

**nine ways
we forget our
connection
with the
Divine**

THE ENNEAGRAM

TYPE ONE



Passion: Anger [Resentment]

Fixation: Resentment [Judging]

Virtue: Serenity

Holy Idea: Holy Perfection

Passion: Anger

- results from the loss of virtue of Serenity.
- In understanding this passion, it is important to remember that the response of anger itself is not the problem. Anger occurs spontaneously when we feel that someone or something is threatening our integrity. It rises in our presence, lasts for a few moments, then passes.
- But when we are not present to our anger, we become frustrated and resentful.
- Over time, this simmering frustration becomes an underlying feeling that is always with us.



- Because Ones resist fully expressing their anger, they are often unaware of its presence as a continual backdrop of smouldering resentment.
- Of course, not even the average One's deeply ingrained habits of self-control can keep their anger down indefinitely. Sooner or later it is expressed, often inappropriately, and often with negative consequences for their relationships.
- This resentful attitude toward life is also directly related to the One's resistance to reality.
- The passion of anger causes chronic dissatisfaction with oneself and with reality. It causes us to feel that reality is not the way it ought to be. ("I don't like the way things are. Things should be better. This should be done in a different way.")
- Ones do not generally see themselves as angry; rather they see themselves as "under control," as always striving to get things right.



Fixation: Resentment [Judging]

- Resentment and Judgment result from the loss of the Holy Idea of Perfection. Ones have a vague memory of this world of perfection: they recall the feeling of knowing that reality is perfectly unfolding according to a Divine plan.
- Early in their lives, though, they became cut off from that feeling and became angry about it. On the deepest level, their response to life is "Why is everything all messed up? It wasn't always like this! It doesn't have to be this way!"
- Ones' egos then become caught up in trying to recreate the sense of perfection that is actually a part of their Essence.
- As a result, Ones become convinced that aspects of themselves and the world are somehow disordered, and they have deep convictions about how to restore a proper order to everything.

- One's strive to be perfect, but when they fail to find the perfection they seek, they become resentful of themselves and angry about their own apparent imperfection—thus sustaining their passion.
- The key to unlocking this dilemma is recognizing how the ego activity of judging divides the self into judging and judged parts, thus destroying the unity of the self.
- It is only from unity, from a whole and complete contact with all of the self that we are able to embody and recognize perfection.



THE ENNEAGRAM

TYPE TWO



Passion: Pride
Virtue: Humility

Fixation: Flattery [Ingratiation]
Holy Idea: Holy Will, Freedom

Passion: Pride, Vainglory.

- caused by loss of virtue of humility.
- Underlies all Capital Sins, so to distinguish, we can call this vainglory. Vainglory is a pride in one's own goodness, taking a special satisfaction in one's own virtue, seeing oneself only as a loving, well-intentioned person.
- Not the tendency to be generous and kind, but the compulsion to be admired for being selfless, praised for being humble, rewarded for being self-sacrificial, repaid for being generous, and so forth.

- Another more subtle element to pride is the inability to admit that we are hurting, the unwillingness to acknowledge our own suffering and neediness.
- This part in each of us says "You've got problems, not me! I'm okay and I'm here to help you." But in fact, all of us, and particularly Twos, are terrified that we will break down and people will see how sad and lonely we are much of the time.
- Not only does pride prevent us from allowing people to see that we are in pain, it also prevents us from letting people see that we need anything, or that we are really trying to get something from others.
- Pride can also be seen as a fundamental denial of the loss of contact with Essence—particularly the loss of contact with qualities of real love.



Fixation: Flattery



- When we lose contact with the Holy Idea of Holy Will, the ego compensates by trying to make good things happen. Twos flatter people, serve other's needs, and make others feel good about themselves so that they will get approval and appreciation.
- Like everybody else, Twos need to feel good about themselves, but because of the way that their egos are structured they cannot feel good about themselves without getting gratitude and love from others.
- As a result, Twos go out of their way to do good things for others in order to get positive feedback (flattery) about themselves.



- As a result, the minds of Twos become preoccupied with finding nice things to say or do so that they can feel good about themselves, convince themselves of their loving goodness, and have others confirm it. ("Mary Ann just couldn't live without me.")
- The ego-activity of flattery thus sustains the emotional stance of pride.
- Thus, the Two's general pattern becomes "giving in order to get." They give to others with the secret hope that someone will notice how much they have done and give positive attention back to them in return.
- They meet others' needs with the hope that their needs will also be fulfilled.





THE ENNEAGRAM

TYPE THREE



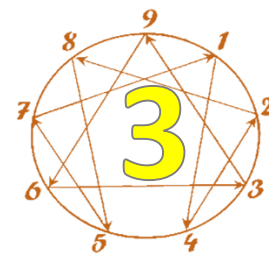
Passion: Deceit
Virtue: Truthfulness

Fixation: Vanity
Holy Idea: Holy Law, Holy Hope

Passion: Deceit

- results from loss of virtue of Truthfulness
- Can be seen as the tendency to believe that one is the assumed self of personality and not Essence.
- Deceit entails presenting "images" of ourselves both to ourselves and to others as if they were the real thing.
- The sin of the Three is one of the more difficult to understand in our culture since it is so pervasive. When we talk about deceit, we are not necessarily talking about lying. We are talking about being inauthentic instead of being completely honest and real with someone.

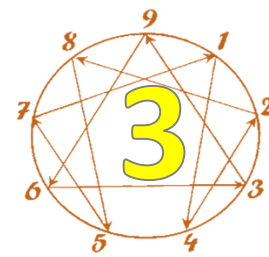
- The more we examine deceit, the more we see how seldom we authentically express what we feel, what we think, or what our true intentions are.
- To do so, requires presence and connectedness with our hearts.
- If we are caught in the trance of our personalities, this is not possible.
- More often, we tend to behave in ways that we think will be acceptable to others.
- Over time, adjusting ourselves to professional, social, and personal demands becomes so automatic that we lose touch with our true nature.
- We become identified with a particular self image that we believe would be more acceptable than our authentic selves, and then must deceive ourselves about who we are and what we really want.



- Threes learn to develop their image and the perfection of their "package" rather than their authentic feelings and identity.
- Often, they become so accustomed to identifying with their performance, that they actually do not know who they really are or what they really want from life. They learn to reject their authentic identity and start to deceive themselves that the "improved and polished" picture of themselves is actually who they are.
- They develop a self image that they believe will be more acceptable and worthwhile, identify with it, and then expect others to support and applaud it.
- While Threes are usually rewarded for this self abandonment, their real growth depends on them reconnecting with their deeper self—their true heart's desire.



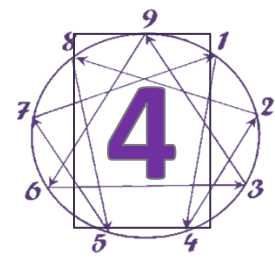
Fixation: Vanity



- When we are not in contact with a more authentic experience of ourselves, we invest our energies in cultivating our persona—making it valuable to compensate for our loss of Essential value and identity. Thus, vanity is the ego-activity of trying to make the personality feel real and valuable.
- if we believe that we are the personality, then our efforts go into doing whatever will make the personality more valuable, important, attractive, brilliant, and worthwhile.
- Vanity causes us to invest our energies in building up our self image. We become concerned with doing and being whatever we believe will make us feel more worthwhile, successful, favourable, achieving goals, winning awards.
- We become lost in the roles that we play in life, and then must make the role valuable instead of recognizing the real value of our true nature.

THE ENNEAGRAM

TYPE FOUR



Passion: Envy

Virtue: Equanimity

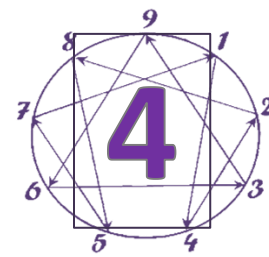
Fixation: Melancholy

Holy Idea: Holy Origin

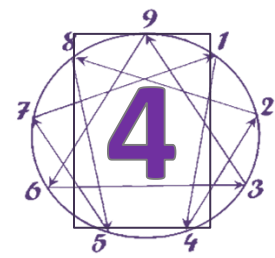
Passion: Envy

- results from loss of contact with virtue of Equanimity
- leads to feeling that something is missing in us. Not sure what it is, but other people seem to be happier, better off .
- Rather than investigate the source of our unease, in the throes of envy, we focus on comparing ourselves with others, believing that they possess qualities that we do not have, that others have had better childhoods, parents, or luck than us.
- Others are more alive, more whole, having more productive lives, careers and wonderful marriages.

- Envy leads us to believe that these things are not possible for us. ("No one understands my suffering.")
- In short, envy sees in others qualities that we would like to have for our own self-completion, but perpetuates the sense of inner lack without dealing with the root problem.
- Problem is that Fours identify with their woundedness, with their sense of inner deficiency, and then make a lifestyle out of their suffering.
- In fact, Fours are perceiving something true: the ego is false, based on suffering, and ultimately deficient.
- But rather than stay with this direct awareness in a way that would transform them, Fours get caught up in emotional reactions and beliefs about this deficiency, and construct their identity out of it.



- Thus, the ego self is sustained by identifying with the feeling of inner lack, and by making up stories about its origin.
- Envy also alienates us from others and from life.
- It causes us to feel like outsiders who never belong anywhere, while imagining that others do and disliking them for it.
- The result is a constant emotional storminess and reactivity which obscures our ability to perceive our true identity or value, or that of anything else.

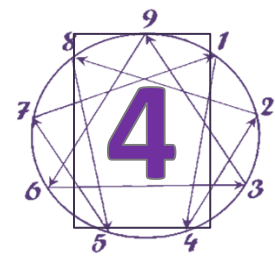


Fixation: Melancholy



- We might also call this fixation *Fantasizing*, because it describes the ways that Fours use their imaginations to keep their intense, envious feelings going.
- The mental activity of Fours fixates on thoughts that stir feelings of longing, bittersweet romance, loss, and other melancholy feelings.
- Unfortunately, this activity also blinds Fours to many aspects of objective reality and obscures their true nature.
- In its extreme form, this fixation plays out as a constant inner commentary on one's inadequacies and how others have let one down.
- It causes Fours to feel that they have been particularly victimized. ("Not only am I hurt—I'm hurt worse than anyone else! No one has suffered as much as I have!")
- This fixation causes us to become extremely self-consciousness, and profoundly cut off from the source of our identity.

- We see that we are not separate from anything, that our true nature partakes of the whole of reality: that all parts of the universe are manifesting a tremendous creative intelligence, and that the self is an aspect of that creative flow, and cannot be otherwise.
- We understand that the source of everything is the core of our true identity—that it is creating and sustaining the self always.
- The recognition of this brings a feeling of exquisite delight in simply resting in and being one's true identity.



THE ENNEAGRAM

TYPE FIVE



Passion: Avarice

Fixation: Stinginess

Virtue: Non-attachment

Holy Idea: Holy Omniscience

Passion: Avarice

- The meaning of the word "avarice" is often misunderstood as it applies to type Five. Avarice is usually associated with greed, or the desire to accumulate worldly possessions; however, avarice does not necessarily express itself in materialistic ways.
- Avarice began to manifest in us when, as small children, we lost contact with our essential natures, and consequently felt small, tiny, and helpless in a vast, uncaring universe.
- This left all of us, and Fives especially, terrified of life and doubting our ability to function in the world.

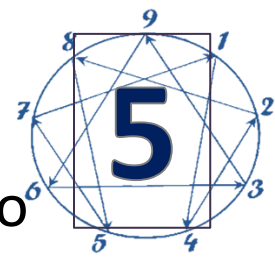
- Thus, Avarice leads Fives to feel that they must retreat from reality or defend against it, while trying to restore the feeling that they are capable and competent to deal with this overwhelming situation.
- It leads to an emotional attitude of rejection and detachment—a turning away from the world as if one were not part of it.
- Avarice causes us to feel as though the universe has rejected us, so we better find a way to make do with our wits and with a minimal of support and resources.
- Avarice is often confused, with Gluttony, the Passion of type Seven. Gluttony seeks to fill the emptiness of the false self up with experiences and ideas from "outside." Avarice is also based on a sense of inner impoverishment, but copes by withholding the self, by shrinking back from contact, and by clutching at the little we think we already have because we are afraid of losing it.



- The ego self feels empty, rejected, and without nourishing sustenance, so it hoards whatever it feels it has.
- Avarice is trying to retain in the self the resources and knowledge the ego believes it needs to function in the world.
- Thus, Avarice in Fives is most often expressed as a kind of collector mentality, collecting more and more knowledge, reading more and more books, continually preparing themselves so that they will be able to go out into the world with confidence.



Fixation: Stinginess [Retention]



- Stinginess refers to the ego mind's tendency to hold onto experiences and information in an effort to build up knowledge and power and to maintain a familiar orientation with reality. It is as if the mind were stockpiling resources to prepare for some future catastrophe. Thus, Fives spend their time gathering information, skills, and resources to "build themselves up".
- The problem is that identifying with the mind this way detaches us from the support of our Being and from feeling connected with the world.
- If Fives are continually thinking that they need more and more information or skill before they can really live, it is going to be very difficult to get their lives started, and it is also going to be frightening to give, to be generous with one's self.

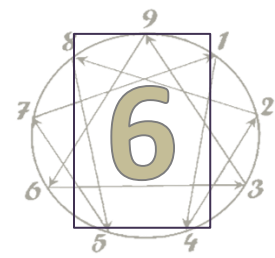
- It is as if Fives are thinking "There is not enough of me even for me. If others want things from me, there won't be anything left. I need time to build myself up."
- However, no amount of studying, learning, or hoarding makes them feel any more ready to deal with their lives.





THE ENNEAGRAM

TYPE SIX



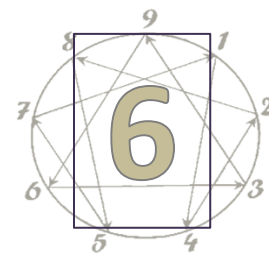
Passion: Fear
Virtue: Courage

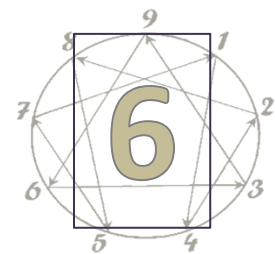
Fixation: Cowardice
Holy Idea: Holy Faith

Passion: Fear

- Fear arises when we feel unsupported and without guidance.
- When we feel unsupported, we feel unable to move into the next moment with assurance and confidence.
- We believe that something terrible that happened in the past might happen again in the future.
- fear is always based on some kind of imagined future—we are not afraid of something that concluded yesterday because we know the outcome: fear is a response to not knowing what is going to happen.

- Whenever we are unsure of our fate, we can become fearful to the degree that we also feel unsupported.
- The truth is, however, that we are never certain of what will happen next. "Not knowing" is a fundamental condition of our individual existence.
- We can plan and try to predict and prepare, as type Six does, but in the end, a single twist of fate can undo all of our defences against the future.
- feeling unsupported and without guidance is really the basis of the Six's fear. Lack of contact with inner guidance leaves Sixes anxious and unsure of how to make decisions, avoid danger, and move forward in life.
- much of type Six's fears are not based on reality, but on things that might happen. This drives Sixes to organize and systematize their environment as much as possible so that it will be predictable and thus less threatening, but this activity does not ultimately reduce their fear.





Fixation: Cowardice

- "Cowardice" can be seen as a simple caving in to fear. But if we examine the way that the activity of the ego mind supports fear, then the broader meaning is revealed.
- Basically, cowardice is a failure of confidence in our ability to know, to receive inner guidance.
- In Enneagram terms, it is the loss of the Holy Idea of Faith. Thus, we might also call the fixation self-doubt.
- Sixes respond to this by trying to create stability and "social security."
- Cowardice causes Sixes to undermine whatever security they create by doubting their own decisions. "Where can I get support? Where will I find security? What is a safe bet in life? Is that person really my friend? I know they said they are, but will they be there to help me out when the chips are down?"

Fixation: Planning

Holy Idea: Holy Wisdom, Plan

- results from the loss of virtue of Sobriety.
- The original meaning of the sin of gluttony is stuffing one's self, overeating and overindulging in food and drink. On a psychological and spiritual level, it is the belief that all good and desirable things exist outside of myself in the world, and that I need to get those things for myself.
- It arises from a deep feeling of inner emptiness that the ego tries to suppress.

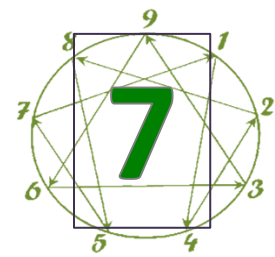
- Gluttony denies the inner deficiency of the self, creating a false sense of abundance and excitement that masks the underlying frustration and pain driving this Passion.
- The gluttony of the Seven is the belief that one can fill up the emptiness with exciting experiences. "If I can just keep having good experiences, I will not feel bad or be anxious."
- Sevens fear that they are not going to get what they need to feel secure and happy. "No one is going to support me or take care of me, so I have to go out and get what I want myself."
- Gluttony in Sevens also refers to the tendency to take all experiences too far, to become excessive in every area of life. Sevens do not make a sufficient distinction between "wants" and "needs" and attempt to fulfil all of their wants as if they were legitimate needs.
- The more they attempt to fill themselves with things and experiences (some sort of external sustenance for the self), the more Sevens become incapable of finding the happiness they seek.



Fixation: Planning [Anticipation]



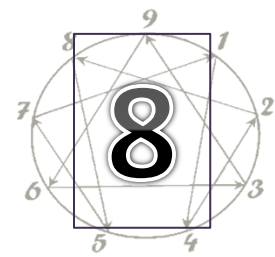
- Sevens' tend to fill their minds with exciting future projects.
- When we lose contact with the Holy Idea of the Holy Plan, the ego mind starts trying to make sure that our future experiences will be optimal.
- In this respect, we can see how the fixation is related to the loss of Faith in type Six. We do not trust that our needs will be provided for.
- Until we really feel the truth of this, the ego will continue to scheme and strategize to make sure that we get what we think we need, while missing the actual treasures that are here.
- Another appropriate name for this type might be Ego-Anticipation because Sevens are always anticipating, always looking forward to the next moment.



- They are often eager for new experiences, filling up their schedules, and trying to keep their options open, but this keeps them two steps ahead of themselves.
- They're very future-orientated, so have difficulty staying focussed on the here and now.
- Spiritually, this tendency can manifest as looking forward to mystical experiences.
- Sevens may feel that they have some sacred purpose in life, but are afraid they will miss it. They will not be at the right place at the right time. ("Maybe in that coffee shop, a Spiritual Master is waiting to reveal to me that I am the student he has been waiting for. Maybe I am the chosen one....")
- As long as we are waiting for the magic to begin, we inevitably miss the magic that is right here, right now.

THE ENNEAGRAM

TYPE EIGHT



Passion: Lust

Fixation: Vengeance

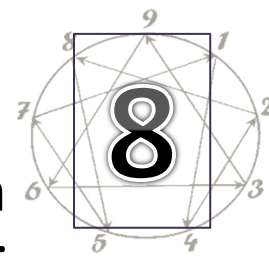
Virtue: Innocence

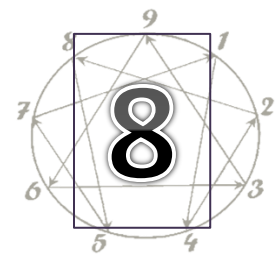
Holy Idea: Holy Truth

Passion: Lust [Forcefulness]

- The passion of lust is not primarily sexual lust, but might better be understood as an addiction to intensity.
- Lustful intensity arises in response to loss of Innocence.
- When gripped by the passion of Lust, we don't want to have a discussion, *we want a DISCUSSION!*, or even an argument.
- When relaxed, open, and present, we feel a natural vitality and experience our inner space and freedom directly.
- Eights attempt to gain a sense of freedom through intensity in their interactions with the environment and with others.

- Getting "worked up" makes them feel strong and real. But to the extent that Eights are blocked from relaxation and Presence, they will need to be "worked up" all the time.
- Lustful Eights are not interested in lukewarm responses to life, and especially do not want weak responses to themselves. "If you are going to go for it, go for it."
- The more insecure Eights are, the greater their need for intensity, excess, struggle, and control.
- The need to assert themselves can turn into the desire to dominate their environment and the people in it.
- Ironically, when we have succumbed to the passion of lust, we are quite out of control.
- The objects of our lust, positive or negative, dominate and control us.

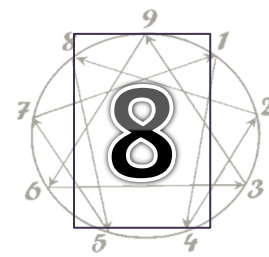




Fixation: Vengeance

- Vengeance is the ego's response to the loss of the Holy Idea of Holy Truth.
- Like Fours, Eights are aware that something is missing, something has been lost. But like Fours, Eights' react to the loss rather than really understanding the deeper truth of it.
- Eights react by feeling that someone must be responsible for this catastrophe. They feel cut off, hurt, as if they had been rejected by God—thrown out of paradise for a crime they did not know that they committed—and they are angry about it.
- Eights come to feel subconsciously that the world is somehow against them, and that they must fight to have the space to exist.

- Once caught in this fixation, Eights tend to see everything as a struggle, as something to be overcome.
- Nothing will be easy, and we are going to have to push to get what we need.
- The vengeance of the Eights' is often directed at other people.
- Eights want to fight for what they see as justice, but from the fixated perspective, justice often means retribution. ("If you hurt me, I'll hurt you back." "An eye for an eye, and a tooth for a tooth.")



THE ENNEAGRAM

TYPE NINE



Passion: Sloth

Virtue: Action

Fixation: Indolence, Laziness

Holy Idea: Holy Love

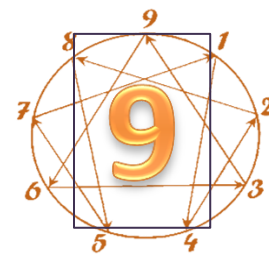
Passion: Sloth [Disengagement]

- In this context, the passion of sloth results from the loss of the virtue of Action.
- It is a resistance to being deeply affected by or engaged with the world, to being present and putting out the energy to be fully here, fully feeling and responding.
- While sloth may manifest as laziness and lack of energy, the deeper meaning refers to the Nine's habit of giving little attention to their own development.

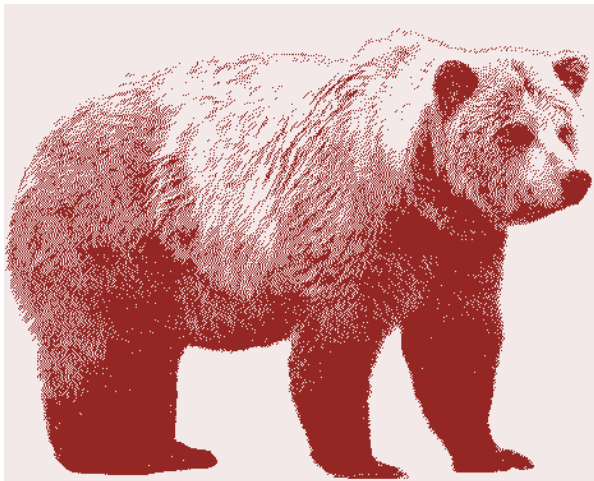
- Nines often feel many things are "too much trouble," so they procrastinate or ignore obligations as long as possible. "Not now, I will get to that problem later. It's going to be upsetting. I'll just let it go. Ignore it."
- Sloth refers to the wish to "go to sleep" to one's life, to not arise as an independent person, taking one's rightful place in the scheme of things.
- Some Nines say they "go with the flow," but in truth, they're hoping everything will flow around them and let them be.
- Nines want to stay in an inner place where they feel safe, peaceful, comfortable, and will not be disturbed by anything.
- They want to avoid anything that will upset their inner tranquillity.
- It takes a lot of energy to resist being affected by aspects of reality, and this often causes us to lack energy for self-awareness or self-remembering.



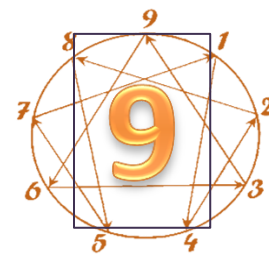
- Ironically, many Nines are actually interested in spiritual work because on some level they remember the blissful feeling of unity that lies beyond ego consciousness.
- The problem is that sloth causes them to dream of that unity, to fantasize about it, or to live by some kind of philosophy related to a belief in it. But all of this is quite different from doing the inner work necessary to make the unity a real, embodied experience in the world.



- Sloth keeps us visualizing white light, contemplating high-minded philosophies and yogas, and going through the paces of our spiritual practices, but definitely not contacting the deficiency at the core of our egos—the emptiness from which our true nature can re-emerge into full manifestation.



Fixation: Indolence [Daydreaming]



- The loss of the Holy Idea of Holy Love results in the ego-fixation of indolence.
- This causes us to avoid deep contact with our interiority. We might be aware of others or of the environment, but we are not aware of what is happening in our presence.
- Even if we are able to be present to some degree, indolence causes us to be present without content. Of course, as we become more entranced by this fixation, we also lose any meaningful awareness of others too.
- Because of the loss of Holy Love, the self feels lost and centreless, but indolence causes us to cover over the wound of that loss by withdrawing from it into the "safety" of our imaginations.
- We may deal with it by adopting comforting philosophies, or by focusing on and idealizing others. We learn to disengage our attention from the core of ourselves so we will not feel the suffering caused by our loss of contact with Essential love, the very core of ourselves.

- Nines become masters of dissociation, of mentally "checking out" when situations threaten to uncover the primal loss of contact with Holy Love.
- In their imaginations they create an imitation of the real feelings of wholeness and benevolence that arise in presence and real contact with experience. This inner feeling of peace is then defended against the actual dynamic processes of reality—thus, indolence serves to perpetuate sloth.
- Nines deal with other peoples' demands, either by agreeing to them or deflecting them. They want to minimize getting into conflicts or disagreements as this would upset inner peace.
- On the surface, Nines seem quite easy going, agreeable, and adaptable. They are friendly and do not seem to mind going along with the wishes of others, but on a deeper level, Nines do not want to be made to change, or to be other than who and what they are already comfortable with.



