

Chapter 12

The Fall into Malice

Spirit Love is a quality of our essential being. When we fall from Love we fall into malice. "Malice" will be my general term for the absence of Spirit Love. Malice is part of the experience of all persons, but three of the nine personality types of the enneagram model are primarily rooted in the fall from Love into malice. In this chapter I will describe these three personality types: six, nine, and three. Here is a brief overview that shows the relationship of these three personality types to the topic of malice:

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

I have given these personality types names that describe their characteristic behavior patterns. Type 6 is The Anxious Loyalist. Type 9 is The Slothful Peacemaker. And type 3 is The Vain Achiever.

Type 6: The Anxious Loyalist

Don Richard Riso calls the enneagram personality type 6 "The Loyalist." The Loyalist is a pattern of falling away from that aspect of Spirit Love I am calling "Autonomous Strength." The Loyalist is a behavioral pattern that may appear in any life, but some lives are especially characterized by this pattern. The Loyalist suppresses autonomy and strength in order to fit in, to be safe, to be well received by others. This can seem to be dependability, but it is actually a form of fear, the fear of being one's whole power, of voicing one's true wants, of making waves, of rocking the boat. This personality type may also become what some call "counter-phobic." The counter-phobic moves into outward activities that prove he is not afraid. The Loyalist may be the one who drives fast cars, climbs mountains, jumps out of airplanes, joins a violent gang, engages in inappropriate relations. The counter-phobic constructs false strengths that are a further step away from realizing Autonomous Strength. Counter-phobic behaviors are another way of fitting in as well as an avoidance of awareness and a cover for the underlying fear of being one's full self. The Loyalist tends to talk in ways that limit the discussion to safe topics. The Loyalist believes he is loyal to others even if his hidden motive for this loyalty is fear. She also is prone to reject any authority or peer group that does not provide safety and seek another group to which to be loyal.

The *characteristic delusion* of the Loyalist is that life is more than this fragile human being can manage alone. This might be described as a deep doubt of his own self. The internal talk of the Loyalist might be, "I need support from others. I need to be careful to merit and preserve the supports I have. I need to be loyal to those who support me lest I rock the safe boat and fall out into the wild sea of an alien life." Aloneness, especially fear-filled aloneness, is not viewed as a doorway to courage, but as a disaster to be avoided. The inner journey of the Loyalist will uncover hidden fear. This fear must be experienced in order to move through it toward the discover of that True Self that has courage and strength sufficient for all challenges.

The *recurring despair* of the Loyalist appears as feelings of insecurity, perhaps a sense of inadequacy to deal with things in general. Such feelings might surface when some counted upon friend or business partner lets her down. Rejection, neglect, or

opposition can become the occasion for a surge of insecure feelings and an uncomfortable amount of anger. Among safe friends, the Loyalist may complain and express these strong feelings, but in many contexts where these feelings arise, they are masked in pretense. This pretentious living can result in even stronger resentments that make being the loyal worker, mate, or friend more difficult. The Loyalist does not express resentments easily, she does not wish to feel the full power of her anger or fear and thus also avoids a thoroughgoing affirmation of her true self.

The Loyalist's *defensive reaction* is to avoid these deep insecurities by marshaling once more the false strengths she has constructed and to become ever more suspicious of other people. He tends to see others as persons who are out to discover how weak these strengths are and to withdraw their support. A counter-phobic type 6 personality might take up some new semi-dangerous challenge, the fearless doing of which would provide a further cover for his unacknowledged insecurity.

At the deepest level, the Loyalist is almost entirely out of touch with his Autonomous Strength: he feels swamped in an *anxiety* that knows no relief. This may manifest in being a too-careful person who because of this carefulness lets down those to whom he proposes to be loyal. He may also become rigid and needlessly defensive of his false ego strengths. In the worst case scenario, he becomes a frightened "yes-man" to whatever tyrannizing forces are willing to reward him with fragments of safety. Underneath these covering efforts, the six is an anxiety or fear driven person. This fear of being himself is his core estrangement, his deadly sin.

These patterns may not seem like malice, but they are. They are malice toward the true self and its essential strengths. And malice toward self will also include malice toward others and toward Reality in general. It may seem paradoxical to the type six personality that facing up to fears, resentments, and expressions of malice is the doorway back to flourishing in the essential strengths of the true soul.

Type 9: The Slothful Peacemaker

Don Richard Riso calls the enneagram personality type nine "The Peacemaker." The Peacemaker is a pattern of falling away from that aspect of Spirit Love I am calling "Enchantment with Being." The Peacemaker is a behavioral pattern that may appear in any life, but some lives are especially characterized by this pattern. The Peacemaker is so named because she seeks to avoid conflict. She may actively take responsibility for resolving conflict between her parents or among her friends. The Peacemaker is not operating out of fear but out of a deeply hidden rage. She rebels against the unavoidable conflicts of living. She does so out of a desire for peace and comfort. Often the Peacemaker simply sees peace where there is no peace. He avoids noticing the real conflicts. He creates a kind of fog in which peace prevails and the real world of ongoing conflicts is masked. The Peacemaker tends to talk in sagas of avoidance. She views herself as a comfortable person. She does not notice that this comfort has been bought through a laziness that refuses to deeply view the discomforting components of life.

The *characteristic delusion* of the Peacemaker is that life needs to be toned down. This is especially true when life manifests as deeply painful conflicts. The Peacemaker works to make conflicts go away. This can provide a type of service in some instances, but more often it is simply a rejection of realism. Conflict usually happens because some intense value is challenged by some other intense value. The fullness of Reality is reached not by toning down conflict but by inquiring into conflict until the rich values

involved are clearly seen and perhaps find their own mutually enhancing resolutions. But the Peacemaker wants to avoid both the intensity of conflict and the intensity of realistic resolution. The Peacemaker wants intensity to go away. The Peacemaker wants his customary blandness to remain unchallenged. The Peacemaker is a personality fixation dedicated to the avoidance of any intensity that feels uncomfortable.

Thus the Peacemaker lives in a sort of fog. When facing unchallenging matters, she may be a clear thinker; but when huge problems or intense conflicts arise, the fog rolls in. The Peacemaker tends to sleepwalk through these tough times and not learn from them what needs to be learned. He may be very sensitive to other people and their perspectives on things. He may have an unusual ability to be understanding of other people, but intense engagements with others frighten him into a panicky form of peacemaking.

The *recurring despair* of the Peacemaker is a feeling of being unlovable. Conflict with others means to her that she is not loved by them, not loved by Being. She expects love to mean being understood and peacefully handled as she tends to do with others. She cannot grasp that true love can mean experiencing challenges to wake up and to fully experience the intensity of living. When living becomes too intense, she panics, she despairs.

The Peacemaker's *defensive reaction* for avoiding the experience of despair is to fall asleep. Despair itself is an experience that is too intense to experience fully, so sleep is the option taken. Some personality types might be curious about despair, inquiring into how painful it can be and how strangely it functions, but not the Peacemaker. The Peacemaker falls asleep rather than wrestling through the long nights of despair. His waking life also becomes a kind of sleep in which he tones down human living to an intensity that he can stand.

And at the deepest level, the Peacemaker becomes trapped in a subtle passivity, in an ever deepening *sloth* with regard to the truly serious issues of living. This is a Spirit sloth; the Peacemaker may be quite functional within the ordinary levels of living, but she neglects to do the aggressive things required to move ahead in accessing her intense dreads, fascinations, and courage. She opts out when confronting opportunities to become more adult, to be more mature in her basic Spirit living. She meets her challenges to awaken by opting for further modes of sleep. She becomes skilled at fogging up her challenges with confusions and postponements. Only extreme happenings can rock her awake enough to move forward. And how ironic this sloth is, for it is an escape from an Enraptured Allurement, from endless curiosity, from the joyous dance of the cosmos, from the happiness of perpetual rebirth. It is an escape from the very happiness, rest, and peace that the Peacemaker may sense is missing and for which he harbors a deep longing.

The Peacemaker seldom views his pattern as malice. Malice seems to imply anger and the Peacemaker has suppressed anger. When this hidden rage begins to surface the Peacemaker tends to fog out. And this very fogging out is type of malice toward Reality. When effectively challenged to own up to this rage, the Peacemaker may become strongly defensive and surprise himself with his intensity about avoiding intensity. Also, malice toward living the full intensities of Being results in a quiet but nevertheless destructive malice toward self and others.

Type 3: The Vain Achiever

Don Richard Riso calls the enneagram personality type 3 “The Achiever.” The Achiever is a pattern of falling away from that aspect of Spirit Love I am calling “Out-flowing Intimacy.” The Achiever is a behavioral pattern that may appear in any life, but some lives are especially characterized by this pattern. The Achiever is focused on the outer shells of living, on personal success, fame, acknowledgment, on being beautiful in physical presence as well as personality. The Achiever appears to make waves among her companions. She makes her presence felt. She often exaggerates her presence, her feelings, her wisdom, her competence. She is not a wallflower, but she can appear to be a shell without a center to some of her more perceptive friends. The Achiever confuses and wears out his intimate companions. He seems to make contact with them, but his vulnerable, true, and actual self is not presented. The Achiever tends to talk in propaganda or advertisements about his roles in the world. He views himself as successful even if his success is a grand pretense.

The *characteristic delusion* of the Achiever is that she needs to do something to be significant. And “significant” means presenting an outward image to others that they can respect, honor, enjoy, appreciate, and be drawn to. In fact, the Achiever strives to create an outward image that she herself is drawn to, that she respects, honors, enjoys, and appreciates. Emphasizing this preoccupation with the outward wrappers of living, the Achiever typically neglects paying adequate attention to her own inwardness, especially its darker aspects. The Achiever typically ceases to trust in his essential human nature. When he looks inward, he tends to see only a deep emptiness that frightens him. So he believes he must turn outward and create for himself a life that matters, that counts, that is worthy of him. But in truth he has substituted for his genuine greatness a self-constructed personality dedicated to the outward shells of self image. And even in these realms of personal achievement, he has substituted outward shells for his deeper potential for significant contribution. He has become focused on his presentation of success and perhaps beauty rather than on making the contribution that others truly need.

Rather than living in a profound surrender to Out-flowing Compassion toward neighboring beings, the Achiever views life as a self-constructed project that she alone must achieve. When the Achiever shows up in religious communities in which love for others is emphasized, she is preoccupied with being a loving person. Instead of truly loving others she uses others in a self-centered project of becoming a loving person. Being a loving person is not the same thing as being the essential compassion for others that is given with our true nature.

Being a loving person is not the outward goal of all Achievers. The goal may be more obviously self serving, such as being a successful person no matter what the cost to competitors. It may be being a beautiful person, a heroic person, a noble person, an emotionally genuine person, a lively person, a sexual person, a sexy person, a leadership person, an intelligent person, a family person, a business person, and even a violent person, perhaps a competent killer. It may even be several of these at once. The Achiever tends to be a chameleon, taking on the roles and colorings that are given honor or recognition in the specific communities of people chosen by that person.

Persons of all the personality types can get lost in the outward trappings of life, but Achievers are those who have made this the central drive of their life. They then mistake for their true selves these constructions of outward appearance.

The *recurring despair* of the Achiever is that the mask she has constructed will be

torn loose, that others will see that the outward appearance is not her. More profoundly, she herself despairs over her own awareness that the mask she has created is not her. She knows at such moments that she is a liar, a pretender, a fraud. Even when she has succeeded in constructing the life she has always desired for herself, she can nevertheless despair over seeing that the whole glorious thing is a fraud. And when she has not succeeded with constructing the life she has always desired, she can despair over seeing that the quest to do so has been a waste of effort, a fraudulent enterprise to become a person that she is not now and will never be. This despair can deepen when she begins to see the real person she has been avoiding by putting in its place this outward facsimile. That real person can seem drab, unexceptional, empty of grandeur, less than expected, less than others celebrate. Also, the Achiever can despair over the realization that his whole life has been a lie, a pretense, a striving to be something other than his true humanity. The Achiever can also despair over discovering that he does not trust in the goodness of his true nature. He is not even sure that a true and good person is his essential being. He fears that if he does not do something to achieve some sort of goodness, that no goodness whatever will appear.

The Achiever's *defensive reaction* to these recurring despairs is to find some other achievement that has self importance. Perhaps being an accomplished meditator will appear tempting. Perhaps being an accomplished teacher of emotional and spiritual subjects will appear tempting. Perhaps these programs of pretense are too closely related to an actual experience of true nature, so the Achiever moves farther away into achievements that can be more distracting from the inward journey. Whatever the outward form of the defensive reaction, its motive is the same – to avoid the challenge of simply surrendering to being that glorious true nature that requires no effort whatsoever.

At the deepest level, the Achiever is in denial of the glory of doing love, of manifesting that essential potential for Out-flowing Compassion toward all beings. Doing loving living in the ever-present here-and-now has a calm, quiet, satisfying richness. This richness manifests only in the present moment and experiencing it requires no effort whatsoever. But the Achiever, in his worst case scenario, is too *vain* to be a mode of being that he himself has not achieved, so he vainly tries once again to prove to himself and to others that he is the master of his own glory. No free gifts are accepted. The vain deceit and deceptive vanity of this personality type is widespread in our success-oriented industrial culture. We see it in the *prima donna* who makes life so difficult for those who work with her. We see it in the status climber who has no qualms about treading on others in the process of achieving the desired status. We see it in the morbidly despairing person whose beauty or power to achieve has faded, but who is still trapped in viewing these lost outward trappings as her true self. A type 3 personality who has persistently failed in his projects will tend to view these outward failures as inordinately important.

These patterns of shell-making are expressions of malice, but the Achiever is so preoccupied with outwardness and self image that stopping to notice the destructive consequences this obsession has on others and on herself is neglected. The doorway to the true love of Out-flowing Compassion requires turning inward and experiencing the malice, the lack of love toward others, self, and the Wholeness of Being. Beyond this self-constructed lovelessness exists the true Love for others given with our Spirit Being.

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All persons fall from Spirit Love, but three personality types specialize in this aspect of falling away from their true nature. Type 6 specializes in falling away from Love of self into a malice of fear over being the Autonomous Strength given with solitary

existence. Type 9 specializes in falling away from the Love of Being into a malice of sloth and sleepiness that hides rage toward the true conflicts, paradoxes, and enigmas of profound living. Type 3 specializes in falling away from the Love of others into a malice of outward shells that mask genuine Out-flowing Compassion for others.

The descriptions of these three personality types have been brief. Moreover, my core aim has been to show the interface between the enneagram heritage and the Christian heritage of Holy Spirit, fall, and redemption. For further description of these three personality types, I recommend Chapters 2, 3, and 4 of *The Spiritual Dimension of the Enneagram: Nine Faces of the Soul* by Sandra Maitri. (Jeremy P Tarcher/Putnam: 2000).