

Chapter 13

The Fall into Bondage

Spirit Freedom is a quality of our essential being. When we fall from Freedom we fall into bondage. "Bondage" will be my general term for the absence of Spirit Freedom. Bondage 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 Freedom into bondage. In this chapter I will describe these three personality types: four, one, and seven. Here is a brief overview that shows the relationship of these three personality types to the topic of bondage:

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 fated outcomes

I have given these personality types names that describe their characteristic behavior patterns. Type four is The Envious Individualist. Type one is The Resentful Reformer. And type seven is The Gluttonous Enthusiast.

Type 4: The Envious Individualist

Don Richard Riso calls the enneagram personality type four "The Individualist." The Individualist is a pattern of falling away from that aspect of Spirit Freedom I am calling "Primal Merging." The Individualist is a behavioral pattern that may appear in any life, but some lives are especially characterized by this pattern. The Individualist has an aversion to being ordinary and an attachment to being special. She is more captivated by her interior quality than by her external success and beauty. She is often a disciplined person, a meticulous person, a person loyal to her own values, and stubborn to make her own way. She is a person who pays attention to inward feelings, and inward qualities. Typically she is very sensitive to the feelings of others, sometimes mistaking them for her own. She is a more inward person than the often gushy two, but this reserve does not take away from her emotional depth. She may have wide swings of feeling – ecstatic in some moments deeply gloomy in others. This is her special gift as well as her special suffering.

Many of our well known performers, actors, and playwrights are fours. Judy Garland, Marlon Brando, Ingmar Bergman, Tennessee Williams, Bob Dylan, Betty Davis, all these persons may be fours. They certainly have qualities that suggest the four personality. This personality type is sometimes called "The Artist," for this type is often devoted to finding a way to express his inner quality and specialness to the world and be acknowledged for it. But not all artists are fours, and not all fours are artists. The fours in our lives will appear in all the ordinary roles: mother, father, teacher, therapist. A four may simply be that person who when she looks at us, make us know that we are being looked at.

There is a certain toughness about this type, but there is also a certain melancholy. Being preoccupied with interior qualities tends to make one a hermit or at least make relationships problematical. The four personality may feel abandoned by others, may feel misunderstood by others, may long for a relatedness with others that is more intimate. This may lead into inappropriate relationships or to dissatisfactions with even

good relationships. The four may long for something better and envy the more gregarious persons who seem to be doing better. Nevertheless, the four clings to his independence and individualism; she typically values independence more highly than the intimacies she also desires. The melancholy and longing for intimacy tend to be preferred to giving up independence. The Individualist tends to talk in lamentations about the various aspects of her living; nevertheless, she views herself as special, as an elite sort of human being.

Even though the four values freedom, her pattern is an escape from Spirit Freedom. The Individualist assumes that he must make his own way, be his own person in a manner that resists merging with essential Freedom. Indeed this deep Freedom that characterizes the life of every person may be viewed as too ordinary, not special enough. The Individualist may even view this deep Freedom as a void, as an emptiness that spells the death of her unique and special self. Though Spirit Freedom is a vital part of what makes humanity special, the Individualist has taken pains to become special through extensive personal effort to be an aware, creative, bold, artistic, deep, warm, or, in some other way, a remarkable person. These qualities seem to be threatened by a Freedom that is a free gift to everyone.

The *characteristic delusion* of the Individualist is that she is on her own as a separate identity. Since there may be little or no outward support for this identity, the Individualist feels she must personally defend her identity and integrity. She also may seek the recognition from others she feels she deserves. The Individualist, being a sensitive person, may also notice his longing for a lost merger with some deeper reality. He may long for some basic support that he feels is missing. Indeed, this longing may to be all that is left of a lost merger with the fullness of Spirit Freedom; so he clings to the longing, enjoys the longing, develops it. He becomes a melancholy person longing for what is lost with little hope of ever finding it. When the pain of this predicament is too deep, he may blast to the outside as an exaggerated dramatization of deep feelings. When this drama becomes too risky and clearly counterproductive, he moves inward again and becomes a person who fastidiously follows the good etiquette of the surrounding society. Traditional Japanese society is a picture of this pattern: strong emotions ready to blast forth and yet contained in a fastidious set of customs and face-saving politeness. This tension may produce great artists, but it may also produce fragile personalities.

Like personality types 3 and 2, type 4 is preoccupied with self-image. Twos seek to fashion a self that draws emotional appreciation from intimate others. Threes seek to fashion a self that basks in external achievements of success and beauty. Fours seek to fashion a quality interior person, and they may also hope to receive from others the recognition that these fabulous qualities deserve. The irony is that each of us is already a quality interior person. In our true nature each of us has fabulous qualities that deserve recognition and celebration. Spirit Freedom is one of those qualities. But instead of celebrating this essential quality of Freedom, the four seeks unsuccessfully to celebrate and find celebration from others for a facsimile of Spirit Freedom. The four feels herself to be a deep inner person with strong emotional sensitivities and creativities. But these inner qualities are rooted in an effort to feel good about self-constructed inner qualities.

The *recurring despair* of the Individualist is feeling abandoned. This may show up in relation to real abandonments, but the Individualist tends to exaggerate them, mixing them with deeper feelings of having been abandoned earlier on. The Individualist may be distressed about being on her own. She seeks mergers with others, but these

mergers never work out to be the merger that is felt to be missing. So unpromising mergers are dropped and others are taken up only later to be found unsatisfying as well. At the heart of the matter is a feeling of having been abandoned by the cosmos as a whole. For some personality types, "I am on my own" might be an expression of Freedom, but for the Individualist, "I am on my own" has the meaning of being abandoned, of lacking love and support.

The Individualist's *defensive reaction* to such despairing moments is to attempt to control the outcomes of life around him so that support is given. He hopes that he may be able to do something to get his wife or children to love him better. He hopes to create something that his society will appreciate appropriately. But controlling life, especially the responses of other people, can prove very frustrating. In fact, such control is impossible. It is a deep delusion to believe that one has the power to control others. Nevertheless, the type four personality swings from abject hopelessness to being seduced again by some new and seemingly promising hope that will also turn out to be hopeless. Beyond the hopelessness that accompanies trying to control outcomes lies the hope that will not disappoint, the hope of Spirit Freedom. When this Freedom is present there is always hope, the hope that a creative response in the here and now of living is possible, and always will be possible. And this Freedom is also the support that the four has been seeking. This Freedom is a release from preoccupation with self and an experience of abandonment and joy in outwardly focused self-forgetful doing. This Freedom from ego is the Primal Merging that is missing in the life of the Individualist. The Individualist, however, is obsessed with clinging to a self-made self-image and therefore continually avoids this merger with Freedom.

At the deepest levels of this estrangement, the Individualist feels fundamentally deprived. People do not appear to support her as she wants and feels she deserves to be supported. Life as a whole seems to deprive her. She misconstrues this supposed deprivation as a problem that might be resolved, perhaps by becoming like someone else, or having what someone else has. These characteristics of the Individualist illustrate the classical deadly sin called *envy*. This envy can take the form of withdrawing into deep depression or it can take the form of active malice toward those who are envied. In either case, this envy turns out to be self-destructive. It is a bondage to self-image that has taken the place of Spirit Freedom.

Healing for the four has to do with going deeper than self-image. It means merging with the essential soul, one of whose qualities is Freedom from self-image. The Spirit mature four does not lose her capacity for intense feelings, but finds some distance from them, finds it possible to be objective about herself and others and make sounder choices. She becomes a courageous and creative person.

Type 1: The Resentful Reformer

Don Richard Riso calls the enneagram personality type one "The Reformer." The Reformer is a pattern of falling away from that aspect of Spirit Freedom I am calling "Inherent Purity." The Reformer is a behavioral pattern that may appear in any life, but some lives are especially characterized by this pattern. The Reformer wants most of all to be right, to say and do the right things. Unlike the more withdrawn fives or fours, the Reformer tends to jump into life situations and attempt to make them right. He may be a defender of outcasts and the oppressed. Or he may be a defender of establishment morals from the corruptions of modern times. The Reformer may have little awareness of the relativity of his moral truths. He tends to be inflexible, though flexibility might also be one of his moral values. The Reformer may have little awareness of the pettiness of many of her complaints against the people who surround

her. Nevertheless, a Reformer may do many useful things, make waves where waves are useful. But if the Reformer does not become aware of her excessive need to be right, she will at some point become resentful of the people and situations which do not move in accord with her righteous fervor. The Reformer's style of talking tends to be preachy, telling others and herself how to think and act. The Reformer tends to have an unexamined conviction that is he is among the righteous in the ongoing dramas of life.

Ralph Nader is a strong example of this type of personality. In his case, he is a successful leader and forceful spokesman for justice and change. Other type one personalities may be more domestically focused – doing their jobs well; keeping their house clean, their beds made, their children in line, the toilet seats down or up, and so on. The character Monica in the *Friends* TV sitcom provides a good impression of this picky yet forceful person. Here are some other well known persons who may be ones: George Washington, Barbara Jordan, Katherine Hepburn. If Al Gore is not a five, he is probably a one.

The *characteristic delusion* of the Reformer is that life is a challenge to make things better, and that he knows what better is – that his standards, his traditions are the correct ones. The scribes and Pharisees whom Jesus battled on the pages of the New Testament illustrate this delusion. The Reformer is driven to action by his standards of good and evil rather than by his inherent Joy in being Freedom. The Reformer may experience resentment that the cosmos does not run in accord with the Reformer's standards of good and evil. The Reformer avoids learning that his own conscience is flawed, that his superego is an enemy of abundant living rather than a guide to be followed. The Reformer tends to believe that his views of good and evil have been derived from valid sources. This type of personality tends to be the last to admit that a human being never has an ultimately valid criteria of good and evil.

The Reformer may be a picky person, a perfectionist who irritates people with her insistence that everything must function in accord with her standards. The Reformer may also be a successful social reformer who at the same time resents the conditions of life in which these reforms must take place, resents the people with whom she must work, resents the slowness of change in people's lives and in social structures, resents her enemies, resents her friends, resents the pressure of having to do so much, resents herself that she does so little. All this anger and resentment tend to build up into stress and discomfort.

The *recurring despair* of the Reformer is a feeling of being wrong, wrong by her own standards, having the wrong standards, showing up in the wrong world at the wrong time. The Reformer is typically unconscious of his deepest wrong, the wrong of living by standards of good and evil, the wrong of fleeing essential Freedom. Instead of finding the essential Purity of being Free in a Freedom that can do no wrong, this personality type is consumed with a need to be right by standards she understands and wishes to apply to herself and others. Despair comes up when the lie in this project of living becomes apparent. When this supposed "moral truth" collapses into a heap of meaninglessness and ambiguity, the Reformer experiences despair.

The Reformer's *defensive reaction* to experiencing despair is to work all the harder to improve this or that. If society cannot be improved, self-improvement can become the goal. If self-improvement becomes discouraging, improving others can become the goal. The Reformer defends herself against despair by assuming that her despair is caused by something outside rather than inside herself.

And at the deepest level, the Reformer becomes paralyzed in patterns of resentment and perhaps rage. His imperatives to change things and his difficulties in doing so become a deep pit of hopelessness. He “burns out.” He comes to experience his life as without joy, without oasis, without refreshment, without fun, just a never ending hard job of struggling to change things. Resentment can arise over changes that do not happen or toward people that do not help. Resentment can become rage toward the entire cosmos that seems not to cooperate. *Rage* against life is general is the classical deadly sin many associate with type one. The Reformer is estranged from the realization that each one of us is boundless Freedom in an inherently perfect cosmos that requires nothing more of us than the Inherent Purity of living our own essential Freedom. This awareness transforms rage and resentment into simple forcefulness.

Once the joy and refreshment of this Freedom is experienced, the ethical seriousness of this personality type can be a gift used in the service of Freedom. A Spirit mature type one is a forceful and decisive person. But as long as being right by his own standards persists as his core drive, bondage remains and rage endures.

Type 7: The Gluttonous Enthusiast

Don Richard Riso calls the enneagram personality type seven “The Enthusiast.” The Enthusiast is a pattern of falling away from that aspect of Spirit Freedom I am calling “Attuned Working.” The Enthusiast is a behavioral pattern that may appear in any life, but some lives are especially characterized by this pattern. Like the eight, the Enthusiast is not withdrawn. She is into many experiences, often of surprising variety. I met a woman in a therapy group who was working on a relationship with her third husband. She was the mother of two daughters, worked in psychology, religion, peace work, feminism, and ecology. She was an accomplished artist making silver jewelry. In spite of my knowledge of her as a person of many activities, I was surprised when she ran for the Governor of Texas on the Green Party ticket. I, being a rather withdrawn and narrowly focused person, cannot imagine where sevens find such energy.

Whenever we see an athlete who is a top player in both professional football and professional baseball, we see a person who is probably a seven. Few others would even try such a thing. Another likely seven might be Jesse Ventura who was a Navy seal, a professional wrestler, and a governor of Minnesota. Not all sevens are good at the things they do, but those who are may shock us with the many things they master. Albert Schweitzer, for example, was a major New Testament scholar, an excellent organist, a naturalist, a medical doctor, a missionary to Africa, and a man who answered mail bags full of letters from people all over the world. This is the sort of trace that can be made by a personality type 7 who is also a genius. The character Peter Pan, Robin Williams, Mozart, Liza Minnelli may also be sevens. Sevens may manifest their love of variety in less noble enterprises: alcohol, cocaine, heroine, crime, debauchery, and other enhancements. And sevens can also be quite ordinary persons whose variety of activities may not seem particularly astonishing. They just love their church, their political party, their skiing, their jogging, their ocean fishing, their pistol shooting, their peace protests, and their ecological projects.

Other personality types may also have variety in their lives; it is not simply variety that makes a person a seven. The key to the seven personality is an inward compulsion to find their own way through experiencing as much of life as they can. This personality type is restless; he is a seeker, a rather dissatisfied person, a person who

hopes that the next adventure will be the one that brings fullness of life. But since all temporal experiences are passing realities, fullness of a truly satisfying sort is not found in these passing experiences. The seven tends to be scattered, lacking inward inquiry, depth, unity, and focus. In style of talking the seven tends to be the teller of stories, stories about his adventures or plans for adventures or someone else's adventures that have intrigued him. The Enthusiast is an upbeat person who assumes that his life is okay, fine, wonderful, going great.

The *characteristic delusion* of the Enthusiast is that he must take things into his own hands, that he must plan his life, control his life, fill his life with good things, find good things with which to fill his life, make everything work out well. And this planning is done in order to counter an opposing force, a force which we might call "The-Way-It-Is" or "The-Way-It-Moves." The seven believes that if left unaltered The-Way-It-Moves will be boring, unsatisfying, less exciting than the life the Enthusiast is planning. The Enthusiast feels that it is necessary to jazz life up, to add excitement to life, to go somewhere else, to find a more fulfilling situation, more novel experiences, a new set of people, a better place, a better world. In his planning and doing the Enthusiast has lost sight of being attuned to The-Way-It-Moves. The Enthusiast is not aware that his own life must unfold the way it must unfold, go through the journeys it must go through, deal with the blocks with which it must deal, find the true humanity laid down for it in the foundations of the cosmos. So the Enthusiast creates his own separate unfoldment. She finds her own way. She indeed forces her own way upon Reality. And precisely because she is doing so, she fears that The-Way-It-Moves is opposed to the way she needs to live.

The Enthusiast is not a fatalist in the sense of being passive to the flow of events, but he is a fatalist in the sense that he assumes that an unplanned life will work out badly. Effort must be made to avoid an unfortunate fate. Good fortune depends on actively planning and injecting life with added enthusiasm and meaning. And this belief may seem to be validated by his many accomplishments, many exciting vacations, many activities, many hopes and plans for the future. But this seemingly successful frenzy of living avoids life's deepest joy and peace and fulfillment. The life of the Enthusiast tends to proceed more or less on the surface. The deeper potentialities may appear boring, and the slow inward changes needed to reach them may seem too painful. Pain is an experience the Enthusiast is most anxious to avoid.

Ironically, though the Enthusiast thinks he is free, he is actually fleeing from his deeper Freedom into a superficial rat race. He is a slave to his own constantly created visions that he hopes will bring him a satisfying life. He avoids the depth of life where true satisfaction can be found. His joys may be real, but they are substitutes for the Joy that comes from being truly "with it." Herein is his delusion.

The *recurring despair* of the Enthusiast is feeling out of it, feeling lost in the woods of her own array of constructions. Over time, surface satisfactions reveal themselves as merely surface satisfactions. Over time, plans for the future do not work out to be the full and final solutions that were sought. Over time, joys that at first seemed to be worth the time become boring. At such moments the Enthusiast feels lost, feels that she is somehow not "with it," is somehow "out of it." All sorts of self-critical thoughts may arise. Resignation may set in. Hopelessness may overcome enthusiasm. Emptiness may reign.

The Enthusiast's *defensive reaction* to these occurrences of despair is to do something else, find yet another activity that will fill the void that has appeared. Rather than

inquiring into these feelings of being lost and “out of it” to see what they mean and see where they might lead, the Enthusiast plans a better life. Some other situation, some other station in life, some other relationship to someone or something will be the solution to these “I’m lost” feelings. The Enthusiast does not sit still long enough in his despair to allow the true nature of being human to emerge in its own natural manner. He plans. He moves on. He finds something new.

The Enthusiast is in flight from what he may also be seeking, the Spirit aspect of Attuned Working with The-Way-It-Moves. She does not allow an obedience to The-Way-It-Moves to unfold toward true Joy, true Creativity, true Freedom of living life as life is given. Rather, she has become stuck in a fate of her own construction, moving in semi-desperation from one surface mode of living to another. She has become scattered rather than focused. She is doing many things, but perhaps nothing that deeply matters to her. These characteristics of the Enthusiast illustrate the classical deadly sin called *gluttony*. The Enthusiast becomes gluttonous for ever new experiences that will fill the void, a void that remains unconscious as long as it is filled with ever new, ever more, ever different something or other. But sooner or later this gluttony, this scatteredness may itself become boring or downright intolerable. At such a moment, the Enthusiast is “not far from the Kingdom of God,” not far from the true flow of Reality, not far from the Attuned Working that is the deep Joy of being both true Freedom and true Obedience to The-Way-It-Moves.

A Spirit mature seven does not lose his joy and enthusiasm for living, but joins these characteristics with a depth and focus that allows a still richer and wider range of life to flow through him.

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All persons fall from Spirit Freedom, but three personality types specialize in this aspect of falling away from their true nature. Type 4 specializes in falling away from a deep merger with Freedom into a bondage that defends an identification with some self-image created by the self. Type 1 specializes in falling away from the Inherent Purity of unreservedly, spontaneously, decisively being Spirit Freedom into bondage within the restraints of self-created standards. Type 7 specializes in falling away from the true Freedom of Attuned Working with the flow of Reality into a bondage to self-made temporal plans.

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 5, 6, and 10 of *The Spiritual Dimension of the Enneagram: Nine Faces of the Soul* by Sandra Maitri. (Jeremy P Tarcher/Putnam: 2000).