

Notes on The Passions (from a workshop with Claudio Naranjo)

The word "sin" comes from a Greek word meaning, "missing the mark." The closest modern day translation is "deviation." These are spiritual obstacles that lead us away from spiritual life.

Anger (Ones) isn't necessarily overt. A reaction formation covers up their intentions, so anger is expressed indirectly, through dominance, for example, not so much a violent expression of emotion, but a rejection of their own experience in the face of what "should" be, an adherence to standards or principles that may be at odds with their own reality or others'. A "No!" A kind of annihilation ("Don't do that!" "Don't put your feet there!" "How do you answer your mother!"). It may look the same as Sixes, but comes from a different source. For Ones, it's not so much mediated by values as in Sixes, who have a much more intellectual component, an ideology such as, "You are wrong to believe this way," beliefs based on what they admire and what they think is wrong. Ones are more at the level of action that bypasses the impulse.

Pride (Twos) doesn't manifest so much in arrogance because people who are really proud don't need to brag—would think they are "great," a kind of cheerfulness about oneself, and it manifests more in happiness, ease, nonchalance with others, very close to feeling perfect (a dramatic style with a deceitful quality). Pride carries the attitude of "I can do it on my own, I can cope with it, I can bear the brunt of it." Everybody "gives to get," but Twos are the masters.

Vanity (Deceit): Threes are clear-headed, oriented to action, efficient; but there's a time in growing up where they will say, "Yes, I can be this or that, but who am I really, as opposed to all these things I can do or make myself do?" They only come up with this after "peeling the onion." Threes have some connection with appearances and showing, displaying. This has a basis in nature, not in the sense of intensity only, but qualitatively the tendency to appear as something you don't have (e.g., you don't have the feathers and you have to wear somebody else's feathers)—an imitative quality. There's a need for recognition by the other, too much other-directedness in life. Too much wanting to excel, to be brilliant. Not only a dependency on being seen through others' eyes, but because of the dependency on the "gaze" of others they value, tending to be too much based on the values of others. Behind the vanity is a "hole," something they suspect does not have value. Too much image-making into seeming "right" or seeming "better." Measuring themselves by a rod that doesn't fit their own values. They don't know what they are, don't even know what they want. It has to do with not being in touch with the other realm. "Out of the desire to please you I may not please you, but if my intention is for you to see me as smart, that's the impression you will get."

Envy (Four) is a painful sense of lacking that wants to be filled and has to be filled with value, with something good that is felt to be outside of the person, predicated on a sense of emptiness, of something lacking. Too many times connected by the person with the frustration of childhood. If you listen to Fours talk, these are the most moving stories of childhood pain. But there is also a Two-ish disposition to dramatize. as if the melodrama is a substitute for not feeling one's own self-worth, as if they do not have the right to their own desires. Fritz Perls would call it, *playing poor me*. "Look at my needs and give me something." There's a normal envy of privilege (e.g., "born a woman and I hate men" or "born poor and I hate the rich") and sexual Fours can be "haters." For some, it's more someone else having what I lack ("What's wrong with me?"). With the self-preservation Four, the demand turns inward (they devour themselves). Social Fours are the most shy, and because of the shyness they have to suffer more (like the lady who drops her handkerchief so the gentleman will pick it up—the preservation of weakness). Fours give to get as do Ones and Twos, but the main mechanism for Fours is complaining and being sick and needing so much it makes you guilty if you don't give it.

Avarice (Five) has been equated with stinginess (over money, things), but it's more like retentiveness, hoarding, not giving of your time, your energy, not being available for intimacy, not giving away your thoughts. There are other types with more of a tendency to collect money. St. Thomas Aquinas had a very interesting comment, that it's a relatively spiritual sin because there's an unworldly quality to the sin. It's a situation where the person doesn't "invest" in life, stays with possibilities, so doesn't collect "interest."

Fear (Six): Everybody knows fear. Instead we speak of cowardice, the fear of fear, making a big deal of fear. People who are insecure cannot stand fear, therefore they cannot take risks when it would be more healthy to take a moderate amount of risk. "Should I go to the right or to the left? It would be terrible if I missed it!" A kind of fear of fear that results in not having the experience of fear (the counterphobic represses fear and goes through life as a defiant person, so armed, so ready to fight in life because it's the best defense—but underneath is the need to be guarded that wouldn't be there if they were confident). So fear comes hand in hand with inhibition. And to the extent that it's neurotic it becomes attention to phantoms, imagining something (e.g., that you want to take advantage of me or that if I engage in a relationship with you I will be swallowed by you, or that if I moved to a new town it would be terrible), when it really wouldn't be. Counterphobic Sixes may engage in activities that prove to themselves they're not afraid. May be daring only to frighten their spouse. Or maybe they're afraid of the dark. Psychology has discovered narcissism. It used to be believed that neurosis stemmed from fear and anxiety.

Gluttony (Seven): How could *gluttony* in Sevens become a cause of turning away from spiritual life? Because it used to mean paying too much attention to pleasure and not just a reference to food. This gets in the way because Sevens cannot stand displeasure, have no tolerance for the boredom or pain that are part of life. At an extreme, Sevens become hyper-manic. It's hard to be too cheerful and aware of the realities of life at the same time. Normally it's a defensive operation, compensating for a sense of impoverishment underneath. The early church leaders put *gluttony* and *pride* at the beginning to emphasize their seriousness, but Sevens don't see *gluttony* as serious. A kind of false humility might apply. Brotherly, but also a sense of being very special, sometimes through intelligence. Sevens can get very much into organization, and it's actually not uncommon for them to be depressed, but with a sweet nostalgia (somewhat operatic). They don't get so depressed as the Four, and manic depression is not so common in the Seven. In growing up it can be a healthy depression, in terms of breaking from a kind of psychological addiction. Most Sevens had at least one One parent. All are familiar with pain and not being accepted. So there is good reason to avoid pain. It gets turned around (no use opposing what cannot be opposed). Sevens who truly grow shift to Five, get very much in touch with their childhood emptiness and impoverishment that was covered up. So they may suffer the most in their spiritual evolution because they're used to having it easy. This is a contradiction, because Sevens have an affinity for spirituality. They are in touch with images and thoughts and can even go into the realm of mystical illusion. But they can develop a false spirituality, a spiritual gluttony.

Lust (Eight) is a passion for excess, a form of greed. It is as if the original instinctual satisfaction is not enough. The pleasure is not in receiving the satisfaction but in getting it in spite of all the obstacles, a kind of macho over-masculinity (the left side of the Enneagram is more "masculine," and the right side more "feminine"). Eights typically would have to initiate sex but that's not enough. They want to be able to have what they want in spite of its not being available; so would be more interested in forbidden fruit. The extreme of that is rape, a predatory attitude. You could say Eights seek love like every human being, but we are all deficiency-motivated. An Eight has given up on love: "I'd better take what I can," and that's power. But that is ultimately not the point, so the thirst remains. Eights can become bored if there's not enough stimulus, not enough "chili powder." A need for stimulation ("sex, drugs, and rock and roll"). When they get angry they think, "Don't get angry, get even!" And they don't always get angry, because they do get even.

Sloth (Nines) has been referred to as "the demon of noon" because in the desert those doing a retreat were most distracted by the noon-day heat. An interest in distracting yourself, going off on tangents. A laziness about "seeing" things. An attitude of, "don't rock the boat." "Let's not create problems by seeing how it really is." It is noticeable in their placement on the Enneagram that Nines are between two obviously angry types (anger is very open in Eights, denied in Ones). Nines are non-angry types, with a big plug inserted in the channel to anger. Low voltage (you cannot suppress anger without suppressing everything to some extent), a lazy awareness, sometimes an intellectual laziness. Some Nines can be encyclopedic but still you see a laziness of consciousness (in the old days "sloth" referred to laziness about God). Today the most common manifestation is in a loss of psychological mindedness. Where people are growing through psychological means, this is a very unpsychological kind of person. Forbidden to look inward. "Defensive extroversion," which developed initially because of the pain inside. Many see the type as a masochist, but not the way a Four might be (who speaks of victimization and is sometimes victimized or victimizes others). Nines generally carry a lot of weight, are used by others but not aware of being exploited. A little like a camel, a

thick skin, not "knowing;" a person who has tried very hard to be good, to be a "protector." Many times they are put in the position early in life to be of help to other people in the family. Sometimes a syndrome of having to grow up too soon. It's impossible to adopt that role and to be aware of your own needs. So it's good when a Nine is frustrated, because usually they are too contented. When frustrated, they are beginning to say, "I need, I want!" Nines are the least narcissistic, the person for whom Three traits are most forgotten. They feel it's wrong to stand out. "If I stand out I might be told, 'Who do you think you are?'" Or I might meet with confrontation. The Nine has an identity problem in the sense of not being able to individuate, to express choices that have no echo in the outer world, that someone else is not doing already. The Nine has kept a "baby face," a little bit rounded; too much ready to follow the different outer promptings. Erik Erikson, who brought into psychology the issue of identity and identity problems, was himself a Nine. Nines are the source of an old depiction of manic depression. Not a depression that claims things from others, more like not wanting to get out of bed, a lack of "voltage."

Suggestions:

What do you do when you find yourself in the trap of the passions? There are three layers:

- (1) The first is predicated on the notion that *truth is liberating* and if we learn that we are much more programmed than we thought, we get desperate—but that is part of the process. Whatever the system is, the system won't work just by telling yourself, "This is the fact." So occasionally it may be very fast, but normally it's a process of years. When we have understood something profoundly and thoroughly, when we catch it when it's happening, all our games become very foolish and it's foolish to not drop them.
- (2) Then there's a stage of *working on* the virtues. Whatever doesn't happen spontaneously, let's overcome it. The behavior must be unlocked (not so possessed by the ego). "What can I do about it?"
- (3) *Meditation*—involves meditation the "Holy Idea," and with every repetition the programming loses power. It's a mistake to "think" about this without the experience; it's important to do this with a person who can guide you well.