a Holy Spirit aspect. Hence, the nine types of personality represent nine ways to fall from Spirit. This next chart provides a first impression of the ways that these various personalities become falsifications.

*The top three are the more body centered
and rage-based of the nine.*



Persons in the left group, the mind-centered group of personalities, are *paranoid* about everything that cannot be contained within their finite minds. This fear is especially overwhelming when facing The Awesome Mysterious Otherness that is beyond all comprehension. These personalities can be characterized as dread-based or fear-based. They are preoccupied with safety.

Persons in the top group, the body-centered group of personalities, are *rebellious* toward the intense aspects of human inwardness. This rebellion is especially strong when relating to states of Awe. These personalities can be characterized as rage-based or anger-based. They are preoccupied with outward results that express, suppress, or channel that anger.

Persons in the right group, the emotion-centered group of personalities, are *hysterical* about maintaining their self-image. This preoccupation is especially present when being challenged to transcend ego and answer the call to be an Awed One. These personalities can be characterized as humiliation-based, for their personality patterns operate to avoid experiencing threats to their self image.

Following is a chart that spells out these basic patterns as they apply to each type:

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In the space immediately above each personality number is a further description of the basic personality characteristics summarized at the top of each column. In the space immediately below each personality number is a description of the aspect of Trust, Love, or Freedom that this personality type flees from and warps into a falsification of the corresponding aspect of Spirit.

Here is a simple chart for holding in our minds the relationship of the nine personality types to Trust, Love, and Freedom and to the knowing-being-doing dynamics.

	Knowing	Being	Doing
Trust	5	8	2
Love	6	9	3
Freedom	4	1	7

For example, this chart indicates that personality type 5 is a departure from the knowing-dimension of Trust. Type 9 is a departure from the being dimension of Love. Type 7 is a departure from the doing dimension of Freedom. And so on. Each departure from Trust is some form of despair. Each departure from Love is some form of malice. Each departure from Freedom is some form of bondage. Here is a prose poem about these forms of despair, malice, and bondage:

Hiding Trust in a pattern of Despair

- 5. Hiding the gift of Transparent Attention in a despair over ignorance
- 8. Hiding the gift of Universal Forgiveness in a despair over powerlessness
- 2. Hiding the gift of Effortless Letting Be in a despair over abandonment

Masking Love in a pattern of Malice

- 6. Masking the gift of Autonomous Strength in a malice toward self
- 9. Masking the gift of Enchantment with Being in a malice toward the Ground of Being
- 3. Masking the gift of Out-flowing Compassion in a malice toward others

Fleeing Freedom in a pattern of Bondage

- 4. Fleeing the gift of Primal Merging for a bondage to self image
- 1. Fleeing the gift of Inherent Purity for a bondage to good and evil judgments
- 7. Fleeing the gift of Attuned Working for a bondage to a fixed fate

All of us participate to some degree in all of these gifts and in all of these patterns of departure; nevertheless, each of us in our particular early development adopted as our core pattern one of these ways of not being our Being. If we view being one of these patterns as better than another, this judgment is simply the bias of one of the personality types. A truer view is seeing that each of these nine patterns characterizes a particular departure and a particular journey back to being our Being. To rebel against the journey in which we are placed or to glory in it are both distractions. However we show up is how we show up. No judgments of depreciation or praise need to be made. Finally, like all rational typologies about Reality, this typology is not Reality itself but merely a pointer to the Reality that infinitely transcends any typology whatsoever. The enneagram system is just a poetic model that may help people see for themselves something they might not otherwise see.

The next chart introduces categories of description that will be used in the next three chapters.

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The far left column of this chart lists the three master categories of Holy Spirit and the nine enneagram numbers. The section entitled “**Nine Aspects of Spirit Being**” provides my naming of these nine facets of Spirit and a brief statement about each. The section entitled “**Nine Personality Patterns**” is broken down into five columns each of which contains a way of describing these personality patterns. The following paragraphs define the categories that head each of these five columns:

Characteristic Delusion – Each personality type tells itself a story that is not true. This story is somewhat true in the sense that it refers to a valid component of our essential nature or Spirit Being. But it distorts this essential truth into a mistaken understanding of life. This false view determines the basic fabric and tendencies of this particular personality type. A brief summation of these false views is listed in this first column.

Recurring Despair – Because each personality is founded on a specific false premise, a specific form of frustration occurs in the course of actual living. Over and over again life reveals itself as more than, less than, or different from the false truth that has seemed self evident to this personality. Such moments can be called “despair,” because despair means trying to believe what is not true, trying to escape what cannot be escaped, trying to do what cannot be done, trying to change what cannot be changed, trying to defeat what cannot be defeated. When such patterns of hopeless living arise in our consciousness, strong feelings are commonly felt. In this second column of personality description, feeling names are used to provide an emotional description to the quality of despair that most characterizes each personality type.

Defensive Reaction – Since despair is not something we typically want to experience or face or deal with, we react to the arising of despair with defenses that enable us to avoid experiencing despair and its implications. This third column lists the ways that each type of personality typically defends itself against despair. Understanding these defensive patterns helps us to be ourselves – to interrupt our defensiveness so we can experience our despair and dig into its implications. Despair need not be viewed as grievous tragedy; it is simply the frustration of our familiar falsity. This is a step forward; indeed despair can be a doorway to our true being.

Classical Estrangement – This fourth column names the “deadly sin” from Christian heritage that most characterizes each personality type. All these classical estrangements can pertain to every person, but each personality type has been found to specialize in one of them. In each case I have used two names instead of one in order to widen our view of these nine basic states of human falsification or fall.

Behavioral Pattern – In this last column are the titles or names that Riso and Hudson have given for each of the personality types. These titles are helpful because they describe to some extent the behavioral patterns that characterize each type. These behaviors are not in themselves negative or positive. But they have negative meaning for this particular personality because of the context in which they are performed. At the same time these behaviors can be seen as gifts of effective living that each personality type develops. As a person begins to access Spirit Being and thus soften his or her personality addictions, these same behaviors persist as transformed specializations that this person has for the positive tasks of living.

In the next three chapters I will explore how these five categories apply to each of the nine personality types.