

Chapter 18

Nine Ways Home

In this chapter, I return to enneagram overview and to the insight that we each begin our journey where we are, namely deeply identified with a personality that can be seen to be one of the nine types of personality depicted in the Enneagram analysis.

In the last four chapters I described three stages of Spirit journey: (1) our initial experiences of having our personality penetrated by Spirit, (2) our surrender to being a Spirit Being, and (3) the melting of our personality fixations and the shinning forth of the entire diamond of our Spirit Being.

The Enneagram heritage focuses on our personalities but it does so in a manner that can also be seen to focus on aspects of Spirit – on Trust, Love, and Freedom – and how our journey of Spirit begins and moves through all these aspects of Spirit.

Knowing deeply our personality pattern includes knowing the Spirit aspect from which our personality is a falling away. Noticing our personality pattern and noticing our despair over being stuck in the box of personality is a doorway to Spirit realization. This departure from personality identification into the wide open spaces of Spirit means passing through a doorway of despair. Being in our personality identification is despair and this state of life is doomed to one day become consciously painful experiences of despair. Until this despair dawns we are not leaving our personality fixation, we are content with it.

It takes no effort or struggle or achievement to become our Spirit essence. Struggle is the struggle of personality to retain its claim on our lives. Spirit already owns us eternally. My Spirit essence is the real “me.” Your Spirit essence is the real “you.” We have only to surrender to that essence.

Furthermore, each personality pattern is a partial expression of our essence. Because it is partial it is a perversion – a falling away; but in that partial expression of essence we have at least a hint of what our Spirit home is. If the box of our personality contained nothing of our real lives, we could not have survived. If our personality contains very little Reality, we commonly call it a “dysfunctional personality.” But even the most dysfunctional personality contains a trace of essence, and even the most functional personality operates as a block to returning home to the fullness of our Spirit essence.

Returning home to our essence means sorting out our experience – clarifying what part of our experience is the operation of our personality and what part of our experience is a manifestation of our Spirit essence. This sorting out includes seeing the ways that our personality is a block to experiencing and living our Spirit essence.

Here is another important generalization: seeing the falling away aspects of our personality fixation can be valuable to us in taking our journey home. The falling away aspects of our personality can be viewed as a map back to our essence. Consider this analogy: if we notice we are walking north away from our home, this noticing can be a guide for us. If north is away from home, then walking south is heading home.

In summation, our personality is (1) necessary for our survival and functionality, (2) a partial expression of our Spirit essence, (3) our key means of falling away from our Spirit essence, and (4) a map home to our Spirit essence. Our journey is enabled by becoming aware of what part of our experience is our Spirit essence and what part of our experience is the behavior of our personality. Typically, we have not noticed this

distinction, or we have minimized the difference between personality and Spirit.

Personality is a human-made design, a past-oriented construction, a default pattern for living. Spirit is not human made; and it is not past-oriented. Spirit is present reality, and it is not a pattern of any sort. When we talk about our Spirit essence, we construct rational patterns with which to talk about it. The categories "Trust," "Love," and "Freedom" form such a rational pattern. But the terms "Trust," "Love," and "Freedom" do not point to patterns; the realities meant by these words are the very opposite of patterns. Trust, Love and Freedom are wild energies of upwelling response. They are like wind. "The wind blows where it wills; you hear the sound of it, but you do not know where it comes from, or where it is going. So with everyone who is born of Spirit." (John 3:8)

Freedom is not a pattern; it is that which creates all pattern. There is no pattern called "Freedom." And any understanding of "Freedom" that construes Freedom as a pattern created by human beings is a misunderstanding of that primal Freedom that is our human essence. Freedom is a non-patterned Void out of which all pattern comes. We are such Freedom. We are not primarily rational beings. We are transrational Freedom. We use our reason to talk about our Freedom and to enact our Freedom, but Freedom itself is transrational. When we speak of knowing our Freedom, we do not mean getting our mind around it. We mean noticing that there is a creativity in the depths of our being that our mind cannot comprehend. Personality is a construction of Freedom, but not Freedom itself. Personality contains no essential Freedom. It is a building built by Freedom; Freedom is the ongoing building process. Our personality might seem to contain an element of Freedom, but that element is better understood as "free will" operating within the limitations of the personality design. Since this "free will" is limited by the personality, it is also a bondage in relation to the fullness of Freedom. Though we might say that Freedom is reflected in this "free will," Spirit Freedom is infinitely deeper and boundlessly more than "free will."

Similarly, **Trust** is not a pattern, not a set of beliefs. Trust is beyond belief. Trust may be expressed through statements of belief, but Trust itself is infinitely different from those beliefs through which Trust may be stated. Trust is a movement of our being on the transrational level. It precedes thinking about it. It functions as a core passion, loyalty, devotion, dedication out of which all our philosophical/theological and ethical thinking emerges. And Trust is not created by human effort; it comes with our true nature. All beliefs and all other elements of our personality have been and are being created by human effort. Trust includes Freedom in the sense that Freedom freely chooses to Trust, but this does not mean that Freedom creates Trust. Rather, Freedom and Trust exist together as inseparable aspects of our true being.

Similarly, **Spirit Love** is part of our true being. Love lives in an inseparable meld with Freedom and Trust. Spirit Love is infinitely different from the emotional sentiments that are aspects of our personality. Spirit Love may be attended by tender feelings, sadness, joy, states of delight, sweetness, outrage, fury, and many other feelings, but Spirit Love itself is not a feeling. It is an infinitely deeper experience than feelings. All our feelings are operations of our biological/psychological person. Spirit Love is a complete detachment from all feelings as well as a complete engagement in the affirmation of all our feelings and of all those realities about which we have feelings. Spirit Love is an enchantment with Being, which includes our own being and the being of every other person and thing.

The journey from living within the limits of our personality to living from our Spirit being is a lifelong journey, a journey that has no end. Spirit is a journey that is ongoing even when it has reached powerful stages of completion.

The journey home to our Spirit essence entails experiencing our despair as a doorway, not a catastrophe. How strange this seems to our typical approach to living! The way forward on our Spirit journey includes the pain of losing our personality as our basic identification, losing who we think we are in order to become who we really are. We experience despair over losing our self-constructed facsimile of our self. Even though this “losing” leads to abundant life, we still feel the losing. Most of us flee our feelings of gloom, hopelessness, dark night, horror, dread, grief, anxiety, and other such feelings that attend our states of despair; nevertheless, feeling our despair is our doorway home. Despair over our false self is the path toward being our true Self. Despairing feelings merely mark the doorway through which we must pass. These feelings are aspects of those dark nights spoken of by the mystics. The dark nights of the Spirit journey can seem horrific, but each dark night is our friend. It is an opportunity for deep change, our sign that we are leaving our personality identification and finding our way home to our true essence.

Each personality type experiences a characteristic type of despair, a commonly met doorway through which this personality type must pass in order to return to Spirit essence. Every person may pass through many despair doorways, but each personality tends to begin with its own most characteristic doorway. We could write an entire novel about Johnny Five or Suzy Three or any other personality type. Indeed, these novels already exist. In every novel that accurately portrays realistic characters, I find it possible to identify the personality types of the main characters.

If I were to write a novel based on my own experience, I would include in that novel the dynamics of my number five personality. Here are some of the dynamics that might appear in that story. I tend to hide in my self-built world of mental constructs. I feel free to work with these constructs. Indeed, I am free to learn new ways to think. I am free to take in new data. I am free to change the ways I think. But as long as I limit my living to the world of thinking, I am not truly Free in the Spirit sense; I am bound to that inner world of my own thoughts. And the wholeness of real life does not go on within the life of my mind. Reality breaks into the mental world. I only come to know Reality when I come to know ignorance. Indeed, no matter how much I know, it is trivial in relation to what is still unknown. All of us actually live in a strange land of Mystery, the Unknown Unknown. Only in this land is there Spirit Trust, Spirit Love, and Spirit Freedom. A novel about Johnny Five becoming his Spirit Being would need to describe how Johnny discovered Mystery and learned to Trust that Mystery, Love that Mystery, and be the Freedom bestowed by it.

As a five, I tend to trust only what my mind can categorize, make orderly, and render consistent with what I already know or think I know. I don't trust my feelings. They are too disorderly. I don't know what they mean, and I am not inclined to simply feel them and wait to understand what they might mean. I want to know now, so I am paranoid rather than trusting of my own feelings. I feel the same way about other people's feelings. I may be somewhat open to their ideas, their information, their clarity, but their strong feelings appear to me as something that needs to be explained and, if possible, fixed.

As a number five I am intolerant of ignorance, especially of my own ignorance which I tend to deny. I am especially defensive with respect to feelings of despair related to not knowing. I hate for people to correct what I say or even interrupt me before I finish saying it. I hate for people to oppose or correct my writing in any substantial way. My Spirit journey can only proceed when I am able to trust that these experiences of despair are doorways to my glorious being of Trust, Love, and Freedom.

Every personality experiences doorways of despair. Why is this so? It is so because our Spirit essence means experiencing Reality beyond the boundary of our self-constructed personality. The experience of despair is the experience of that boundary. It is our identification with our personality that is doing the despairing. Our Spirit Being does not despair. But when we are identified with our personality, we do not yet know the glory of our Spirit Being. As personalities we are tempted, whenever we are experiencing despair, to turn back from this boundary of the personality into the personality itself, rather than going forward through that boundary of despair into the open country of Freedom, Trust, and Love.

Rationalism, Moralism, and Sentimentality

Rationalism, moralism, and sentimentality are the absence, respectively, of Trust, Freedom, and Love. Following is a brief description of the personality types and their characteristic journeys home. In each case the healing journey includes inquiry into our anger, fear, or hysteria. In each case the healing journey includes accessing our Spirit life beyond anger, fear, and hysteria. We do not have to invent Spirit life. We do not have to flee from our anger, fear, or hysteria. We only have to experience what is real, including our anger, fear, and hysteria along with those still deeper Spirit Realities – Trust, Love, and Freedom.

The Anger -Based Personality Types

The limiting fixations of the 8, 9, and 1 personality types have directly to do with I-Thou relations and with anger. These three anger-based personality types are preoccupied with power and integrity in their relations with others. The 8 fixation might be described as a form of rationalism that justifies bullying. The 1 fixation might be described as a form of moralism that supports being right and making others wrong. And the 9 fixation might be described as a form of sentimental peacemaking that suppresses anger. Handling anger clearly and cleanly will bring healing to all three of these anger-based fixations.

All of us, not just eights, nines, and ones, have anger, and all of us hide our anger in rationalism, moralism, and sentimentality. In order to access our Being we all need to work through our anger.

Here is a description of the positive journey for the person with a personality-type-8 fixation. In order to move through an angry mistrust of Being to accessing our essential Trust of Being, we have to experience our anger and detach from the rationalism that sustains our ongoing warfare with Reality. Experiencing our anger fully and going public with our anger in a vulnerable fashion can enable us to move beyond our bullying of Reality. The anger can then flow rather than fixate as a personality pattern of frustrations and hostilities. The anger can become a component in our overall energy for living rather than a malice toward Reality. Anger can be part of our basic Trust of Reality. This Trust has been eclipsed by our attempts to bully Reality. In the context of Trust, anger can become a program for justice rather than a defense of self.

For the person with a personality-type-9 fixation the issue is to move beyond a deep suppression of anger, letting our consciousness view the rage that is hidden below the surface. Such awareness can open us up to a fuller expression of our essential Love of Being, but this entails fully facing the anger that has become a deep rage because of its suppression. In order to access this anger we need to become detached from our sentimental peacefulness that is suppressing our raging malicious anger, a quality that we cannot abide and so we also suppress. The positive journey of the person with a

personality-type-9 fixation is to move beyond sentimental peaceable suppression of rage into a full experience of the rage which can then lead us toward experiencing that intense, wildly energetic Love of Reality that the rage is eclipsing.

For the personality-type-one fixation the issue is moralism, a bondage to principles – to some system of rights and wrongs. This moralism is anger based. Such anger flares into action as powerful resentments toward those who violate the beloved principles. In order to move beyond this trap, we need to experience the anger, see how it is held in place by our devotion to principles, and thereby allow such anger to pass, opening up our consciousness to an experience of the purity of our essential Freedom, a Freedom that characterizes our true Being. This is the positive journey of the personality-type-one fixation.

All of us may take all three of these journeys, but personality types 8, 9, and 1 are especially focused on an anger journey. These are the anger-based personalities.

The Fear -Based Personality Types

Personality types 5, 6, and 7 are fear-based personalities. These three fixations tend to be paranoid about fully real experiences. All three fixations aim at avoiding some deep dread of Reality.

In order to avoid their basic dread of Reality, fives revert to rationalism. Fives live in their minds in order to avoid their dread of the fullness of Reality. This deep dread is a product of the five's insistence that life make sense. Open, interior inquiry can enable the person with a personality-five fixation to fully experience his or her dread of not knowing. Sitting with this dread tends to make it laughable, for as we face this dread we tend to learn that such dread is a silly avoidance of the full Mysteriousness of life and of the dumbness of the human psyche. When such insight works its way through the hell of resisting being stupid, the dread does not go away; it mutates into something larger. Dread of mystery and ignorance is gathered up into a fascination, awe, or wonder that is still scary but now manifests as an excited sort of fear that is nested in a vast sea of equanimity. When this happens, we are experiencing the positive journey of the person with a five fixation.

Sixes are also paranoid about fully real experiences. The six fixation reverts to a type of sentimentalism, living in shallow states of loyalty and daring. The six's dread is a dread of personal strength, of the full power and autonomy of being oneself. Inquiry can enable the person with a six fixation to fully experience his or her dread of being powerful and autonomous. Sitting with this dread tends to be sobering but also refreshing, and perhaps amusing, a willingness to poke fun at oneself. When the full wildness and raw power of human selfhood works its way through the hell of clinging to our fabricated weakness, it seems ironic that we have tried so hard to be strong some other way. When led to such insight, the dread of personal power does not go away; it mutates into something larger. The dread of personal power is gathered up into a fascination, awe, or wonder that is still scary but now manifests as an excited sort of fear that is nested in a vast sea of equanimity. When this happens, we are experiencing the positive journey of the person with a six fixation.

Sevens, like fives and sixes, are paranoid about fully real experiences. They revert to a type of moralism that insists that one should always be excited and never bored. Sevens flee from their dread of realism by jazzing up one experience after another. This tends to manifest as a shallow mode of living, moving from one thing to another without ever pushing anything all the way to its horrific and glorious depths. Beneath this restlessness is a dread of boredom. Inquiry can enable the seven fixation to fully

experience this boredom. Sitting with this boredom and this dread of boredom feels like hell at first, but in the end becomes profoundly relaxing. It releases us from our restless panic of missing out on some next exciting adventure or state of being. When we simply surrender to real life with all its boring lows and outlandish highs, our restless panic relaxes. Our dread of the boring is gathered up into a fascination, awe, and wonder that is still scary but now manifests as an excited sort of fear that is nested in a vast sea of equanimity. When this happens we are experiencing the positive journey of the person with a seven fixation.

The Self-Image-Based Personality Types

Personalities 2, 3, and 4 are preoccupied with self-image, perhaps with a hysterical defense of self-image. All of us defend our self-image, but these personalities are especially fixated in this arena. Personality types 2, 3, and 4 are fixations that focus on protecting the existing self-image; thus these types tend to be hysterical with restimulated thoughts and behaviors over threats to the qualities of their "person" (that is, their ego). Healing involves interrupting these fast moving feelings and thoughts to reveal the quiet truth of our Silent Invincible Being. Buddhists often call this discovering our "no self" that knows no humiliation. The "self" that knows humiliation is our ego or personality, that finite construction that we have built. Personality constructions, like all temporal and changing constructions, do not encompass the fullness of Reality. So as Reality humiliates our personality patterns we are led to enlightenment, to the recovery of our Spirit aliveness, to our Trust, Love, and Freedom.

The humiliation that comes to the person with a personality-type-2 fixation derives from the two's commitment to being a helpful person and to being appreciated and reciprocated for being helpful. This is a form of moralism. Twos are typically gushy, outgoing, positive people. They are proud of that quality and active in being that quality; therefore, they are vulnerable to the humiliations that come to all helpers. Who is ever really helpful to another? Humans can assist each other, but finally every person must help themselves and thus every person tends to be resentful or even contemptuous of persons who get their juice from being helpful to them. The two-personality type cannot avoid the hell that goes with being helpful. To find a true rest of Spirit and the ability to truly assist others, the two can benefit from inquiry that enables deeper consciousness, especially consciousness of the futility of all helpfulness.

The humiliation that comes to the person with a personality-type-3 fixation derives from the three's commitment to being a successful or beautiful person and to being acknowledged by others for this accomplishment or capacity. Threes are typically workaholics and are keenly focused on outward results and outward qualities of personhood. They expect affirmation for these qualities; therefore, they are vulnerable to the humiliations that come to all those who are attached to the passing things of their external lives. This is a form of surface living or sentimentalism. The three-personality cannot avoid the hell that goes with failing as well as succeeding or with becoming ugly as well as beautiful. To find a true rest of Spirit and the ability to truly glow with effective living, the three can benefit from inquiry that enables deeper consciousness, especially consciousness of the futility of all success and beauty.

The humiliation that comes to the person with a personality-type-4 fixation derives from the four's commitment to being a deep, insightful, creative person and to being appreciated for these qualities. Fours are typically emotionally sensitive and creative people. They are proud of these secret depths and expect to be noticed as special people; therefore, they are vulnerable to the humiliations that come to all self-adulating persons. Who is ever fully deep or insightful or creative? Humans are all flawed, shallow, stupid, and ordinary. In avoiding this truth, fours manifest a form of

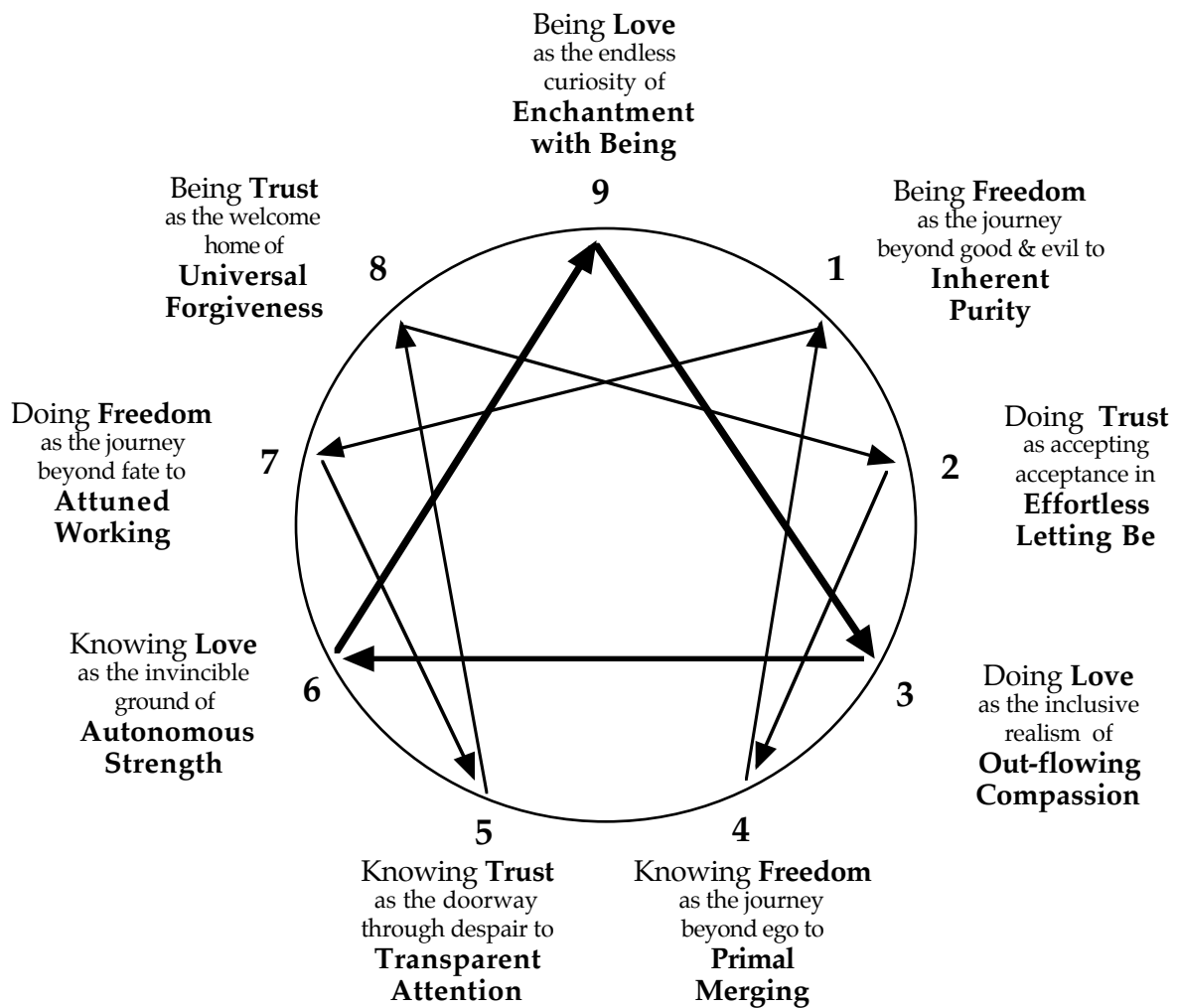
rationalism. The four-personality cannot avoid the hell that goes with demanding more of themselves than what is ordinary and common to all of us. To find a true rest of Spirit and the ability to truly be deep and creative, the four can benefit from inquiry that enables deeper consciousness, especially consciousness of the futility of all specialness.

A Possible Order of the Spirit Journey

All nine of these journeys home can take place in every life, but each of us must begin where we are. Since I am a five, I must begin with experiencing my paranoia, my fear, and my despair over the fragile nature of all knowing. As I access the Trust of Reality that is my essential being, I move toward aggressively Being that Trust. This is a move toward the essential quality that is associated with the type-eight personality.

As a five my next movement toward full Spirit maturity tend to be toward the Spirit strengths located at point eight on the Enneagram chart. This derives from how my five pattern arose, namely through a denial of the aggressive being of Trust that characterizes the Spirit quality at point eight. As a small child I was, in childlike ways, a little eight. It is likely that the development of my five personality evolved in a family in which my eightishness was discouraged. In order to survive or be approved, I crushed my point eight qualities.

Each personality type has such a next place on the enneagram diagram toward which their Spirit realization tends to move. The following diagram depicts these next movements for each personality type. The arrow heads mark the point on the enneagram chart toward which each personality-type moves next. Then each personality type may keep moving on its realization journey around the entire chart of enneagram qualities. This is the theory. This theory needs to be tested in each individual life. Since each life is complex, this theory is not easy to test. Whether the theory proves entirely true or not, it states something important: being a particular personality type does not mean that a person's Spirit realization is stuck at one and only one point on the spectrum of Spirit qualities. All of the Spirit qualities on the enneagram chart are aspects of the essential Spirit Being of every person.



The five after moving toward point eight wrestles with the personality fixation at point eight and moves toward point two, then four, then one, then seven, and then back to five. Each personality type in this sequence takes a similar journey. This is the theory.

So how does a five personality access Love, the Spirit aspects at points 6, 9, and 3? Here is my guess. The five has a six wing. That wing takes a journey from six to nine to three and then back to six. The five also has a four wing. That wing takes its journey from four to one to seven and then back to five. Our wings enable us to complete the journey to all the Spirit qualities. This is my theory. Again each of us will need to check this out this theory for ourselves. Below is a listing of the next enneagram points on the journey of each personality type and its two wings.

The Next Redemption Rotations for each Personality Type

Primary for the 1 is recovering being Freedom by moving toward doing Freedom (7), also as a 9 wing recovering being Love by moving toward doing Love (2), and as a 2 wing recovering doing Trust by moving toward knowing Freedom (4).

Primary for the 2 is recovering doing Trust by moving toward knowing Freedom (4), also as a 1 wing recovering being Freedom by moving toward doing Freedom (7), and as a 3 wing recovering doing Love by moving toward knowing Love (6).

Primary for the 3 is recovering doing Love by moving toward knowing Love (6),
also as a 2 wing recovering doing Trust by moving toward knowing Freedom (4),
and as a 4 wing recovering knowing Freedom by moving toward being Freedom (1).

Primary for the 4 is recovering knowing Freedom by moving toward being Freedom (1),
also as a 3 wing recovering doing Love by moving toward knowing Love (6),
and as a 5 wing recovering knowing Trust by moving toward being Trust (8).

Primary for the 5 is recovering knowing Trust by moving toward being Trust (8),
also as a 4 wing recovering knowing Freedom by moving toward being Freedom (1),
and as a 6 wing recovering knowing Love by moving toward being Love (9).

Primary for the 6 is recovering knowing Love by moving toward being Love (9),
also as a 5 wing recovering knowing Trust by moving toward being Trust (8),
and as a 7 wing recovering doing Freedom by moving toward knowing Trust (5).

Primary for the 7 is recovering doing Freedom by moving toward knowing Trust (5),
also as a 6 wing recovering knowing Love by moving toward being Love (8),
and as a 8 wing recovering being Trust by moving toward doing Trust (2).

Primary for the 8 is recovering being Trust by moving toward doing Trust (2),
also as a 7 wing recovering doing Freedom by moving toward knowing Trust (5),
and as a 9 wing recovering being Love by moving toward doing Love (3).

Primary for the 9 is recovering being Love by moving toward doing Love (3),
also as a 8 wing recovering being Trust by moving toward doing Trust (2),
and as a 1 wing recovering being Freedom by moving toward doing Freedom (7).

Whether or not all of this is entirely true, I do not know. It seems plausible to me. It seems plausible to me that every personality type and its two wings unfold all nine aspects of Spirit. Perhaps the main point here is not the precise order of unfoldment, but the glorious truth that each of us has the possibility of accessing all nine facets of Spirit.

In chapter 6 I described how Spirit unfolds in a knowing-being-doing direction and how retreat from Spirit develops in a doing-being-knowing direction. These patterns are affirmed by these unfoldment patterns described in the enneagram heritage.

I can bear witness to at least part of the five's unfoldment. As I have become more liberated from my type five box of being withdrawn into my paranoid mind-world, I have been able to access the more aggressive, lustful, outgoing, pushy, qualities at point 8 on the enneagram chart. I have increasingly experienced the Spirit power of confidence in the Absolute Truth of Universal Forgiveness. I can see that my journey of unfoldment has moved from point 5 (knowing Trust) to point 8 (being Trust). Next, according to the enneagram tradition, I move to point 2 (doing Trust). This also seems to be an experience to which I can testify. As I have persisted on the Spirit journey, I have indeed felt more identity with the emotional powers of the two and the Spirit gift of Rest in Effortless Letting Be.

From point 2, according to the enneagram tradition, I move to point 4 and then to point 1 and then point 7 and then back to point 5. I am less clear whether or not my life has unfolded or is unfolding in that way, but I do have some familiarity with all of these points of Spirit.

I also have some familiarity with points 6, 9, and 3, the knowing, being, and doing dimensions of Spirit Love. I am quite confident that all of us can find our way toward accessing all the aspects of Holy Spirit. This journey may never be complete. There may also be regressions. But each of us is called to grow up, as Paul put it, into the full stature of Jesus, the Christ (or if you like, into full Buddhahood)