

TYPE ONE

The Need to Be Perfect

Overview

ONES are idealists, motivated and driven on by longing for a true, just, and moral world.¹ They are honest and fair and can spur others to work and mature and grow. They are often gifted teachers who strive to go forward, setting a good example. They have a hard time accepting imperfections—other people's and, above all, their own. Only when they are focused and at rest can they accept living in a (still) imperfect present and trusting in the gradual growth of the good (in Christian terms, the kingdom of God).

From an early age ONES try to be model children. Starting back in their tender youth they internalized the voices that demand: "Be good! Behave yourself! Try hard! Don't be childish! Do it better!" It is as if they had decided, even then, to earn the love of everyone around them by meeting such expectations and being "good." They tried to find, develop, and keep to criteria for judging what was good and bad, right and wrong. The demanding voices within them never fall silent. Often one of the parents of a ONE is moralistic, perfectionistic, or eternally dissatisfied: stingy with praise, this parent takes above-average goodness for granted. The little ONES were precocious achievers because they didn't want to lose the love of their nearest and dearest.

Alice Miller has described the "drama of the gifted child" in her book by the same name.² Many parents compensate for their deficit experiences and unfulfilled dreams by trying to recoup and realize in their children what they themselves missed. So as not to lose the love of their parents, such children learn to meet the needs and expectations of father and mother. But in doing so they always lose access to their own feelings and needs and to their true selves. Many ONES are such "gifted children."

According to Sigmund Freud, in this context a major role is played by training in cleanliness. The model child is prematurely “clean.” Don Richard Riso, who has attempted to harmonize the Enneagram types with Freud’s categories, describes ONES as anal retentive.³ This means, on the psychological level, the refusal to produce a bowel movement. Up until his “tower experience,” young Luther, a classic ONE, suffered from constipation.

I (Richard Rohr) was my mother’s darling, and I didn’t want to lose this preferential position. To keep my mother’s attention, I met her expectations. Sometimes ONES make a virtue out of necessity. Their self-control and supposed moral superiority becomes a “compensatory pleasure” for giving up “lower pleasures,” which they deny themselves. I can remember that my mother said one day, “Wouldn’t it be wonderful to have a son who was a priest?” Because I am a good boy, I did what she wanted. In the Catholic world of the 1950s, before Vatican II, if you wanted to prove that you were serious and consistent in taking the path of faith, you became a priest.

ONES try to be good so they won’t be punished. They want at all cost to stop their “conscience” from condemning them. One day it is no longer the real mother who plays this role. The mother’s demands are internalized and become their own inexorable demands. It is their own punishing voices that now accuse the ONES when they aren’t noble, helpful, and good enough. The point here is not necessarily objective goodness or willingness to sacrifice, but one’s own subjective concept of these virtues. Inside ONES, court is continually in session; they are their own prosecutor, defender, and judge. The conflicting voices keep nagging them; they bicker, interrupt, contradict, and correct one another. Anybody who isn’t a ONE can hardly imagine how exhausting it is to go through this endless inner trial.

At this point the “objective observer of the trial” has to come into play and say: “Stop this! Don’t drive yourself crazy with your own exaggerated standards and moral principles. And remember that these are your subjective views and not the objective truth.”

ONE-children have renounced the development of their true selves to please others and earn the love of people who have sent them the signal, “You’re okay only when you’re perfect.” ONE-children have the childhood driven out of them; too soon they have had to act like adults. Often they had to take on responsibility, very early on, for a family in which for one reason or another one of the parents was missing; or as the old-

est child they had to take over and become a role model for the younger brothers and sisters.

The German writer Erich Kästner (1899–1974), the son of a mother who raised him all by herself, a “model boy,” an idealist, and a “moralist” (his term), was this sort of gifted child. He never married, and until her death he wrote his mother at least one postcard every day. His children’s books became world famous. It’s true that Kästner challenges his young readers, “Don’t let them drive your childhood out of you!” But at the same time the heroes of his books act like little adults; they are uncommonly mature, morally lofty, and rational.

What has previously been described applies to many people. And at least a bit of this idealism, moralism, and perfectionism can be found deep down inside most of us, above all in men and women who have had a strongly religious education: that usually internalizes and strengthens our moralizing voices.

For example, I (Richard Rohr) am passionate about clipping coupons for special offers out of the newspaper, because my mother did that. I chase discounts, and I’d be lying if I claimed I didn’t feel good doing it. Saving money is a good feeling. But what standards lie at the root of this compulsion? The whole enterprise would have a certain virtue if I gave the money I saved to the poor. But I, the Franciscan, sometimes take it to the bank. What’s good about that? Still, I feel better when I can save. The imprint on my conscience from early childhood tells me that it’s better, more correct, and holier to save money than to spend it.

My mother was a good German *hausfrau*. Cleanliness for her came next to godliness. This attitude is reflected in my house: at my place everything is so clean it shines, from the entrance to the back door, and even in hidden nooks and crannies. In Richard Rohr’s place you can eat off the floor. I straighten up every time before I leave the city. In case I die on the way and someone enters my house, everybody should know that I was clean and orderly. Of course I could always say, “But this doesn’t make any difference.” Still, I feel better when everything is orderly and clean. The voices in me are convinced that cleanliness is good and dirt bad.

I am fanatical about order and see immediately when something is out of place. And I feel better when everything is where it belongs. My co-workers at the Center for Contemplation and Action can tell a story or two about how I’m continually cleaning up and washing the dirty dishes. At least I can laugh about it today. I don’t take it so seriously

anymore, and I know that it's my problem. When others don't empty out the ashtrays, I don't give any more moralizing sermons, because I've come to realize that I'm hyper on the subject.

Dilemma

The search for perfection rules the lives of ONES and is their specific **temptation**. In the struggle against imperfection a ONE can turn into a Don Quixote, who tilts at windmills and dreams an "impossible dream." When they see something that approximately matches their ideal of perfection, they're beside themselves with joy. This may be an experience of nature or art (a perfect sunset, a perfect picture, a perfect piece of music) or the meeting with a person whom—for a moment—we take to be "perfect." As soon as the ONE discovers that this person too has weaknesses and makes mistakes, she's disappointed. ONES are always frustrated because life and people are not what they should be. Above all, ONES are disappointed by their own imperfection. That is why the religious way is very attractive to them: at least God is perfect.

ONES are conscious of duty and responsibility and are often compulsively punctual. They feel pressured by time, they stick to a precise schedule, and they often keep a detailed diary.

ONES are serious people and seldom tell jokes—or else they forget the punch line. They allow themselves relaxation and recreation only when they have thoroughly and completely finished their tasks. But that seldom happens. There's always something or other that could be improved. In the struggle for what's better there are no vacations. If ONES have a hobby, then it's usually a practical one that helps others or gives them joy.

ONES are inclined to deny and punish themselves and to repress or even kill off their needs and feelings. They are by nature ascetics and Puritans, and in the final analysis they hope to redeem themselves by at least trying to reach the ideal. "Whoever striving toils away—him we can redeem" (Goethe); this is immediately obvious to a ONE. That's why they have a terrible time slacking off on *anything* and just enjoying life. They get a guilty conscience immediately. The American Puritans declared dancing and playing games to be sin. John Calvin, the father of Puritanism, was surely a ONE. Most ONES have an ascetical bent.

Without the help of meditation and prayer ONES can become obnoxious faultfinders. Contemplative prayer, which has no intention or axe to grind—purely and simply being in God's presence—can be a

way for ONES to increasingly accept themselves and others. If they are willing to become silent, the inner voices begin to speak all the louder. Helen Palmer quotes a type ONE woman who describes how her meditation goes:

I am sitting in meditation, and become immediately aware of the loudness of the critic in my head. A small space of deep quiet, and I hear, "Not deep enough" or "Was better last time you sat." Then the argument starts: "Sit up straighter." "You're not trying." "Yes I am."⁴

Although it isn't simple at first, ONES have to learn to come to rest in order to observe the imperfection of the world (that's not hard for us) *and* to accept it (that's the hard part).

ONES are angry because the world is so imperfect. They're made still more aggressive by what they find in themselves. Anger is the **root sin** of ONES. Paradoxically, however, ONES have a very hard time looking these deep-seated aggressions in the eye or even acknowledging them. Their sin and their **avoidance** coincide. They avoid admitting the vexation that motivates and drives them. For anger too, as they see it, is something imperfect. Model children are not full of rage. That is their chief dilemma. Internally they are boiling with rage because the world is so damned imperfect. But they do not articulate these aggressions as such. They can barely perceive them themselves. The mere fact of someone else voicing a suspicion that a ONE might be enraged deeply wounds the ONE, and the ONE instantly rejects the accusation. But others generally recognize our sin much more readily than we ourselves. That's another reason why we need binding fellowship with other people. When we are alone, we can easily surrender to the illusion of being true saints. God has given us other people so that they can keep bringing us back to the solid ground of reality. ONES are ashamed of their rage. They force themselves to be "objective" and to trot out their arguments, even when they are fuming inside. "I'm not annoyed at you, but actually I'd have the right, for this reason and that and the other, to be annoyed at you."

The **defense mechanism** that ONES develop in order not to have to show their anger is reaction control. Instead of reacting immediately and directly, within fractions of a second a process of censorship takes place within them that decides what they'll express and how.

The fact that they cannot permit their aggressions sometimes generates in ONES a tremendous pressure. They can be walking steam kettles. There

is a repressed rancor simmering within them; it keeps thickening and attacks the voices pounding the message into their heads, "You're a good boy, a good girl. A good child isn't furious." The workaholicism of ONES is one of their attempts to let off steam and work off energy.

The pressure to do "good works," which ultimately drove Martin Luther to despair, is present in all ONES. In my case (Richard Rohr) it led to my becoming a notorious improver of the world. As if it weren't enough to found our own community in Cincinnati (the traditional church wasn't good enough), we had to call it New Jerusalem, something like the perfection of perfection. Nevertheless, we're never satisfied with what we could always improve. Our inner voice continually questions our motives: "Why are you really doing this or that? You're doing it just to appear in a favorable light before yourself, others, and God." That is the vicious circle of self-redemption. Luther is the best-known example of this mechanism, which operates in a ONE. We shall come back to it again later on.

Immature ONES sometimes try to solve their dilemma differently. They can get to the point where they lead a double life. In public, where they are known and observed, they always behave correctly, morally, and blamelessly. But when they feel themselves unobserved or in a foreign environment, the repressed shadow shows itself. It can happen that they live out all the things that they otherwise deny themselves (and others). This applies to, among other things, their repressed sexual wishes. Neurotic ONES can preach morality and live immorality, as the scandals surrounding the American televangelists have shown. Unhealthy ONES are hypocrites. Jesus said to the Pharisees who wished to stone a woman who had been caught red-handed in adultery: "Let him who is without sin among you be the first to throw a stone at her" (John 8:7).

The special gift, or **fruit of the spirit**, that marks mature persons of any type is always the reverse of the root sin. The fruit of the spirit of the ONE is cheerful tranquillity.

How does one get from one's root sin to this gift? From their earliest years ONES have lived with their unacknowledged and repressed anger. When they discover it, and things work out right, they eventually get so fed up with it that they finally learn to deal with it better and more constructively than all the other types. It's still in them just as much as ever, and it won't go away. But it no longer needs to be taken so seriously. Many integrated ONES say that three things help them to achieve this goal: *prayer, love, and nature*. When I (Richard Rohr) pray I can

increasingly let go of the voices of duty and responsibility and let myself drop down into God, the perfect lover. That leads me immediately to love. Love is the "bond of perfection," as Paul says (Col. 3:14). That is why I have to see to it that I fall in love with somebody or something every day, even if it's only a tree or the wonderful turquoise sky over New Mexico. When I don't love, the negative voices immediately get the upper hand. Finally, nature helps me: God, love, and nature are perfect. That is why almost all ONES are nature lovers. You rarely meet ONES who don't like to raise flowers, work in the garden, or hike in the forest. In the ecological movement many ONES feel at home. ONES have a weak spot for everything that is green, grows, and blooms. Without nature, without love, and without God, ONES can scarcely get to the space of cheerful serenity and patience, but remain aggressive idealists and ideologues who condemn others and demand that they improve themselves and be "perfect" by their lights.

Along with the serenity of the redeemed ONE, ONES also have other gifts, once they have reached a certain degree of inner maturity. They are rational, just, and balanced. That is why they are good teachers. ONES like to become teachers or pastors, unless they realize their love for order in professions like bookkeeping. ONES can be notoriously *balanced*. They want to be fair, and so they always look at the other side. This is at once a curse and a blessing and can be explained by the fact that so many different voices are engaged in long trials in their interior courtroom. Fairly mature ONES usually give well thought out and reasonable answers. Their opinion has already gone through the fire of their internal criticism; every if and but has already been clarified before anything is expressed. That is why it's hard to refute ONES.

Immature ONES are apt to be moral prigs, forever speaking with up-raised index finger and criticizing everyone. They consider themselves and their ideals identical and can strike people as very arrogant and self-righteous. All ONES live close to the edge of self-righteousness.

ONES have a hard time making important decisions, because in the process they might make mistakes. So they're inclined to hesitate and temporize. And for that reason they often don't get ahead, because they're busy with old mistakes. They can't move on to today's business if the past hasn't been settled. In this way they become the bad conscience of a family or a people. They keep awake the memory of past guilt; they are prophets of conversion and renewal. This is one of their greatest strengths, but it can also turn them into awful pests.

The **pitfall** that unredeemed ONES have to be liberated from is their hypersensitivity. They must learn to accept themselves and others without passing judgment about each and every thing. They must learn to see the beam in their own eye before they busy themselves with the mote in the eye of others, which immediately catches their attention (see Matt. 7:3–5). Immature and compulsive ONES turn people off. Their neighbors feel continually criticized by them, even when the ONES don't say a word. Others sense this negative current of energy. People in pastoral counseling sometimes tell me (Richard Rohr), "I have difficulties opening myself before you, because I'm afraid that you're secretly condemning me." Although I don't want to, sometimes I seem to emit this energy. How can I get rid of it? In all probability I won't be able to do that completely. But I can try to build up a relationship of trust with the person in question, which will allow my capacity for criticism to serve the enlightenment, liberation, and joy of the other person, without oppressing and cutting the person down. Without such a relationship my judgments are not helpful to others and may have a destructive impact.

ONES are inclined to understand themselves as white knights who set forth into the world to save it. ONES know the secret pleasure of wiping out evil root and branch. St. George and the Archangel Michael, the dragon-slayers of Christian tradition, are patrons of this side of the ONE.

In relationships ONES' energy can cause great complications. A ONE is glad to fall in love with a person who seems to be perfect. As soon as the first scratches show and the lacquer starts peeling off, the ONE begins to carp about the other in order to change him or her. ONES can't understand why the other doesn't at least earnestly *strive* to become a "better person." Of course, if others honestly confess their mistakes, beg for forgiveness, promise improvement, and prove by deeds that they want to change, ONES are ready to forgive generously. But the forgiveness of a ONE is seldom completely unconditional.

ONES may carry around a list of other people's mistakes and be resentful about them. They can forgive, but they're bad at forgetting. This is connected with the fact that their anger is their source of energy and helps them to perceive themselves. The critical potency of this anger is their contribution to each community—but it's not the whole truth. When ONES overidentify with their anger and sit smoldering because they consider their viewpoints the decisive contribution, at some point the others will stop taking them seriously.

Symbols and Examples

The **animal** assigned to the unredeemed ONE is the yelping terrier. Ants and bees symbolize the industriousness of the ONE. They are constantly busy with building up and maintaining the ideal commonwealth. Bees test all flowers and keep from everything only the best, the honey.

The symbolic **nation** of the ONES is Switzerland. Cleanliness and order, a virtually ideal democratic commonwealth, precision watches, strict neutrality (both sides are right!), peaceableness and at the same time a flawless defense system—the list of Swiss "virtues" could go on and on. A wit once said that half the Swiss are bankers, and the other half are shrinks. It took a long time before the outside world and, above all, Switzerland itself, discovered that even its "perfect" political and economic system does not have an unblemished past and that there are some skeletons in the closet.

The **color** of ONE is silver. Silver is a cool, sober, and clear color. It represents moonlight, which gets its brightness from the sun (the highest ideal). Like the mild silvery glow of moonlight, the redeemed ONE stands for change and growth.

Lucy van Pelt, Charlie Brown's antagonist in "Peanuts," is the caricature of the unredeemed ONE. She is continually busy changing the whole world (and particularly Charlie Brown, the eternal loser), and she refuses to accept a world that is not perfect. In one cartoon series we learn that unconditional love is the only force that can save a ONE like Lucy. Lucy is lamenting how bad the world is and how unhappy she is herself. Her brother Linus thereupon challenges her to think just once about everything she can be thankful for. That really makes her fly into a rage. There is nothing that it pays to be grateful for. Then Linus says, "At least you have a little brother who loves you." She looks at him for a moment and throws her arms around his neck, sobbing. And Linus thinks: "Now and then I say the right thing."⁵ The ONE longs for unconditional love but cannot believe it when it comes.

The monk Martin Luther (1483–1546) was at the bottom of his soul an angry young man who longed for an unconditionally loving God: "How do I get a gracious God?" was the question of his life. His anger was rightly aimed at the Catholic Church of his day, which said that this love had to be earned through indulgences, ritual performances, and good works. ONES yearn for someone finally to come along and put an end to this tiring game. Luther had a strict father on earth and a wrathful

father in heaven. And Mother Church too was strict and demanding. He was fed up with these parental voices. From a purely psychological point of view, the Reformation resulted from the entanglement of a ONE in his own compulsions. Luther longed for unconditional grace, love, and acceptance.

Erik H. Erikson (1902–94) got some of his most important psychoanalytical insights in his confrontation with the life story of young Luther. The ambivalent relation of the Reformer to his father is for Erikson the main cause of the compulsions and struggles that Luther was subject to in his lifetime. His father “showed the greatest temper in his attempts to drive temper out of his children.”⁶ The consequence was, in Luther’s own words, “I fled him and I became sadly resentful toward him, until he gradually got me accustomed to him again.” Erikson remarks, “Martin, even when mortally afraid, could not really hate his father . . . and Hans, while he could not let the boy come close, and was murderously angry at times, could not let him go for long.”⁷ When Luther later looked back and reported the scruples he had suffered from making his confession, he named “libido” (sexual pleasure), *ira* (anger), and *impatientia* as the sources of temptation.⁸ Another psychologically revealing fact is that Luther, as already mentioned, suffered from constipation and retention of urine. There is a lot of evidence for the thesis that his “tower experience” actually took place on the toilet. Erikson remarks laconically: “Scholars would prefer to have it happen as they achieve their own reflected revelations—sitting at a desk,” and he points to the later Luther’s love of anal-vulgar language and his “capacity for dirt-slinging wrath.”⁹ It was as if his Reformation understanding released all the repressed anger and “filth” that had been the main cause of young Luther’s pathological anxieties.

Luther, thank God, went to Paul, and found in him what he had been looking for, because Paul also was a ONE. Doesn’t the apostle Paul sometimes leave the impression of being a little arrogant and dogmatic? He was a Pharisee; ONES are born Pharisees. God transformed his root sin and made a gift of it. He used a zealous Pharisee, who managed to become a zealot for the Gospel. This is the lovable thing about Paul, the great white knight for Christ, who did everything for his Lord. But every now and then we get tired of him; we’d like to tell him, “Cool down a little, Paul. This is too much of a good thing.” Especially when Paul was attacked and criticized, he could react bitterly, arrogantly, and self-righteously, and cut down his opponents with sarcasm.

In the Letter to the Galatians Paul himself reports about a significant event. He tells how he “opposed” the stormy, but fundamentally fearful prince of the Apostles, Peter (a SIX), “to his face, because he stood condemned” (Gal. 2:11). In the community of Antioch Peter had at first gone against his own grain and had eaten in public with baptized pagans—something that as an orthodox Jew he was not allowed to do. But when the “spies” of the strict Jewish-Christian “brother of the Lord,” James, came from Jerusalem, he stood aloof, didn’t stick to the freedom he had just demonstrated, and began to “play the hypocrite.” Paul’s dearest concern was to proclaim that the old frontier separating Jews and Christians had been removed by Christ. That is why he publicly called the “first man” of the church to account. When ONES are convinced about something, they don’t waver before the thrones of princes: “Here I stand, there’s nothing else I can do.” Paul could have said that fifteen hundred years before Luther did. In both men we see how closely root sin and fruit of the spirit are fused together, and how God can transform our obsessions and use them for his purposes.

Conversion and Maturation

ONES have to learn that there isn’t just one right way, but that many roads lead to Rome. That is why they have to make friends with their anger and acknowledge it, before they pass judgment on themselves and others. Unredeemed ONES are continually looking for suitable screens onto which they can project their negative feelings and moods. As a rule this is the first person who happens to be near them. When ONES don’t acknowledge and “own” their anger, they will take it out on their children, their spouse, or on an untidy house.

ONES are affable people so long as they don’t take themselves too seriously. The way out of their predicament always consists in relativizing themselves and thus freeing themselves from their false self. The greatest freedom of ONES lies in being able to laugh at themselves, because they see that their own perceptions are only part of the total picture.

Deep inside ONES lives the ideal of the good, the true, and the beautiful. I (Richard Rohr) would not have slaved like a maniac for the last few years, would not have founded a community, and would not have been there for others seven days a week if I hadn’t had this ONE’s energy. Nor will I apologize or cut myself down for this after the fact, because I know that God has made something good out of my ambiguous mo-

tives. I know that my love for Jesus was not the only reason why I did what I did. Part of it was Richard pure and simple, going on all his Richard-trips. I thought I was doing everything for God, and in a way I really did try to love God in all that. At this point God's humble realism appears once more. God knows that the most he will get from us will be a "mustard seed" of faith, and God is satisfied. We do most things in life primarily for ourselves and struggle for self-preservation in this world. But as soon as we have the humility to concede this, the grace and love of God can become powerful. One can build only on the truth. With the Enneagram the point is to call our illusions by name and to unmask them, so that there will be room for real life instead of self-deception.

ONES have to stop wanting all or nothing. They need the perfection that can be found only in God. They can't create perfection on their own. That is why they are dependent on the patience of their fellow humans and God.

The specific invitation that ONES hear and have to make their own is hidden in the word "growth." Their love of nature is already a hint that it does them good to see things grow. Whatever grows is not yet perfect, but it's on the way. Jesus told many parables in which sowing and harvest and the patient waiting in between point to the coming of God's reign. They are gathered together in the Gospel of Mark, chapter 4. For example:

The kingdom of God is as if a man should scatter seed upon the ground, and should sleep and rise night and day, and the seed should sprout and grow, he knows not how. The earth produces of itself, first the blade, then the ear, then the full grain in the ear. But when the grain is ripe he puts in the sickle, because the harvest has come. (Mark 4:26-29)

The perfect God has patience and gives us time to grow. A ONE who allows growth shares in God's tranquillity.

In this process even the destructive anger of the ONE can be transformed into "righteous indignation." The Bible often speaks of God's anger in the face of injustice on earth. The prophets of the Hebrew Bible and Jesus are sometimes gripped by this holy wrath (the cleansing of the Temple). Paul fell into inner turmoil when he saw the many idols in Athens, and Luther broke into a rage over the trade in indulgences. Holy anger is an expression of love and may never be played off against love. It never wants to destroy, but to restore the original justice.

Ignatius Loyola (1491-1556), the founder and first general of the Jesuits, belongs to the saints who were ONES. At the age of thirty the Basque knight was laid up, badly wounded after the defense of Pamplona, and in reading the legends of the saints he experienced a sweeping conversion. Finally he dedicated his arms to the Mother of God, whom he wanted to serve from then on as a spiritual knight. He cared for the sick, went on pilgrimage to Palestine, and completed a thorough course of study. To share his experiences with others he developed the Spiritual Exercises, which came under deep suspicion from the Inquisition. In 1534 he and his friends took a vow to work in Palestine for the church or to place themselves at the pope's disposal for any other task. In 1540 the order was officially approved. Every Jesuit goes through the Spiritual Exercises, which last for four weeks, several times in his life.

They serve to purify the exercitant through contemplation of his own sinfulness and of the life and suffering of Christ and the "discernment of spirits" that affect the inner person. There is no overlooking the energy of the ONE in Ignatian spirituality: discernment of spirits, thirty days of strenuous contemplation, so that one may become more perfect. Like all one-sided systems, this form of piety has its particular strengths and weaknesses. Its greatest strength is the thoroughness and conscientiousness of the self-examination and the readiness to submit to the tiring work on oneself and the scrutiny of one's own motives. But this doesn't take place in a vacuum. Christ, who gave himself up for our redemption, is the continual partner in dialogue and the source of renewal and conversion.

Among the lifetime tasks of ONES is to learn occasionally to ignore duty, order, and the improvement of the world, and instead to play, celebrate, and enjoy life. If ONES dismantle their judgmentalism and resentment and take back their projections, then compassion becomes possible. They can learn cheerful *joie de vivre*, if they go to school with the lighthearted SEVENS.¹⁰

Karl Barth, the Swiss theologian and reformer of Protestant theology after the First World War, was a ONE. His commentary on the Letter to the Romans was an unsparing settling of accounts with the hitherto dominant "liberal theology," which took a very optimistic view of human possibilities. Barth protested against humankind's "pocketing" God for its own purposes. For this reason he preached a God who is totally other and has other plans and goals than ours. Barth's multivolume *Church Dogmatics* is the most comprehensive theological *magnum opus* of the

twentieth century. This militant theologian was a positively obsessive fan of Mozart (Mozart is a typical SEVEN). Thomas Merton describes how, without being aware of the Enneagram, Karl Barth unconsciously drew his creativity from the “power source” of Mozart, a type who was apparently so different from himself:

Karl Barth had a dream about Mozart.

Barth had always been piqued by the Catholicism of Mozart, and by Mozart’s rejection of Protestantism. For Mozart said that “Protestantism was all in the head” and that “Protestants did not know the meaning of the *Agnus Dei qui tollis peccata mundi.*”

Barth, in his dream, was appointed to examine Mozart in theology. He wanted to make the examination as favorable as possible, and in his questions he alluded pointedly to Mozart’s masses.

But Mozart did not answer a word.

I was deeply moved by Barth’s account of this dream and almost wanted to write him a letter about it. The dream concerns his salvation, and Barth perhaps is striving to admit that he will be saved more by the Mozart in himself than by his theology.

Each day, for years, Barth played Mozart every morning before going to work on his dogma: unconsciously seeking to awaken, perhaps, the hidden sophianic Mozart in himself, the central wisdom that comes in tune with the divine and cosmic music and is saved by love, yes, even by *eros*. The other, theological self, seemingly more concerned with love, grasps at a more stern, more cerebral *agape*: a love that, after all, is not in our own heart but only in God and revealed only in our head.

Barth says, also significantly, that “it is a child, even a ‘divine’ child, who speaks in Mozart’s music to us.” Some, he says, considered Mozart always a child in practical affairs (but Burckhardt “earnestly took exception” to this view). At the same time, Mozart the child prodigy “was never allowed to be child in the literal meaning of that word.” He gave his first concert at the age of six.

Yet he was always a child “in the higher meaning of that word.”

Fear not, Karl Barth! Trust in the divine mercy. Though you have grown up to become a theologian, Christ remains a child in you. Your books (and mine) matter less than we might think! There is in us a Mozart who will be our salvation.¹¹

TYPE TWO

The Need to Be Needed

Overview

TWOS employ their gifts for the needs of others and care for their health, nourishment, education, and welfare. They impart a measure of acceptance and appreciation that can help others to believe in their own value. TWOS can share generously and give “their last shirt” for others. They stand by others when they have to endure suffering, pain, or conflict, and in this way they give them the feeling that someone is there for them and accepts them. The TWOS’ love of neighbor and presence, however, also has dark sides that may not be recognized at first glance.

TWOS desperately want to be liked and have an exaggerated need for validation. Many TWOS had a childhood that seemed gray and sad to them. Real security and a feeling of having a home were sometimes lacking, or less than they needed. Other TWOS report that they have experienced only conditional love. The love of important persons in their life had to be bought by good behavior. If they met the conditions, they could, under certain circumstances, get a lot of love and security. The “beautiful” childhood that these TWOS had prevents them from becoming enraged or sorrowful that they were continually being urged to exaggerated good behavior. Some TWOS also recall that early on they had the feeling of having to be a support for the emotional needs of other family members. They had the feeling that they had to make themselves useful in order to be noticed and loved.

There was a fatal role reversal between parent(s) and child. The child had to “mother” the adults and deny some of its legitimate needs. Bert Hellinger calls this terrible exchange of roles “parentizing.” The message that the child gets sounds like this: “I am loved when I am tender, understanding, and ready to be helpful, and defer my own needs.” But in this way the child also acquired a “greatness” that it wasn’t entitled to. It felt itself to be powerful, while grown-ups looked weak and needy.

This provides a fertile soil for the sort of false pride that is the root sin of TWOS. They secretly look down on those whom they “serve.” For TWOS “being good” is an emotional, not a moral, category. TWOS have a claim to being “dear” and helpful, and as a rule they are convinced that they are just that.

In his systematic family therapy, Hellinger starts with the assumption that every system presses toward an equilibrium between giving and taking. People who give too much are as much of a burden on a community as those who only take (pattern FIVE). For at some point the givers demand to be paid back. The “takers” will behave aggressively toward the eternal givers, because the latter have forced them to become their debtors. This, to be sure, does not always correspond to objective reality and the perception of others. The classic image of a TWO is the caricature of the “Jewish mother,” who protects her children like a brood hen and takes care that she is used by them.¹ But woe unto them if they don’t show gratitude: “How could you do that to me, after all I’ve done for you?” First an unredeemed TWO spoils and looks after other people, unasked and unsolicited. If this becomes burdensome or confining to others and they distance themselves instead of returning this “love,” the TWO feels betrayed and exploited.

There are many jokes about priests and their housekeepers. The classic pastor’s cook (or Protestant minister’s wife) is a TWO. There have always been many rectories where the housekeeper “wore the pants.” I (Richard Rohr) had a secretary in New Jerusalem who was a classic TWO and ruled me and the whole community with her competence. She knew everything and hence was indispensable. I’m the sort of person who forgets the details; she remembered them all. When I had to go to a meeting, she informed me beforehand about the essentials. Finally the parishioners realized that if they needed information, they should go not to me but to her. She took care of me in a touching fashion, served me with body and soul. But that was also how she controlled me and kept me in line.

TWOS are continually holding the thermometer in the air to measure the social temperature and wind direction, because they base their identity on how others are disposed toward them and react to them. The mood gauge of TWOS rises and falls according to how much sympathy or antipathy comes their way.

The heart types, TWO, THREE, and FOUR, are “other-directed” people, whose well-being depends in the first instance on how their environment

reacts to them, and their continuous activities secretly have no other goal except to be confirmed from the outside.

In a child this is understandable and pardonable. You can spend your entire youth in this fashion. The problem begins when you keep on behaving this way as a grown-up.

At some point this game begins to get on other people’s nerves. When you are with an immature TWO for some time, you sense that they emit a very definite subtle energy. You have the feeling of being clutched or even swallowed up. “Notice me, stroke me.” But the actual magic formula is “Need me.”

At this point TWOS, who can otherwise manipulate their own milieu so genially, are subject to manipulation themselves. TWOS need to be used. All you have to say to a TWO is “I need you,” and all resistance fades. They fall all over you to be useful to you and to help you—even when they have neither the time nor the energy to do it. As soon as they hear the little word “need,” they scrape together the last remnant of their energy to rush to help you. Later they go home and can kick themselves for letting themselves be talked into it: “Why did I let myself be exploited again? Why did I get into this stupid work group? Why did I promise to bake a cake? Besides, all that’s really no fun for me anyway.” But at the moment it was so beautiful to be needed that the TWOS really couldn’t resist and said yes.

TWOS cry easily because they are sensitive and emotional. They are teddy bears; they like to cuddle and pet. TWOS like to talk about relationships and love. They long to be loved, to love with their whole hearts, and to be allowed to live for their beloved. Our social network would collapse without all the TWOS who sacrifice themselves for the welfare of others. They are benefactors, givers, and helpers. This is their greatest gift. But they have to resist the inclination to style themselves grandly as saints and martyrs. Some years ago, a writer who was unfamiliar with the Enneagram, Wolfgang Schmidbauer, presented this type of person in his book *The Helpless Helpers: On the Psychological Problems of the Helping Professions* and coined the term “helper syndrome.”²

Immature TWOS struggle with problems of identity. They change continually in order to meet the needs of whatever person may be present. This gives rise to a “multiple self” (Palmer). Hence TWOS often prefer to be together with only one other person. If several people who are close to them are present at the same time, the TWO occasionally has no idea which self to activate. Apart from such confusing situations the

TWO perceives these different ego-conditions not as a problem, but as an enrichment: "Each of my friends brings out a different side in me. That is why I wouldn't want to miss any of them."

TWOS usually have a large circle of acquaintances and tend to label people as their "friends" very quickly. They guard their relationships jealously and want as far as possible to be especially important for all their friends. They are proud that so many people pour out their hearts to them; they can sense other people's needs in a positively physical sense. Here, however, they are inclined to give good advice too quickly and to offer promising solutions.

Dilemma

The great **temptation** of TWOS is continually to help others and in this way to evade themselves. The identity of TWOS lies, as it were, in the wishes and needs of other people, which means outside themselves. This often leads to a chaotic emotional life. Immature TWOS have a hard time finding their own center. When they are alone, the ceiling falls on their head. Meditation and prayer "in a quiet little room" for long make them anxious because nobody is there to reinforce them and be close to them, and because they are afraid to find nothing in themselves except a black hole or alarming unrest.

TWOS have a tendency to seduce other people. In thoroughly neurotic cases this can even lead to abuse. The helplessness and neediness of children can appeal to a TWO. This need not be a question of sexual abuse. Often it's enough just to make the helpless child into a substitute object of their own needs. They direct toward this object all the love that they want for themselves but for some reason can't get. In this way basically they love only themselves. Their seeming altruism is a "legitimate" form of indulging their own egoism. TWOS have a heart for abandoned orphans. They enjoy supporting a foster child in the Third World. It's so beautiful to be needed. That is the gift and the same time the dilemma of the TWOS: they give others precisely what they want for themselves. Since there is a homeless child within them, they are especially touched by the distress of abandoned children. People who seem to be even weaker and more helpless than they give them a feeling of strength. Whoever can help must have power. Rule by serving!

TWOS long—at least ostensibly—for fusion with others. But here too they sometimes experience this outside themselves rather than in their

own lives. They continually think about who could suit whom, and they match people up. As soon as two persons in their circle of acquaintances develop romantic feelings for one another, TWOS go into action to set up or promote contacts. They can also undertake subtle attempts to prevent contacts, above all, when they fear the loss of one of the persons involved. Many TWOS like to read love novels, because life without romantic love would be only half as beautiful. Or they chat on the Internet to nourish the illusion that they are linked up to, or in romantic contact with, many people.

Mature TWOS have learned to love without conditions, ulterior motives, or hidden agendas. The path between selfless love of neighbor and a manipulative helper complex is, to be sure, a tricky one. The demand that we deny ourselves and serve others has often been played with fast and loose, above all in the church. The Bavarian pastor Wilhelm Löhe (1808–72), founder of a Lutheran institute for deaconesses, gave the sisters a motto that is poison for TWOS: "What do I want? I want to serve. Whom do I want to serve? The Lord in his wretched and poor. And what is my reward? I serve neither for reward nor for thanks, but out of gratitude and love. My reward is that I am allowed to. . . ."³ Surely some of these women became real "saints," but many were twisted and exploited by the yoke of such demands.

In a partnership TWOS can be very possessive. Sometimes they look for partners who are weak and dependent. A classic constellation is the partnership between a TWO (usually female) and an addict. The phenomenon of co-dependence (dependence on the addiction of the partner) has been illuminated in recent years: she helps him, puts up with everything, forgives him, keeps giving him another chance. Meanwhile she fails to notice that in this very way she is allowing him to go on behaving as before. Unconsciously this is precisely her goal, although she would admit this neither to herself nor to others. For if he were healthy and independent, then he might not need her anymore and might leave her.

When immature TWOS are hurt, they can suddenly stop being sweet and pliant and show their claws. At such moments they are capable of doing frightful injury to the very person they supposedly love above all. The unredeemed TWOS' notion of love is warm, soft, and gentle. When another doesn't play along with them and torpedo this concept, there is no escape for TWOS. Then it can happen that they suddenly turn into Furies and literally walk over corpses. It's like the old line from the

revolution of 1848: "Be my brother! And if you resist / I'll smash your skull to bloody bits!"

TWOS are burningly interested in the problems of others and expect people to trust them unsparingly. On the other hand, TWOS find it hard to surrender themselves. This is their pride. They may be everybody's garbage disposal, but they shy away from really depending on others. Behind this lies the shame of showing their own neediness, the fear of not being understood or being rejected, and sometimes also the feeling that "nobody likes me anyway." The threshold anxiety before a confession, a pastoral conversation, or psychotherapy is correspondingly high for them. For on the couch they would have to admit their immense need. At the same time they long for a place where they can do that without being rejected. TWOS surrender themselves only when they are very sure that the other will accept them. That is why TWOS need at least one person whom they trust enough to tell everything. In all this they want support and understanding for their conduct. Sharp or direct criticism can pull the rug out from under the feet of a TWO. To advise TWOS in a pastoral setting, you have to deal very carefully with them, and above all you must never take away the feeling that despite everything they are accepted and loved. TWOS need a great deal of acceptance and "soft" love before they are ready to let themselves be challenged by "hard love." Sooner or later, however, this is exactly what has to happen: a confrontation, at once loving and unsparing, with one's own pseudo-love, self-pity, and egocentricity.

It's no accident that there are more women than men in group TWO. Society has encouraged and allowed women to be TWOS by, for example, idealizing female "intuition" and "devotion." Women have been told that their possibility of exercising power and influence consists in the fact that they "love." A few women have become real saints in this way. But many others become manipulative, clinging, possessive, destructive—and unhappy. The success of Robin Norwood's book *Women Who Love Too Much* seems to confirm the thesis that many women find themselves in the TWO pitfall.⁴ Many women consume themselves to the point of self-abandonment for a man, consider this obsession to be love, and in the process become physically and psychologically sick (bulimia), but still can't manage to let go.

In church circles as well TWOS can be found bustling about, and here it's particularly hard for them to break out of their role. The Gospel has often been preached as if Christianity meant everyone was supposed to

become a TWO! Sufis reportedly considered Jesus a "redeemed TWO." It's worth noting that outsiders classify the energy of TWOS as typically Christian, and Christianity is—in contrast, say, to Islam and despite the male hierarchy in the church—mostly a religion of women. Two-thirds of churchgoers are women. If persons naturally tend to certain TWO mechanisms and then find their way into Christian circles, they will presumably be reinforced in their type.⁵ But it is precisely TWOS who have to get permission and be encouraged to become aware of their legitimate needs, which they often don't know themselves. Otherwise TWOS will not manage to break out of their roles, which provides the rest of us with a series of pleasant advantages.

The root sin of TWOS is their pride. Here we see once again what an ingenious psychology of sin is concealed in the Enneagram. It takes us behind the scene. Pride is different from conceit or narcissism. Pride is an expression of a "puffed-up self," an "inflationary ego." The self-perception of unredeemed TWOS can take on downright messianic traits: "I'm more loving and sensitive than all of you; my love will save the world. I will see to it that my love saves you. I will make my love so indispensable to your life and your system that you won't be able to get along without me." Immature TWOS chum up to people with their love. The problematic side of this attitude is that they manipulate others and make them dependent precisely through their attention and considerateness.

The root of this pride is—as already mentioned—a "parentization" in early childhood, in other words the role reversal of parents and children. In therapeutic family sessions as developed by Bert Hellinger the parentizing is dissolved by having the child bow deeply before the parental figures and say, "I am only the child; I'm the little one and you're big." This is an appropriate and reality-based self-lowering, the task of a life-long assertiveness, and at the same time an infinite relief. I'm allowed to be "just" a child.

Pride makes it hard for TWOS to find an unbarred access to themselves and to God. Real self-knowledge, awareness of their hidden self-interest, is harder for them than for others. Knowledge of sin would mean becoming aware of one's own pride, which again hinders just this awareness. Sober repentance is above all a question of "objective self-perception." TWOS have to work hard at installing an objective "inner observer" to stand up to their natural subjectivism.

TWOS also have a difficult time building up a heartfelt relationship with God. At bottom they don't need God, because they are loving and

energetic themselves. Rather they're convinced that God needs them! How is God supposed to save the world without them? The pride of self-imprisoned TWOS is directed not only against their (needy) fellow men and women, but also against God.

A young theologian, who is a TWO, puts it this way: "We TWOS are practical atheists. Only when we are sick, ruined, and lying in bed with a breakdown can we really pray from the heart, 'Lord, have mercy on me!' I once found myself praying, 'Lord, I have mercy on you!'" TWOS expect gratitude from everybody else—including God. Because in their "love-pride" they sometimes feel like creators and conservers of life, gratitude toward life often comes hard to them. Thus they block themselves off from true joy in life.

The **avoidance strategy** of TWOS consists in suppressing their own needs and projecting them onto others. Jesus' saying, "Whatever you wish that men would do to you, do so to them" (Matt. 7:12) is—at least if it is understood at face value—poison for TWOS. In a way they do just that all the time. The pressure that they direct against themselves is transmitted to their environment and is expressed in that subtle pressure on others that is so hard to name. That is why they are ashamed. ONES hide their anger; TWOS hide the fact that they are so needy. They are afraid of what could happen if their immense need for warmth, love, and intimacy got out of control.

The needs are sensory-emotional in nature: tenderness, sex, attachment. Other sensuous needs can easily be turned into replacements: eating, drinking, shopping till they drop. Some TWOS are chocoholics. After they have spent the whole day satisfying the needs of other people and repressing their own, TWOS say in the evening: "I've earned this. I have to reward myself for doing all sorts of things that I actually didn't want to do." A strikingly large number of TWOS have weight problems. Often this is a matter of compensating for unrequited love. No one longs for love as much as a TWO. And no one is as incapable of relationships as a neurotic TWO. Sooner or later, thanks to their pseudo-love, such TWOS destroy the object of their deepest desires.

The **defense mechanism** of TWOS is repression. Like ONES, TWOS repress negative impulses and feelings, especially in the realm of aggression and sexuality. To admit clearly and distinctly, "You're driving me crazy," "You turn me on," is hard for them. Both could lead to a withdrawal of love or to rejection. Nevertheless one usually senses without any trouble what's going on in a TWO. They wish neither to hide their feelings nor to

show them openly. Thus they express their moods in indirect ways and see to it that they are noticed without having to take responsibility for it. An offended TWO can—without saying a single nasty word—poison the atmosphere of an entire group, and still when asked about it answer with a look of innocence, "Why would there be anything wrong with me? Nothing's wrong!"

The **pitfall** of unredeemed TWOS is obligingness or flattery. They deny themselves in order to "please" others. They are so ashamed of their own neediness that they have to make others dependent on them in order to develop a little feeling of worth. This again leads to TWOS' developing a very independent side, which can throw the people around them into astonishment. One day they are sick and tired of being dependent on love, praise, and stroking, and they fall abruptly into the other extreme. They want to prove to all the world how independent they are; they suddenly do what they want, and fight with tooth and nail for their "freedom." This phenomenon can take on grotesque forms. But there is no such thing as a TWO with whom it didn't appear at one time or other like a bolt from the blue.

Many problems arise for TWOS because they can't say no, and so promise more than they can keep. Afterward they get irritated at having agreed in the first place and feel guilty as well because they didn't make good on what they said they would do.

The immature TWOS are under a compulsion to be used, whether by the "poor" of this world or by an important personality whom they can serve and work for. TWOS can themselves be good leadership forces if they manage to rein in their partiality and subjectivity and not surround themselves only with their favorites. TWOS are inclined to gather a circle of disciples around them, people who "understand." Critics have no great chance of penetrating this inner circle. When disciples want to break loose from the sphere of influence, this can bring about complex detachment processes. TWOS' fears of loss see to it that people who are close to them hang on by an invisible leash. In general, however, TWOS find leadership roles burdensome, because they imply so much responsibility. They are afraid of lonely, exposed positions in which they feel isolated and vulnerable to attack. A single critic who does not "play along" or "understand" is enough for a TWO to get the feeling that "everybody's against me."

The **fruit of the spirit**, or gift, of TWOS is humility, the reverse of pride. When TWOS reach the point where they recognize their real motives ("I

give so I can get”), there comes a sobering more profound than can be imagined. When twos dare to endure this insight, to chew it, taste it, and digest it, then transformation and healing are possible. I (Richard Rohr) recall what happened to a woman in New Jerusalem when her mask fell and it suddenly became clear to her what kind of game she had been playing her whole life. She came three days in a row to her office hour with me, and could do nothing but cry uncontrollably. It was a real conversion. She wept over her pride and over the fact that she had always thought she was the most lovable person in the world. She promptly recognized the terrifying distance between her claims and reality.

The legends of the saints often tell of their weeping for their sins. In the Eastern Orthodox churches tears of real repentance are considered an infallible sign of the activity of the Holy Spirit. A cleansed person can emerge from a bath of tears. But be careful: the tears of twos are often tears of self-pity. When a two can finally cry tears of self-knowledge, redemption is near. At such moments twos recognize that they have damaged and injured other people while supposedly “wanting the best for them.” This is humiliating. Twos are redeemed from themselves the more they experience God as the real lover and realize that our love can consist only in sharing in God’s love. This insight leads through a moment of deep shame to genuine humility.

False pride and false humility are twins. Genuine humility is based on a realistic self-appraisal and a healthy feeling of self-worth. False humility is actually nothing but restored and “sanctified” pride. Redeemed twos know their value and so don’t need to be continually reinforced. Their autonomy is now no longer an act of defiance, but an expression of the fact that they have found their identity in themselves (and in God).

Symbols and Examples

The symbolic animals of two are the cat, the donkey, and the licking puppy. The cat symbolizes the ambivalence of the twos between distance and closeness. Cats are cuddly and get their share of petting when they feel like it. But if you want to manipulate them, they suddenly prove themselves to be free and independent. A cat can’t be trained. The donkey is the apparently ever-so-patient beast of burden. Jesus rode into Jerusalem not on a proud horse, but on the despised ass. At some point, however, it gets to be too much for the ass. He can suddenly become

stubborn and refractory. And when things get to be too much for him, as everyone knows, he goes on strike. The puppy symbolizes the urgent proofs of love shown by an immature two. After a while they seem sticky, disgusting, and repellent, because they’re exaggerated.

The country of twos is Italy. The caricature of the fat Italian *mamma*, who rules the family, requires no explanation. The effort people make to *appear* warm, lovable, and charming is something one runs into in Italy at every step. If you ask someone in England for directions, the polite English will do everything to get you to your destination. If necessary, they will go along with you. In Italy they grab you by the arm (body contact is important), point with grand gestures in any direction, and say “Over there!” If you follow their directions and advice, you discover that you’re hopelessly lost. They present an image of attention and helpfulness. The image is more important than the facts.

The color of twos is red. It symbolizes life, power, and passion and is traditionally considered a masculine color. In Hebrew the words for blood (*dam*), earth (*adamah*), red (*adom*), and man (*adam*) derive from the same root. Red is the color of love and martyrdom. “In the pure red of the rose it is—as in the blood of Christ . . . —a symbol of unconditional devotion to life and the will of the Father.”⁶ The martyrs were often represented in red garments. As the color of fire, red represents the Holy Spirit and the church, which was born out of the baptism of the Spirit on Pentecost. The color red also has aggressive features: it is assigned to Mars, the god of war, and to passion. Bullfighters wave a red cloth. A red flag waved in many revolutions.

Mary Magdalen, Martha, and John (the beloved disciple) are the symbolic figures of two from the Bible.

Mary Magdalen, who was once “possessed by seven demons” and whom Jesus had healed, was the woman closest to Jesus. In Christian tradition she was often identified—probably by mistake—with the “sinful woman” who washed his feet with her tears and dried them with her hair: a woman who loved many times in hopes of being loved once. She was the first one to meet the risen Christ. She wanted to embrace him, but he held her back: “Do not cling to me” (John 20:17). The time of physical closeness was past. Mary’s love had to let go, to reach a deeper and more spiritual dimension.

Martha was one of two sisters at whose house Jesus regularly stayed. Once when Jesus was their guest, Mary sat with him, listened to him, and spoke with him—something unheard of for a woman in that culture at

that time. Martha, on the other hand, fit into the classic female role and served at table, though she had no fun doing it. She was angry that Mary gave in to her “egotistical” need, sat there, listened, and talked. Finally she snapped at her guest, Jesus: “Do you not care that my sister has left me to serve alone? Tell her then to help me.” But Jesus refused to confirm her self-chosen role: “Martha, Martha, you are anxious and troubled about many things; one thing is needful. Mary has chosen the good portion, which shall not be taken away from her” (Luke 10:38–42).

It is significant that with type TWO we think first of all of women figures. For most of the other types it is difficult to find female representatives in the Bible. The Bible reflects a patriarchal culture; its male writers often present woman in a pale, vague fashion. With type TWO it is the other way around; there are many instances of female TWOS. Still there is in the Bible one man who is a classic TWO: John.

He was Jesus’ favorite disciple. (Whether he really was that or only would have liked to have been is not known. In any case he is called that in the Gospel of John and only there.) He is the one who lay “close to the breast of Jesus” and openly showed his feelings for the Master.⁷ He is also the only man who stuck it out under the cross with the women, when all the “strong men” had fled. One of the main themes of the Johannine writings⁸ is love: God is love (1 John 4:16). The last word of John before his death as a grayhaired old man is said to have been, “Little children, love one another!” His second main theme is the Incarnation, when God became flesh. John describes Jesus in his sensuousness (the washing of the feet) and is especially interested in the physical, experiential nature of salvation: “That which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands . . . we proclaim to you” (1 John 1:1–2). On the other hand, his message is in some passages highly spiritualized and mystical. For TWOS, sensuousness and spirituality are not opposites.

John, the “beloved” disciple, had a typical TWO’s shadow, which is easily overlooked. But in the three synoptic Gospels it can be clearly seen. For example, he makes a bid (along with his brother James) for the best place in heaven, “at the right hand of the Master,” a place he also takes at the Last Supper (the favorite position of the ambitious TWO, see Mark 10:37). When his love is not reciprocated, he becomes extremely aggressive: after Jesus and his disciples have been turned away from a village, he and James ask the Master: “Do you want us to bid fire come down from heaven and consume them?” (Luke 9:54).

True, John the evangelist speaks about love more than the others, but if you look carefully, you notice that this love is exclusive and applies only to the “brothers.” For him “brothers” are no longer his Jewish compatriots, but only those who believe in Christ. He draws a sharp dividing line between inside and outside. The concept of “love of one’s enemy” does not exist in his work. People who think differently are quickly stamped as anti-Christians. Above all he begins to damn the Jewish people, to whom he himself belongs, but who have not accepted Christ. This has to be one of the roots of Christian anti-Semitism. The Nazis took pleasure in borrowing certain statements from John’s Gospel for their anti-Jewish propaganda. John has Jesus say to the Jews on one occasion, “Your father is the devil” (John 8:44)—words that Jesus surely never said. It’s not far from there to those dreadful lines of Hitler: “The Jew . . . just cannot be a human being in the sense of the image and likeness of God. The Jew is the image of the devil.”⁹

Conversion and Maturation

The **invitation** that redeems a TWO is the call to freedom. Real freedom, for which the TWO deeply longs, ends the game of manipulation and false love, of dependency and violent attempts at self-liberation. TWOS find their way to freedom only when they can have and accept the experience of unconditional love, the experience that in religious traditions is called “grace.” A sign that this grace has arrived is gratitude. Redeemed TWOS no longer wait for God and the world to be grateful to them because they do so much for them; they can rejoice over little signs of attention. Liberated TWOS can also set other people free and be thankful for the intimacy and attention that is possible in relationships. Mature TWOS are glad when people about whom they were once concerned go their own way in freedom.

One of the **lifelong tasks** of TWOS consists in achieving a certain degree of objectivity and freeing themselves from gossip, flattery, false intimacy, sentimentalism, and the continual quest for reinforcement. TWOS must take pains to practice unobtrusive service: “Can I do something for others that does not get noticed and rewarded?” When Jesus said, “When you give alms, do not let your left hand know what your right hand is doing” (Matt. 6:3) he was speaking especially to TWOS. Here is where it shows whether someone is really doing something “for God” or only to be confirmed as an altruistic and self-sacrificing person. As a

rule TWOs take care that other people are informed of their good deeds. "Do good—and talk about it!" To overcome the dependency on confirmation, TWOs generally have to have—and survive—deep and painful experiences of loss. The grief work with the goal of severing symbiotic relationships can become the gateway to clearer self-perception and to freedom. Only after letting go do they notice that they can stand on their own two feet, and they're actually happy to do so.

TWOS, like all heart types and activists, need a place of silence and objectivity, where they can be alone, where they can make friends with themselves and seriously reflect—with their heads, that is. TWOS are inclined to think with their hearts. In their aggressive phases they can, under certain circumstances, switch off their heads altogether. In such situations they don't want to hear about logic: "Stop getting on my nerves with the facts. This is how I feel now and I have a right to." A redeemed TWO can be objective and let the facts, not just the emotions, speak.

The sensitivity of TWOS to moods and feelings has a very positive reverse side: TWOS can read from the way their partners lift their eyebrows precisely what the "weather conditions" are. That can become a burden to them, because they are immediately hurt or get anxious as soon as they sense even a hint of rejection. They have to learn to live with this emotional hypersensitivity. For this they need patience from the people around them. On the other hand, TWOS have to be challenged again and again not to keep confusing their feelings with objective reality.

TWOS have to look for two warning signals: *shame* and the need to *assign blame*. When they are ashamed of their own needs, TWOS are in danger. The same is true when they begin to accuse other people or God. As soon as they have the feeling that they fall short, they need a scapegoat. It can be hell to incur the hatred of a TWO. TWOS can hate as intensely as they can love. Then they become uncommonly cruel and brutal toward themselves and others. That is the most terrible deformation of the TWOS, who are actually loving and warmhearted. At that point they begin to deteriorate.

TWOS have to learn to say no and to formulate their own needs clearly and distinctly. Peter Schellenbaum has investigated the mechanisms of symbiotic relationships and shown how relations can come to grief when there is no room for putting limits on them.¹⁰ At first it feels awkward and artificial when TWOS practice saying no, marking off limits, and articulating their own needs. The first time around it's exaggerated. Just as ONES have to make an effort to learn to show aggression, TWOS have

to train themselves to express their wishes: that is why they come on at first in such a combative mode. At this stage others have to be patient with them; after a while they'll manage it.

TWOS are in the best shape when they can love and serve. In service and giving both their manipulative side and their best side appear. So it is precisely in this area that they need help and supervision in order to develop their "inner observer" who asks, "Why are you *really* there for others?" Now and then they have to turn off the fuel supply, deny themselves to other people, and stick it out by themselves. If they practice doing good without expecting attention and rewards, they'll notice at first that this acutely impairs their motivation.

Helper syndrome, Messiah complex, martyr fantasies, sex and relationship addictions—all these typically TWO games sooner or later lead to the experience about which so many members of the helping professions report.

The Swedish writers Barbro Bronsberg and Nina Vestlund in their book *Burnout* shed light on the situation of professional women who break down under the demands from themselves and others. They point to widespread physical symptoms of this typical "helper's disease" and give a series of suggestions about how, for example, one can practice saying no.¹¹ Burnout indicates that false motives are getting their revenge. That is why TWOS have to keep on scrutinizing their motives and free themselves from their compulsions.

A redeemed TWO is very capable of love. Anyone who has the good fortune to be loved by a mature, integrated TWO has a tremendous beloved, a wonderful lover, an enviable friend. Such people feel your pains with you and take care of you because they know the pain of relationships and loneliness. At all cost TWOS want to spare others from going through what they have gone through. This is the strength and the beauty of a mature TWO.

In the first edition of this book we cited Mother Teresa (1910–97) as an example of an integrated TWO. Since then we have become convinced that she was an EIGHT. How could this confusion come about? Integrated EIGHTS take on the positive features of the mature TWOS. TWO is the "consolation point" of EIGHT. Later on we'll try to examine this issue more closely. So it wasn't completely false to describe Mother Teresa as a TWO—and for this reason at this point we'll say something about this remarkable woman and her life work. She came from a family in Skopje, in which love of neighbor and helpfulness had already been

writ large. At age eighteen Agnes Gonxha Bojaxhiu entered the "English Ladies," a teaching order. From the mother house in Dublin she was sent to a high school in Calcutta, where she taught geography to "higher daughters." Directly behind the school lay a completely rundown slum neighborhood. With a few of the students Mother Teresa, who in the meantime had become the director of the school and convent superior, began to go out into poor neighborhoods and take care of the sick.

She soon realized that it was not enough to help the poor and then return to the security of her own four walls. In 1946 she decided: "I have to leave the convent and help the poor by living among them."¹² Finally she got to exchange her nun's habit for the sari of the poor and was allowed to move into a hut in the slums. There she taught the alphabet to children and showed them how to wash. Former students followed her, and so the Missionaries of Charity came into existence, an order that today numbers over two thousand sisters and over three hundred brothers.

From the beginning Mother Teresa was especially infatuated with children—born and unborn. The assertion that there are too many children is, she thought, as absurd as the claim that there are too many stars in the skies. Teresa's sisters pick up abandoned and exposed newborns and nurse them back to health. The worst thing in the world, said Mother Teresa, is feeling unwanted. That is why she insisted on the right of the unborn to life and protested against abortion: "You not only kill life, but you place your ego over God. It seems to me that one can hear the cry of those children who were murdered before they came into the world."¹³ Upon receiving the Nobel Prize for Peace in Oslo in 1979 she bade the invited guests heed her appeal: "For me the nations that have legalized abortion are the poorest countries. They are afraid of little ones, they fear unborn life."¹⁴

Early on the sisters in Calcutta began to set up hospices so that the poorest of the poor who die on the city streets could at least die with dignity: "They have lived like animals. They should at least die like human beings."¹⁵ The sisters do not try to proselytize people by words: "The only thing that really converts is love."

In 1982 Mother Teresa criticized the West German policy toward asylum and publicly challenged the prime minister of Württemberg, Lothar Späth: "Open your doors and God will bless you." In her opinion true love must hurt and call for sacrifices. Christ meets us in the most despised individuals: "In holy communion we have Christ in the form of

bread. In our work we find him in the form of flesh and blood. It is the same Christ."¹⁶

Today there are Brothers and Sisters of Charity all over the world. In the Ruhr district the brothers work with drug addicts; in Berlin and New York the sisters stand by AIDS victims as they die. Social structures didn't interest Mother Teresa, although she understood that others could have the vocation to struggle for structural changes: "We are concerned with the individual."¹⁷ The motto she has given her sisters is, "Don't count the cost." This is the gift of redeemed TWOs: I can give something without asking whether I'll get something back.

The sisters draw their strength from silence: meditation, prayer, and celebration of the Eucharist belong to the order of the day. For them action and contemplation belong together. All these are qualities of the mature TWO—even if Mother Teresa was "actually" an EIGHT.

Ever since it became clear to us that Mother Teresa was not a "real" TWO, we have been looking for new "saints" for type TWO—not too successfully. That might have to do with the fact that people whose point of departure is a certain kind of "sham saintliness" have a specially hard time becoming genuine saints. But then we did come up with two impressive figures:

The Italian-born English nurse and deaconess Florence Nightingale (1820–1910) is perhaps the prototype of the mature TWO. As a seventeen-year-old she felt a call to serve the sick and helpless. "On February 7, 1837," she wrote, "God spoke to me and called me to his service." Florence Nightingale was never trained as a nurse. She traveled a great deal and visited hospitals wherever she went. Profoundly religious, she gave her life to the service of the sick and wounded. Nightingale became famous for her exemplary organization of the British nursing staff during the Crimean War from 1853 to 1856. Thanks to her great discipline, ambition, and commitment to the limits of her physical strength, she managed to drastically lower the death rate in the provisional hospitals. In contrast to immature TWOs who are always eyeing public applause, Nightingale avoided receptions and functions in her honor and worked silently away. With tremendous energy she promoted the training of nurses, published books, and advised ministers and politicians who came to her house.

Another positive model for TWOs might be Vincent de Paul. He was born in 1581 in the little village of Pouy in Gascony, the son of a peasant. At the age of nineteen he became a priest. In 1608 he went to Paris to find a position as a curate. In 1612 he became a pastor in Clichy

and got to know the founder of the Oratorians, Pierre de Bérulle. The meeting changed his life. Vincent became a tutor in the house of Count Gondi, the commander in charge of galley ships. Vincent tried to help the galley slaves spiritually and materially. He tirelessly went on founding associations devoted to caring for the sick, foundlings, and the poor. Never before had anyone established so many charitable works, communities, and institutions while he himself went on living in extreme wretchedness. "His room was a small, usually unheated nook with a little wooden table, two straw chairs and a shabby bed. . . . His favorite food was the brothers' leftovers. The greater his thriftiness for himself and his brothers, the more generous was his compassion for the poor. 'The assets of this house,' he often said, 'are the assets of the poor. We are only administrators, not owners.'"¹⁸ Of course, Vincent must have been aware how dubious excessive solicitude could be. Once he is reported to have said something like: "We have to beg poor people's pardon for all the things we do for them." That is the knowledge of a mature TWO.

TYPE THREE

The Need to Succeed

Overview

The special talents of THREES often cause them to radiate an ease and assurance that inspire confidence. This allows them to spread a good atmosphere around them. They have an easy time getting jobs done efficiently and competently, aiming for and achieving personal goals, as well as inspiring and motivating other people and making it possible for them to get ahead too.

THREES have a “sixth sense” for sizing up tasks and for the dynamic of work groups. They identify themselves with the firm (community, organization) for which they work and have the gift of creating a good business climate and keeping the store together. They are keenly interested in connecting and “networking” the members of the group. Through their convincing charisma and the force of their arguments THREES can gain great influence and bring the projects they believe in to success.

The THREE is the central type of the heart group (TWO, THREE, FOUR). But this does not mean that THREES are people who manage best their emotional world. On the contrary, type THREES have the greatest difficulties of all the Enneagram types in perceiving their own feelings. Like TWOS, THREES are always holding an imaginary thermometer in the air to test the conditions. But unlike TWOS they don't ask, “Do you like me?” but “Am I successful? Am I getting across?” Like the former mayor of New York, Ed Koch, they forever say, “How'm I doin'?”

As children THREES were often loved not for their own sake but were praised and rewarded when they were successful and had special achievements to show for it. When they came home with good marks or won a football game, their mother or father said, “You're a good boy. We're proud of you.” Gradually they idealized victory and success and developed the guiding motto: “I'm good when I win.”

THREES draw their life energy from their successes. THREES are show-

people, achievers, careerists, status-seekers, and handle each of their roles better than their true self, which they scarcely know. They can slip into almost any mask and act the part to perfection. The role protects and motivates them. The life of THREES is a competitive struggle: it's a question of winning or losing. THREES want to be winners and for that reason they often go far. A woman successful in both her career and family, who recognized herself as a THREE, describes herself as follows:

I can recall that I loved it when my father played "mental arithmetic snake" (adding and subtracting many numbers in your head one after another) with us, because most of the time I won. Not that I liked mental arithmetic; I liked to win. My sister always found this game horrible. In school I enjoyed all subjects, so long as I had good marks. The only subjects I found deathly boring were the ones like music, in which I had no prospect at all of being among the best, because we had a few superstars in the class. I thought religion teachers who gave only A's and B's were terrible, because the system of checking on performance helped me to define myself. I never saw myself as competition for others—rather as someone who liked to get ahead on the team. Getting ahead is important. I find it hard to stand still and wait patiently for the stragglers. Often I prefer to work alone at my own tempo before I have to drag along others who can't get motivated.

THREES can work really hard and pour all their energy into a project. They are often highly competent in their field and strike others as more competent still. People believe they have mastered their job and are convinced of their cause.

Many THREES are also physically attractive.¹ Frequently they were handsome even as children. They were "super-kids" and heard people say again and again, "You can do it. You can make it." In many cases this became a self-fulfilling prophecy. Most THREES seem optimistic, youthful, intelligent, dynamic, and productive.

Occupations in which THREES go far are agents, salespeople, managers, designers, and other professions connected with the media and advertising. If they are "only" housewives and mothers, then they are super-housewives and super-mothers. In intimate relationships they tend to carry out the roles of lover or beloved skillfully: they can be romantic when romanticism is called for, sensuous when sensuality is called for. They have the tendency to become the prototype of whatever group

they happen to be in and to embody the expectations and values of this group. THREE men and THREE women tend for this reason to adopt the current societal definition of "masculinity" and "femininity." For example, if the *Zeitgeist* allows the man to be domestic, soft, and tender, these features will immediately show up in the THREE man. If athletic and natural women are in demand, THREE females will soon be leading the squads of athletic and natural women.

The popular social values need not absolutely be the ones with which a THREE identifies. THREES who join a Christian community or a radical group critical of society will not embody the values and the recognized image of society, but of their new primary relational group. Problems arise only when the THREE belongs to several groups with different lifestyles. In that case it can happen that THREES change their image and role with lightning speed as soon as they cross the threshold from one domain of life to another.

A good friend of mine (Richard Rohr) from Cincinnati who is a THREE has the nickname Mr. Perfect. Everything he touches seems to succeed and turns, as in the fairy tale, into gold. This friend says, "When I walk into a room where there are lots of people, I know in fractions of a second how I have to behave, how I have to appear, how I have to talk to be accepted by everybody present. Others may feel these behavior differences only as nuances; I know immediately what nuance is called for. If I leave the room and go one door down, then I can play the same game and be a completely different person."

THREES are often attractive, successful types who go through the world smiling and for whom everything they want apparently drops into their lap. In reality nothing drops into their lap. They work hard for their success. They take pains so that their plans succeed, and they commit all their energy to their efforts. But they want it to look easy and offhand and they don't let their strenuous efforts show.

THREES are inclined to have an exaggeratedly positive perception of what they identify with. When they think that they have succeeded in something, they can send out "commercials" for themselves in order to rake in praise, recognition, and admiration. They like to talk about their successful moments, to count up the people they were able to influence, the projects they carried through, distinctions they have won. THREES cannot be praised enough. They suck up endorsements like a dried-up sponge. Unfortunately this praise often never comes because THREES generally strike others as so self-assured and strong that others scarcely think

that these successful people are dependent on compliments. Just as TWOS do everything when they are needed, THREES do everything for praise. Praise is the gas that makes the THREE's motor go. THREES are even more dependent on the reactions of other people than TWOS are, though it's seldom noticed.

Dilemma

Efficiency is the THREE's greatest **temptation**. The capitalist system, which dominates the world economy, is based on the THREE dogma: "Those who exert themselves enough can work their way up." The society of the United States, the symbolic country of THREES (see below), is an expression of this attitude. What I say about THREES relates to all Americans, for our entire society is infected with this thinking. We admire winners and despise losers. This can be seen just by the way we deal with people fleeing poverty as well as the hungry masses of the Third World. Anyone in the neo-capitalist global economy who doesn't make it into the middle-class mainstream is treated like a leper, looked upon as substandard and morally inferior. The poor do not deserve to be noticed or appreciated. Ultimately they are responsible for their situation. THREES slip easily into "blaming the victim."

That more or less is how the credo of American society runs. The "American Gospel" of achievement, affluence, and success is so dominant and universally acknowledged that even in Europe a large portion of the population of lifelong churchgoers have a value system in no way significantly different from this. On the contrary, this attitude is carried over into the spiritual domain. Religion is increasingly becoming a sort of spiritual consumer product. The cross, a symbol of failure, no longer plays any role, because there is no way to turn "the word of the cross" into a success story. The cross means that Christ tasted the defeat of death to the full and drank the bitter cup to the dregs. The cup does not pass Christ by. He has to taste it. A society bent on success can't comprehend this. Middle-class culture avoids failure and defeat. We are probably the first generation in world history that has bought our way out of the experience of failure with the help of prosperity and is now doing everything to maintain its financial status.

The **defense mechanism** of THREE is identification. THREES protect themselves from threats by becoming fully involved in their projects, and they are reluctant to accept criticism of their group or company. In

the beginning years of the New Jerusalem community I (Richard Rohr) and another Franciscan who worked there with me had to present a report before a diocesan commission about what was going on in our crazy community. We were supposed to render an account to show that everything was on solid ground, that we could be trusted, and so forth. My fellow Franciscan was a THREE. He sold them New Jerusalem so beautifully it took your breath away. It sounded as if New Jerusalem were the reign of God on earth. A very sharp-eyed priest on the commission observed: "Father, you're trying too hard. It can't be *that* good." If THREES believe in something, then they do it without ifs, ands, or buts, and they can completely smooth out the shadow side, because "shadow" is the same as "failure."

"Failure" is the term that describes THREE's **avoidance**. There is nothing more tragic than an unsuccessful THREE, because it's traumatic for a THREE to have to deal with failing, falling short, or losing.² Unredeemed THREES avoid, fear, and hate defeat like the plague. But when it does occur, they have at least three standard methods to extricate themselves. Sometimes they polish up their defeats and reinterpret them as "partial victories." Often they shift the responsibility to others. And they frequently leave the scene of the wreck as quickly as possible to plunge into a new, promising project. Unredeemed THREES are capable of immensely overestimating themselves. They have often been so spoiled by success that in the end they themselves believe that everything they do is good and great.

The pressure to succeed that THREES (and THREE societies) are under leads to their **root sin**, untruth or deceit. In order to win, THREES tend to deal generously with the truth. They create an image that looks good, can be sold, and finally will win. These are seldom bald-faced lies: rather they are the subtle nuancing, the airbrushing out of the problematic side of a project, the exaggerated stress on advantages.

Deceit or lying is lacking in the classic catalogue of the seven deadly sins, as is the sin of SIX, fear. Its classification as a sin derives from the tradition of the Sufis. It is worth noting that we in the Western tradition have never unmasked and named these sins as such. They are the deadly sins of our society, which are all the more dangerous because we don't see them. The Sufis work on the assumption that one cannot recognize one's own sin.

One exception in the West is Dante, who in his *Divine Comedy* has his narrator travel through Hell, Purgatory, and Paradise. While he doesn't

meet the representatives of the seven deadly sins until the *Purgatorio*, he encounters the “cowards” (SIXes) at the very entrance of Hell (canto III). He places the “forgers and traitors” at the deepest point in hell (cantos XXIX to XXXIV). The latter, including Judas, who betrayed Jesus, and Brutus and Cassius, the murderers of Caesar, are frozen in the deepest circle of Hell (the ninth).³

Unredeemed THREES first and foremost deceive themselves. That is why their lies are not easy to see through, even for them. First, THREES convince themselves that the lie is the truth. Then, for example, an American politician can walk up, glowing and erect, before the press microphones and explain that everything is all right—and believe it himself. A prime example of this is Bill Clinton’s behavior in the Monica Lewinsky affair. First he explained that he hadn’t had a sexual relationship with Lewinsky. When that was no longer tenable, he defined “sexual relationship” as “genital sexual intercourse,” a point that he evidently didn’t reach. And American society “buys” such dodges.

Immature THREES have no longing for depth. What’s the point of depth when superficiality works and when image without content sells? THREES thrown back on themselves are extremely pragmatic: whatever works is true. The question of objective truth doesn’t even get raised.

In his book *The People of the Lie* M. Scott Peck has sketched out a psychology of evil from the standpoint of lying. “Evil people” or “people of the lie” are for him the ones who attack others instead of looking their own failure in the eye. Through the use of case studies from his own psychotherapeutic practice and evidence from My Lai in Vietnam (1968) he gives an impressive description of how the repression of one’s own guilt and the related projection of guilt onto others end by destroying the culprits themselves. THREES who believe their own lies belong to the most deformed personalities in existence.⁴

The bad thing is that you often blindly trust even a truly dishonest THREE. THREES look so self-confident; they seem to know what they are doing. That’s why you simply have to trust them. THREES are the proverbial used car salesman: everything is polished and shines. They speak so impressively and so quickly you can hardly follow them. Their offers often strike us as irresistible. In the end you believe that this is the best used car in town. They can sell you everything, because they are primarily selling themselves. They sell us on how cool and competent they are—and we buy it because the scene is so perfectly staged.

The pitfall in which the immature THREES are caught is vanity. By

vanity we mean that secondary, external things (packaging, clothing, outside impact) are more important than essentials (substance, person, content). So long as THREES are trapped in themselves, they live as if they weren’t in their own body and in their own soul, but were standing alongside and watching themselves perform. THREES are born actors. Some of them become first-class, many at least good. No wonder the actor Ronald Reagan could become president of the U.S.A. Perhaps Pope John Paul II is also a THREE. THREES know how to use the masses. Many THREES like to stand in front of large crowds of people; they enjoy pressing the flesh. But in personal, one-on-one conversations many THREES feel rather unsure of themselves, because there people demand genuineness, vulnerability, and profundity.

The THREES’ gift, or fruit of the spirit, is the reverse of their sin: truthfulness or honesty. A redeemed THREE has found the way to truth. During an Enneagram seminar I (Andreas Ebert) was approached by an attractive older woman. She “outed herself” as a THREE and told me her life story:

Even as a child I wanted to become an actress. I was fascinated by the constant change of roles. Granted, I didn’t achieve that goal, but I did become a grand role-player on the stage of life. Everything worked out for me. I had a wonderful husband, I lived comfortably, I was healthy and happy. Then the roof fell in. I got seriously sick, and within a year my parents and husband died. My whole beautiful world collapsed. All my tricks and carefully rehearsed behavioral patterns didn’t work anymore. My life had become completely meaningless. I thought about killing myself, because I couldn’t cope with this massive suffering. Rage, fear, and hostility overwhelmed my soul. And there was no way, no trick to stop this process. But then it seemed to me as if I heard a voice deep inside me telling me, “Let it be. Just let yourself fall.” I lived through the process as if it was a great emptying. At the end I stood there completely empty. And then something happened that I hadn’t ever experienced: I began to feel, I discovered *genuine feelings* in myself. Before that I had always produced the feelings myself. But this was coming from my innermost depths. For the first time I felt I was myself.

The woman found a new life assignment in attending seriously ill and dying patients. And she told me, “God gave me a new gift through

this case. If somebody tells me something, I have an infallible sense of whether that person is telling me the truth or pretending to himself and others. I don't condemn it, but I sense it. Because I know these illusions and this self-deception in all its facets from my own experience. And I know how hard the path of transformation is."

THREES find the way to their gift only when they take the painful path of self-knowledge and look their life-lies, big and little, in the face and refuse to gloss over them anymore. Since this is insight into one's own failure, THREES have a very hard time with it. THREES who have found their way to truthfulness can put their tremendous gifts to work to help other people competently and effectively and to motivate them to discover their own potential (helping them to help themselves). Redeemed THREES manage to get groups or communities sensibly organized, get society's lies exposed for what they are, and get the truth spread in a way that is professional, efficient, and up-to-date.

Symbols and Examples

The first symbolic animal of THREES is the chameleon. THREES are clever at adapting themselves to the expectations of their environment. This means the danger of exchanging a variety of roles and masks for their real self, to which they have no access. An unredeemed THREE whose roles and masks have been taken away can panic, can literally dissolve into nothing. A THREE woman reports that when she was in love she would spend a long time thinking what female type she should embody at her next rendezvous in order to "go over well."

A second symbol is the peacock. Some Enneagram specialists also apply the peacock to type TWO or FOUR. All heart types have something "peacock-like" about them, because with their behavior they aim at a reaction from their environment and they *present* themselves: the TWO poses as lovable and helpful; the THREE plays the role that "goes over" best; the FOUR puts in an appearance as something special. The peacock shows himself off. His getup draws attention to him. The long-term goal of counseling for heart types must be to bundle away the peacock and to dock his tail, so that it becomes clear that without his finery he is just as much a normal, ugly chicken as the rest of us.

The symbolic animal for the redeemed THREE is the eagle. The "king of the winds" is said to be the only animal that can look directly into the sun. He is a symbol for swiftness, power, endurance, and renewal: "They

who wait for the Lord shall renew their strength, they shall mount up with wings like eagles. They shall run and not be weary, they shall walk and not faint" (Isa. 40:31).

The country of THREES is the United States. As a citizen of this country I (Richard Rohr) would like to take a somewhat more thorough look at our mentality. In the U.S. there is no motivation *not* to be a THREE. Anyone who has mastered the THREE game here will get to the top of the system. In this country THREES become CEOs, bishops, and presidents. That is one of the reasons why we are so often disappointed by our leaders. Every now and then it dawns on us how superficially things are managed up there. All their lives these people have been so busy climbing the ladder of success that it has become the sole focus of their lives. The THREE is the prototype of the white male American; that's how young people are brought up in our country. These are the young men who become senior class president and win all the other elections. Those who don't match the THREE ideal feel inferior and insecure, as if there were something wrong with them.

We Americans have an extremely hard time seeing through the lies of our system. America, that "kingdom of the good," is exalted above every impure motive. This kind of deception is part of our system and lifestyle. It is vital for us as Americans to understand the energy of THREES if we wish to analyze the mentality of our country. The rest of the world has an image of the "ugly American," superficial and hollow, the image of an artificial world packaged in plastic without substantial content. But we Americans cannot and will not see ourselves this way. Above and beyond that, starting out from America the whole earth has been coated over with the ideals of THREES. The world economy is based on achievement, efficiency, and success. Anyone who can't keep up gets booted out.

The THREE is a type that grows out of affluence. I am sure that in Third World countries one would not meet the same percentage of THREES as in the U.S. From their first year of life the poor have to look scarcity, failure, and defeat in the eye. They learn that you seldom get what you want, that you can't escape from pain and suffering. The United States has to go a long way to meet its false collective self, to confront it, and acknowledge its susceptibility to lies, deceit, and illusion.

The color of THREE is traffic-light yellow. Yellow catches the eye; it strikes us as urgent, dynamic, and eccentric. It is radiant. All this describes the redeemed THREE: "As the brightest of the colors it makes the meaning and goal of creation transparent. It makes light shine through

and thereby irradiates things. Thus yellow becomes the directional element among the colors. It asks pressing questions, makes things visible, and gives answers. It guides and leads us along our way and illumines it with knowledge, meaning and insight.”⁵ Yellow is at the same time the most vulnerable of all colors. The slightest dirtying or cloudiness makes it appear ugly or poisonous. “As there is only one truth, there is only one yellow. Muddied truth is sick truth, is untruth. Thus the expression of muddied yellow is envy, treachery, falseness, doubt, mistrust, and insanity. In Giotto’s painting *Christ Taken Prisoner* and in Holbein’s *Last Supper* Judas is painted in muddied yellow.”⁶

The **biblical ancestor** of all THREES is Jacob the deceiver. Even in his mother’s womb he fought with his twin brother, Esau, who was the first-born. Jacob, a “softy,” is the favorite of his mother, Rebekah, while his father, Isaac, prefers the rough hunter Esau. One evening Jacob exploits his brother’s fatigue and hunger to buy his right of primogeniture, on which everything depended in the culture of that time, for a dish of lentils. When his blind father is on his deathbed, with Rebekah’s help Jacob gets his father’s blessing by cheating.⁷ He pretends to be Esau, and by the time his brother comes home, Isaac’s blessing has already been given. Jacob has to flee from Esau’s wrath to his uncle Laban in Haran. During the flight he has a dream in which he sees the heavens open and God’s angels going up and down (the ladder or staircase as a symbol of ascent and descent is a message every THREE can understand).

In Haran he falls in love with his cousin Rachel, who was “beautiful and lovely.” He is supposed to serve his uncle for seven years to get her as a wife. This time he is the deceived one. On the morning after the wedding he discovers that the wrong wife has been put in his bed, namely, Leah, whose “eyes were weak.” But Jacob does not give up. He serves his uncle for another seven years and finally gets Rachel too.

In the meantime Laban has become a rich man through Jacob’s help. But Jacob heads home. Despite all his fears he wants to go back to be reconciled with his brother. (It’s a positive sign when THREES confront their past and are ready to take the consequences of their mistakes.) As a reward for his long years of service he is allowed to take a part of the herds with him. Through a sophisticated trick he sees to it that he “has become exceedingly rich” and gets “many sheep, men and women slaves, camels and asses.”

He sends messengers with lavish presents before him to assure a good reception from Esau. Jacob spends the night before the meeting alone

at the river Jabbok, which his people have already forded. An unknown man comes and wrestles with him. The stranger defeats him only by an unfair blow to his hip. Even though beaten, Jacob will not admit complete defeat. When the stranger is about to leave at the break of day, Jacob holds him tightly and says, “I will not let you, unless you bless me.” The stranger gives Jacob (the deceiver) a new name: Israel (God’s fighter). “For,” he says, “you have striven with God and with men, and have prevailed.” In the end there actually is a reconciliation between the two brothers (Gen. 25–33).⁸

Scarcely any biblical figure can be so unequivocally assigned to an Enneagram type as Jacob can. He struggles with God and with man—using every possible trick. Astonishingly God does not deny the blessing to this contradictory figure. To this day the nation of Israel has identified itself with this wrestling between humankind and God.

At first glance two other THREES from the Bible are rather unsympathetic: Judas and Pilate. They embody the dilemma of unredeemed ambitions. According to a widespread theory, Judas betrayed Jesus to compel him to act and to force him finally to seize power as Messiah. When he realized that his calculation had gone wrong, he saw no way out except suicide. His greed for money (money as a symbol of success) fits into this picture.

The career politician Pilate was convinced of Jesus’ innocence. But a just judgment might have been harmful to his professional future. In the hearing he poses the THREE’s question, “What is truth?” (John 18:38). He sees right through the game, but he plays along with it, because he never makes the breakthrough from the lie to the truth that meets him in Jesus of Nazareth.

Conversion and Maturation

The **invitation** to THREES is the call to hope. Only a hope that goes beyond ostensible successes can help a THREE acquire depth and put up with momentary failure. Paul writes: “For this slight momentary affliction is preparing for us an eternal weight of glory beyond all comparison, because we look not to the things that are seen but to the things that are unseen; for the things that are seen are transient, but the things that are unseen are eternal” (2 Cor. 4:17–18). Hope also means not basing life on one’s own goals, but anchoring it in God’s will and the comprehensive goals of God’s reign. Jesus says, “Seek first his king-

dom and his righteousness, and all these things shall be yours as well” (Matt. 6:33).

THREES really have to work to gain depth. They have a tendency to let their feelings atrophy. While TWOS sometimes wallow in an emotional morass, if you ask THREES how they feel, they sometimes don’t know themselves. All “heart types,” but especially THREES, have a hard time perceiving their own authentic feelings. Feelings interfere with efficiency and organization. That is why THREES suspend their emotions while they have a task to do. But since classic THREES are continually pursuing some project or other (sometimes three or four at the same time) the inner world too often falls by the wayside.

To be healed and redeemed, THREES, like TWOS, must learn to be alone. Both need a place of silence and seclusion where there is no public feedback, no applause, and no admiration. Contemplative prayer and silent meditation are the appropriate “prescriptions.” But the path into the depths is wearisome and far. When THREES begin to discover their inner world, in the beginning they generally make that into a project too: they want to meditate *successfully*. It takes a while before they notice that the point is to do nothing, to learn nothing, simply to exist. As soon as THREES learn this, they will make the effort “simply to exist” and “to learn nothing” with as much success as possible. The fruitful way into the depths demands a great deal of patience from THREES and the readiness to experience nothing spectacular for quite a while, or to be confronted with their own hostility, boredom, and superficiality.

In silence it’s also important that THREES encounter self-critically their own dishonesty and the compulsion to succeed. THREES must above all chew and digest their shadow sides, their failure and their defeats, instead of running away from them. The confession, “I’ve failed; I was wrong; I lied,” costs THREES an enormous effort.

It makes things still more difficult that in Western civilization THREES are practically never challenged. Our criteria for “health” are the capacity to work, love, and enjoy. Women’s magazines, men’s magazines, and the popular press in general reinforce this feeling, but immature THREES are as much in need of redemption as everyone else. It’s simply harder to recognize a disease as such when everyone else calls it “health.” The redemption of THREES in our society, under certain circumstances, also means taking leave from the understanding and applause of the world around us.

Isaac B. Singer, the great Jewish-American writer and Nobel Prize

winner, has sketched the fictional life-confession of a THREE in his novel *The Penitent*. The protagonist, a Jew born in Poland, has narrowly escaped the Holocaust. He emigrates to America and has a career as a businessman. He succeeds in everything, makes a lot of money, marries an attractive woman. Ultimately he takes a mistress, whom he supports, together with her daughter. When he learns that he is not her only lover, he breaks up the affair and hurries home, where he catches his wife in adultery. In his disgust with life he sees only two possibilities: to commit suicide or dare to make a radical new start. He decides—despite all his religious doubts—to become an orthodox Jew and keep the commandments. His path leads him to Mea Shearim, where the strictly Orthodox Jews of Jerusalem live in accordance with the old customs. After his divorce he marries a simple Jewish woman. Through his new way of life faith slowly begins to grow in him. An unpretentious life of fidelity to the Law finally lets him find peace.

Isaac Singer says about his “penitent”: “The remedies that he recommends will not be able to heal everyone’s wounds, but the nature of the disease will, I hope, be recognized.”⁹ He attacks the superficial, successful man of the present, his “endangered family life, his greed for luxury and technical gimcrackery, his contempt for old people, his bowing and scraping before the young, his blind faith in psychiatry, his increasing tolerance of crime.”¹⁰

Finally THREES long, sometimes without knowing it themselves, not only for praise and recognition, but for real love. They get so much applause for their successes that in the end they think that’s all they want. It takes a long time before they understand that there is more than deserved recognition: unmerited, unconditional love.

A nun, who was a high school principal before she came to New Jerusalem, was a wonderful and highly competent THREE. Probably only a few people have ever seen her soft side. I, Richard Rohr, have listened several times as she broke down in tears and said, “It’s enough to drive you mad, Richard. Everybody elects me for all the jobs because they know I can do everything. Everybody likes me because I do everything so terrifically. I’d like just once to feel that everybody loved me for what I am. But I know that I myself contribute to making things the way they are. I seem so strong and independent and I get so much done that people always just react to what I do.”

THREES seldom cry, but now and then they can break out in very violent tears, which generally catches others completely by surprise. Their

underdeveloped feeling side finally gets some air by crying. "After I cry I feel really good," says one THREE. "Before, I usually have the feeling that nobody knows me and understands me. But after crying the trouble's gone. I find that there's comfort in crying itself and that I'm comforted by God. Anyhow, nobody else can give as much comfort as an unredeemed THREE needs."

In their best moments all THREES know that in reality they have a weakly developed sense of self-worth, that people are taking their "products." That is why to many THREES situations like sickness and old age, where they can no longer offer anything, seem threatening. Their motto, "I produce, therefore I am," breaks down. One THREE told me: "I have a hard time coming to terms with being sick, as with really doing nothing. Even after a heart attack my father was working on his papers while he was in bed. It's crazy that even back then at fifteen I realized that this was a false compulsion. But now I react in just the same way when I'm sick." One of the life tasks of THREES is to grasp sickness as a signal, a chance for transformation.

THREES must learn to stand still now and then and stop the eternal hunt for new successes and projects. The question, "How do I really feel?" is one that THREES can often hardly answer. Purposeful care of the body as well as dealing with one's own dream pictures can be a bridge to the soul. Another of the life tasks of THREES is to listen more frequently and carefully to the voice of their own feelings instead of doing what promises to get them recognition from the outside.

THREES must above all sharpen their conscience and not allow themselves "insignificant" deviations from the truth. In the journey inward THREES have to overcome their deep but ungrounded anxiety that behind their roles and masks there may not be any true self at all.

THREES should also beware a hyperactive imagination that is continually busy with new projects. Instead they should undertake projects in which patient detail work is necessary and no quick results are to be expected. Like TWOS and FOURS they are in danger of immunizing themselves against criticism. Instead they should learn to search for the grain of truth in all criticism.

THREES must confront the secret of the cross, which is the secret of failure: out of our defeats God makes *his* victories—not ours! This doesn't occur to THREES, this doesn't work, this can't be integrated into any system of promotion. THREES on the way to redemption free themselves from their vanity and begin to hope in God's sovereign activity, which

can't be manipulated. They honestly confront their own inner emptiness and longing for love. They renounce the security won by status, money, and power. They renounce building their own kingdom because they hope for the coming of God's kingdom.

The model of a redeemed THREE is Dorothy Day (1897–1980), the American *saint* of the twentieth century par excellence. She was born in Brooklyn, the daughter of a sports reporter, and was given a wholly nonreligious education. Soon the family moved to Chicago. Dorothy's social conscience was awakened, and at age sixteen she joined the Socialist Party.

After breaking off her studies she landed as a journalist on the socialist newspaper *The Call*. She interviewed Trotsky and developed into an anarchist. Mere theories couldn't hold her interest. She had to proclaim the truth publicly (once she had recognized it), had to mobilize the masses and help them practically.

In the course of a demonstration she was arrested for the first time (all told she was imprisoned six times). Sitting in the cell awakened her interest in religion and her self-criticism. She discovered how much egotism lay behind her commitment to the oppressed. After her release she began to attend Mass regularly, while supporting herself as an artist's model and a court reporter.

Her marriage failed; then she had an affair with an atheist. Because she insisted on having their daughter, Tamara, baptized, this relationship broke up too. Her partner was "jealous of Christ."¹¹

The yearning for spiritual community also led to her own baptism: "My experience as a radical and my whole political past led me . . . to want to join with the masses, to love and praise God."¹² But even then faith remained for her an irksome business, a loyal endurance without emotional impact.

In 1933, in the middle of the Depression, she founded the *Catholic Worker* newspaper with Peter Maurin. The paper is leftist, radical, anarchistic, pacifist, Catholic—and to this day is sold for one cent. In the very first year circulation rose to a hundred thousand.

Along with this, Dorothy Day began to set up soup kitchens and houses for the homeless and to organize strikes. She increasingly became the conscience of the American Catholic Church and of all American Christianity. The Gospel caught fire in this woman and released an explosion of love.¹³

Dorothy did not limit herself to giving alms, but fought—unlike

Mother Teresa—for effective social changes. “This could also be read, it’s true, in the papal social encyclicals, but here it was practiced, and that seemed dangerous.”¹⁴

Even during the Second World War she remained a pacifist. After the war the archbishop of New York tried to prohibit the paper from using the adjective “Catholic.” She fought back, pointing out there was a union of “Catholic war veterans.” Cardinal Spellman, the enthusiastic spokesman for the Vietnam War, labeled her a communist because she supported the strike of the church’s gravediggers for higher pay.

Christian love was for Dorothy Day a matter of practice. For a long time she had difficulty with the contemplative side of faith: the struggle for the poor was for a very long time her kind of prayer. Only in nature did she—like many THREES—find rest: nature doesn’t demand and doesn’t judge; it doesn’t reward images.

In her last years, however, she increasingly became the silent prayer and suffered from the fact that so many socially committed young people who were part of the Catholic Worker movement were so “lacking in piety,” owing to their disillusionment with the official church. When Dorothy Day died of heart failure, masses came “to her funeral and stood between the bigwigs from church and society—they knew that Dorothy really belonged to them.”¹⁵ According to *Newsweek*, at her funeral there were, “no tears, only hallelujahs for her long and illuminating life.”¹⁶

Thomas More, the “man for all seasons” who was later canonized, is an image of a purified THREE. He was born in London in 1478. After wide-ranging studies he became a member of the House of Parliament in 1504 and speaker of the Lower House in 1523. His brilliant career seemed unstoppable. In 1529 Henry VIII appointed him Lord Chancellor. He was the highest-ranking lay person in the country. More was a successful and clever politician and supported the king in his struggle against the Protestants. He was close friends with the famous humanist Erasmus of Rotterdam. But when Henry broke with Rome and sought to found a state church so that he could remarry, More resigned his office in 1532. His conscience would not permit him to go along with the king’s game. He was imprisoned in the Tower and beheaded in 1535.

As a writer, Thomas More is best known for his most important work *Utopia* (1516). This satirical tale about an ideal government provided a name for all subsequent utopias. Its protest was aimed at the omnipotence of the rich and the nobility. More argued for the abolition of

private property and called for the active participation of all citizens in agriculture. Everyone was to argue his or her own case before the courts. There were to be no shysters. Ultimately More felt bound to the ideal of a primitive Christian community of love, which he used to pillory the deplorable conditions in sixteenth-century England.

TYPE FOUR

The Need to Be Special

Overview

FOURS put their gifts to work to awaken a sense of beauty and harmony in their surroundings. They are highly sensitive and almost always artistically gifted; they can express their feelings in dance, music, painting, the theater, or literature. Everything with vital energy attracts them; they grasp the moods and feelings of other people and the atmosphere of places and events with seismographic precision.

FOURS are by nature ecumenically oriented. They reject the division of the world into "sacred" and "profane." They are more at home in the realm of the unconscious, of symbols and dreams, than in the real world. Symbols help them to be with themselves and to express themselves. They also have the gift of helping others to develop an eye for the beautiful and for the world of dreams and symbols.

FOURS too draw their vital energy from others. Their life question is: "What do you think of me? Do you notice me? Do I catch your eye?" FOURS strive to be aesthetically attractive, to be exceptional, to be creative, or, in some cases, to appear esoteric, eccentric, extravagant, or exotic.

But the style and "spontaneity" of an immature FOUR have something artificial about them. FOURS come out of their room and say, "I just threw a few things on in a hurry." But in fact the effects have been very carefully chosen. They deliberately put together the combination (or noncombination) of clothes and colors to stand out from the others.

The life of FOURS is primarily shaped by longing: the longing for beauty and the wish that the world and life would fit together into a harmonic whole. Dostoyevsky once said, "The world will be saved by beauty." FOURS believe in this principle.

In their childhood FOURS have often had the experience of the present being unbearable and meaningless. Quite often this was connected with

a very painful experience of loss. This loss can be real (death of a parent, illegitimate birth, divorce, moving and being uprooted, an undependable parent, another child is born or preferred to them) or it can have been felt "only" emotionally. Positive role models have been missing. Thus the child in the search for identity turns toward the inner world. Because the original source of love was missing or was too weak, new sources of love had to be created in the imagination. The longing of FOURS is directed to that lost love; it is at once a yearning to go home and to go far away. They look forward to the day when the great love will come (back), and they are convinced that this great love will redeem them.

At times the anger over a loss that has been suffered is so deep that it cannot be tolerated. Instead unredeemed FOURS direct it against themselves. They believe that for some reason they are themselves guilty for experiencing rejection and privation, and so they consider themselves "bad." Many FOURS report that they are ruled by a hidden shame. FOURS trapped in themselves will repeatedly cultivate their "badness" and thereby keep producing situations in which they are rejected or abandoned. Scandalous behavior exercises a certain charm on them; what is dark and forbidden has a peculiar power of attraction.

Most FOURS are of the opinion that society's norms don't hold for them. On the strength of their extraordinary suffering they usually feel themselves to be strangers and outsiders by nature. As such they assume the right to lay down their own norms. Many FOURS have an elitist consciousness. They try to meet special standards and feel a deficiency when that continually proves unsuccessful.

FOURS are easy to recognize. First, they have a tendency to wear odd clothes. Almost all FOURS demonstrate their melancholy side with a preference for colors such as black and violet. Some are also inclined to dress in as motley and crazy a manner as possible. Many are vegetarians, animal rights activists, feminists, and adherents to eccentric ideas about health.

Possession brings FOURS little joy. Longing is more important than having. As soon as they possess the object of their desires, they are generally disappointed. For that reason they can be very complicated love partners. This is one FOUR's story: "As a young girl I longed with every fiber of my being for my future husband. I moved heaven and earth to get him. But on the day of our wedding my romantic feelings seemed to melt into thin air. It wasn't long before he left me. At that moment I fell in love with him all over again. When he came back, here is what

happened: as soon as he stood in front of the door, my love died. I reproached him for everything he had done to me. As soon as he was fed up with my wailing and turned away again to leave, my love awoke once more." To outsiders this sounds grotesque or almost funny. But it's part of the terrible dilemma in which unredeemed FOURS are caught. They can't live in the present, which is always full of defects and deficits. But if their longing is realized, there is always something to find fault with.

FOURS revere great authorities: important poets, musicians, gurus, counselors, who have something "deep" about them or are something "special." Only this sort of "inner authority" counts. Formal authorities that aren't backed up by their personality make no impression on a FOUR. Their nose for the "authentic" is infallible.

All types of this group have a natural eye for beauty. That is why many of them become artists, musicians, poets, and playwrights. In the church they are advocates and designers of creative services. They have a sense of liturgy, ritual, and shaping space. Their sensitivity to style leaves the rest of us pale with envy. Most FOURS have exquisite taste. They don't buy their paintings in Woolworth's, and they prefer to buy their clothes in a secondhand shop or a boutique rather than off the rack. They would rather die than settle for cheap, mass-produced stuff that thousands of others wear. But like all of us, they too are inclined to exaggerate their gifts, and with a certain arrogance they make other people feel their "aesthetic superiority." FOURS hate everything that is stale, old-fashioned, plain, average, styleless, and "normal."

At the same time they steal a glance of secret envy at us normal consumers who can't shine with so much class and style. FOURS have a tendency to idealize the "unwashed masses" and can write great romantic novels about the noble poor (Victor Hugo). But they do this from an ivory tower and in reality they can hardly endure living in real dirt and hard-core poverty.

The life program of FOURS could be described as an eternal quest for the Holy Grail. The Grail emerged around the end of the twelfth century in Old French and Provençal literature. According to tradition it was the vessel used at the Last Supper, which Joseph of Arimathea is also supposed to have used to catch the blood of Christ.

The Grail confers heavenly and earthly happiness upon its possessor, but only the "pure" knight who is destined to do so can find it. In Wolfram von Eschenbach's *Parzifal* (ca. 1200) the Grail is a stone with marvelous powers that is guarded by angels and later preserved at the

fortress of Munsalvaesche, a mixture of a Grimm Brothers' magic and a magic fetish (the Grail gets its power from a host that is brought to it every Good Friday by a dove). Richard Wagner used the Parsifal legend, arbitrarily transformed in his operas *Parsifal* and *Lohengrin*.¹

A similar motif is the search for a specific flower, which first comes up in the *Roman de la Rose*, France's contribution to the allegory of love. The core of the poem was composed by Guillaume de Lorris (early thirteenth century). This novel in verse was probably (like Chaucer's *Canterbury Tales* and Dante's *Divine Comedy*) influenced by the Sufis; Fariddudin Attar's *Birds and Flowers* and *The Conversation of the Birds* seem to have "stood at the font."² It describes the wanderings of the hero through an ideal landscape with a garden of love, whose walls are painted with the allegories of hatred, betrayal, greed, envy, melancholy, etc. In the garden itself the god of love dances with women named Generosity, Bravery, and Candor. Through Danger, Slander, Shame, and Fear the hand about to grasp the bud is once again held back. Even when the hero, with the help of Venus, finally gets the kiss, the opposing voices of Jealousy, Shame, Fear, and Danger resound once more. But Lady Pity and Lady Beauty come to the poet's aid.³

The same motif returns in the romantic longing for the mysterious Blue Flower (Novalis), which symbolizes the striving of the human soul for fulfillment and wholeness:

He found himself on a broad lawn at the edge of a fountain, which shot up into the air and seemed to be consumed in it. Dark blue rocks with various colored veins rose in the distance. The daylight around him was brighter and milder than usual; the sky was deep blue and completely pure. But what most attracted him was a tall, light-blue flower that grew next to the fountain and touched him with its broad, glossy leaves. . . . But he saw nothing save the blue flower and contemplated it with unutterable tenderness.⁴

Dilemma

FOURS face the **temptation** to strive frantically for authenticity. Children, nature, and everything that radiates originality awakens in them the longing for the simplicity and naturalness that they lost at some point. The more unredeemed FOURS struggle to be authentic, the more they strike the people around them as mannered.

The specific **defense mechanism** of FOURS is artistic sublimation. Feelings are not expressed directly, but indirectly through symbols, rituals, and dramatic styling. This is supposed to alleviate the pain of real grief and the fear of rejection. The unredeemed FOUR is convinced that "anyone who would see me directly the way I am couldn't bear the sight."

This leads many FOURS to be more at home in their art than with other people. That is why they have to learn, really learn, the authentic capacity to love. Enthusiasm for other people can come and go. There is danger here that others will be used only as emotional trigger mechanisms for certain longings, memories, or dreams.

FOURS sometimes shape their lives like a *Gesamtkunstwerk*, a total work of art. Clothing, interior decoration, hobbies, circle of friends, and habits are adjusted to each other in a way that often seems accidental but in reality is carefully staged. Aesthetic points of view, which often can be appreciated only with difficulty, play the lead role here. One classic expression of the attitude is what is called "Bohemia," or an artists' milieu: melancholy music, half-wilted flowers, for example, roses or lilacs (there will be more to say about the affinity FOURS have for death and transience), incense sticks, dripping candles, the diary next to the bed. Many FOURS like to have long conversations at night over tea or red wine.

The **root sin** is envy. They see immediately who has more style, more class, more taste, more talent, more unusual ideas, more genius than they do. They see who is simpler, more natural, more normal, and "healthier" than they are. There is nothing that a FOUR couldn't be envious about. Helen Palmer quotes a FOUR: "How is it that other people seem to hold hands and smile a lot? What do they have with each other that I don't have? You get on a Holy Grail search to find the something more; grasping for something that satisfied my friends, but which misses me entirely."⁵

Envy can also be expressed as jealousy, as soon as relationships come into play. FOURS often live in fear that somebody else could be more attractive, original, and interesting as a partner. This is how self-conscious FOURS sometimes appear; inside them a child is struggling with feelings of inferiority: "I don't deserve to be loved. I have to make an impression so that I'm not overlooked and abandoned again." That is why many FOURS experience the domain of close personal relations as an arena for combat and competition.

FOURS **avoid** ordinariness: everything that is current, conventional, and normal. The requirement of being like everyone else can unleash downright panic among them. That is why they refuse to change even more stubbornly than the other types. FOURS say: "But I *like* to be different. I don't want to fit in the way all the others do." FOURS have acquired their status, their circle of friends, their role, their flair, and the admiration of many people through their striking behavior. Unredeemed FOURS don't want to have anyone spoil this game for them. That is, until one day they taste its dark side. Then they notice that all this prevents them from loving. They see how egocentric they are. But it usually takes a long time before they are ready to give up their self-image. In this respect FOURS can be pigheaded. They can, of course, joke ironically or sarcastically about their moodiness and peculiarities, about their elitist affectation, and their snobbishness. But the step to real self-criticism is substantially harder to take.

In the past FOURS were often thrown out of (religious) communities because they didn't conform. Until recently monasteries and convents used to place a high value on uniformity. Everybody wore the same brown cowl. When I gave a seminar on the Enneagram to the Franciscans in California, one person immediately struck me as a "flaming FOUR." At the end of the retreat we all met wearing our Franciscan habit, to conclude our time together with a Mass. I thought to myself at once that this man would do something conspicuous. And, sure enough, he had pinned a big red rose to his chest. FOURS have to catch your eye. It's as if they thought, "I don't know who I am if I'm like all the others. I have to stand out and in any case be different."

The **pitfall** of FOURS is their melancholy, a "sweet sadness" that lies over their whole lives like a fog. FOURS have to be depressed and suffer from time to time in order to be happy. Helen Palmer calls them the "tragic romantics." Quotations from the romantic period illustrate this: "Melancholy lays hold of you because there is no world in which you can act" (Bettina von Arnim). "Melancholy is the happiness of being sad" (Victor Hugo). The greater the pain and the depression, the more creative FOURS can become. Their pleasure in suffering has been invoked and described in countless poetic self-reflections by literary romantics from all periods and cultures:

...and add to this, that I taste a false sweetness in everything I suffer from. This sad state of soul is for me an abundance of pains,

misery, and terror, an open path to despair. . . . And the crowning point of all woes is that I feed with a certain silent lustfulness on my tears and pains and only against my will do I tear myself away from them. (Petrarch, 1304–74)

Goethe's *Sorrows of Young Werther* (1774) was the expression of his tragic-romantic *Sturm-und-Drang* period. So many young people identified with Werther that there was a wave of suicides.

FOURS often have an affinity with death, perhaps because it means the ultimate lament, the definitive longing, or also because only death can make beauty eternal. For dramaturgical reasons great love stories must almost necessarily end in death. The idea of Romeo and Juliet getting married, having children, and leading a wholly "normal" married life would be too banal; it would impair the universality and greatness of their love.

Another Franciscan whom I, Richard Rohr, am friends with and who is likewise a FOUR told me the following: As a young man he used to sketch out detailed fantasies of his death. The day he died would have to be aesthetically perfect. He wanted to wait until some people whom he loved had deeply hurt him. This way he could give them the definitive punishment. It absolutely had to be springtime; then he would stand under a cherry tree in blossom and drink a poisoned cup. He would collapse, and the cherry blossoms would gently flutter down onto his body. My friend would scarcely have thought of realizing this fantasy, but such morbid reveries are not unusual among FOURS.

Romantic poems can be recognized by the way they revolve around love, beauty, and death. All other subjects are not great enough:

TRISTAN

Whoever has looked upon beauty with his eyes
Has already gone home to death,
He will be useless for service on this earth,
And yet he will tremble before death,
Whoever has looked upon beauty with his eyes.

For him the pain of love lasts forever,
For only a fool can hope on this earth
To satisfy such a drive:
Whoever has been struck by the arrow of beauty
For him the pain of love lasts forever.

Ah, he would wish to dry up like a spring,
To suck a poison from every breath of air,
And smell death in every flower:
Whoever has seen death with his eyes,
Ah, he would wish to dry up like a spring.

—August Graf von Platen, 1796–1835⁶

Since FOURS as a rule direct their aggressions against themselves, it often happens that they are disgusted by themselves and their bodies. Although they are generally slender and attractive, they tend to find themselves too fat and too ugly. They keep trying new diet plans; the inclination to anorexia appears fairly frequently among FOUR women.

FOURS need friends and partners who will bear with them without letting themselves be drawn into the mood shifts that FOURS have. They need to experience a loyalty that stands firm. Partnership with an unredeemed FOUR is, to be sure, irritating and requires tolerance. Since FOURS find the present—including their current partner—deficient to begin with, that partner can be exposed to a steady stream of biting criticism. Since they are on hand and easily had, those partners seem less attractive. This can even lead to FOURS' being impotent or refusing the other person sexually. Partners of immature FOURS are subjected to the hot-and-cold treatment, now seduction, now rejection. If they withdraw, they will be lured back by every means. In extreme situations this can be bound up with dramatic scenes, going as far as suicide threats. If the partner is available, then his or her faults and defects once again come into a harsh light. It's like a rehearsed dance: "If you take a step forward, I take a step back. If you take a step back, I take a step toward you."

The love affair of the Danish philosopher Søren Kierkegaard (1813–55) with Regine Olsen mirrors the tragic nature of this "disposition." Kierkegaard broke the engagement after a year, because he thought he shouldn't burden Regine with his melancholy. The conversion of this inner situation into literature led to his first aesthetic works.⁷

"Normal" quiet happiness, of the sort others—apparently—enjoy, seems to a FOUR at once attractive and repellent, for that could mean the end of the sweet wistfulness that FOURS need to feel "themselves." The inner richness of melancholy seems to be more attractive than what others carelessly call "happiness." Rainer Maria Rilke, for example, who was a FOUR, refused to begin therapy despite grave psychic disturbances.

He was afraid that his true self might be destroyed by treatment and that when the devils left him, the angels might leave him too.⁸

Many FOURS vacillate between phases of exaggerated activity and others in which they are withdrawn and quasi-paralyzed. This manic-depressive structure can in some people who are highly introverted (stronger influence of the FIVE wing) turn into an altogether depressive structure. FOURS whose more success-oriented, extroverted THREE wing is dominant are by contrast often hyperactive. These two “subtypes” of FOUR do not look very similar at first glance.⁹

The depression of unredeemed FOURS is different from normal grief, which all people experience. It is bound up with the feeling of the uniqueness and vastness of their own suffering and with the unwillingness to accept help. Behind the excuse that nobody would understand them lies the refusal to mourn.¹⁰ This is how they desperately cling to what has been lost.

Many FOURS take their feelings very seriously and are deeply offended when they are “hurt.” Criticism of their artistic expressions can wound them in their innermost selves and drive them into retreat. On the other hand they tend to run themselves down. A painter who is a FOUR is the only one allowed to criticize his pictures.

Hollywood is an El Dorado of FOURS. Theater and film are their domain, because FOURS view their whole life as a great stage. The Oscars are shared with a handful of successful THREES. Marilyn Monroe, Marlon Brando, and James Dean are famous FOURS among movie stars.

The biography of James Dean (1931–55), who portrayed young rebels, is paradigmatic. At eight years of age “Jimmy” lost his mother, who had given him dance and violin lessons. As a young man he had a meteoric theater and film career. Personally, he developed into an *enfant terrible*.

He could sit down on a chair in the middle of the street and enjoy the chorus of honking from the drivers. There are photos showing him sitting in a coffin in a funeral parlor. He always had his bongos with him; their noise drew the attention of people around him.

He used his confusion, his enigmatic nature, and his impenetrability to create his own myth: “We’re fish and we drown. We stay in our world and wonder. The lucky ones are taught to ask why. Nobody knows the answer.” Thoughtlessness and love of risk-taking—traits that many FOURS share—could be seen in his predilection for motorcycles and fast cars. He took part in auto races: “That’s the only time I feel whole.” At the age of twenty-four he died in a car crash, which he caused by

speeding. Although he made only three films, a cult sprang up after his death that persists today.¹¹

Dazzling figures like James Dean invite others to project their own dreams onto them. Their lack of clarity magnetically draws other people’s unsettled needs and wishes. The capacity to embody many characters and still remain nebulous makes many FOURS attractive and dangerous. If you reach out to them and try to touch them personally, you may find you are grasping the void.

Marilyn Monroe (1926–62) grew up as an orphan and was raped at the age of nine. As a salesgirl, aged sixteen, she first tried to take her life. The poet-priest Ernesto Cardenal, who is likewise a FOUR, writes in a moving “Prayer for Marilyn Monroe” how the girl dreamed as a child, “that she stood naked in church . . . before a kneeling crowd, their heads bowed down to earth, and she had to walk on tiptoe so as not to crush their heads.” Cardenal prays: “Lord, in this world, contaminated with sin and radioactivity, you don’t condemn a little salesgirl who dreams of being a filmstar. . . . She hungered for love, and we offered her tranquilizers. For the sorrow of not being holy they recommended psychoanalysis. . . . Her love affairs were a kiss with eyes closed—and when you open your eyes, you see it was only a film kiss.”¹²

The gift, or **fruit of the spirit**, of redeemed FOURS is balance. At twenty-five FOURS have already lived through all emotional spaces and experiences from agony to ecstasy. They know all the nuances of feeling and understand the human soul better than anyone else. If they muster the discipline to bring their emotional life into balance, they can become impressive personalities. It’s discipline that makes the difference between a second-class “misunderstood genius” and a real artist. Great FOURS concentrate and discipline their emotions; they can distance themselves from them and purify them in this way. Balance refers to this deep, consistent, and nuanced emotional condition. A purified FOUR can deal sensitively with real life—and not just with imaginary dramas. Such people must stop bathing in their feelings and draining them to the dregs. They must stop playing with their moods and foisting them on everyone else.

Healthy FOURS are capable of a depth of feeling that most of us have no access to. If they can make this genuine emotionality fruitful, if they can express in concentrated fashion their sense of the beautiful and the really painful, then real works of art will be created. They no longer serve mere self-representation, but express something universally valid.

William Shakespeare and T. S. Eliot are examples of poets in whom the great emotions have been so purified and shaped by discipline that they remain valid for all time. Redeemed FOURS are better than most others at understanding and guiding people in psychic distress. They are not intimidated by the difficult, complicated, or dark feelings of others, since they themselves have lived through it all.

Symbols and Examples

One of FOUR's symbolic animals is the mourning dove, with its plangent cooing. If there is a style of speech by which FOURS can be recognized, it is the longing complaint or lament. Another animal is the basset hound, the short-legged French hunting dog with its pendant ears and sad, bleary eyes. The eyes of most FOURS reflect an undefined sadness, which they themselves are usually not even aware of. Even when they smile, it's often "smiling through tears." The noble black racing horse symbolizes the cool aesthetics of FOURS.

Redeemed FOURS are often compared to oysters, an old symbol of melancholy. Oysters transform dirt into pearls, in the same way a purified FOUR is capable of transforming the negative and experiences of loss into something beautiful and universally valid. The writer Robert Musil puts it this way: "Writing is like the pearl of a sickness."

FOURS are often Francophiles. France is their symbolic country. From time immemorial France has refused to be a country like all the others. The French are always special. The French mentality impresses those who are not French as refined, cultivated, and somewhat elitist. The French developed a *haute cuisine* and a *haute couture*. Everything has to be "high" and unusual. There are said to be FOURS who speak with an affected French (or sometimes a British) accent.

The color of FOURS is the bright violet of the hollyhock. Their shading is not precisely determined, shimmering and extraordinary, melancholic and mystical-conflicting. Violet is the liturgical color of Passiontide, the time of fasting and penance, of transformation through pain and death. In his theory of color Goethe even connected with it the terror of the end of the world: "Violet is both a symbol of the highest rapture of the soul... as well as of its darkest and most painful moments... In its oscillations passion comes into contact with intoxication, liberation with decay, death with resurrection, pain with redemption, disease with purification, mystical vision with madness."¹³ Violet is the androgynous color;

it mediates between red (masculine) and blue (feminine). The redeemed FOUR embodies synthesis, mediation, and balance.

In the Bible we encounter the energy of FOURS in very different contexts: Shulamith, the legendary mistress of the king in the Song of Solomon, embodies the longing erotic romanticism of FOURS:

O that you would kiss me with the kisses of your mouth!
 For your love is better than wine...
 My beloved is to me a bag of myrrh
 that lies between my breasts.
 My beloved is to me a cluster of henna blossoms
 in the vineyards of En-gedi...
 Behold, you are beautiful, my beloved,
 truly lovely.
 Our couch is green;
 the beams of our house are cedar,
 our rafters are pine...
 Upon my bed by night
 I sought him whom my soul loves;
 I sought him, but found him not...
 I adjure you, O daughters of Jerusalem,
 if you find my beloved,
 that you tell him
 I am sick with love...
 My beloved is all radiant and ruddy,
 distinguished among ten thousand.
 His head is the finest gold,
 his locks are wavy,
 black as a raven.
 His eyes are like doves
 beside springs of water...
 his lips are lilies,
 distilling liquid myrrh...
 His body is ivory work,
 encrusted with sapphires.
 His legs are alabaster columns,
 set upon bases of gold...
 His speech is most sweet,
 and he is altogether desirable.

This is my beloved and this is my friend,
 O daughters of Jerusalem. . . .
 O that his left hand were under my head,
 and that his right hand embraced me.
 Set me as a seal upon your heart,
 as a seal upon your arm;
 for love is strong as death,
 jealousy as cruel as the grave. . . .
 Many waters cannot quench love,
 neither can floods drown it.

(from the Song of Solomon)

It is obvious that no real existing man, not even King Solomon, can match this ideal image.

Joseph is Jacob's next to last son and his favorite; for this reason his father has a many-colored cloak made for him. This is the beginning of something distinctive. His brothers envy him because of his special position. One day Joseph dreams that all his twelve brothers are out in the field binding sheaves. Only Joseph's sheaf stands up straight, while his brother's sheaves bow down before him. Another time he dreams that eleven stars, and the sun and moon, fall down before him. He tells his dream and thereby makes himself still more unpopular with his brothers. They decide to get him out of the way.

First they want to kill him, but then they sell him into slavery in Egypt. They tear up his many-colored cloak and soak the shreds in the blood of a goat, then tell their father a wild beast has torn him to pieces.

In Egypt Joseph falls into the hands of Potiphar, a high official. He avoids the amorous advances of the lady of the house; for this she has him put into prison. Even here he enjoys a special position. When two court officials who have been locked up with him have unsettling dreams, he interprets them.¹⁴ When later Pharaoh too has dreams that none of his wise men can explain, one of his courtiers remembers Joseph. He is fetched from prison and predicts to Pharaoh seven fat and seven lean years.

Thereupon Joseph is named prime minister and is charged with storing up supplies of grain. When the lean years come, his brothers likewise appear in Egypt to buy grain. They do not recognize him. With the dramatic talents of a FOUR Joseph stages the reconciliation and the family reunion, until the story comes to the happy end described in the Bible (Gen. 36-50).

A number of the great prophets of Israel have FOUR traits as well. They are the ones God has "singled out," as seen primarily in their unusual symbolic acts. Isaiah walked naked through Jerusalem for years to point up that one day the Egyptians and Ethiopians, Israel's allies, would be dragged naked and "with bared buttocks" to Assyria. Hosea married a harlot. His marriage was a parable of the faithlessness of the people toward Yahweh in serving other gods. Jeremiah remained unmarried, at Yahweh's command, as a sign of the destruction that would befall Judah. The heart-wrenching lamentations traditionally attributed to him belong to the oldest texts of humanity in which an individual directly reflects on and formulates his psychological state.¹⁵

Conversion and Maturation

The **invitation** to redemption issued to FOURS is the call to originality. FOURS find their naturalness on the way to union with God. Their striving for authenticity, their love for children and nature are early hints of this goal in life. If they can admit that they live "in God" and God "in them," their soul will come to the rest and balance they have long yearned for.

Among the **life tasks** of FOURS is to develop a healthy realism and direct their longing toward reachable goals. FOURS have to work at seeing that their attention remains in the present and doesn't continually digress into the past or future. FOURS must find their energy without constantly slipping from one extreme into the other, without being up one minute and down the next. It must not always be euphoria or depression. Their "objective observer" has the job of asking: "Isn't a *little* joy and a *little* sadness enough—at least now and then?"

Unredeemed FOURS love ritual more than reality. They glorify their memories, which are more beautiful than the actual event was. That's why it's necessary for them to confront reality. Incarnation is called for, that is, accepting reality, even when it's ugly and dirty. There the FOURS will truly find themselves. For this reason social commitment and working for peace and justice do FOURS good. In this they have to deal with the dirt of the world, which cannot be aesthetically transfigured.

For redemption FOURS need to confront the real experiences of loss in their lives, they have to admit the rage they feel against the person in question, and they have to stop adulating him or her in the wake of that loss. The "inability to mourn" (Alexander Mitscherlich) hampers real

liberation. Paul drives the point home to FOURS when he writes: "Godly grief produces a repentance that leads to salvation, and brings no regret, but worldly grief produces death" (2 Cor. 7:10).

FOURS who wish to convert can't avoid taking a critical look at their snobbishness and their (hidden) elitist consciousness. Instead of comparing themselves with others, they should gratefully become aware of their own inner treasures and share them with others. To practice doing all this, FOURS need a network of people who won't let themselves be manipulated by them, but remain objective and demand authentic communication.

Without the FOURS the world would be deprived of the greater part of its art and poetry. When they learn to serve others with their gifts, they will make an important contribution toward "redeeming this world through beauty."

Daniel Berrigan and Thomas Merton are our saints, the patrons of the redeemed FOURS.

The Jesuit priest Daniel Berrigan inspired the Christian peace movement in America as no one else did. His actions were designed to get attention. They were always symbolic, illegal, and nonviolent. During the Vietnam War Berrigan staged the public burning of draft cards. Another time his group barged into the Pentagon:

Some of us handed out flyers and spoke with Pentagon employees. Some got dressed up in costumes and played the role of the spirits of the dead. They went through the conference rooms of the Pentagon, through the stores, through the restaurants and the bank offices that are located beneath the military offices. They sang: Death-death-death-the bomb-the bomb! Others again poured out blood—our own blood, which had been skillfully drawn beforehand by a nurse from our group. The blood was poured on the pillars, on the walls, on the entrances, on the floor—a horrible amount of blood; it was dripping all over. Some people fell as if dead into the blood and the ashes. We carried a cross, on which the names of various weapons were written, such as Trident cruise missile, neutron bomb, napalm—all the machinery of death.¹⁶

Berrigan used his FOUR energy to serve humanity. Nobody else had the idea of articulating protest in this drastic and creative way. Berrigan put his longing and his pleasure in dramatization at the service of peace and justice, instead of simply putting his own creative self on display.

The poet and writer Thomas Merton (1915–68), who ultimately became a Trappist monk, was born in Prades (France) into a family of artists. At the age of six he lost his mother and began to live a restless, wandering life with his father: Bermuda, the U.S., France, England. At sixteen he lost his father: "Thus I became a complete twentieth-century man."¹⁷

After finishing high school Merton began his studies in Cambridge and soon was known for his bar-hopping, his impudent cartoons, and his womanizing (an illegitimate child from this period later died in a German bombing attack on London).

At the same time he was overcome by a growing disgust with himself. He went to the U.S. in 1934, moved near Harlem, joined the Communist Party, and at the same time began to look into religious subjects. A Hindu fellow student recommended Augustine and Thomas à Kempis to him.

In 1938 Merton was baptized a Catholic; at first his friends thought it was just another one of his crazy ideas. But he was serious about it and wanted to become a Franciscan. When he told the unvarnished truth about his life to the Franciscans, he was turned down, which deeply hurt him. But he didn't give up. He lived like a monk, gave up smoking, and went on a retreat in the strictest monastery in the country, the Trappist abbey of Gethsemani, Kentucky, where along with all the other vows the strictest silence was observed.

Here he was accepted in 1941 as a postulant. Five years later his biography, *The Seven Storey Mountain*, was published, and became a sensational bestseller.¹⁸ It reflected the radical contempt for the world of a young (and initially very fanatical) monk and was compared with Augustine's *Confessions*. In the next thirty years some sixty more books would follow.

Monastic life became increasingly difficult for Merton. His abbot thought he was taking his subjective feelings too seriously. Finally the order even forbade him to write. Still he became a novice master. His books had drawn hundreds of young men to try out this radical life of work and prayer. They loved and revered him, although he refused to pass on blind obedience to the rule, but encouraged individual personalities with warmth and love. Ernesto Cardenal was one of his students.

Merton understood monks as people who are searching for God and want to overcome the "false self" by renouncing lies about life and artificial security. "We should let ourselves be led naked and unarmed into the

center of that anxiety where we stand alone in our nothingness before God.”¹⁹

At the same time he was becoming increasingly political; he wrote essays against the church’s doctrine of the “just war” and against American militarism. When he attacked the Vietnam War, he was the target of an assassination attempt that he barely escaped.

After a long struggle with the abbot he succeeded in getting permission to build himself a plain but comfortable hermitage in the woods. He began to read, to write, to receive visitors. On the occasion of a stay in the hospital he had a deeply felt love affair with a student nurse. Suzanne Zuercher, who has written an Enneagram-biography of Merton as the classical redemptive path of a FOUR, thinks that this love affair was a bitter necessity for his integration and “grounding.” But Merton soon broke free of it, because this love was impossible within the framework of monastic life.

Toward the end he dreamed of a still more isolated hermitage in Alaska. Finally he was drawn to the Far East, since his vision of a synthesis of Christianity and Buddhism would not let go.

In 1968 he was allowed to travel to a religious conference in Bangkok; on this journey he met Sufi mystics, Zen Buddhists, and the Dalai Lama. Both men were deeply impressed by one another and discovered that they were kindred spirits. The Dalai Lama, who had formerly taken a rather skeptical position toward Christianity, discovered thanks to Merton the mystical depths of this Western religion.

After this meeting Thomas Merton had only a few more days to live. He was accidentally electrocuted by a defective fan in his hotel room. As the irony of fate would have it, an American military plane returned his mortal remains to the United States.

TYPE FIVE

The Need to Perceive

Overview

FIVES, SIXES, and SEVENS are head people. They think before they act and have—or so it seems—a certain objectivity. The special talents of FIVES consist in their being open and receptive to new facts and impressions. FIVES are discoverers of new ideas, researchers and inventors, objective, questioning, and interested in exploring things in detail. They can be original minds, provocative, surprising, unorthodox, and profound. They are good listeners, because they pay close attention. Hence they can help others to perceive the truth more soberly and objectively. There are FIVES who possess strong contemplative gifts. Redeemed FIVES link their knowledge to a search for wisdom and strive for a sympathetic knowledge of the heart. They have a quiet inner power and are tenderly emotional, loving, polite, hospitable, and gentle.

The primary experience of many FIVES is a sort of emptiness. Hence they long for fulfillment. Some have had the “experience,” in the womb before birth, that “I am not wanted.” There are FIVES who had psychically or physically intrusive parents or who grew up in very cramped surroundings. Their inner world was the only free space in which they could move undisturbed. Others experienced the apparent opposite: as children they received little tenderness and intimacy. Thus their own capacity to show their feelings or express them physically remained underdeveloped. They sense in themselves an abyss of emptiness. A lack of security and the feeling of homelessness and loneliness can lead to FIVES’ creeping inside themselves like an animal that plays dead when danger approaches.

Many FIVES go through life and gather what they can get—in the hope of filling up their inner vacuum. In this way FIVES become receptive and responsive. If TWOS are under a certain compulsion to give, FIVES are equally obsessed with taking.

FIVES' passion for collecting is often directed to thoughts, ideas, knowledge, silence, and space. There are also FIVES whose greediness has hardened and who can hoard the most remarkable things: books, stamps, beer mats, old newspapers, fabric remnants, toothpaste tube tops, used milk cartons.

FIVES need a closed-off and protected private sphere. They long for a fortress in which they won't be watched and where they can think, "My home is my castle." Most FIVES are introverts; the exceptions prove the rule. By nature they are monks, hermits, ascetics, bookworms, librarians, and technical sticklers.

FIVES often wear glasses. Their eyes already show signs of wear before they are twenty. Their whole energy is concentrated on seeing everything, on taking it all in. Their eyes are like vacuum cleaners. FIVES see everything, they hear everything—and they hold on to everything. All activities in which one can look through lenses, such as microscopes or telescopes, to observe, are attractive to them. Many FIVES like to take pictures. They like everything that allows them to play the part of observers. Many brilliant inventors, discoverers, and scientists are FIVES. FIVES try not to be drawn into the whirlpool of feelings and events, but instead to develop something like objectivity. It's important to them to maintain calm—at least externally—and to keep their emotions under control. No one is supposed to tell by their looks that they are in a rage, have fallen in love, or are competing with someone. All demonstrative "fuss" is odious to them. This goes so far that they often have difficulty showing their feelings—even when they want to. Externally this often has the effect of making them seem snooty and cold, as if they needed nobody and felt exalted above their fellow men and women. In reality most FIVES have an intense emotional life. But at the moment something happens it's as if their feelings are blocked and always come limping behind. At first FIVES register it with eyes, ears, and brain; they can stand alongside the event, with seeming objectivity. As soon as they are alone, they begin to evaluate it, and once again from the head: feelings are ordered and "brought into line." That's the method by which FIVES gradually get in touch with their emotions. Someone has aptly said that the symbolic plant of FIVES is green lettuce, the plant that has its heart in its head.

Like FOURS, FIVES often feel more connected to those who are absent than to those who are present. FIVES can cherish very warm feelings for distant people. But since they seldom express these emotions in the presence of their friend or beloved, but rather announce them through

little gestures, the friend or partner of a FIVE can easily get the feeling that the FIVE has no great interest in him or her. Partners of FIVES often complain that FIVES are forever taking and seldom give. That can lead to long-term burdens on a relationship. FIVES who, as they subjectively perceive it, are already coming fully out of themselves usually strike the people around them as still relatively controlled. Friendship with a FIVE can be enriching if one doesn't expect three things: initiative-taking, continual physical nearness, and total surrender. FIVES are afraid of giving their little finger lest people want the whole hand or even more. But anyone who is content with the little finger will find in a friend who is a FIVE a true companion, a patient, silent listener, and a fair counselor.

Many great philosophers were FIVES: Plotinus, Thomas Aquinas, Bonaventure, Descartes, Spinoza, Feuerbach, Heidegger, Popper. They lived for the most part in retirement and analyzed the world from the proverbial ivory tower.

Porphry, the disciple of the Neo-Platonic philosopher Plotinus (ca. 205–70), begins the biography of his teacher with the sentence: "Plotinus . . . resembled a man who is ashamed of being in a body."¹ Plotinus' whole philosophy is an encounter with his revulsion to the corporeal.

Thomas Aquinas (1225–74) was called the "dumb ox" by his fellow students. He kept silent, because he didn't want to call attention to himself. It was discovered only by accident that a great philosopher lay hidden within him.²

An especially typical representative of the philosophizing FIVES is René Descartes (1596–1650), the "father of modernity." As a young man he traveled a great deal and became an officer; he didn't care which cause he was fighting for. He wanted to be not an actor but a spectator. He was interested in how people killed one another and "how the weapons serving this purpose are constructed."³ After studying the "book of the world," he withdrew into silence. He chose Holland as a place to stay because "I could spend my whole life there without anyone's noticing me."⁴ The publication of his thoughts did not interest him. On the contrary, he wanted to remain hidden. The famous key principles of his philosophy, "I doubt, therefore I am; I think, therefore I am," could probably be formulated and thoroughly understood only by a FIVE.

Ludwig Feuerbach (1804–72), the founder of modern atheism, describes his poverty-stricken student days in Erlangen as follows: "That sort of quiet dwelling, surrounding by nature like my present one, a glass of water in the morning, a frugal dinner at noon, in the evening a

tankard of beer and at most a radish besides: if I always had that much together, I would never wish for more from, and on, the earth.”⁵

Martin Heidegger (1889–1976) owned a hut in the Black Forest, “sparsely furnished with wooden benches of Spartan simplicity. On the bench in front of the hut Heidegger often sat for a long time watching the expanse of the mountains and the silent march of the clouds, as the thoughts ripened in him.” His intellectual nature was characterized by “heavy, deliberate thought, brooding profundity, the loneliness surrounding him, the faint melancholy issuing from him.”⁶

Along with philosophy FIVES are by nature primarily drawn by religious mysticism. There are mystic currents in Buddhism and in the religion of the American Indians; in Islam there is Sufism, in Judaism Hassidism (and parts of the Kabbala), in Christianity there is the medieval mysticism of Meister Eckhart and his disciples. Mystical currents can be found in the Orthodox churches of the East (Philokalia, the hesychastic mysticism of the Mt. Athos monks), and even in Protestantism (e.g., Gerhard Teerstegen). The *Dictionary of Religions* defines mysticism as the “absorption of the individual in God or the divine, or else perhaps in something that lies behind God, a ‘void’ or ‘nonbeing.’”⁷ Gerhard Wehr points to the “experience of an immediate, intuitive contact with God or with the absolute or unconditioned.”⁸ Last but not least there is a strikingly large number of women who have left an influential mark on Islamic and Christian mysticism. It is the inner “vision,” the “inner eye” to which FIVES find easier access than other people.

I (Richard Rohr) know many religious priests who are FIVES. Some of them are older than I am and are still not finished with their training for any service. You wonder: when will these people begin to do something for others and translate their knowledge into practice? First they have to go to Chicago and finish their degree in philosophy. Then they have to go to Rome to write a paper on the liturgy. Next they spend a year in Jerusalem and take up biblical and archaeological studies. They need the certainty of really having gotten the whole picture before they feel ripe for any undertaking. But that never happens, and so their flesh never touches the flesh of the world.

The Viennese philosopher Ludwig Wittgenstein (1889–1951), for example, first studied engineering in Berlin, after already devising, while just a boy, a new kind of sewing machine. Then he went to Manchester and devoted himself to the emerging science of aeronautics. While doing that, he noticed that he was actually interested in mathematics. So he

went to Bertrand Russell in Cambridge. But he didn’t stay long there either. He was drawn to a lonely farmhouse in Norway, until in 1914 he volunteered for the Austro-Hungarian army. During the war and while he was a prisoner of war in Italy he completed his *Tractatus Logico-Philosophicus*. After the war he happened upon Tolstoy and thereupon devoted himself to the Gospel and an abstemious life as a village teacher in Lower Austria. But this work didn’t hold him long either. He toyed with the idea of becoming a monk and did become an assistant gardener in a monastery. Suddenly he got interested in architecture. He designed houses, until he finally decided to get his Ph.D. after all.⁹

While FOURS tend to do everything to attract attention, FIVES generally try to avoid anything that could draw it to them. FIVES too can have a sort of “rehearsed” behavior. It serves the process of adaptation: “How should I behave so that as few people as possible will notice that I’m here or want something from me?” If the subject of a conversation gets too personal, FIVES sometimes develop great skill in turning the discussion away from themselves. As soon as they have the feeling that someone wants to “sound them out,” they clam up.

Many FIVES hate words like “share” or “communicate.” As soon as the demand is made in a group to exchange views spontaneously, most FIVES let down the shades and think how they can neatly and unobtrusively pull out of the whole business. FIVES don’t want to surrender themselves and put their inmost selves on display. If they can’t avoid getting involved, they generally wait before expressing themselves. Then they communicate as little as possible. But they listen well to what other people say. Nothing escapes their attention.

Many FIVES have problems playing parental roles. The popular concept of “motherliness” wasn’t invented by a FIVE. I (Richard Rohr) recall a woman FIVE who came to me for counseling. She impressed me as a wonderful woman and a splendid mother. But she felt that raising children was hell. Children make permanent demands on the time, the space, and the energy of their parents, while FIVES need their private realm. That’s one of the reasons why a strikingly large number of FIVES shrink from marrying and bringing children into the world. They are afraid that these little beasts might run through the house and continually want something from them.

In monastic communities FIVES typically want to have a little garret, ideally at the very end of the corridor. There the danger of someone’s intruding into their sphere is minimal. FIVES hate intrusiveness and in-

truders. If you want to find out how an otherwise so retiring FIVE can fly into a rage, you need only run through a FIVE's room without knocking. This can really offend a FIVE. FIVES protect their private spheres like the apple of their eye. FIVES who live in a community must regularly retreat to be alone and refuel. Most FIVES find too many people and too much closeness fatiguing and exhausting. They need time for themselves, to order their thoughts and feelings and to focus internally on new encounters.

Once I (Richard Rohr) was in the Trappist abbey of Gethsemani in Kentucky, Thomas Merton's former monastery, where I conducted week-long exercises for the monks and introduced them to the Enneagram. After three days it was clear to me that many of these contemplative monks were FIVES. To provoke them a bit, I said, "I always used to look up to you and admire you. I heard how you sit motionless for three hours at a time before the Blessed Sacrament. It was clear to me that you've already reached the highest stage of contemplation, because I couldn't endure sitting still for three hours and doing nothing. But now I know that most of you are nothing but FIVES." The monks roared with laughter. They had the freedom to admit it. Many FIVES can think of nothing more beautiful in the world than sitting there for three hours and looking at something—or nothing at all. If they sit there this way, they take their rest, nobody wants anything from them, they don't have to give anything.

What has been said might lead to the misunderstanding that all FIVES are intellectuals, profound, wise monks, or at least especially intelligent people. Unfortunately it must be added that there are perfectly stupid FIVES too! For them too the control tower is their head, their little bit of understanding, their "logic," whatever its nature, the concept that they have of the world. What they don't understand, they don't meddle with. Unredeemed FIVES can take on schizoid traits; they can develop forms of autism or end in nihilism—the ultimate consequence of "pure thinking" without the body, emotion, value judgments, and deeds.

The autistic person would be the full caricature of a compulsive FIVE. The film *Rain Man* (1989), which garnered many Oscars, deals with a typical young, dynamic, upwardly mobile American THREE, who after the death of his father learns that he has an autistic older brother. This brother is a mathematical genius, but otherwise a prisoner of unchangeable rituals. His relationship to the outside world is mechanized. The film shows the beginnings of a "conversion," which the extroverted THREE experiences through the encounter with his morbidly introverted brother.

Conversely, the sudden devotion and challenge have a therapeutic effect on the autistic Raymond. There is an unforgettable scene where he presses his head tenderly against his brother's shoulder and so for the first time can express something like intimacy.

Dilemma

The temptation of FIVES is knowledge. For FIVES knowledge is power. Immature FIVES think they can secure their lives by being informed about everything in as much detail as possible. But the information they pick up from the outside world and store up is never sufficient. FIVES need yet another course, another seminar, another semester, another book, another silent retreat. They are represented in disproportionate numbers at Enneagram workshops, where they sit in the back row. They are fascinated by intellectual systems that explain the universe or the human soul: psychoanalytical models, theories of types, Einstein's theory of relativity, quantum leaps, the Big Bang, evolutionism, laws of heredity. That is why there are many FIVES who are Enneagram freaks. I also know some, however, who uncompromisingly reject the Enneagram—because for them it's a spoilsport that uncovers their life program. FIVES may have managed to shine all their lives with intellectual superiority: "I know more than other people. I understand the world better than other people. I'm above the sentimentality and emotional affectation of the others." Suddenly it turns out that they are nothing more than FIVES and that their strength is at the same time their sin.

Part of the process of hoarding impressions and knowledge is that most FIVES like to travel, since travel educates. They enjoy studying foreign cultures, customs, and manners, without being known or recognized. On such trips they also, on occasion, plunge into "limited adventures," because they know that such situations come without strings and can be ended at any time by departure. The actual experience takes place later when they can review their slides at home. Little souvenirs and keepsakes help them as props for memory and afterward can serve as release mechanisms for reawakening the whole event in their imagination. Some FIVES have a collection of "totems" that cover all the important phases and events of their life.

One of the defense mechanisms that FIVES like to use is withdrawal. FIVES are afraid of nothing so much as emotional engagement. The more immature they are, the more they shy away from feelings, sex, relation-

ships that create dependency. When you touch a FIVE, he or she generally gives a start or jumps back. For this reason many FIVES have a celibate make-up. They can choose celibacy for false motives and turn into eccentric bachelors and old maids.

The great actress Greta Garbo (1905–90) was a typical FIVE. Even in her heyday her unsociability was proverbial. In order not to attract attention she took aliases and wore disguises in public. There was no name on her door. She had bodyguards who had to see that nobody came too close to her. She hated to watch her own films and felt retrospective embarrassment from having exposed herself in this way. When she appeared at public receptions, she preferred speaking about abstract or political subjects, because she avoided talking about herself. She never married. Her love affairs were of short duration. In private she preferred simple clothing, almost like a nun's habit. She left some rooms of her house completely empty. From 1941 she withdrew completely from the film business in order to live like a hermit. She hid her famous face behind a hat and sunglasses.¹⁰

Immature FIVES are afraid of concrete commitments. FIVES like to stay in the abstract world of theories and ideas, but they seldom do anything to improve themselves beyond their mind. Karl Marx reproached philosophers as a group for interpreting the world instead of changing it. Abraham Maslow has pointed to the dangers of “being knowledge.” By that he means an attitude that wants only to understand connections:

Being-knowledge is without judgment, comparison, condemnation or evaluation. It is also without decision, because decision means readiness for action. . . . So long as one contemplates cancer or bacteria, full of reverence, admiration, and passive reception, enjoying rich comprehension, one is simply doing nothing. Anxiety, anger, the wish to improve the situation, to destroy or kill . . . are all cancelled. It is a not-being-in-the-world in the existentialist sense.¹¹

Because of this attitude, FIVES tend toward conservatism. The supposedly value-free research instinct has contributed to making many discoveries of brilliant FIVES a scourge on humanity. Many scientists have refused to consider the ethical implications of their findings.¹²

Friedrich Dürrenmatt has addressed this subject in his tragic comedy *The Physicists*. An atomic physicist named Möbius pretends to be insane because he knows that his ideas can destroy the world. In the insane asylum he meets two other physicists, a Soviet and an American, who

try to abduct him. Möbius destroys his formula and convinces the other two to stay with him in the asylum—for the good of humanity. But the woman doctor in charge of the place has secretly copied the formulas and founded a company to exploit them. The shock at discovering this drives the three physicists into real madness.

On occasion FIVES can strike other people as snobbish and arrogant. Helen Palmer has dubbed the immature FIVE the “unenlightened Buddha.”¹³ The enlightened Buddha can break free of the world and its passions, *after* he has lived and suffered through it. The unenlightened Buddha renounces his emotions because he can't and won't commit himself to them. He reaches for premature intellectual solutions and scorns the “sour grapes of the world” for false motives. For such people the practice of Zen meditation, for example, can be dangerous and can serve as immunization against the “world” and the “flesh.”

The second **defense mechanism** of FIVES is compartmentalization. Many FIVES divide their lives into a number of segments or departments that exist in practical independence from one another. For example, they may have friends and acquaintances in every one of these areas who never learn anything about one another. So long as they limit such partial relationships to the sphere intended for them and don't try to interfere with the whole life of the FIVES, they can be sure of getting attention and signs of devotion within the established boundaries.

“Limitation” is another key word in this context that helps us to understand the psyche of FIVES. Because they are afraid of being co-opted and of emotional overstrain, many FIVES feel safe only when the temporal and spatial framework of a relationship is precisely staked out. They like to know how long an appointment or meeting will last so that they can prepare themselves internally for it. They need time to get ready for exhausting encounters. They can easily feel threatened by surprise visits and unexpected assaults that personally challenge them. The sense of emotional expectation from other people strikes them as rather unpleasant. As a rule you get something from a FIVE—if you get anything at all—only when you neither expect it nor ask for it. In open conflict they have scarcely any defense mechanisms at their disposal—except for retreat and intellectual arguments.

The **root sin** of FIVES is avarice. FIVES aren't givers. They tend to hoard both their intellectual as well as their material possessions. This is the point where they sometimes need a challenging kick in the behind: “Now it's time that you finally fork over something from your treasures.”

The pitfall of FIVES is emotional stinginess. They are stingy about themselves. They often fear that if they shared themselves, they might lose themselves. FIVES can become misers like Ebenezer Scrooge in Dickens's *A Christmas Carol*. Avaricious FIVES don't enjoy life, but are stingy with their possessions so that their repose and leisure will be guaranteed in the future. With some this can take on pathological features: billionaires Howard Hughes and J. Paul Getty were both famous for never allowing themselves anything despite their fabulous wealth. Most FIVES are in fact very modest in their demands and have a natural tendency to asceticism. They always need only a bit of everything. Some even count the pieces of toilet paper in order not to waste anything. They are proud of being so modest. After all, their primary experience in life often consisted in their not getting what they actually needed. Early on they had to get used to being content with a little. From this perspective the miserliness and frugality of FIVES are not real opposites.

The greatest gifts of FIVES are, as always, the reverse of their obsessions: they are contemplatively gifted, they understand connections, they invent grand intellectual systems.

FIVES avoid emptiness. While outsiders often consider them mysterious and "deep," FIVES themselves are usually afraid that they are of little value and have little real wealth in them. The fear of emptiness (*horror vacui*) is the real impetus behind much that unredeemed FIVES do.

The gift, or **fruit of the spirit**, of mature FIVES is objectivity. Again we see how one and the same character trait can contain a blessing and a curse. Immature FIVES *have* to distance themselves; mature FIVES *can* distance themselves.

This gift of FIVES is of great value for every community. FIVES can be outstanding counselors. They can follow the monologues of others for hours at a time. You can talk and talk—and the FIVE seems to have an unlimited capacity to listen and absorb everything. Their ability to withdraw themselves emotionally in the process can help those seeking advice to appraise their own situation more clearly, soberly, and realistically. Because of their particular talent FIVES can look at a very tense emotional situation objectively and say, "Now I think the issue can be viewed from this side and from that."

Detachment is at once the gift and sin of the FIVE. FIVES are the only type with which we can use the same word to describe their greatest strength and greatest weakness.

Symbols and Examples

Symbolic **animals** of FIVES are the owl, the fox, and the hamster.

The owl's immobile eyes are aimed forward; its hearing is very well developed. In Egypt and India the owl was a symbol of death. In Greece the owl was assigned to the goddess Athena and was considered a protector of the city of Athens ("to bring owls to Athens") and of all intellectual disciplines. Owls see everything, but they themselves are hard to locate.

As a predator the fox is a loner. It has narrow, contracting pupils. Its sense of smell and hearing is excellent. In Chinese myth the fox has a central importance. At the age of one hundred the fox became capable of changing into any form at will; at the age of one thousand its fur turned white, it had nine tails, and it was omniscient. In animal legends and poetry the fox is considered sly and crafty. In Christian symbolism it can connote deceitfulness, greed, and despair. In many fairy tales, on the other hand, it appears as a helper in time of need.

The hamster with its great cheek pouches represents the FIVE's greed and passion for collecting, the hoarding of "food" for worse times.

The symbolic **country** that we use for FIVES is Great Britain. This is the archetype of the conservative, polite, reserved, coolly distanced English gentleman. Another side of FIVES can be found in the form of the stingy Scot, the target of countless caricatures.

The symbolic **color** of FIVES is blue. Blue is the color of introversion, repose, and distance, more receptive than radiant. Blue traditionally embodies the feminine. The blue background of the starry mantle worn by the Mother of God symbolizes human receptiveness to the mystery of the universe. Sky and sea, the deepest of the realms accessible to contemplation, are blue. In its dark shades it symbolizes passivity, silent contemplation, and immobility. According to Kandinsky, blue leads us away from others into our own center: "The deeper it is, the more it calls us into the infinite, awakens in us the longing for purity and finally for the supernatural."¹⁴

The three **biblical patrons** of FIVE are Mary, the mother of Jesus, the apostle Thomas, and the tax collector Zacchaeus. Mary embodies the receptiveness, the mystical-contemplative side of FIVES. She is capable of receiving before she gives. At the end of the Christmas story it is reported that the shepherds told everything they had heard. "But Mary kept all these things, pondering them in her heart" (Luke 2:19). FIVES are capable of keeping things to themselves. Secrets are safe in their hearts; they

can keep silent. In the course of church history Mary was often turned into a spiritualized, untouched, and untouchable virgin “without flesh and blood.” Earthbound Latin American liberation theology, however, as well as other schools of thought, working from the Magnificat (Luke 1:46–55) discovers a combative Mary who is not “tame” (the text of the Magnificat was temporarily forbidden in Argentina, at least in public). In the language of the Enneagram one could say that liberation theology has discovered the EIGHT side of Mary (EIGHT—the energy of the “deed”—is the integration point of FIVE).¹⁵

The apostle Thomas has entered the consciousness of Christianity above all as the post-Easter “doubter.” But even before Easter he makes a brief appearance. Jesus tells his disciples that Lazarus is dead and that he wants to go to the grave. Then Thomas says to the other disciples: “Let us also go, that we may die with him” (John 11:16). Nihilistic resignation and indifference are a continual danger for FIVES. Thomas is not with the other disciples when the risen Christ appears to them. When they tell him about it, he remains skeptical. He trusts only what he has seen with his own eyes. When Jesus again appears to the disciples, Thomas is on hand. Jesus challenges him: “Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing” (John 20:27). The same Jesus who had said to Mary Magdalen, the TWO, “Do not cling to me,” demands that Thomas the Rationalist make body contact. While TWOS have to break away from symbiosis and develop their capacity for genuine distance, FIVES have to go from the head to the body, from thought to the deed. According to legend Thomas later became very active. He supposedly went to India and founded the church there.

Marion Küstenmacher discovered the tax collector Zacchaeus as a prototypical FIVE (Luke 19:1–10). The despised tax collectors collaborated with the Roman occupying forces and lived by fleecing others. When Jesus came to Jericho, Zacchaeus climbed up a mulberry tree to see the famous rabbi. This hiding place offered several advantages: he could see without being seen; he had a literal overview, and he could avoid bodily contact with the masses. But Jesus discovered him anyway. He stopped beneath the tree and called up to the tax collector: “Make haste and come down; for I must stay at your house today.” Jesus was doing something that FIVES really dislike: he tracked Zacchaeus down and invited himself to his house. This crossing the boundary by Jesus is what made for Zacchaeus’s redemption. He took Jesus in—and the

encounter transformed his life. In the end the tax collector was capable of letting go all that he had hoarded. He became capable of giving. And he celebrated a great feast with his colleagues. Jesus set him free from his egocentricity and isolation.

Conversion and Maturation

The invitation to FIVES is wisdom. Wisdom is a deep knowledge of the connections of the world and life that must be won not only from thought but at the same time from real-life experience. Wisdom is reflected experience. FIVES incline to “preflection”: they think before they act—or instead of acting. Reflection is the subsequent intellection processing of lived life. Part of the wisdom to which FIVES are called is also trust in God’s dispensation. This means believing God capable of something greater than school wisdom ever dreamed of. It means letting mysteries remain as such instead of dissecting everything with the rational scalpel.

Among the life tasks of FIVES is learning commitment and action. FIVES have to fall in love passionately. Love is a drama for many a FIVE because in erotic attraction the longing for nearness crashes up against the at least equally strong—for them—wish for distance.¹⁶ It can happen that a FIVE falls head over heels in love, but during the encounter with the beloved person he or she goes numb and doesn’t know how to behave. After all FIVES often do not experience feelings until afterward. “Learning to love” is one of the great challenges of FIVES. FIVES who allow themselves no passion, who will not allow themselves, at this one point at least, to become “headless,” are very incomplete persons.

Meditation and prayer are for FIVES uncommonly important sources of power. FIVES have to cultivate their inner world in order to find the courage to devote themselves to the outer world. The latter becomes possible only when the inner world is experienced as less threatening, when FIVES have found repose and security in God and hence in themselves.

We encourage all FIVES to meditate on the Incarnation, that is, the commitment and passion of Christ, his passion for humankind, his readiness to get his hands dirty. Christianity can’t be translated into reality by sitting alone in your room with your books, which is what the unredeemed FIVE would most like to do. In Christ the untouchable God has been made flesh, the God who heals human beings precisely by touching them.

A close acquaintance of mine (Richard Rohr), who is a FIVE, has discovered an ingenious way to arrive at wholeness. She became a medical masseuse because she unconsciously sensed that she had to touch the bodies of other people and be there for others. That way she freed herself from the cage of her self-involvement and isolation and opened herself to her own and others' bodies. Recently she told me: "When I do my work and deal this way with my fellow men and women, it's a part or the continuation of my prayer life." Normally FIVES keep their energy to themselves, but this woman gives up to nine massages a day. It's a step toward her own integration.

She remains a FIVE. We all remain who we are. But on the way to healing or liberation we have to do what the Romans called *agere contra*: we have to act against the grain of our natural compulsions. This requires clear decisions. Because it does not happen by itself, it is in a way "unnatural" or "supernatural." FIVES simply have to cut loose now and then, and in the process they make mistakes. It's no mistake to make mistakes. But FIVES—like some other types—are afraid of that. FIVES are afraid of doing something unreasonable. Here we see that FIVE and SIX are neighbors. Fear, the root sin of SIXES, is no stranger to FIVES.

That's why FIVES must dare to take the path outward. Gestalt therapy or manual labor can be helpful. Also good is every other sort of externalization of the inner world, for example, in creative artistic work (pottery-making, painting)—even if other people are able to peek at "the soul's cards" that one holds—or in practical political and social commitment.

Although FIVES appear self-sufficient, they need the experience of secure love in the inner world (the experience of God) and in the outer world (love from fellow human beings). They find psychic nurture in every encouragement that awakens inner messages, such as: "You can feel safe here. We're glad that you're here. You have a right to be here. You're welcome. You belong to us."

FIVES have to be on their guard against arrogance and conceit, either toward others or toward God. ("If God wants something from me, God will have to speak up.") They come to their most profound gift of authentic wisdom if they renounce secretiveness and artificial mystification and expose themselves to the encounter with the mystery of other people, which reveals their own mystery and sets free their own treasures. FIVES must practice expressing emotions directly instead of storing them up for the "silent little chamber" of the soul. Temperamentally FIVES would

prefer being Buddhists rather than Christians. But precisely for them the Eastern way of world-denial and spiritualization can be a pitfall preventing them from discovering the mysteries of the Incarnation and the cross and from reconstructing them in their own existence.

A representative figure for the contemplative saints is Hildegard of Bingen (1098–1179). Her learning was universal; she was versed in music, theology, and medicine, and she was widely traveled. But she became famous because of her gift for visions. These caused her suffering, and she fell sick. Only when she wrote everything down and communicated it did she get better. Many mystics find that only through severe struggles can they find the way to the relationship with the world that leads them out of morbid introspection into deeds. Like all FIVES, they have to take the step from seeing to acting. But then they'll be able to become sharp-eyed spiritual and political visionaries who clearly recognize and interpret the connection between things.

Dietrich Bonhoeffer (1906–45) took the path of the redeemed FIVE from thought to action. He was born the sixth of eight children in Breslau. His grandfather and great-grandfather on his mother's side were famous professors of theology. His father was one of the most prominent psychiatrists of his day. "Self-control" and "objectivity" were demanded even from children in the *grand bourgeoisie* Bonhoeffer family. His mother instructed the children herself, which enabled them to skip several grades.

Young Dietrich was a bookworm and an enthusiastic chess player. At age eighteen he was allowed to travel to Rome—he had already memorized the Baedeker guide to the city. Dietrich became an industrious student, signing up for lectures in many subjects. He was just nineteen when he began his famous doctoral thesis, entitled *Sanctorum communio*; in 1927 he was awarded his degree *summa cum laude*.

At twenty-two he began work as an assistant minister in Barcelona. Following that he spent a year studying in the U.S., where the encounter with racism in Harlem deeply shook him. At twenty-five he became a university lecturer. In 1933 the Nazis came to power. Right from the start Bonhoeffer clearly recognized the danger of the Führer cult (he himself always found it repugnant to have power over the souls of other people). He saw and said that the Jewish question would be the crucial issue for the church to face in the coming years. A little later Bonhoeffer went as a chaplain to London.

When he was twenty-nine, he became the director of the illegal preach-

ers' seminary of the "Confessing Church." In 1936 the Nazis banned him from teaching. After an extensive trip to America he caught the last ship back before the war broke out, although he already knew that the mission in Germany could cost him his head.

In 1942 he joined the circle that was planning Hitler's assassination; the intellectual had become a political conspirator. In April 1943 he was arrested. He spent two years in the Tegel prison and planned to commit suicide to avoid betraying his fellow conspirators under physical torture, of which he was enormously afraid. Shortly before the end of the war he was sent to the concentration camp at Buchenwald, and then to Flössenburg; here he was hanged on April 9, 1945.

In prison he wrote: "Not to do just anything, but to do what is right, and to dare; not to float about in the possible, but to bravely seize the real. Freedom is not in the flight of thoughts, but only in action. Move out of anxious hesitation into the storm of events, borne only by God's commandment and your faith, and freedom will receive your spirit with exultation."¹⁷

To this day his uncommonly clear-sighted visions of the shape and mission of the church are waiting to be turned into reality. Among other things he thought it was important that the church be really poor and find its way to a simple lifestyle in the following of Christ.

TYPE SIX

The Need for Security

Overview

People who belong to type SIX have tremendous gifts: they are cooperative, team players, reliable. In relationships one can count on their fidelity. Their friendships are marked by warmhearted and deep feelings. They are often highly original and witty; sometimes they have a droll sense of humor. They do their utmost, give body and soul, for the people they love.

Redeemed SIXES know how to combine holding on to sound traditions with the readiness to take new paths. They have a sense of what is possible and what isn't. In timely fashion they discover the unsuspected weak points of a project, as they have in general a sixth sense for threatening dangers. They can be farsighted and bold when it comes to opening up new paths and drawing new frontiers.

THREES and SIXES have a special importance for us because their root sins were not recognized in Western Christianity as such: fear (type SIX) and deceit (type THREE). So long as these two sins remain unrecognized, they are the source of great danger for our society.

Many people who have been working for a long time now with the Enneagram are convinced that in Western society the SIX is by far the most frequently encountered human type. I have had this experience, and I think there are a series of reasons for it.

SIXES easily succumb to self-doubt. That makes them look ahead, fearful and mistrustful. They continually sense danger. In their most immature form they are victims of paranoia. If one thinks how many anxieties and dangers a little child is exposed to even before birth and then in the first weeks and months of life, we can understand that there are many people who develop the attitude that "the world is dangerous; you have to be on the lookout; I don't have enough inner authority to be

up to all that, so I have to look for security somewhere outside myself.” Riso has described the torn condition of SIXES as follows:

They are emotionally dependent on others, yet do not reveal much of themselves. They want to be close to others, yet test them first to see if they can be trusted. They worship authority, yet fear it. They are obedient, yet disobedient; fearful of aggression, yet sometimes highly aggressive themselves. They search for security, yet feel insecure. They are likable and endearing, yet can be mean and hateful. They believe in traditional values, yet may subvert those values. They want to escape punishment, yet may bring it on themselves.¹

Some SIXES report that they could never develop primal trust because they had uncontrolled, unpredictable, violent, or cold parents. Many were punished or beaten without evident reason, because the parents worked off their conflicts in this way. There were various possible consequences of this: the children either had to look for a protector whom they could trust, or they had to learn to detect the slightest signs of approaching danger so they could search for cover in time, or they had to anticipate aggressively the danger that threatened.

In the first case the lack of genuine self-confidence leads to SIXES' looking around for authorities, for someone who offers security, someone who is famous or has a position of power and can tell the SIXES where the limits are. In this case SIXES need an institution (for example, the church, the party, the state, science) or a book (e.g., the Bible, canon law, or the penal code, the Qur'an, *Mein Kampf*, *Das Kapital*) with reliable answers. SIXES long for certainty. They don't want to deal with impenetrable shadows and shades of gray: they want a world divided into black and white and a clearly spelled-out truth they can take home with them. In the worst case the energy of SIXES produces the authoritarian type, persons who want truth in totalitarian, self-righteous fashion to be the way they need it, and who are ready to carry out every order that comes "from above." At his trial in Jerusalem Adolf Eichmann said, in essence: "I belonged to the people who formed no judgment on their own. The words of the Führer had the power of law. I obeyed. Regardless of what would have been commanded, I would have obeyed, because an oath is an oath."

Many SIXES report breaks in their life history: they couldn't complete their studies or training. They are often overcome by a paralyzing fear of failure shortly before the examination; or they don't make progress

in learning because they have to scrutinize every detail and eliminate all contradictions. They are more likely to question their own position than to defend it with certitude. The Sisyphean task of making their own opinion watertight can ultimately lead to actual failure.

Many SIXES produce situations in which they lose in the end. They are pessimists and anxious about success. If they never succeed, then the danger is not so great that envious competitors will appear on the scene. That is why SIXES "go around" success, pass it along to others, or set themselves goals so unreachable or megalomaniacal that failure is preprogrammed. SIXES fight for their survival, but never for success, which only conceals new dangers. If they do succeed at some point, they usually forget it immediately. Every new situation is so threatening for them that the memory of earlier victories is useless.²

If immature THREES are notorious winners, SIXES are notorious losers. This "pleasure in losing" can take on masochistic features. Woody Allen has impersonated this "loser" type in many of his films.

Most SIXES have a hard time accepting praise. They suspect there's a trick behind it, that they're being suckered. If you want to be accepted by a SIX, you should incorporate a minimum of constructive criticism in your praise: that will make it more credible.

To understand type SIX, you have to learn to distinguish between phobic and contraphobic SIXES. Both look so different that this distinction is very important.

Phobic SIXES are by nature careful, hesitant, and mistrustful. They have a hard time trusting themselves and their "instinct." As a rule they evade danger. Such people are in some ways "easy to lead" for the people around them. If they fall in with a trustworthy counselor or therapist, they're ready to be led gradually and slowly to look their anxieties straight in the eye, so that they have a good chance of becoming increasingly more relaxed, more autonomous, and more free.

Contraphobic SIXES, on the other hand, can do great damage to themselves and other people. They may feel drawn by aggressive radical movements. Contraphobic SIXES seek out risky situations and get involved in dangerous kinds of sports such as mountain climbing and auto racing, because they prefer taking the bull by the horns to continually torturing themselves with their anxieties.³

They disguise the fear that is the actual driving force of their actions and compensate for it by a put-on hardness, strength, and daredevil behavior. Contraphobics have no access to the fear that rules them. Such

people scarcely need an occasion to fly off the handle. In extreme cases they can scream, curse, lie, or come to blows. They can't bear much criticism or deviation from what they consider right. They doggedly defend their interests with every means available. This can lead to completely inappropriate modes of behavior.

Watzlawick's famous "Story with the Hammer" impressively describes the mechanism that operates with contraphobics. A man wants to hang a picture, but doesn't have a hammer. He wants to go to his neighbor to borrow one. Then he starts to doubt: perhaps his neighbor won't give him a hammer. Just yesterday he had given him only a hasty greeting. "He probably has something against me. But I didn't do anything against him, did I?" The man gradually works himself up into a rage against his repulsive neighbor. Finally he runs over, rings the doorbell, and shouts at the neighbor: "Keep your stupid hammer!"⁴

Dilemma

The **temptation** of sixes is their exaggerated striving for security. For this reason they love orthodox, closed systems. They have a tendency to traditionalism or, in extreme cases, fundamentalism. Fundamentalists need an infallible source of truth. In the U.S. self-help groups of "Fundamentalists Anonymous" have lately sprung up, organized like Alcoholics Anonymous to break loose from the intellectual imprisonment of the fundamentalist world picture.

Thomas Meyer sees the many fundamentalisms of our time as a reaction to the "loss of consolation" owing to a skeptical, secularized modernity. People feel abandoned, because along with the liberation from religious taboos they have also lost the support the taboos once provided. Meyer calls for the removal of economic and ecological distress, so that no "green" or "neo-Nazi" fundamentalism can impose its claims of cultural hegemony.⁵

Immature sixes search for hierarchies, authority, and security. The law, and everything connected with it, fascinates them. Many of them seek occupations where they deal with the law—whether by protecting it or breaking it. Judges, prosecutors, defense attorneys, detectives, inspectors, police, writers of whodunits, and criminals take part in one way or another in the SIX game.

Helen Palmer calls the sixes "devil's advocates." In canonization trials of the Roman Church the *advocatus diaboli* has to try to track down

everything that speaks against the canonization. Sixes have a sixth sense for absurdities and suspicious elements. That is one of their great gifts.

The primary **defense mechanism** for sixes is projection. Sixes often have a rich imagination for scenarios of apocalyptic terror and often anticipate the worst. Their mistrust leads to their tendency to project hostility, hatred, and negative thoughts onto other people, even when there is only scanty evidence for this. Thus in a partnership they can advance exaggerated notions about their partner's "unconscious motives." The mistrust that they harbor against themselves leads to imagining their own negative motives present in others as well. Such programming leads to the classic scapegoat mechanism.⁶

The **root sin** of SIX is fear, a sort of primal anxiety. The Bible incessantly encourages us, in the Hebrew scriptures but above all in the message of Jesus of Nazareth, to overcome fear: "Fear not!" For have we not realized how downright demonic fear can be? Although the Bible continually summons us to decide against the voice of fear, we deny it or give it other names, such as diplomacy, prudence, or reasonableness.

Above all, individuals in positions of power who wish to control others by means of fear will always find new code names for it: "loyalty," for example, or "obedience." Many of us as children had the "virtue" of obedience pounded into our head. In reality the point was that we were supposed to knuckle under to our parents, teachers, superiors, pastors, or other people in charge. Fear was cloaked with the virtue of obedience or even with a religious vow while what took place had nothing to do with authentic obedience. That grows out of the freedom to hear, to make a conscientious decision and where appropriate to say no. False obedience is the rotten fruit of fear.

At this point we recall that we are in the domain of the head. Isn't it baffling that fear is located in the head—and not, say, in the gut or in the heart? As soon as you work with fear-obsessed persons, you notice that you're actually dealing with phantasms that persecute them. Apocalyptic scenarios are always running in their heads, visions of how everything could go wrong. Ultimately this affects the feelings and the gut; but the starting point of fear is the brain.

The Sufis supposedly labeled the Roman Catholic Church the church for sixes. They had the impression that the Roman system is largely based on fear and that this has led many people to fear God, the priesthood, mortal sins, themselves, their body. Fear of the body is palpable if you look at the current (and still not yet overcome) Roman Catho-

lic attitude toward sexuality. We have not been given the freedom to take risks. Mistakes were not allowed in this system. The defrocked priest-theologian Eugen Drewermann elaborated, as no one had before, how fear-ridden immature churchly piety often is—and how hierarchical systems make use of this fear to maintain their own power.

The Grand Inquisitor in Fyodor Dostoyevsky's novel *The Brothers Karamazov* has Christ arrested when he returns to earth and once more heals and preaches as he did before. He reproaches his prisoner for overstraining humanity with the freedom that he saddles it with. The church, on the other hand, has taken back this freedom out of true love of man: "For fifteen centuries we have been wrestling with Thy freedom, but now it is ended and over for good. . . . Today, people are more persuaded than ever that they have perfect freedom, yet they have brought their freedom to us and laid it humbly at our feet. . . . Thou didst reject the only way by which men might be made happy. But, fortunately, departing Thou didst hand on the work to us."⁷

In Umberto Eco's novel *The Name of the Rose* there is a dispute in a medieval monastery over whether Jesus ever laughed. The blind old man Jorge sacrifices the life of several monks and finally the whole monastery so that a book of Aristotle on comedy doesn't come to light. "Laughter," he says, "is weakness, corruption, the foolishness of our flesh. It is the peasant's entertainment, the drunkard's license. . . . Laughter frees the villein from fear of the Devil, because in the feast of fools the Devil also appears poor and foolish, and therefore controllable. . . . But this book could teach that freeing oneself of the fear of the Devil is wisdom."⁸ Anxiety and humor, freedom and fear are incompatible. That is why theologians can't laugh at themselves or let other people laugh.

Before the Second Vatican Council the Catholic Church was very attractive to insecure people. It was a bulwark of absolute and infallible truth and security. Thank God that has changed. Today's Catholicism embraces the whole spectrum from Daniel Berrigan to Marcel Lefebvre. The latter, it is true, has been excommunicated. But many people long for a traditionalism, as demanded and practiced by Lefebvre.

Because there are so many people who need the illusion of security, we venture to predict that traditionalism and fundamentalism will grow. This will happen especially if we don't help people to see their "six pitfall" and overcome their anxiety and name it as fear instead of calling it faith or loyalty.

All this affects not only the Roman Catholic Church, but all of West-

ern Christianity. Protestantism is a child of Catholicism and has often done the same thing to its adherents: the church has seen to it that people are afraid of God, instead of falling in love with God. The misleading biblical concept of the fear of God has contributed its share to this disastrous development.

The possible consequences of an education that makes God simultaneously the object of love ("the good Lord") and fear are reflected in the reckoning that psychotherapist Tilmann Moser has with the (Protestant) faith in God of his childhood, which he formulates in a kind of anti-prayer:

"We should fear and love God . . ." was dinned into my ears, as if the first didn't make the second almost impossible. And because your mad conditions of existence, as one whom was supposed to fear and love, engendered hatred at the same time, again had to be all the more afraid, all the more humble, all the more thankful for the reprieve, for not yet having been rejected. . . . You robbed me so thoroughly of the certainty of ever being allowed to feel right, of becoming reconciled with myself, of finding myself okay. . . . There was no talking in my family about psychic events, even about fears. Thus I was delivered up to your raging in me. . . . You thrive in the hollow spaces of social impotence and uncertainty. . . . For days at a time as I write the only thing that pours out of me is hatred. This morning, during a pause in writing, I suddenly gagged and puked."⁹

SIXES avoid inappropriate behavior, and also see to it that no one breaks fixed agreements.

The pitfall of phobic SIXES is cowardice; the pitfall of contraphobic SIXES is taking foolish risks. All SIXES at once overestimate and mistrust authorities. In their heart of hearts they feel weak and exposed. This can lead them to kowtow and submit in a sort of blind obedience. But it also leads to their joining with other underdogs to find strength in common. The strong or orthodox group helps them deny and overcome their personal insecurity. Contraphobics tend to be panicky before their fear-filled fantasies gain power over them. Then they plunge into risky undertakings or rebel with the courage of despair.

The root sin of SIXES also has a positive side: SIXES have wonderful gifts. Every community or group that has SIXES in its ranks can depend on their loyalty, self-sacrifice, and readiness to assume responsibility. SIXES,

to be sure, expect from their superiors and co-workers the same loyalty and credibility for which they themselves strive. Devotion can turn to rebellion, when the admired and “infallible” leadership openly fails and their own demands are not met.¹⁰ And then there is the fact that SIXES, because they often feel stepped on and neglected, can become passionate and courageous fighters for the cause of the oppressed.

The peculiar fruit of the spirit of SIXES is their courage. In moments of crisis SIXES can overcome their fear more easily than anyone else. SIXES have had to grapple with fear all their lives. At some point they get tired of being the eternal chicken, and they can suddenly transcend themselves in heroic fashion. In New Jerusalem I (Richard Rohr) once witnessed a striking example of fear overcome. One day I was standing with a group of women on the edge of the street in front of our center, where a few little children were playing. One woman was there whom most people would have called a fearful little mouse. She always seemed insecure and never took risks. That day one of the children suddenly ran out onto the street directly in front of a car that was coming quickly around the corner. Before any of us reacted, she sprang out onto the street—between the car and the child. Thank God, nobody was hurt; the car had just enough time to brake.

A further gift of many SIXES is their well-developed sense for what is “in the air.” The great Enneagram specialist Helen Palmer is a SIX. She has told me that she never would have gotten her therapeutic talent and her power of empathy if she hadn’t been a SIX. All her life she wondered why she constantly felt threatened and searched for explanations for her fears. “This impulse,” she said, “drove me to enter into myself and explore all these energies that threaten me.” Helen Palmer is one of the greatest psychologists alive. She grasps the energies that issue from other people in such an immediate and uncanny way that in earlier days she would have been called a witch or clairvoyant. She simply knows what is going on in the person she’s talking to. “Actually I developed this ability,” she says, “because I was afraid.”

Symbols and Examples

There are very different animals that represent the multiple aspects of SIXES. Some like to view the phobic SIX as a hare in full flight, doubling back and forth, or as a fearful gray mouse or a shy deer. Hares are true to their post. The proverbial fear of “frightened rabbits” is actually a

highly developed watchfulness that enables the animal to react immediately to every change or danger in its environment. Threatened by many natural enemies, hares have developed the protective measures important to survival: the camouflage color of their brown fur, the lightning-fast, back-and-forth flight in danger.

Symbols of the contraphobic SIX are the wolf, which needs the protection of the pack; the loyal, obedient German shepherd; the rat, which stands for the aggressive pleasure that contraphobic SIXES can develop when driven into a corner.

The country of SIXES is Germany. The stereotypical image of Germans corresponds to this energy. When Americans imitate Germans, they click their heels together and roar, “*Achtung!*” This grim, accurate style symbolizes the contraphobic way of reacting, the artificial self-assuredness behind which really lies uncertainty. This repression of fear has taken its revenge more than once in German history. To this day Germans have a hard time facing up to what Germans did in the name of Germany and under German orders in two World Wars because they were “just doing their duty.” All this is too fear-ridden and too threatening, and so must be repressed. If the Germans don’t really become aware of their history and accept it (which is what the Bible means by “conversion”), then they are condemned to repeat it.

Luise Rinser, the German writer, who has been living in Italy for over thirty years, picks up Erich Fromm’s distinction between “biophile” (life-loving) and “necrophile” (death-loving) people, and assigns the Italian mentality to the first, and the German mentality to the second:

Germany is a country of men, a country of the fathers, in which the masculine and the man have the upper hand. Germany is what may be called an animus-country, in contrast to Italy, which is an anima-country, a country of feminine qualities, the country of the madonna, the Christianized mother goddess. For me Germany is the fatherland, but Italy has become my motherland. . . . Things German have their greatness. Listen to Wagner’s *Ring of the Nibelungs*, and you’ll know what I mean. . . . When I . . . heard that Hitler was a passionate Wagnerian, I understood my intuitive rejection of him. . . . When Hitler ended in poison and fire, he wanted to tear all of Germany down with him into nothingness. . . . The fact that Hitler’s necrophilia was passed on so easily to the Germans shows that it was latently present all along.¹¹

The symbolic color of sixes is beige brown. It doesn't strike the eye, it doesn't shine on its own, and it fits in with its environment. It's the color of the bark that protects the tree from dangers. Brown is the combination of red and green, in which dynamic red disavows itself. It is the color of self-denial.¹² Just like gold and silver, brown does not belong to the classic color spectrum. Still it is one of the most expressive and richly nuanced colors. It conveys closeness to the earth and security. *Humus* (earth) and *humilitas* (humility) have the same root in Latin. For this reason the medieval mendicant orders—and the Sufis before them—wore brown habits.

The biblical representative of phobic sixes is Paul's disciple Timothy, the perfect follower, whom Paul must reassure. The patron of the contraphobic sixes is the Apostle Peter.

Timothy is often mentioned in the Acts of the Apostles and the Pauline letters. As a relatively young man he was given the assignment by his mentor Paul of leading the community of Ephesus. Scholars dispute whether both New Testament letters to Timothy derive from Paul himself or were composed by invoking his name. In them, at any rate, we find the beginnings of a hierarchically structured church order. Large parts of the letters read like directives from a superior to a subordinate. While Paul's first communities were evidently much more "charismatically" and "democratically" organized, with Timothy a sort of "pastor" or functionary first makes an appearance. The name "Timothy" means "God-honoring." The direction of the community is transferred to Timothy through the laying on of hands (1 Tim. 4:14). He is supposed to take care that doctrine is pure (1 Tim. 1:3–7). He is continually admonished to conduct himself in office blamelessly (1 Tim. 1:18–20). The office of bishop is mentioned here for the first time (1 Tim. 1:3–7). Theologians are justified in saying that these "pastoral letters" reflect the early Catholic Church, which was increasingly being transformed from a movement to an institution.

Peter is a contraphobic SIX. He is devoted to his master and ready to go to his death for him (Matt. 26:35). In moments of danger forward flight comes into play: when Jesus is taken prisoner, Peter cuts off the ear of a slave of the high priest (Matt. 26:51). But shortly afterward he fails pitifully by denying Jesus because of fear of mockery (Matt. 26:69–75). The confrontation between Peter and Paul described in Galatians 2:11–21 has already been mentioned in the treatment of type ONE. This is the typical collision between a reformer (ONE) and a person with an author-

itarian structure (SIX) that keeps coming up in history. It was a great achievement of the early church that both groups showed themselves capable of compromise (see the "Apostolic Council" in Acts 15:1–35).

Peter wasn't always cowardly. There are numerous indications that in very dangerous situations he could be quite brave. When the high council orders him not to speak about Jesus anymore, he says, "Whether it is right in the sight of God to listen to you rather than God, you must judge; for we cannot but speak of what we have seen and heard" (Acts 4:19–20). Later he repeats this, "We must obey God rather than any human authority" (Acts 5:29). Ultimately Peter suffered a martyr's death for his faith.

Conversion and Maturation

There are, unfortunately, only a few people who have a healthy self-confidence. The invitation to sixes is faith. Faith in the biblical sense does not mean maintaining that certain assertions are true; rather it is a relationship of trust between humanity and God. God believes in us. This is the basis on which we can believe in God, without thereby losing our human dignity. God trusts us and hopes that we return the compliment. Because God has confidence in us, we can develop a healthy self-confidence.

Only a few people have gotten permission from authority figures to trust themselves. Much louder and more frequent has been the order: "Trust us! Obey us! We know what's good for you." I, Richard Rohr, can still vividly recall that day when a priest for the first time allowed me to be my own authority figure and "inner authority." He begged me: "Promise me, Richard, that you'll always trust yourself." For me as a young man that was a salutary shot of genuine masculine energy.

Among the life tasks of sixes is learning to break free from external direction by authorities and taking over responsibility for their lives and their feelings. Above all they must dare to look their fear in the eye and call it by name. When we call the demon by name, we have power over it and can unmask it. Jesus asked the demons what their names were. As soon as the name was spoken, the spell was broken.¹³ Sixes in particular have to shake off those phantasms that dominate their existence.

By nature sixes will prefer a form of spirituality and piety that is structured, ordered, and controlled from the head: "Am I saying the right prayers? Am I saying them in the right way?" The preconciliar Catho-

lic Church was fixated on the right words being spoken and the ritual of mass being correctly performed. It was always a matter of words: reading the breviary, saying the correct Latin formulas of the Mass. All this was too controlled; there was too much left brain in it.¹⁴ Especially since women have been leaving their mark on the church and imparting their ways of perception, forms of prayer have been developing that are more oriented toward the right half of the brain, that derive more from intuition and the body, that have more “heart.” Men in Western society have hitherto felt very good with SIX energy. We are not claiming there aren’t women too who are this way. But men profited from this game and laid down its rules; it is a game that to this day defines many of our institutions. That is why it will be helpful, particularly for SIX men, to emancipate themselves from hard and fast, preestablished forms of “logic”—even if at the risk of making “mistakes.”

A spiritual life that helps SIXes to free themselves from their compulsions should be set up in such a way that personal trust in God and in oneself is strengthened. The point is to develop a warm, intimate relationship of the heart to the personal God, with whom one can let oneself go. To achieve this it is helpful to seek a community in which people open themselves and practice not just the abstract exchange of thoughts, but also talk about their fears and feelings.

Since the fears of SIXes are as a rule exaggerated, it makes sense for them continually to ask their friends to scrutinize these fears to see if there is anything to them. A SIX must often be reminded that many suppositions about the motives or intentions of others are projections that can be trimmed back to realistic proportions.

SIXes have to practice seriously making decisions without asking “authorities” for permission. They should also train themselves to remember their successes and to strive for more of them. Martial arts such as *tae kwon do* or judo can help in learning to react spontaneously and “from the gut,” without having the time to rehearse the situation intellectually. All body movements that support a healthy self-confidence can be recommended. The important thing is that here too the SIXes find out by themselves what is best for them.

Humor and the ability to laugh at one’s exaggerated fears can also contribute to driving fear away. When we laugh from the heart, fear can’t remain very long. That is why dictatorships and all systems that operate on fear are afraid of nothing so much as being unmasked through laughter, mockery, and satire.

At a cabaret given as part of the first German Enneagram seminar two SIXes showed their capacity for redemptive self-irony:

Germany must stay German!
Distrust the foreigner, distrust yourself!
Don’t say too soon what you think,
If you think . . .

First listen to what the others say . . .
Like Timothy, ask Paul for advice,
Stick to what the biggies teach you,
You’re not ready to stand on your own two feet.

Be loyal!
Loyalty and Loyola . . .
Catholics are always welcome!

Those who swim with the current finish . . .
Those who swim with the current finish dead . . .
Those who swim with the current finish dead to
What might have been
If they swam against it.

SIXes need places of security, free from fear, where they don’t need to defend themselves, where they sense they are accepted as they are. They need a God who is not at once “dear” and “angry,” who doesn’t punish them, who allows them to make mistakes and have weaknesses. The experience of unconditional love is the one thing that in the long run can be stronger than fear: “There is no fear in love, but perfect love casts out fear” (1 John 4:18).

At Enneagram workshops it continually turns out that only a few people are willing to identify themselves as SIXes, although SIX is presumably a very common type. For this reason we should stress once more: no type is “better” or “worse” than the others. Each one contains terrible and splendid possibilities.

There is a storybook example of what can happen when SIXes find the way to their gift. Oscar Romero (1917–80), archbishop of San Salvador, is our saint for SIXes. Romero was a classic SIX, a shy, subtle, and conservative bookworm, a waverer, a man of the system, who had followed the Catholic party line all his life. On the day in 1977 that he was

appointed primate of El Salvador, the conservatives rejoiced, while the progressives were frustrated and debated whether they could even celebrate the Eucharist with this archbishop. Later Romero himself admitted that Rome had intended him to see that the progressives were “gotten rid of,” since the Vatican at the time was working toward a policy of compromise with the Salvadoran regime.

Within three months the tables had been totally turned. The change was sparked by the murder of a Jesuit priest, an old farmer, and an altar boy by a sniper; and a military attack on the village of Aguilares, the parish of the murdered priest. The soldiers desecrated their church and refused to let Romero enter it when he tried to save the consecrated hosts. He later called this episode his “conversion.” It became clear to him that “we must obey God rather than any human authority” (Acts 5:29).

This ultimate, essential loyalty henceforth got the upper hand with him over political and ecclesiastical considerations. Romero became a prophet out of obedience. At the age of sixty the best self of this man suddenly unfolded. His lifestyle changed: he began to discuss important questions with his co-workers instead of making lonely decisions. He saw the suffering of the Salvadoran people and became unusually brave. Christians, he said, had to be “bold people.”

In the three years in which he was primate of El Salvador, you didn't need to go to church on Sunday: when Romero preached, every radio in the country was turned on at top volume—until the church's transmitter was blown up. Romero developed great confidence in the ability of the people to be creators of their own society and asked believers to become active themselves and “not to wait for what the bishop says on Sunday.”¹⁵ The rich oligarchy, which he constantly attacked, tried to put him down as a “psychopath.” Many bishops and priests distanced themselves from him; and Pope John Paul II expressly rejected Romero's view that revolutionary violence was permitted as a last resort against long entrenched and unequivocal tyranny. Finally Romero called upon members of the army to refuse commands and to stop the repression of their own people. From then on he had to reckon with his assassination. Shortly before his death he said in an interview: “As a Christian I don't believe in death without resurrection. . . . As a shepherd I am obliged by God's mandate to give my life for those whom I love, that is, all Salvadorans, even those who are out to kill me. . . . A bishop may die, but the church of God, which is the people, will never go under.”¹⁶

On March 24, 1980, he was shot during his sermon. At the funeral, which eighty thousand people attended, there was a massacre by the military, to which another thirty-nine people fell victim. To this day the official Catholic Church is split in its view of this man—but “poor people in the villages and mountains have long since declared their shepherd a saint.”¹⁷

TYPE SEVEN

The Need to Avoid Pain

Overview

SEVENS are people who radiate joy and optimism. They are alive to the precious ingredients in every moment; they can feel childlike astonishment and experience life as a gift. In their immediacy they give the impression that there's enough of everything beautiful and good, that there's nothing superfluous. They are full of idealism and plans for the future, and they can pass on their enthusiasm to others. They help others to see and enjoy the sunny side of life. SEVENS are cheerful sorts; they have an infectious sense of humor and can laugh at themselves. When a SEVEN turns up, the children gather round. The gay SEVENS don't seem "cerebral" at first glance. Relaxed, full of good humor, imaginative, sunny, playful, with a disarming kind of charm—until one day they notice that all this also serves to protect them from anxiety and pain.

In the course of their development many SEVENS have had traumatic experiences which they did not feel equal to. In order to avoid the repetition of this pain in the future, they have evolved a double strategy: First they repressed or whitewashed their negative and painful experiences. Many SEVENS paint their life story in positive colors, even when the scenario was anything but beautiful: "Of course we had difficulties too. Doesn't everybody? But you can't let it get you down." Secondly, they've gone into their heads and begun to plan their lives so that every day will promise as much "fun" and as little pain as possible. Since they are able to do a good job connecting what's pleasant with what's useful, many SEVENS achieve visible prosperity. In our society this is the most obvious way to protect themselves from pain and difficulties.

There are SEVENS with a permanent smile. Over time this can become too much for others. The SEVEN is the Mary Poppins type: everything's

wonderful. Life is a Disneyland full of miracles and terrific surprises. SEVENS would love to live and die at Disneyland.

The SEVEN is the "eternal child." Peter Pan could be their patron saint,¹ or Mercury, the messenger of the gods wearing his winged shoes, with which he disappears into a wonderful world of fantasy. We less optimistic types would like to shout to a good many SEVENS: "Get some solid ground under your feet. Not everything in life is merry, funny, and easy." Many SEVENS enjoy using phrases like: "Great! Cool! Brilliant! Super! Far out! Awesome!"

SEVENS are curious. It's as if what they already know or have is never enough. They need change, stimulation, new experiences. They always have to ferret out new possibilities of maximizing their *joie de vivre*. In their calendar there are as many beautiful and exciting dates as possible. Unpleasant tasks, on the other hand, are gladly thrust aside, put off, or ignored. If they can't be avoided, SEVENS like to cushion themselves with a little bit of happiness on the side: an especially nice CD for the ride to a stupid hearing, a little sidetrip to a record store as a bonbon during a boring business trip. SEVENS are "adrenaline addicts" and have champagne in their blood (Palmer). They themselves often don't notice that much of what they do is a flight from the painful abysses of their own soul.

SEVENS are not specialists, but "generalists" (Riso). They always have several irons in the fire, because they always want to leave all their options open and unconsciously want to avoid committing themselves too deeply to a thing or a person. In depth they always see pain lurking for them. Besides, if you totally devote yourself to someone or something your own limits might become visible—and that too would be painful. Thus many SEVENS master the art of bluffing; they are all-around dilettantes and evoke the impression of being many-faceted in their gifts, of knowing all about everything. A handful of facts, cleverly combined, sometimes suffice to create a comprehensive image.

They often have a hard time tying themselves down to one career. They don't mind carrying out several interesting jobs at the same time. They like best to be self-employed or to work in a smoothly functioning team, because they are by nature anti-authoritarian and it pains them to have their possibilities and freedoms curbed by superiors. As a rule they also don't like subordinates much either. The pressure to exercise power could lead to painful conflicts.

Dilemma

The **temptation** of SEVENS is idealism. It has several aspects. SEVENS must be sure that they are working for a good cause, one that brings joy to them and to other people. One result of this is that they deny and repress the aspects of their activity that might hurt other people. This happens especially when a collision occurs between their own need for happiness and the happiness of others. The thought, for example, that there are structural sins, which we commit as a group, because our prosperity is financed at the cost of the Third World, can stir up vehement contradiction from a SEVEN. One of their most frequent **defense mechanisms** is rationalization. A SEVEN can repress thoughts about the injustices of the world economic system, arguing that it wouldn't make the poor any happier if we gave up our money and our possibilities. The pain of a separation can be softened for a SEVEN by looking for rational reasons why a relationship failed—and quickly turning attention to the positive aspects of a new situation: “Freedom’s nice too!”

The death of a family member can become more bearable if you tell yourself that it was a “blessing,” that the person in question had, after all, achieved many fine things in life. Religious SEVENS can also find relief by thinking to themselves that this person has now been taken up to be with God. In any case, the pain is generally not felt, but shifted. The very mechanism of rationalization shows that SEVENS are head people. This is one of the many surprising insights of the Enneagram: the happiness and joy of SEVENS are produced in the head just as the horror-filled scenarios of SIXES are.

Under certain circumstances, SEVENS can live for years without sensing the dark side of life and the world and can label the people who place their fingers on sore points as whiners or “cultural pessimists.” SEVENS usually need a very long time before they can see the shadow side of a relationship—or their own shadow side. Because they want everything to be beautiful and good, they like to fade out other aspects of reality. Like THREES, they are in danger of ego inflation, an exaggeratedly positive view of their own person. THREES can refuse to see failures; SEVENS can refuse to feel pain. Many SEVENS as children were literally afraid of the dark and needed a nightlamp. They don't like darkness, but primary colors and bright lights.

In retreats that I, Richard Rohr, give for priests I've often had the following happen: When the week is half over and I begin to bring out

the heavy artillery and fire deep behind the front line, I can predict how some of the priests of Irish descent will react. (It's mostly the Irish: Ireland is the land of the SEVENS.) As soon as I talk about the need to confront their dark side and deal with their shadow, they reach for a peculiar arsenal of defense mechanisms. At that moment several of these men will pointedly turn away from me. Or they'll begin fooling around and telling jokes in the back rows. It's always the Irish. They surely don't want to offend me and probably don't even notice what they're doing. They tell jokes so that they don't have to listen to unpleasantness. One of the most effective methods of avoiding pain is to laugh. “Nervous laughter,” psychologists call it.

SEVENS **avoid** pain. Their method is amazingly simple: “I want to be cheerful instead of sad. I want to enjoy life.” SEVENS are notorious optimists, even though they stand directly alongside the professional worriers, the SIXES. Optimism and pessimism are surprisingly not far from one another: both are intellectual mechanisms for managing the abysses and dangers of life.

SEVENS have difficulty dealing with emotional problems—their own or other peoples'. One SEVEN gave up a career in the ministry not least because he had problems with bedside counseling: “I wanted to do sick people a favor, show them new possibilities, tell them about the world outside. That's what I would have wanted from a priest. At the same time coming up against the pain and sufferings of others was terrible. I sat alongside someone who was suffering and told myself, ‘I'm healthy, I'm doing all right.’ I also had a bad time worrying about being rejected by the people I visited. That would have hurt *me*.”

SEVENS are unhappy when others are unhappy. They need to have nice people and “good vibrations” around them. They can cheer up other people. But sometimes they also try to turn an ailing person “inside out,” because they can't abide pain. When things get too “hot,” too sad, or too deep, they can deftly shift the conversation off onto another track or stifle it with flourishes like, “Well, you'll be up and around in no time,” or “Things aren't all that bad.”

I, Richard Rohr, remember a woman whose child had just entered the hospital. Her husband had lost his job that same day. As she told me all this—she *smiled!* And when the tears came, she herself realized what was happening: “Just look, Richard, I'm still smiling. I simply don't trust myself to feel the pain and I smile.”

This last example shows that the cheerfulness and lightheartedness

projected by SEVENS is often just put on and very deceptive. At times SEVENS themselves know that their smiles conceal a great sadness that they are afraid of. They long for someone to see through the merriment that they parade, someone to take their pain seriously. Their helpless attempts to communicate this idea to others often come to nought because others never suspect there could be that much depth to SEVENS. The people around us have gotten so used to our “character” that they pin us down to quite specific ways of behaving. The closest companions of SEVENS often will simply not believe that they are screaming inside. The upshot is that the SEVENS fall back into their old game: “Just keep smiling; however things may look in there, it doesn’t concern anyone” or—with self-irony—“Don’t worry, be happy!” In such situations it can happen that the SEVENS relapse into the well-rehearsed clown role and suffer from the way other people amuse themselves at their cost: *Ridi, pagliaccio*, “Laugh, clown, laugh!” But SEVENS have already so internalized their optimism that they have problems seeing what’s dark and difficult. The root sin of SEVENS is intemperance or, as it used to be called, gluttony. Their motto is, “More is always better.” Our society provides lots of nourishment for this slogan of an unredeemed SEVEN. The point is not simply eating and drinking. SEVENS can exaggerate everything: more eating, more drinking, more working, beginning more projects, seeking more recognition, living in more and more beautiful places, buying more, possessing more. In short, however, SEVENS have an excessive need for fun, joy, and pleasure.

When I, Richard Rohr, came to Albuquerque several years ago, I initially lived with two Franciscans, both of whom were SEVENS. One evening they were visited by a Franciscan from the city, another SEVEN. There I sat, a poor serious ONE with those three wisecrackers. They began to tell all sorts of funny stories, splitting their sides with laughter. I wondered how so much grotesque and comic stuff could happen to a person in one day. One of the brothers was telling about everything he’d seen that morning in the supermarket. I said, “I was at the supermarket today too. Nothing like that ever happens to me. All you have to do is go through the store and the craziest things go on.” “Well,” he said, “I’m embellishing a bit.” SEVENS have the gift of pumping up a comic event like a balloon. They see the comic side of a situation more quickly than others do. All that escapes me, because I’m the opposite type. I’m too serious; they’re too funny. They have an uncanny flair for finding where you can have fun, where there’s something to laugh about, how you can have a tremendous time.

Many SEVENS talk too much, just as they are inclined to do everything “too much.” They have to work to become more “sober” and ascetic in every way. When SEVENS let someone offer them pastoral counseling, it should run like this: “If you think you have to talk this much, cut it in half. If you think you want to drink this much, half is still too much. If you think you need all these free-time activities, cross out every other one.” Less is always more when an immature SEVEN wants to be liberated from themselves.

I, Richard Rohr, had a SEVEN living in the house with me around the time that the film *Close Encounters of the Third Kind* was running in the movie theaters. This man had seen the film eleven times. SEVENS love science fiction, futurism, and fantasy—anything that takes them out of the present, which they always find unpleasant. That’s why they have a lust to travel. They hope somewhere else there will be more happiness; the present is always disappointing.

Like TWOS, SEVENS often have to struggle with weight problems. SEVENS are often on a diet—which they hate, because it’s connected with deprivation and “suffering.” SEVENS love good food and often have a weakness for candy. TWOS store up love; SEVENS store up joy and happiness. SEVENS, TWOS, and NINES are especially prone to addiction. SEVENS drink or take drugs to deaden the pain. The “drinker” whom Saint-Exupéry’s Little Prince runs into could be a SEVEN: “Why do you drink?” asked the Little Prince. “I drink to forget.” “What do you want to forget?” “That I’m ashamed.” “What are you ashamed of?” “That I drink.”²

SEVENS are Epicureans. The enemies of the philosopher Epicurus (341–271 B.C.E.) said of him that he was a glutton, a sot, and a libertine (according to his philosophical colleague Epictetus). His friends, on the other hand, extolled his abstemiousness, his virtue, and his modesty. Epicurus’s philosophy left room for both interpretations. For him the highest goal in life was happiness. This was made up of the absence of pain and the presence of pleasure. By “pleasure,” however, he understood not so much coarse sensual enjoyment as refined, uplifting, intellectual experiences such as friendship and the exchange of ideas. It is true that he had no objection in principle to sensual pleasures, but too much of them could be counterproductive: the person who eats and drinks too much gets sick—and that is unpleasant.

Epicurus’s ideal was the soul that is passionless and without pain. It must leave crude desires behind and press forward to the highest pleasure, namely, reason. “It is not possible to live pleasurably without living

rationally, beautifully, and justly, nor to live rationally, beautifully, and justly without living pleurably."³ Finally, there remains the problem of the fear of death. Epicurus overcomes it by declaring that death is a condition of nonsensation, nothingness—and hence not threatening. "When we are, death is not, and when death is, we are not." He is convinced that "only the knowledge that death is nothing makes transitory life delicious."⁴ Epicurus's philosophy is a perfect example of how SEVENS try to eliminate fear and pain through rational arguments.

SEVENS try to stage a life where there is no Good Friday, where it's Easter all the time. At an Enneagram seminar I, Andreas Ebert, once had the following experience: I asked a participant, who was a Protestant minister and a SEVEN, how, as a liturgist, he structured Holy Week, especially the Good Friday and Easter services. First he said, "My Good Friday services are quite normal. But on Easter, then we have a real event. People come from all around, because our Easter vigil is famous. We celebrate a real feast of the Resurrection." I pressed him: "And what do you do concretely on Good Friday?" He answered: "Well, I have to admit, I had a row with my parish board on account of the Good Friday service." "A row?" I asked. "Yes, they couldn't understand why I had the hymn 'Christ Is Risen' sung at the end." My chin dropped: "Christ Is Risen?" I repeated, "Well, sure. After a whole hour of Good Friday depression I couldn't let the people go home like that. I wouldn't have stood it. They had to feel that everything would be all right."

Two influential present-day movements have been marked decisively by SEVEN energies: the charismatic movement within the church and outside it large parts of what is called the New Age.

The charismatic movement is in danger of becoming a pure SEVEN movement. Charismatics often preach a theology of resurrection and glory—but they don't much want to hear about the theology of the cross; they'd prefer not looking at Jesus the Man of Sorrows. Charismatics often seek a kind of redemption that takes a "detour" around suffering and dying.

Some years ago I, Richard Rohr, preached at a charismatic congress about the meaning of Christ's death on the cross. The faces of my audience grew increasingly long and discontented. In the end a woman came up and poured out abuse on me: "You claim to be a Franciscan? You ought to be happy and preach joy. But you talk about the cross too much. Shame on you!" Preaching on the cross, pain, suffering, and death will hardly win you bouquets among these people.

The root sin of SEVENS, intemperance, leaves its mark on many charismatic gatherings. More is always better. If you celebrate a charismatic liturgy, you may find the community singing fourteen opening hymns and just as many at the end. And the hymn texts continually repeated at these services reflect a one-sided "theology of glory." As a rule God and Christ are addressed only with titles of majesty: the Lord, the King, the Mighty One, the Risen One, the Glorious, the Most High. More is always better! SEVENS don't understand that this kind of math doesn't work. They think that if one "Praise the Lord!" is good, then forty-five "Praise the Lords!" are better. I say all this with great respect for the gifts that have come to light in the charismatic movement. But if it doesn't discover and accept its own shadow side, then the movement will end up taking the path that unredeemed SEVENS inevitably take: to increasing superficiality and banality.

This leads, for example, to most charismatics' avoiding social issues; that was also true, by the way, in the charismatically oriented community of Corinth, which is why Paul attacked it so sharply (1 Cor. 11:17–34). I told the charismatics right from the start that I wouldn't appear at their congresses anymore until they also dealt with themes like peace and justice. Without saying so directly, their attitude sometimes seems to be: "We don't want to grapple with these messy and pain-filled issues with this filthy society. We want to jump up and down, clap our hands, and sing that Jesus is Lord." My question to such groups is: "What does it *mean* that Jesus is Lord? What practical *consequences* does that have for the problems of this world?"

In the charismatic movement there is widespread use of a certain method for dealing with suffering and pain. It consists in a Christianized variety of "positive thinking":⁵ believers are not supposed to mourn losses and pain, but to "thank God" even in difficult moments, even when they don't understand what God is doing. Since God has permitted this or that to happen, it must make sense; God's thoughts are higher than our thoughts. For this reason in extreme charismatic communities mourning and grief are considered expressions of unbelief and have to be repressed. Charismatics have a bad conscience when things aren't going "well" with them. The theology of glory, which has many adherents, above all in the U.S.A. and Scandinavia, sometimes goes so far as to promise Christians that as children of God they have the privilege of being rich, happy, and successful in this world. The method of continually praising the Lord leads to "successful prayer."⁶ People are encouraged

to imagine (“visualize”) what they want as vividly as possible and then to take hold of it “in faith.”

It’s true that in the Bible we keep meeting people who pray and who cling to God’s promises (“the positive”) in hard times. But that doesn’t mean that suffering, pain, and temptation have been suppressed. In the Psalms human beings bring their pains and complaints before God; they struggle with God; they even dare to challenge and accuse God. In Gethsemane and on the cross Jesus struggled and suffered through the pain of death; he did not make things easier for himself with joyful praise and the help of positive thinking. He rejected the sponge with gall and vinegar, a common drug back then for dealing with pain. SEVENS should not be too quick to “visualize positively,” but learn first of all to admit and express pain.

The “cognitive therapy” that charismatics like so much pursues a similar goal.⁷ One renounces getting to the bottom of the causes of a problem (searching for it in a person’s childhood, say), and instead one starts out from the assumption that “rethinking” things will make possible a new kind of conditioning. For instance, instead of constantly saying, “I’m a loser,” you should build up new thinking habits by continually saying to yourself, “Jesus loves me.” Helpful as this method can be as a supplementary measure, it becomes dangerous when it remains the only therapeutic approach and the past is not really gotten under control. This presents the danger of a kind of religious brainwashing that makes the person into a marionette whose strings are pulled by the “correct” truths of the Gospel. In this case the Gospel becomes an optimistic ideology that controls a person’s brain while the deeper levels remain “unbaptized.” For SEVENS especially this kind of counseling is downright poison. It strengthens in them a tendency that is already too dominant anyway.⁸

Similar observations can be made in broad circles of the New Age movement. An enormous number of books and courses promise—for hard cash—harmony, enlightenment, and happiness. Many “gurus” are themselves motivated by a boundless ambition for possessions and pleasures. To be sure, a seemingly joyless Christianity helped make people looking for the meaning of life susceptible to the expensive promises of harmony and happiness made by the pseudo-religious psychological marketplace. The “age of Aquarius,” whose dawn is celebrated in New Age circles, is supposed to be marked by all-embracing goodness and harmony.

Helen Palmer traces the line that leads directly from the 1960s revolution of the flower children, who in the face of war and the prospect of meaningless jobs switched into a happy, delusory world of “love,” to postmodern narcissism. For many “meaning-seekers” the welcome self-discovery of the individual wound up in self-involved ego trips and therapeutic navel-gazing.⁹

One symptom of this is the current orgy of “spiritual consumerism.” Now that Western society has materially exploited the earth, we are currently appropriating the intellectual legacy of the East, usually without paying the price of a serious inner way. If the Enneagram is misused in this way, its primal intention is missed: to call us to take the hard, stony path of conversion. This inner way is neither cheap nor open to shortcuts.

It’s not simple to criticize or challenge a SEVEN. SEVENS will patiently submit to it all with a charming smile or push it aside with a few witty remarks. In any case they don’t give the impression that the criticism reaches them. SEVENS are afraid of attacks, because failure hurts. In this respect they resemble THREES.

The gift, or **fruit of the spirit**, of SEVENS is joy. But that doesn’t mean that on the way to integration they should turn into weepy wet blankets. The life-theme of SEVENS is joy—and it may continue that way. But the joy should not come at the expense of the dark side of life, and banal idealism must not deny reality. Sober joy is joy in the face of and despite all the difficulties of life. It is the “nevertheless” that the individuals we hear praying in the Psalms hold out to God even in times of distress: “Nevertheless I am continually with thee; and thou dost hold my right hand” (Ps. 73:23). Sobriety is what makes the difference between superficial optimism and deeply grounded hope.

Symbols and Examples

The symbolic **animals** of SEVEN are the monkey and the butterfly. As the monkey leaps from branch to branch, so SEVENS are always on the way in their search for new adventures and new pleasures. But the joy SEVENS find in practical jokes, slapstick, and nonsense also reminds us of our nearest relative in the animal world. The butterfly represents the beauty and the lightness of redeemed SEVENS. The metamorphosis of the caterpillar through the pupa to the butterfly is an old symbol in many religions for spiritual processes of transformation. Ever since the

Church Fathers it has also stood for the Christian way of salvation by transformation through death to resurrection.¹⁰

SEVENS' countries are Ireland and Brazil. The Irish in particular represent this energy. Every fourth house in Ireland is a pub. The image of the Irish wake is one of singing and dancing in the face of death. When their time is up, the Irish begin to sing, to dance, and to drink. They clap you on the shoulder and tell another joke. Ireland is the only country where you're served whiskey at nine o'clock in the morning. It's as if no effort is spared to make the day merry.

Brazil is an example of a country both enormously rich and extremely poor. Rich and poor are united in carnival, in which all trouble and care are forgotten. The cutting of the Brazilian rain forest is a good symbol of what happens when excess gets the upper hand. It raises for a short time the level of prosperity of a few people who already belong to the "haves" anyway. In the end, however, this brief "heightening of life" leads to life's no longer being possible at all.

The color of SEVENS is green. Green symbolizes vitality and *joie de vivre*, health and well-being. Hildegard of Bingen speaks of the "green force," or *viriditas*, from which all life springs. Green stands in colloquial language for naive and childish behavior. We call immature people "greenhorns." Unripe fruit is also green. Green reminds SEVENS that they have to work to become mature in order to harvest their life-fruit. In Christian art green is the color of Paradise and the color of the cross. In the Lady Cathedral in Zurich Marc Chagall painted a green-gold crucified Christ, surrounded by a brilliant green halo, in the middle of a green tree of life.

Wolfgang Amadeus Mozart is an example of a SEVEN with its radiant and not-so-radiant features. In his film *Amadeus*, Milos Forman has clearly elaborated the "monkey" side of Mozart, "God's favorite": his yen for clowning, his pranks, and his erotic escapades.

Almost all his life Mozart had to struggle with extremely adverse circumstances. His extravagance led to his continually being broke. Many of his contemporaries didn't understand him. His clients made his life a hell. His ribald, childlike humor seldom deserted him, as shown by his silly letters to "Básle," his beloved cousin, Maria Anna Thekla Mozart: "DEAREST COZ FUZZ! I have received reprieved your dear letter, telling selling me that my uncle carbuncle, my aunt can't and you too are very well hell. Thank God we too are in excellent wealth health. Today the letter setter from my Papa Ha! Ha! dropped safely into my

claws paws. . . . I am very sorry to hear the Abbot rabbit has had another stroke so soon moon. . . . Well, I wish you a good night but first shit into your bed and make it burst. Sleep soundly my love, into your mouth your arse you'll shove."¹¹

Mozart was, like almost all SEVENS, a glutton for work. But he could also live it up: "You know that it's carnival now . . . and I'd like very much . . . to go as harlequin. . . . Last week I gave a dance at my house. . . . We began at six in the evening and stopped at seven. What—only an hour?—No, no! Seven o'clock in the morning!"¹² Mozart sought out friends for merrymaking and scarcely entered into deeper relationships.

At the hardest times he wrote the loveliest and "lightest" music, while his more serious works were composed in periods of happiness. "In his gayest days in Vienna he . . . wrote altogether gloomy, hopeless pieces. . . . When he was having a literally filthy time, he wrote music in which one hears not the slightest echo of the great distress of those years. . . . His appetite for jokes and craziness never let up."¹³ This apparent contradiction is connected with a typical SEVEN phenomenon: When the external circumstances provide enough security and acceptance, a SEVEN sometimes dares to confront the dark side of life.

The biblical patrons of SEVEN are King Solomon and the rich young man. Solomon (reigned 965–925 B.C.E.) was the son of Bathsheba, whom his father, David, had brought into his harem by means of a murderous plot against her first husband, Uriah. The brilliance of Solomon's court life soon eclipsed anything the country had ever experienced. Solomon's power and splendor are proverbial: "Solomon's provision for one day was thirty sacks of fine flour and sixty sacks of meal, ten fat oxen, and twenty pasture-fed cattle, a hundred sheep, besides harts, gazelles, roebucks and fatted fowl" (1 Kings 4:22–23). Solomon is supposed to have taken in 666 hundredweight of gold per year. A gilded ivory throne adorned his palace. He had seven hundred wives and three hundred concubines in his harem.

Solomon knew how to pacify the country, and thus to create the prerequisite for a unique intellectual, cultural, and religious flowering. By building the temple he erected a religious center for the faith of Israel. In addition he made himself a name as a poet, a talent he probably inherited from his poetic father, David.

His wisdom was as famous as his wealth. Even the Queen of Sheba (Ethiopia) came "to test him with hard questions" (1 Kings 10:1), to admire his wealth, and to increase it with gifts. (According to legend

their relationship went beyond asking questions: the Ethiopian imperial house has traced its genealogy directly back to the encounter between these two crowned heads.)

Solomon's extravagance ultimately had fatal consequences: the women in his international harem seduced him into building temples for their gods. Finally he himself succumbed to religious syncretism: "Solomon went after Astoreth, the goddess of the Sidonians, and after Milcom, the abomination of the Ammonites" (1 Kings 11:5). After Solomon's death the kingdom of David disintegrated; it was divided in two and never recovered its old greatness and brilliance.

Several books of the Hebrew scriptures are ascribed—no doubt wrongly—to Solomon: Proverbs, Ecclesiastes, and the Wisdom of Solomon. It is interesting that parts of Ecclesiastes reflect a kind of Epicurean worldview, which can be summarized roughly as follows: Life is ultimately meaningless; instead of lacerating ourselves with brooding, greed, or furious work, we should try to make the best of it: "Go, eat your bread with enjoyment, and drink your wine with a merry heart. . . . Let your garments be always white; let not oil be lacking on your head. Enjoy life with the wife whom you love, all the days of your vain life which he [God] has given you under the sun" (Eccles. 9:7-9).

The New Testament story of the rich young man (Mark 10:17-31; Matt. 19:16-30; Luke 18:18-30) "can positively be read as a summary of the Gospel."¹⁴ A man comes to Jesus, falls down before him, and asks: "Good Teacher, what must I do to inherit eternal life?" Jesus points to the ten commandments. But the man claims: "Teacher, all these I have observed from my youth; what do I still lack?" Jesus looks at him, loves him, and then says, "Go, sell what you have, and give to the poor, and you will have treasure in heaven; and come, follow me." The man's "countenance falls" at this demand and he walks sadly away, "for he had great possessions."

The rich young man can imagine what he lacks only as an addition to the material and religious wealth he already has. Jesus, on the other hand, refers him to a source of life that can be tapped only when we give up planning our own life and become poor before God. "There is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and for the gospel, who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come eternal life" (Mark 10:29-30).

This story takes on a particular explosiveness today when a rich Western society and church stand before the injustice of the international distribution of goods like the camel confronting the eye of the needle. The Gospel "quiets the drive for material and spiritual possessions not through the promise of more possessions but through a kind of wealth that is more than a possession." It "doesn't add heavenly values to this-worldly property," but creates "a new justice in the relation of rich and poor."¹⁵ The story of the rich young man presents a material and spiritual challenge to us all, not only to SEVENS. All hasty attempts to spiritualize it (and thereby blunt it) miss the point. It remains a thorn in our flesh, so long as our hearts depend on money, intellectual or material possessions, or anything else that is not God.¹⁶

Conversion and Maturation

The invitation to SEVENS is cooperation with God. Unredeemed SEVENS think that they are the fashioners of their own happiness, and so they continually plan new ways of optimizing their lives. When they cooperate with God, that implies something different: they confront the reality of the world, which is always a combination of joy and pain, and they accept both sides of life. They go God's way, which leads through death to resurrection. They are capable of bringing joy and hope where grief reigns. This also implies, of course, that they actually go there and don't evade this call. It is the step from idealism to a wide-awake realism.

The gift of redeemed SEVENS is sober joy. This joy can become authentic and deep if it doesn't lose itself in superficial addiction to pleasure. Anyone who wants to put on a really beautiful celebration should hand over the responsibility for it to SEVENS. Anyone who wants to celebrate a liturgy that makes people cheerful should have a SEVEN work it out.

Among the life tasks of SEVENS is to get wise to their overhasty rationalizations. They can reach the stage where because of all the planned and organized joy they are no longer capable of rejoicing spontaneously and from the heart. Sometimes they become peculiarly pigheaded and tense in their efforts to avoid pain.

We should not forget that SEVENS have a SIX-wing and for this reason can be astonishingly dogmatic. These same people who were so merry a moment ago can suddenly appear narrow, absolutist, and authoritarian in their own way, above all when someone tries to spoil their mood. The merriment of unredeemed SEVENS is the result of fear and a tool of their

instinct for self-preservation. Head energy always pulls back from reality. For SEVENS it's surprising at first to notice that their energy is at bottom often a retreat from reality and not genuine commitment. They seem so committed at first glance because they constantly make a grand to-do.

It's important for SEVENS to find their way to a deep self-acceptance by discovering that they have been accepted by God and, we may hope, by a few of their fellow humans who are close to them, not only with their radiant side, but whole and entire. Then they can live realistically in the beautiful *and* painful present, instead of fleeing in daydreams to the future or the past.

Amid the hunt for possibilities SEVENS now and then feel the longing for a happiness without external props: for simply lying on the beach and enjoying the sun. They ought to try that, instead of dragging with them the usual pair of books, Walkman, notepad, and maybe even their laptop computer, in order to leave all possibilities open.

SEVENS have to learn to overcome an exaggerated fear of physical and psychological pain. Forms of meditation in which they confront their darker side can be a great help here. A time of sickness or of freely chosen limitation can become the gateway to that deep joy for which SEVENS long. I have met several healthy SEVENS who intentionally work in hospitals or with the dying. Now their joy is in helping others avoid the pain, while still confronting it themselves.

Someone who loves SEVENS must help them to eat, chew, swallow, and digest their pain. SEVENS have to perceive their dark side, slow down their lives, stop the continual chatter, and accept the part of life that is hard and not beautiful.

William James speaks of "once-born" and "twice-born" believers: "Twice-born believers go on trusting and believing, even though they have experienced pain and disappointment in their lives. Once-born believers maintain a childlike optimism, but have not lived through much pain."¹⁷ Perhaps the life task of a good many unredeemed SEVENS may consist in coming into the world a second time and growing up.

The *saint* of SEVENS is Francis of Assisi (1182–1226). At the beginning of his life he was the pleasure-seeking party king. But he increasingly sensed that he was in flight from himself; he withdrew more and more, and fell sick.

The meeting with the leper became the turning point in his life. In his *Testament* he tells us: "When I was full of sins, it seemed to me repulsive and bitter to see lepers." SEVENS have a natural aversion to anything that

stinks or is dirty or ugly. "But the Lord led me among them, and I dealt mercifully with them. When I went away from them, what had earlier seemed to me repulsive and bitter was transformed into sweetness for body and soul."¹⁸

Here we see how Francis overcame his revulsion from his painful and dark side: he had to accept the ugly; he had to embrace pain. This is the opposite of what Francis was by nature: a cut-up, a comic, a cock of the walk. Voluntarily he moved in the opposite direction. This led to his "extravagant" poverty. Less is more! He wanted to be the poorest, while everybody else wanted to be rich. Nevertheless he remained a merry saint and beggar. He had the same eye as ever for what was beautiful. One need only see the places in Italy where he prayed. Francis, like Mozart, needed a beautiful environment to confront his inner fears and wounds.

Many legends bear witness that the search for "perfect joy" remained the theme of his life till the end.¹⁹ He could rejoice in the flowers and birds, he could use a stick as a violin and dance to the imaginary melody. At the end of a life rich in privations, he could even greet death as a sister and friend. Shortly before his death he received the stigmata: the marks of the wounds of Christ appeared on his body and stamped him as a man who, along with Paul, could confess: "[We are] always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies" (2 Cor. 4:10).

TYPE EIGHT

The Need to Be Against

Overview

EIGHTS impress us as strong and mighty; they are capable of imparting a feeling of strength to others as well. They have a second sense for justice and truth. They instinctively know where something “stinks,” whenever injustice or dishonesty is at work. EIGHTS address such situations openly and directly. They can be a rock of reliability for others and develop a tremendous sense of responsibility and solicitude. When they commit themselves to a cause, they can bring enormous energies to bear on it. The word of an EIGHT can be trusted.

With EIGHTS we return to the domain of the gut, which embraces EIGHTS, NINES, and ONES. Just as we ONES want to be good boys and good girls, EIGHTS want to be bad boys and bad girls. “Good girls go to heaven; bad girls go everywhere!”—that contemptuous saying was surely invented by an EIGHT. Early on they got the impression that the world punishes soft tendencies, and so they put their money on hardness. As children many EIGHTS had the experience of being repressed or pushed around. They could trust no one but themselves. Children of the Holocaust and children from the slums, where you can’t afford to show weakness or cry, often became or become EIGHTS. In their cliques and gangs they have to undergo tests of courage to prove how brave, daring, and fearless they are. Some EIGHTS also report that their parents rewarded strength: “Don’t take it! Hit back! Show the other guy who’s boss!” EIGHTS have developed the feeling that the strong rule the world and the weak have drawn the short straw. For this reason they have decided not to be good, not to conform, but to develop strength, to resist, to break the rules, and to order others around rather than to let themselves be ordered. Some EIGHTS have developed their attitude as a counter-reaction to parents who were too liberal and indulgent. They

want to test and see just how far they have to go before someone calls them on the carpet and reads them the riot act.

Outsiders often confuse them with ONES because both seem to be governed by aggressions. One of the differences between the two is that EIGHTS do not apologize or take anything back. They have a hard time admitting mistakes, because that could look like weakness.

My (Richard Rohr) nephew could be clearly identified as an EIGHT when he was just four years old. My brother said at the time: “Not once have I managed to get him to say he was sorry for anything.” EIGHTS don’t find it easy to ask for forgiveness: “I can punish him or even give him a spanking; it just makes him all the more hardened. Once I punished him by sending him to his room for about two hours, where he had to stay in the corner. He just stood there.” Apart from my brother’s dubious pedagogical methods, the example shows the inflexibility of EIGHTS: “I’ll show you all. You won’t get me to come down a peg.”

On the other hand, though the world outside may not notice, EIGHTS can deal very harshly with themselves and punish themselves severely.

EIGHTS are also frequently confused with contraphobic SIXES. Seen from the outside these types are difficult to distinguish. The aggressions of SIXES come from their head and are an expression of their anxiety and self-protectiveness. The aggression of EIGHTS comes from the gut and is directed against everything that the EIGHTS perceive as hypocrisy and injustice.

The basic experience of EIGHTS is that life is threatening or hostile, and that you simply can’t trust others until there is evidence to the contrary. EIGHTS seek conflict or come right out and create it. They take the gloves off when they fight and are notorious nay-sayers. They enjoy being against. Even if they don’t always express it immediately, resistance and negation are often their first reactions to new ideas, people, and situations. Recently I, Andreas Ebert, taught a girl in confirmation class; every time I suggested anything to the group, she immediately rejected it. Only when I began to imitate her could she laugh at herself. My mother too, who was an EIGHT, also started off by taking the opposite side whenever anyone voiced any opinion at all. At the end of her life we could tease her, with a wink, about that.

Fortunately EIGHTS like to take the side of the weak. EIGHTS will not put up with high-handed authorities. Their passion for justice and truth often leads them to side with the oppressed and defenseless. This is because they unconsciously know that within their own innermost

self—behind a façade of hardness, invulnerability, curses, or even brutality—there is a little boy or a little girl. This inner child is the exact opposite of the strength and power they outwardly project. The feelings of tenderness and vulnerability are, to be sure, buried deep in the EIGHT. Most EIGHTS show this side to at most two or three people in their lives. With luck one of them will be their spouse, but even that isn't guaranteed. EIGHTS are insecure about this little child in themselves, but sometimes they discover that child in others and wish to protect it.

The self-image of EIGHTS says, "I've got power. I'm stronger than you." Male EIGHTS are often "beefy" or at least have an athletic build. Many EIGHTS are partial to expressions of strength, by which they can demonstrate power. You can find this energy in the culture of the black ghettos in American metropolises. Even the adjective "bad" means "good" among young blacks. Similar attitudes can be observed in liberation movements and the feminist movement. People who have been pushed around and oppressed often develop EIGHT energy. Liberation theology in Latin America is largely an EIGHT theology. EIGHT energy is always taking up the cause of the little people and the poor. For the sake of justice EIGHTS are willing to fight the powers that be with every available weapon.

When EIGHTS are in power themselves, however, their subordinates often feel oppressed or pushed around, while the EIGHTS as a rule don't even notice that their behavior frightens others. They usually express their anger immediately and directly and then get on to the order of the day. The victims of their anger, by contrast, generally don't get over it quite so quickly.

EIGHTS fight as a way of making contact. We call it "confrontational intimacy." They often don't understand how this kind of contact frightens others. Because they enjoy struggles, conflict, and confrontation, they think it's the same for others. They don't notice that their blows go below the belt and are often hard to endure. Their delight in attacking, which they perceive as "playful," often strikes others as aggressive behavior, but it is actually a form of establishing contact.

When EIGHTS attack others, they often do it to shake the artificial façade of their "opposite number." They hate unclear messages and want to see what's really "there," to see where they stand. They also have to know who's a friend and who's an enemy, whom they have to fight and whom they're safe with. They have great respect for an equal enemy. Don Camillo and Peppone, the heroes of Giovannino Guareschi's novels, are

two EIGHTS. They fight for opposite value systems—both brutally and with crude means, but both with great respect for their opponent.¹

EIGHTS are often outstanding at playing cards and at competitive sports because they immediately sense the weaknesses of others and take advantage of them without remorse.

Their ability instantly to unmask dishonest behavior and false strength has made some EIGHTS influential therapists and spiritual guides. They upset the false self-image of others and in this way enable what is genuine to come to light.

G. I. Gurdjieff, who used parts of the Enneagram in his school, was an EIGHT. Two of his favorite methods were called "stepping on others' corns" and "offering a toast to the idiot." He zeroed in on the most sensitive points in the characters of his disciples and hacked away at them until defensive reactions appeared and gradually the disguises and masks of the "false self" could be stripped away. The word "idiot" was used in Gurdjieff's circle in the original sense and referred to a novice. At the welcoming dinner a great deal of brandy or vodka would be drunk. Alcohol had the job of breaking down the defense mechanisms more quickly. This is the sort of toast Gurdjieff used in addressing newcomers and the traits he saw in them: "'You are a turkey cock,' he said to someone on the first evening. 'A turkey cock who'd like to be a peacock.' A few masterly movements of G's head, a guttural sound or two, and there appeared at the table an arrogant gobbler parading itself before a hen."²

The great Gestalt therapist Fritz Perls demanded that his clients perceive and express what was here and now instead of escaping into the past or the future. "Here-and-Now became the smallest possible point in space and time for experiencing an inner/outer vision." This "point of intersection between past and future is the only moment in life in which I can act." Perls noted immediately when the statements of his clients didn't match their gestures or body language, and he strengthened such discrepancies to make them conscious. He called the conflicting inner voices "topdog" (the authoritarian voice) and "underdog" (the subordinate voice). As a therapist he liked to take on the role of the "opposition." He encouraged others to experience their feelings completely. With almost "mathematical precision" he succeeded in pressing forward to his patients' vital "unfinished business." In this way he led them to the bottleneck, "which had blocked the way to an essential source of life's possibilities."³

Chuck Dederich, likewise an EIGHT, the founder of Synanon, a group therapy for drug addicts, developed methods related to those of Gurdjieff and Perls. During the sessions at Synanon the group confronted one of the members with that person's behavior. A significant or insignificant occasion from "real life" was drawn upon. Perhaps the person in question was ten minutes late to the group session. "The one making the indictment delivers it in a scathing, righteous manner with outrageously exaggerated details. Immediately, others join in with similar incidents they have observed and everyone begins to weave a net around the indicted person to establish his thoroughly irresponsible attitudes, habits, and character. Whenever he attempts to justify or defend himself, the group attacks his style of defense itself."⁴ This method of dramatically playing up little incidents can be very comic; but it can also get very serious and demands a strong support group in which there is mutual trust. "In the game people work through their disagreements, express their negative feelings, carry out their quarrels and dominance struggles, let off steam and begin to explore and express new, more powerful parts of themselves."⁵

More than any other type, well-developed EIGHTs have the gift of leading other people to their real potential.

Among the EIGHTs we find great leaders and revolutionaries: Martin Luther King Jr., Fidel Castro, Che Guevara, Jesse Jackson, and Saul Alinsky (the great American protest organizer) were and are people who charismatically inspire and motivate others to commitment. EIGHTs arouse in others the readiness to trust their leadership and to follow them everywhere. People sense in them that they will finish what they start.

While ONES reform the system from within, EIGHTs tend to climb out of the system and throw stones at it. That too frightens people. In particular people who have a hard time admitting their own aggressiveness will be easily intimidated by an EIGHT. The aggressiveness of EIGHTs mobilizes the aggressions of the other side. For this reason it's easy to fear and hate EIGHTs.

EIGHTs sometimes seem positively to enjoy experiencing hatred and rejection. That really heats them up. They are not ashamed of playing the bull in the china shop. When EIGHTs say "shit," they really say it. They enjoy that sort of thing. EIGHTs are no diplomats.

EIGHTs avoid helplessness, weakness, and subordination. That is why, for example, EIGHTs are inclined to view their own opinion as absolutely correct and to be completely closed off to other arguments. They have

a tendency to be overbearing and arrogant, not wanting just to stand there "weakly." They often treat their co-workers as doormats. Under certain circumstances EIGHTs go so far as to put down their opponents as vicious or retarded. Because EIGHTs know their own strengths and immediately see the weaknesses of others, they elevate themselves above other people and often construct false, unfounded hierarchies. They fit people into a friend-foe schema that seems quite inappropriate to others.

Woe betide anyone whom an EIGHT finds too self-confident. In the seminary I, Richard Rohr, had a professor who hauled over the coals anyone who seemed sure of himself or defended his own divergent opinion. But if you were having a really hard time, if you had failed or made a bad mistake, this same teacher was simply tremendous. That's a typical EIGHT: When you're really poor, helpless, and weak, the EIGHTs' protective instinct is aroused, and they will do anything to assist you. But as soon as you express in any way that you have power, then EIGHTs will prove that they have more power. You can never win a dispute with EIGHTs. When you bring out your big guns, they bring out still bigger ones. They can always shout louder than you.

The actual energy of EIGHTs is not anger or rage, although sometimes it can seem that way. Rather it is a passion and a total commitment to truth, life, and justice. It is a passion for the cause they believe in, or the people for whom they feel responsible.

The greatest mistake you can make with EIGHTs is to let yourself be intimidated by them and to give ground when they exert pressure in a more or less noisy fashion. Some EIGHTs begin to curse and pound on the table. You should either get fully into the fight or try to talk to the little boy or the little girl in the EIGHT. They're used to others' pulling in their horns. EIGHTs protect the weak, but they despise cowardice and softness. In such cases they can hit hard in every respect. That's their dark side. As soon as they think their interlocutors are stupid or incompetent, they finish them off, even if they are already lying on the ground.

When I, Andreas Ebert, was just starting out in my profession, I had as my mentor a pastor whom I was afraid of. He was brawny and talked a lot. I never had the feeling that he was pleased with me. I listened to him for hours at a time only to end up doing what I thought was right. When my "apprenticeship" was over and he called me in for the evaluation session, I really thought: here comes the wipeout. But he told me he had admired me for being so unflustered in going my own way.

Many EIGHTs like hard contact sports like rugby or football. Some-

times they like to put fast cars through their paces. I heard of a football player whose kneecap was half shredded. But he kept on running and seemed almost to celebrate the pain. He could shed blood for the holy cause of football. EIGHTS can enjoy pain; they endure it better than anyone else.

EIGHTS seldom show fear. They are generally daring and enjoy taking risks. They like to accept dangerous challenges. EIGHTS often live on the edge of catastrophe. EIGHTS are fascinating. One doesn't quickly forget an encounter with an EIGHT, male or female.

Dilemma

The struggle for justice is not only the strength, but also the **temptation**, of EIGHTS. This can lead to EIGHTS' appointing themselves as avengers and retaliators, because their concept of justice is "balancing out." EIGHTS start out from the assumption that the "bad" person has to be punished, even if it happens to be themselves. As soon as EIGHTS are thrown back on themselves, the danger exists that the aggressions that they otherwise turn outward will be aimed at themselves. EIGHTS always look for a guilty person to punish. Revenge and retaliation (the **pitfall** of EIGHTS) are for them ways of getting the scales of justice back in line again. Because with them it's often all or nothing, and because the world is divided into friend and foe, it can happen that EIGHTS discover their greatest enemy in themselves and can no longer trust themselves when they are confronted with their guilt.

The worldwide phenomenon of terrorism comes out of the energy of "retaliating justice." Self-appointed "people's courts" pass death sentences on representatives of "unjust regimes" or "capitalism." There is no greater torture for an EIGHT than to be isolated and thus cut off from all possibilities of external action.

The **defense mechanism** of EIGHTS is denial. Under certain circumstances EIGHTS can deny anything that doesn't fit into their concept of truth and justice. Above all they can deny and repress their own weaknesses and the limits of their power.

The **root sin** of EIGHTS is shamelessness. That is how we characterize what used to be called lust in the classic catalogue of the deadly sins. EIGHTS are "red-blooded types." Once again we see what a tremendous psychology of sin the Enneagram contains. It helps us to understand better what is actually meant by lust, namely, the violation of another

person for pleasure or for passion. The other is shamelessly used, taken possession of, or suppressed. Lust means that I exploit another person and do not respect that person's dignity. This sin can be manifested by EIGHTS in all areas of life. An immature EIGHT has no respect for the vulnerability or dignity of another person.

Unredeemed EIGHTS can make very high moral demands on others without holding themselves to them. They sometimes swing back and forth between rigid moralism and generous laissez-faire. Like SEVENS they are inclined to excessive instinctual satisfaction. With EIGHTS, however, this seldom takes on particularly "cultivated" forms. EIGHTS can enjoy food, alcohol, and sex without guilt feelings; EIGHTS have guilt feelings above all when they have the impression of having been unjust and untruthful. At parties EIGHTS belong with the guests who "stick it out" and are the last to go to bed. SEVENS enjoy in order to avoid pain. EIGHTS celebrate because that is part of the well-rounded, full life.

EIGHTS can enjoy power and have the need to stake their claim to it and expand it where possible. They want to be in the know, to be informed; and they get furious when they are deceived or outfoxed. If you have an EIGHT for a superior, it's better to admit a mistake at once, even if there will be a gigantic blowout. If EIGHTS later find out that something was hidden, they can react in a way that really wounds you. Their need to control extends to everything. They think that if you let apparently trivial items ride, that could be the first step toward everything getting out of control. For this reason EIGHTS can be fantastically fussy and insist on everything being right, down to the last detail.

EIGHTS need control over their own possessions and other people. They want to draw the lines without being dependent. This is why there are problems when they fall in love. In a partnership a minimum of adaptation is necessary: compromises must be found; personal interests have to be sacrificed. Partners who subordinate themselves to an EIGHT have found only a seeming solution; in reality they will not make the EIGHT happy. For the only people EIGHTS respect are the ones who put up resistance and stand their own ground. Besides, in a love relationship there is conflict between tender impulses and acquired hardness. Then too EIGHTS need a lot of space for themselves alone. Many EIGHTS like to hunt, fish, or mountain climb. They are the Marlboro men, who apparently need no one except themselves and nature. John Wayne is a classic EIGHT. For a love relationship this can mean, "I want to go to bed with you, but I don't want to be continually with you." That can

lead to ongoing conflicts, especially when EIGHT men get together with a clinging woman.

The other side of the coin is the gift of the redeemed EIGHT: EIGHTS are passionate lovers of life. "Passion" is the word that captures the essence of EIGHTS, passion in the double sense of the power of life and the readiness to suffer.

The fruit of the spirit of EIGHTS is innocence. It characterizes the little child in the EIGHT, which is unprotected and can trust. EIGHTS must learn not only to see this vulnerable and distressed child outside of themselves and to look after it there, but also to be good to the defenseless child in their own soul. This is one task for EIGHTS that is bound up with many anxieties, because it means seeing their own weakness. The prerequisite for it is sincerity. EIGHTS, who demand honesty from the people around them and who immediately unmask dishonest behavior, must learn to demand this of themselves.

For the most part EIGHTS don't like to look inside themselves to discover their tender sides. They see tenderness in others: in a little child, in an animal, in a soft, gentle woman. We can study this trait in the German cartoon character Obelix, the caricature of an EIGHT: "hard shell, soft core." His dog, Idefix, or a soft, tender maiden can drive the big wild man out of his head, the same man who otherwise flattens wild boars with his bare hands and slaughters whole legions of Roman soldiers.

In many of his novels Nikos Kazantzakis (1883–1957) created EIGHT types, in whom chauvinistic "manliness" is combined with *joie de vivre* and love of humanity (*The Greek Passion*, *Zorba the Greek*). The struggle to overcome and "spiritualize" animal passions dominates his novels *Francis of Assisi* and *The Last Temptation of Christ*.⁶

Ernest Hemingway (1899–1961) gave the clearest literary shape to the energy of EIGHTS. His men and women are strong, self-involved, combative, adventurous, and brutal.

He himself tried all his life to present to the world an image of the "tough guy." Even as a little boy he built up a store of obscene curses that he later added to. From earliest childhood he despised tears and pain. As an ambulance driver for the Italian Red Cross in the First World War he was badly wounded: 237 pieces of shrapnel were lodged in his leg—at least according to the legend he retailed everywhere. He deadened the pain, he said, with brandy and pulled out the splinters from his flesh at night.

His enthusiasm for Spain (the land of EIGHTS) and for bullfighting (the bull is the symbolic animal of EIGHT) never left him; Spain provides the background for many of his short stories and novels.⁷ For years he wanted to be a bullfighter himself. One time he supposedly tested his courage by jumping on the back of a bull, throwing him down, and blowing cigar smoke into his eyes. Afterward, however, he was nearly gored by this bull.⁸

His passions were boxing, parties, hunting, and fishing—above all catching spearfish, which can weigh upward of eight hundred pounds and are attacked by sharks; he worked up this obsession in his novel *The Old Man and the Sea*.

As captain on a yacht that he designed himself, he demanded absolute obedience from everyone who traveled with him. His outbursts of rage were feared. Above all, when his writing or his masculinity were attacked, he plotted revenge. His friend, the photographer Robert Capa, once said, "Papa [Hemingway] can be angrier than God on a bad day, when the whole human race misbehaves."⁹

On the other hand, he could be very generous when people got into trouble through no fault of their own: "To be a civilized man," he said, "you need two qualities: compassion and the ability to block punches."¹⁰

Hemingway was married four times. He also had, according to his own account, a series of other intimate relationships with women. Toward the end of his life he fell victim to a kind of mental derangement: he was afflicted by unexplainable anxious states and could no longer write. After several failed suicide attempts, in June 1961 he succeeded in shooting himself with a hunting rifle. By this death he "snatched victory from the jaws of defeat [one more time] . . . wrote out the course of events in advance, and made the last decision his own," as Walter H. Nelson says.¹¹

At any rate that's how the myth goes. In his biography, Kenneth S. Lynn attempts to disenchant the myth.¹² He proves, for example, that Hemingway himself increasingly inflated after the fact his "heroic deeds" from the First World War. Lynn describes the author as pathologically macho, "a mamma's boy, who from babyhood had been so confused in his sex role that all his life he had to build up a masculine superego."¹³ As a boy he was for a long time dressed in girls' clothes, like his older sister, whom he hated all his life. His father, who was subordinate to his dominant mother, committed suicide. The biographer speculates that all

his life Hemingway feared that he wasn't all man. Strong men couldn't remain alongside him. Often he challenged "rivals" to box with him, and he could hit brutally in such matches.

According to Margaret Frings Keyes, EIGHTS are ruled by inner voices that say: "Don't be you." "Don't feel what you feel."¹⁴ If Lynn's analysis is correct, Hemingway is an example of what destructive consequences the denial of sexual identity in early childhood can have.

Symbols and Examples

The symbolic **animals** of EIGHTS are the rhinoceros, the rattlesnake, the tiger, and the bull. All these animals are aggressive and symbolize power, phallic energy, and vitality. In bullfights the Spanish *macho*, as it were, confronts his image; it is a life-and-death duel. Blood must flow; only one will survive. The image of the bullfight, which so fascinated Hemingway, contains one of the great life themes of EIGHTS.

The classic **country** of EIGHT is Spain. Insight into the energy of EIGHTS helps us to understand the disastrous *machismo* of Spanish-speaking countries. True, the women of these countries know that all this is only superficial and that behind the hard shell of their men there is a little boy. The mask of strength conceals insecurity and feelings of inferiority. But even when one sees through this mechanism, it can have extremely destructive effects: The children are afraid of the father whom they can't come close to. The wife is oppressed, degraded, beaten. The macho man has to be boss.¹⁵

In Spanish popular piety we find a striking bloodthirstiness, above all in representations of the crucifixion. EIGHTS want to see blood.

In societies and countries that are oppressed ("Don't be yourself") EIGHT energy can likewise become increasingly concentrated until it finally erupts in revolution.

The **colors** of EIGHT are black and white. EIGHTS want clarity. They reject intermediate tones and compromises, because they look weak. With them it's always either/or: friend or foe, good or bad, strong or weak. Black stands for absolute nothingness, for death, the end, the abyss. But it's also assigned to eros and primal chaos. White is the blinding absolute light that Moses saw in the burning bush. At the same time it symbolizes the totality of creative powers. In the Bible it is the color of innocence, of the blessed, and the angels (e.g., Matt. 17:2; 28:3). EIGHTS are people

of polar oppositions: "Whoever isn't for me is against me." The number EIGHT itself consists of two poles or circles that touch at only one point. It stands traditionally for the union of opposites.

In the **Bible** EIGHTS can be found among a series of female figures in the Hebrew scriptures, as well as among the "Judges" (Samson) and Kings (Saul and David).

The literary development of the Bible offers "rich evidence about how the historical role of women was superimposed, whitewashed, and falsified."¹⁶ Nevertheless we do find in the Bible traces of a time in which women had the power to leave their mark on history, especially in the songs by women that are hidden in the stories of the Hebrew Bible. Thus we find traces of Miriam, a woman who had equal status as a leader with Moses and Aaron in the exodus from Egypt. After the march through the Red Sea she sings the song of liberation that is considered the oldest piece of tradition in the story of the Exodus: "Sing to the Lord, for he has triumphed gloriously; the horse and his rider he has thrown into the sea" (Exod. 15:21).

In the amphictyonic period of Israel there were charismatically gifted and divinely chosen leaders who led the troops against the enemy. Among these Judges was Deborah, about whom it is said, "The peasantry ceased in Israel, they ceased until you arose, Deborah, arose as a mother in Israel" (Judg. 5:7).

When the childless Hannah finally does bring a son, Samuel, into the world, she sings a song of liberation: "The bows of the mighty are broken, but the feeble gird on strength" (1 Sam. 2:4). We hear similar notes in Mary's Magnificat (Luke 1:46-55).

The language of biblical women becomes powerful and political when the future of their children is at stake. To protect the weak, they become combative and strong.

The legendary "Judge" Samson is presented in the Bible as a prototype of the fabulously strong hero.¹⁷ He doesn't fit into the scheme of pious men of God. One has to wonder about "the whirlwind of very unspiritual adventures in which Samson gets lost. In particular, Samson was always chasing women."¹⁸

From his boyhood, as a sign of being consecrated to God, Samson doesn't cut his hair. As a young man he tears a lion to pieces with his bare hands. On the occasion of his marriage with a woman from the (hostile) nation of the Philistines, he kills thirty Philistines who he feels deceived him. When the Philistines bind him with bowstrings, he snaps

them "as a string of tow snaps when it touches the fire." Shortly afterward he slaughters a thousand Philistines with the jawbone of an ass. When he spends the night with a harlot in the Philistine city of Gaza, the inhabitants of the city surround the house and lie in ambush for him at the city gates. But he lifts the entire city gate off its hinges and carries it up to the top of a hill.

Finally he falls in love with Delilah, who is bribed by the princes of the Philistines to ferret out the source of his strength. At first he misleads her and keeps escaping the attempts by the Philistines to checkmate him. But finally he reveals to Delilah that he will lose his power the moment that his hair is cut. As he sleeps the Philistines cut his hair off, and the "power of Yahweh" leaves him. His enemies gouge his eyes out, bind him with chains, and throw him into prison, where his hair begins to grow back. During a feast of the Philistine god Dagon they lead Samson into a great hall, where he is to appear to amuse the people. Once again he prays for divine power, clasps the supporting middle columns of the house, and buries himself, together with three thousand Philistines, beneath the rubble. In this way the power struggle between Yahweh, the God of Israel, and Dagon, the god of the Philistines, is decided in favor of Yahweh (Judg. 13–16).

King Saul similarly comes to power through a divine call: Samuel the "seer" secretly anoints him as the savior of his people against the enemies of Israel. When the Ammonites appropriate Israelite land, the divine power latent in Saul bursts out. Saul is coming with his cattle from the fields when he hears of the inroads made by the enemy: "And the spirit of God came mightily upon Saul when he heard these words, and his anger was greatly kindled. He took a yoke of oxen, and cut them in pieces and sent them throughout all the territory of Israel by the hands of messengers, saying, 'Whoever does not come out after Saul and Samuel, so it shall be done to his oxen!'" (1 Sam. 11:6–7).

After the victory the people set up Saul as their first king. He succeeds in averting the danger from the Philistines. But he soon falls prey to melancholy, combined with fits of madness. The young shepherd boy David comes to the court to cheer the king's mood by playing his harp. David makes friends with Saul's son Jonathan and marries the king's daughter Michal. But with the instinct of the power-person Saul senses a rival in David. He tries to pin the young musician to the wall with a spear thrust. David manages to flee, gathers a group of dubious characters around him, and sets out as a guerrilla leader, serving the Philistines

as a vassal. At the decisive battle on Mt. Gilboa, however, where the Philistines slay Saul and Jonathan, he is not on hand.

Now David succeeds, with Machiavellian skill and sophisticated use of political marriages, in disposing of another son of Saul's and gradually obtaining dominion over all of Israel. During his rule (1000–965 B.C.E.) he subjects all the neighboring peoples, including the Philistines, and makes Israel a real kingdom. He has the ark of the covenant, with the tablets of the Law, brought to Jerusalem, thereby making his capital the religious center of the kingdom. David wants to end the previous elective monarchy, in which Yahweh himself called the leaders of the people and thereby remained the "actual" king of Israel, and replace it with a dynasty.

But Amnon, his oldest son, gets caught up in an incestuous relationship with his half-sister Tamar. Absalom, the second son, has his brother murdered and enters into open revolt against his father. Absalom is captured by David's followers and killed. Finally Solomon comes to power, his son born from the questionable union of David with the beautiful Bathsheba.

The love story of David and Bathsheba sheds a peculiarly clear light on David's character. EIGHTs like David "do not necessarily allow their feelings for justice to stand in the way of their self-interest."¹⁹ David sends Uriah, Bathsheba's husband, to the front line in battle, where he has to die. Then he takes the beautiful woman into his harem. One day the prophet Nathan comes to him and tells a story:

There were two men in a certain city, the one rich and the other poor. The rich man had very many flocks and herds, but the poor man had nothing but one little ewe lamb, which he had bought. And he brought it up, and it grew up with him and with his children; it used to eat of his morsel, and drink from his cup, and lie in his bosom, and it was like a daughter to him. Now there came a traveler to the rich man, and he was unwilling to take one of his flock or herd to prepare for the wayfarer who had come to him, but he took the poor man's lamb, and prepared it for the man who had come to him.

When David hears this story, he flies into a rage and says to Nathan: "As the Lord lives, the man who has done this deserves to die; and he shall restore the lamb fourfold." Nathan answers, "You are the man" (2 Sam. 12:1b–7a).

This is a typical EIGHT reaction. EIGHTS tend to become aggressive toward others who display a negative trait resembling the one that the EIGHT unconsciously denies. In our story the prophet Nathan represents David's true conscience and "cuts through these layers of deceptions and excuses in a single stroke."²⁰ (The story of Saul and David may be found in 1 Sam. 9–2 Sam. 24.)

Conversion and Maturation

The invitation to EIGHTS is mercy. Unredeemed EIGHTS are merciless toward themselves and others. Only the encounter with truth can set them free and enable them to see and accept their own weakness. From this experience they can learn to endure and accept the weakness of other people.

Because EIGHTS are afraid of their "soft core," they are seldom ready to do therapy, to work on their inner life, or to meditate regularly, in short, to set out on the "journey inward." Further difficulties arise because EIGHTS are afraid of being checked up on and manipulated by a therapist or teacher. But there are also contrary experiences. A well-known woman therapist who is an EIGHT writes: "I couldn't begin soon enough to work on myself. My EIGHT-ness saw me and struck out at me. This work on myself is uncompromising and is bearing splendid fruit. I keep getting the feedback that I am now unsparing in my unconditioned acceptance of people."

Among the life tasks of EIGHTS is to confront the question of power. Power is not in itself bad: it can become a blessing or a curse. EIGHTS have to watch that they don't degrade, humiliate, or intimidate other people with their power. They have to learn to respect other standpoints, not to narcotize their feelings with alcohol and wild celebrations, to look for compromises, and to obey the same rules that they expect others to follow. Redeemed EIGHTS can protect others with their power and vitality instead of dominating them.

Without EIGHTS this world might look still worse than it does. Thank God there are people who break through and tear down the lying façades of institutions and societies. We need them. But they have to be encouraged and motivated to allow room for their soft side. EIGHTS too have to concede when they are wrong and ask for forgiveness. Then they will notice that to do so is no weakness but real strength.

Female EIGHTS have it especially hard. Our society does "allow" men

to be macho. But when a woman makes a self-confident appearance, then she's labeled a "libber" or "masculine." Women EIGHTS sometimes have problems with accepting their femaleness or anything "maternal" and with allowing themselves "soft" images (for example, the child nursing at the breast). Just as FOURS are often identified with so-called feminine energy, EIGHTS are often identified with so-called masculine energy.

Male EIGHTS need access to their own female side, instead of "delegating" warmth and tenderness to women.

Martin Luther King Jr. (1929–68) is our saint and example of a redeemed EIGHT. He learned from Gandhi to trust the power of non-violence, the power of powerlessness: "Nonviolence is power, but it is the right and good use of power!"²¹

In 1955–56 the Baptist minister in Montgomery, Alabama, organized a bus boycott that finally led to the lifting of segregation. After that he was arrested and convicted for actions of civil disobedience more than thirty times. After one sentencing he said, "I know that I was a convicted criminal, but I was proud of my crime. . . . My crime was trying to inspire my people with a feeling of dignity and self-respect."²² Countless attempts on his life did not deflect him from his path. The FBI called upon him in a letter to take his own life: "You're ready, and you know it! You have one way out, and you know it!"²³

When he became a decided opponent of the Vietnam War, many of his "liberal" white friends abandoned him. He was suspected of being a communist—like Dorothy Day, Oscar Romero, and many other Christians who understood the Gospel as political. In 1968 King was assassinated in Memphis, Tennessee.²⁴

This fearless warrior for justice had a sensitive, soft side and was plagued all his life by self-doubts. As a young man he had twice tried to commit suicide. His deep and uncontrollable sexual impulsiveness weighed down on his marriage. In a way it is comforting to know that "saints" and biblical figures too had shadow sides that they couldn't cope with and remain—like all of us—imperfect and dependent on God's mercy.

TYPE NINE

The Need to Avoid

Overview

NINES are peacemakers. Their gift of accepting others without prejudice makes people feel understood and accepted. NINES can be unbiased arbitrators, because they can see and appreciate the positive aspects of both sides. Their sense of fairness may make them committed fighters for peace and justice. They express harsh truths calmly and so matter-of-factly that it's easy for others to "swallow" these truths. In the presence of a NINE many people find it easy to come to rest themselves. In radical contrast to this, NINES often feel inwardly lashed by fears and restlessness, even when no one notices.

It's no accident that the NINES are situated at the vertex of the Enneagram, because in a certain way NINE describes the original and unspoiled human essence. We would probably all be NINES, if we hadn't grown up in a technologically "civilized" world. I, Richard Rohr, reached this conclusion when I was in Africa, the Philippines, and other parts of the Third World. When you get to the villages there and meet the so-called natives, the original human race as it has populated our planet since the beginning of time, anyone who knows the Enneagram is immediately struck by the thought that most of these people are NINES.

One can reconstruct what happened with the Africans who by nature were NINES and then were dragged as slaves to America's THREE society. I can readily understand why in our Western performance-oriented society they are considered "failures." Our game is not their game. Our rat race, our competitiveness, our careerism don't correspond to what they understand by life.

The fictional speeches by the South Sea chieftain Tuiavii from Tiavea, which were published in the popular little book *The Papalagi* (1920), describe Western industrial society from the standpoint of a South Sea Islander. The "papalagi" is the white man whose life and activity the

"primitive" doesn't understand. Thus the way Western people deal with time is extremely strange to him: "Assume the white man . . . would like to go out into the sun or travel in a canoe on the river or love his girl, he mostly spoils his pleasure by fastening onto the thought: There is no time for me to be merry. . . . He names a thousand things that take his time, he squats grumbling and complaining about a job . . . that he has no joy in. . . . But then if he suddenly sees that he does have time, that it's there after all, or give him another time, again he gets no pleasure from it, he's tired from work without joy. . . . There are papalagi who claim they have never had time. . . . That's why most of them run through life like a thrown stone."¹

The so-called civilized nations have declared this original attitude toward life a sin, which they call laziness or indolence. But in the case of this lack of drive we are dealing rather with a kind of internal vagueness. NINES have a hard time understanding their own nature. First they have to find out what they actually want and become conscious of who they are. The consequence is that they are, so to speak, "everywhere and nowhere." They are generalists, can do a little bit of everything, but are never masters. They master something of everything, but nothing totally. They lack focus and determination. A young German theologian, who is a NINE, reports:

I am an all-rounder. I can ski a little, surf a bit, motorcycle somewhat, play a few guitar chords, sing tolerably, dance quite well, preach to some extent, listen very well, handle children a little, understand English to a degree, my French will do, even a few phrases in Italian from vacation; swimming's good enough for a backyard pool, diving, mountain hiking, imitating dialects, performing skits (if I force myself); I'm also good in theology, but I got "only" a B on the exam. In grammar school I once had a report card in which there were "only" B's—that may have looked peculiar. Somewhat handy, know a bit about computers, motors, wood-working—all for domestic consumption. Oh, yes, I forgot fishing and water sports.

Sometimes NINES simply lack courage, or they don't consider themselves important enough to display their talents in front of other people. So they can fade themselves in and out of everything without being much noticed. If somebody else broaches a subject, they take it up, though not

necessarily with great passion. If their partner changes the subject, they address that. NINES like to swim with the current.

Many NINES report that in their childhood they were overlooked or somehow “lost.” They were ignored or rejected if they expressed their own opinion. The interests of their parents or their siblings seemed to take precedence over theirs. They learned that not even their outbursts of rage were registered. For this reason they decided to keep their anger to themselves. Other NINES found themselves as children in such a difficult and apparently insoluble situation that they had to try to maneuver between the fronts and to “understand” both sides, in order not to be caught between two grindstones. In this way they developed a fine flair for the needs and interests of everyone else and could sense these better than their own needs. On this point NINES resemble TWOS. Other NINES have experienced a dull harmony without great highs, lows, and challenges, or were so spoiled that early on they became very comfortable. In school they seldom developed great energies. The young pastor just quoted tells us:

In the first class we had contests in mental arithmetic. The first one to get the solution was allowed to call out the answer. I was slower; I remained in the bottom third. For this reason I considered myself a bad arithmetician, and my career in math was over. I remember horrible math classes in high school. I just barely got by. I refused to strain myself. Instead I used my energy so I wouldn't have to learn anything and I could pay just enough attention. It was like that in other subjects too. From the outside it looked as if I had slept through school time, but today it seems to me that it must have taken enormous amounts of energy to avoid real work.

NINES are, at first blush, “easy to care for”: one simply has to like them. Sometimes, however, they seem so hard to put your finger on that they're “blurry” as persons. Most of them will not change the world, because they prefer the path of least resistance and are afraid of decisions that might pin them down. They like to put off important responsibilities and avoid everything that is too hard and takes too much energy. They often consider themselves simple and uncomplicated and present themselves accordingly. This makes dealing with NINES easy. NINES are honest; they have no hidden motives. They say what they feel, even if they have to sweat before discovering it in themselves. But then what they say is really what they mean. Some NINES report that they sometimes ac-

tually feel an inner compulsion to answer questions honestly. Afterward they may get angry for having given themselves away to someone who actually wasn't worthy of their trust.

Dilemma

The **temptation** of NINES consists in belittling themselves—especially in their own eyes. At first glance NINES seem humble. In reality this often conceals false modesty and fear of revealing themselves. Because they are often not very convinced about themselves, they like to stay in the background and cultivate the self-image of not being anything special. They can enter a room and then leave it without anyone taking notice of them. They don't draw the attention of others to them, and do nothing to make themselves conspicuous. NINES are dependent on others' noticing them and coming up to them. When this happens, they are surprised (“Oh, you noticed me!”) and can come out of their inner hiding place.

For this reason there aren't many prominent NINES. Because NINES don't take themselves so seriously, they are often overlooked by others. Ex-president Gerald Ford is a NINE. One immediately asks: Gerald Ford? Who was that? Somehow one doesn't remember him.

The **defense mechanism** of NINES is narcosis, or numbing. Because they often don't feel adequate to the many strains and challenges of life, they take refuge more than other types do in some sort of addiction. They have a hard time getting going and so are easily tempted to think: “Maybe it'll help me if I have a little drink or smoke a little joint.” NINES seek stimulants and strong sensations from outside, because they find it difficult stimulating themselves.

NINES sometimes give the impression of being absent-minded or slightly befuddled. If nothing is happening around them, they can even suddenly fall asleep in broad daylight. Sleep can be the ideal place to retreat to when life gets too trying. On the other hand they often struggle with insomnia at night.

In distressing situations NINES often withdraw. They don't want to burden other people, and they don't take into account that someone may understand them and may be able to help them—or that anyone at all might be interested in their problems. But when they get to the point of deadlock, at which they can no longer move at all, they absolutely need outside help. Love and attention are true wonder drugs in getting worn-out NINES back on their feet again. This love, however, can only

be a start. The life task of NINES consists in discovering and developing their feelings of self-worth and their own inner drive, in order to become independent of continual outside impulses.

The **root sin** of NINES is laziness. Evagrius Ponticus and the Desert Fathers spoke of *acedia*, the “noonday demon”:

The demon of *acedia*, also called the noonday devil, is the most troublesome of all. He attacks the monks at the fourth hour and besieges the soul until the eighth hour. At first he causes the sun to move slowly or not at all so that the day seems to have fifty hours. Then he drives one to look out the window continually and to spring forth from his cell to look at the sun, to see whether it is still far from the ninth hour, to see whether a brother might not be coming. He further infects one with aversion to the place where one lives and to the way of life itself, to manual labor, with the idea that love has disappeared among the brothers, and that there is no one to console one. . . . [The demon] paints a picture of how long life lasts, and shows him [the monk] the hardships of asceticism.²

Immature NINES are comfortable and have weak instinctual drives. This can make others see red. They have problems with taking the initiative, developing projects and perspectives, tackling jobs and carrying them through. They do everything in order not to tie themselves down and not to be tied down by others. For this reason you have to work out clear “contracts” with them: “By April the 19th, twelve noon, this and that have to be taken care of.” Then they’ll take care of the job—though not a day sooner. As soon as they’re left a lot of free space for self-determination, usually nothing will move ahead.

The **pitfall** of NINES is lethargy and comfort. The attitude of many NINES is: “The thing isn’t worth the effort. Why should I stand when I can sit? And why should I sit when I can lie down?” And somehow they are right. I know NINES who have told me: “You’re working yourself to death, Richard, and I’m not—and in the end it all boils down to the same thing for both of us. Why do all you people drive yourselves crazy?” It’s hard to avoid the logic of this. The motto of NINES is, “Take it easy. Cool down. Relax. In the end it makes no difference whether you wear yourself out or not—and it’s better not to wear yourself out.” This is the lethargy of NINES.

You can be friends with a NINE, and for six months there will be no sign of life. Then if you write or call the person, the NINE is pleased as

punch that you’ve thought of him or her and want to talk. Immature NINES, at least, seldom think of taking the first step themselves and establishing contact. That can lead you to think that they don’t like you. But as soon as you take the initiative toward a NINE, you notice that the NINE rejoices and reacts—though not necessarily right away. (If the reaction is connected with an obligation, like writing a letter, for example, that can be neglected for a while longer.) It seldom occurs to NINES to take the first step.

Parents who are NINES sometimes have problems actively attending to their children. This can easily give children the wholly false impression that their parents don’t care about them. But as soon as the children take the initiative, their NINE parents react and then can be very loving and tender.

NINES keep getting taken in by themselves. A young woman reports the following episode. She was in a bookstore and came upon a book with the significant title *Hesitation*. She debated back and forth whether to buy it. When she finally left the store with the book in her pocket, she knew that she would never read it. That’s a NINE.

For years I, Richard Rohr, had a spiritual director who was a NINE. He maintained that “we NINES are at bottom great cynics about ourselves and about human nature. We believe that we’re worth nothing, and that ultimately nothing is worth anything. We tend toward resignation. Anyone who wants to help a NINE has to look to do something about this deep-seated cynicism.” The personality structure of NINES is also called passive-aggressive. The attitude, “We don’t commit ourselves,” actually conceals a negative message. At bottom it contains an arrogant view of oneself and the whole world: “You’re not worth my driving myself crazy.” We should not forget that NINES, like other gut persons, belong to Karen Horney’s “hostile types” and bear within themselves a deep distrust of life. With them, however, it is really well hidden. NINES express passive aggressiveness above all in a certain stubbornness. When NINES don’t want to do something, they don’t want to do it. Wild horses can’t get them to do something that’s too complicated or strenuous.

NINES **avoid** conflicts. Aside from stubbornness and sleep they have at least two other possibilities of indirectly communicating their displeasure, without exposing themselves to violent emotions: sitting it out or retreating. NINES can persistently refuse to contribute anything toward changing a situation. NINES won’t move from the spot and hope that the problem will somehow solve itself. Or they withdraw and in this way

document their annoyance. Since NINES sense quite precisely what others expect of them, their anger can also be expressed by acting as if they noticed nothing. They simply don't comply with unspoken expectations. That is the only form of "dissimulation" to be expected from a NINE. Nonviolent resistance comes naturally to a NINE.

It will take a long time before NINES directly express their rage. Either they provoke the other person by their passivity for so long that the other explodes and thus opens up the possibility for a confrontation, or the explosion of the NINE is "prepared for" by a long process. At first the position of the other person strikes NINES as plausible and acceptable. Only in a longish testing phase do they realize that they just don't agree. Next the NINES have to ascertain internally that the outburst of anger is justified. **Then—and only then**—can there be a volcanic explosion of wrath that **generally throws** the people around the NINE into astonishment and terror, because they have gotten used to thinking that the NINE is so easy and uncomplicated.³

NINES do not load their heads down with unnecessary ballast. They long to cast off unnecessary burdens and to find something clear and simple. NINES like a book or lecture if it's lucid and concrete. Everything that's complex and too abstract they find boring. They seek simplicity because they are looking for their own simple center and are afraid there might be nothing there.

Immature NINES can avoid everything: life, the world, evil and good, even themselves. NINES have none of the defense mechanisms at their disposal that the other eight types use to try to protect their inner self from the assaults of the world outside. As "children of paradise," they live in a world whose dangers and allurements they don't feel up to. This defenselessness means that almost everything that approaches NINES from the outside world is exhausting and draining. They spend their energy avoiding or deadening inner and outer conflicts and suppressing strong feelings. While they are outwardly composed and have a calming effect on others, it can sometimes happen that they are seething and boiling inside. NINES can also experience inner repose. These are the most beautiful moments of their lives.

In partnerships NINES often find that they are torn back and forth between strong wishes for fusion (symbiosis) and a deep-seated wish for autonomy. The upshot is that the step to final commitment in a relationship is difficult for them and it can take years before all reservations have been dropped. It's likewise difficult to give up and let go of an existing

relationship: "If I can't live in this person and through this person—how am I to live at all?" NINES find their way to real love when they have found their way to their own center, out of which they can meet a partner without fusing with him or her.

Immature NINES are especially anxious in the face of uncontrollable energies like sex and aggression. Because both are bound up with conflicts, NINES tend to keep them under control so that they largely drop away as motive forces. The result is an all-encompassing laziness. Many NINES are highly gifted, but their gifts often aren't actualized because they neglect to bring them forward.

Jesus probably told the parable of the pounds to NINES: "A nobleman went into a far country to receive a kingdom and then return. Calling ten of his servants, he gave them ten pounds, and said to them, 'Trade with these until I come.' . . . When he returned, . . . the first [servant] came before him, saying, 'Lord, your pound has made ten pounds more.' And he said to him, 'Well done, good servant! Because you have been faithful in a very little, you shall have authority over ten cities.' And the second came, saying, 'Lord, your pound has made five pounds,' And he said to him, 'And you are to be over five cities.' Then another came, saying, 'Lord, here is your pound, which I kept laid away in a napkin; for I was afraid of you, because you are a severe man; you take up what you did not lay down, and reap what you did not sow.' He said to him, 'I will condemn you out of your own mouth, you wicked servant! You knew that I was a severe man, taking up what I did not lay down and reaping what I did not sow? Why then did you not put my money into the bank, and at my coming I should have collected it with interest?' And he said to those who stood by, 'Take the pound from him and give it to him who has the ten pounds.' And they said to him, 'Lord, he has ten pounds!'" [Then Jesus concluded the parable:] "I tell you that to every one who has will more be given; but from him who has not, even what he has will be taken away" (Luke 19:11–26).

This parable can be explained in many different ways.⁴ The usual reading aims at warning against letting one's talents go to waste. In that case the parable would be a cautionary tale. But there is an exciting alternative interpretation that comes from Latin American liberation theology: the "nobleman" earns his enormous fortune through usury. But in the eyes of the biblical prophets (and of the Christian church all the way into the high Middle Ages) that was considered godlessness and a failure to love one's neighbor. Usury and the taking of interest were

viewed as a sin. Thus the “nobleman” would be the “bad guy” in the story. While all the other slaves join in this sinful game of profiteering, the last one will have nothing to do with the mechanisms of exploitation. He tells his lord to his face that this way of making money is unjust. And he is prepared to suffer the consequences. In the end, according to this interpretation, Jesus is not speaking about divine justice (because the God whom he proclaimed creates a balance by humbling the mighty and exalting the humble). Rather he is speaking about the “capitalistic” laws of this world. And so the last sentence would not be understood as agreeing with, but as criticizing, the maxim of making the rich richer and the poor poorer. It’s as if Jesus were saying, “That’s how things are in this world. Good for those who pull out of that game and are ready to pay the price for doing so. Because the world will take away everything they have.” In that case the passivity of the servant would be the silent but effective protest of an enlightened NINE.

If the Roman Catholic Church is a SIX system, liberal Protestantism in particular displays many features of NINE. It avoids clear dogmatic statements, tries to please everybody, to be open to everyone and everything. The lack of a clear profile that one frequently encounters in Protestant piety is one of the reasons why many people are turning their back on this form of Christianity, which strikes them as a “supermarket of possibilities,” and sometimes makes pluralism an end in itself. It is, however, also true that many people find this openness agreeable, and see Protestantism as free space in which they are simply allowed to be themselves. If it is not to become irrelevant, Protestantism must continually reflect on its Reformation roots (ONE) and, alongside a shapeless openness that welcomes and embraces everyone and everything, must keep alive the question of truth and justice (EIGHT). These are the necessary wings of the NINE.

This is a good place for the story of the rabbi who must have been a NINE. One day a man comes to him and bitterly complains about his shrewish wife, winding up with the desperate announcement: “I’m getting a divorce!” The rabbi has listened with great attention and sympathy; at the end he nods thoughtfully, “Yes, you’re quite right.” The next day the wife comes to him and laments her husband’s bad habits. Her tirade likewise ends with the threat, “I’m getting a divorce!” Once again the rabbi has listened, and again he nods and says, “Yes, you’re right.”

His disciple, who has witnessed both meetings, later takes the rabbi

to task: “But you can’t tell him today that *he’s* right—and then tell her tomorrow that she’s right. That won’t do.” Once more the rabbi has listened attentively, and again he nods: “Yes, and you’re right too.”

The gift, or fruit of the spirit, of NINE is, surprisingly, the deed, a form of decisive action. At first NINES waver and hesitate, putting off everything. But if they reach a decision, then it happens in a moment of absolute clarity. Without further considerations, without revision or the least doubt, they know in a flash what’s involved, they will do it, and no one will be able to stop them.

My (Richard Rohr) prime example here is a young man in New Jerusalem. As a leader of the community I was also an active matchmaker—that’s my TWO-wing. I knew that this lad, with whom I lived in the same house, had his eye on a certain girl. I kept approaching him and asking, “Have you spoken with her yet?” But he kept dodging: “No, no, not yet, everything in its time.” This went on for at least a year—and the fellow was twenty-seven. One evening, he came up to me and said, “Richard, I talked to her. We’re going to go out!” After the first date I encouraged him to take her out again. So they met again and again, and that too lasted a few years. I kept digging my hooks in: “Are you going to pop the question tonight?” Answer: “No, no, not yet, don’t pressure me, Richard!” And again he came up quite unexpectedly one evening and said, “Now I’ve asked her. We’re getting married!” He will be true to her forever. He knows what he wants. The matter is decided once and for all.

The positive side of their striving for harmony is that NINES are excellent mediators and peacemakers. They want a world in which people can live with very little conflict and in peace with one another. What they are seeking for themselves they also wish for everyone else. They don’t believe that there are unbridgeable oppositions.

Precisely because NINES themselves often have no clear standpoint, they are capable of shifting to, and accepting, any standpoint whatsoever. Through their whole style they convey the impression, “I can understand both sides and bring them under one umbrella; then after all you’ll have to do that too.” Many people report that in the presence of a NINE they come to rest in some inexplicable manner and can relax. It really is hard to be truly aggressive when a NINE is there. NINES often don’t understand this themselves, because they can feel inwardly torn and unsettled and don’t believe that they of all people are radiating peace.

NINES are a great enrichment for groups fighting for peace and jus-

tice. One must not forget that NINES have two energy-laden high-tension wings, EIGHT and ONE, that bristle with passion and commitment to justice and a better world. NINES are gentle prophets, but they *are* prophets. Their peaceful radiance is disarming. They can work very effectively precisely because they are indirect. ONES and, above all, EIGHTS frighten others away; people feel threatened by them. NINES, by contrast, awaken trust. People are much more willing to let them “get away with things.”

Among the classic figures in world literature is the prototype of a NINE, Ivan A. Goncharov's *Oblomov*. The novel was published in 1859.⁵ Oblomov, a landowner, who lives in Petersburg far from his estate of Oblomovka, vegetates away, passive, idle, and irresolute. His bed and an oriental dressing gown are his world. More than two hundred pages go by before the “hero” finally gets out of his bed.

Seven persons appear in the course of the morning and try to get him up. “In an analogy to the seven deadly sins they all embody worldly temptations and weaknesses.”⁶ But all their alluring offers can't really motivate Oblomov. He sinks into a dream of lost paradise and the intact world of the Oblomovka he knew in his childhood.

Finally Oblomov's German friend, Stolz (pride) appears, and gets him to plunge into social life. But Oblomov misses there the “center around which everything turns”; he notices the emptiness, boredom, and meaninglessness of the active life.

Only his love for Olga awakens Oblomov, turning him into a “madman, possessed by passion.” Olga knows what she wants. Oblomov falls hook, line, and sinker for her mind and will. But he doesn't persevere. In the long run this woman is too exhausting for him. She will marry him only if he promises to “stay the course.” By contrast, he calls upon her to “take me as I am, love the good in me!” Olga can't do that.

With his motherly landlady Agafya (“the good one”) the idyll of his childhood finally awakens, as it were, to new life. “As it once did in Oblomovka the life of Oblomov flows gently on in the cycle of religious and secular feast days and ends one day silently, without pain and without fuss.”⁷

The Russian orthodox writer Tatiana Goricheva stresses that Oblomov has a “hidden and paradisiacal soul” and wants “to live from the inside out,” but of course does not take this step.⁸ Nevertheless his dream of paradise, his “utopia” is important. Oblomov's ideal is for Goricheva (a Christian) “realer than all the maxims of everyday life.”⁹

The Munich dramatist Franz Xaver Kroetz, who has been involved

with Goncharov's protagonist for decades, leaves the question open in his play *Oblomov* whether the “vice” of “Oblomovism” might not be a virtue. Obviously he inclines to this view, because he shapes the role of Oblomov—in contrast to his antagonists Stolz and Olga—with a great deal of sympathy.¹⁰

Symbols and Examples

NINE animals include the elephant, who stands around in the zoo not doing much, who doesn't seem especially aggressive; it is known for having a very gentle disposition but can be very unforgiving. Also included are, of course, the sloth, all whales, and above all the dolphin. Whales and dolphins are the animal patrons of the redeemed NINE.

There is a fine poem by Günter Bruno Fuchs called, “Sloth in the Zoo”:

Marches and cavalry columns can mate all they want.
Whoever would conquer me trips over my yawn.

As ever,
a terror to bowlers yesterday, today, and tomorrow
I bowl the calmest ball.

Oblomov
petted my fur.
I pray to him.¹¹

A great deal has been written about whales and dolphins in recent years. The fascinating world of these animals deserves a detailed presentation. The splendidly illustrated book *Continent of the Whales* by Heathcote Williams is a hymn to this species, which the author calls “extraterrestrials who have already landed on our planet.”¹²

Whales spend three times as much time playing as they do searching for food. They are musical and have a highly complicated system of understanding that is evidently continually evolving. Their ears are twenty times more sensitive than the human ear. The brain is often at least comparable in size and complexity to the human brain; the brain of the finback whale is six times larger than the human brain.

Whales maintain the ecology of plankton. Without whales plankton would proliferate wildly and deprive the ocean of oxygen. Whales reproduce only to the extent that nourishment is available for their offspring. The males woo their loves with songs and daredevil stunts. If a whale

calf dies prematurely, the mother carries it on her back until the dead body falls apart.

Whales and dolphins have saved people's lives. As far as we know, no whale has ever attacked a human. Humans, by contrast, have launched a "holocaust of the seas" against the whales, to butcher their precious bodies. "Because the whale has no enemies in the sea, a whale refuses to believe in an attack, like the Indians once and the Australian aborigines."¹³ The Eskimos say, "It does humans good to think about the whale."¹⁴

We humans can learn from the whales that intelligent creatures can survive without extirpating one another and without destroying the environment for their own purposes. This nonaggressiveness is seldom found among humans; redeemed NINES embody it more than all others.

The **country** of NINES is any country at all before it was ravaged by civilization. One often-used ethnic image is Mexico, more particularly the Mexican wearing a sombrero, taking a siesta in the afternoon. This image too is meant only as an illustration and is not intended to stir up popular prejudices. In the European context Austria has been characterized as a NINE. When Hitler came to Vienna, he was welcomed by cheering crowds. When the Allies came, people immediately sided with them and didn't want to be reminded of their previous history. Political neutrality fits in perfectly with this image. Tourists love the *Gemütlichkeit* and naturalness of the Austrians, often failing to notice their secret (passive) aggressiveness toward foreigners.

The **color** of NINES is gold, the color of gods, kings, and saints. Buddhist monks wear saffron-colored robes as a symbol of enlightenment. Just as gold has to be sought in the depths of the earth, NINES have to seek for their gifts and bring them to light. The golden age and the golden city are archetypal images for peace, happiness, harmony, and fulfillment.

The **biblical patron** of NINES is the "unwilling prophet," Jonah.¹⁵ He receives the command from God to go to the Assyrian city of Nineveh, the quintessence of godlessness, and to proclaim God's coming chastisement. Jonah wants to escape this unpleasant assignment and boards a ship headed in the opposite direction, to Tarshish. God makes a storm come up. Shipwreck seems inevitable; all the sailors plead to their gods to be rescued. Only Jonah is asleep in the hold: the captain has to go wake him up. The sailors cast lots to find which one of the passengers is responsible for the disaster, and the lot falls on Jonah. He himself pro-

poses that they pitch him into the sea, which they at first refuse to do, but finally agree to.

The storm immediately stops. A great fish swallows the prophet. He survives in the belly of the beast and three days later is spit up on the shore. Now he carries out his charge and preaches that the city will be destroyed in forty days. Surprisingly the people listen to him. The king, the whole people, and even the animals begin to fast and put on penitential garments.

God regrets his decision to destroy the city and decides to spare it. This displeases Jonah. Again he wants to die. He leaves the city and sits under a canopy of leaves he has rigged up, to see whether the destruction will come after all. God makes a castor oil plant grow, which provides shade for Jonah and under which he can take a siesta. This special attention delights the prophet. But on the next morning a worm gnaws on the root of the shrub so that it wilts. The hot east wind plagues Jonah; once more he wishes to die. But God gives him a lesson in unconditional love: "You pity the plant, for which you did not labor, nor did you make it grow, which came into being in a night, and perished in a night. And should I not pity Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left, and also much cattle?" (Jonah 4:10-11).

Jonah's laziness is really resignation and infatuation with death. Neither his own life nor the life of the city of Nineveh mean anything to him. Sleep and death seem to end all of life's conflicts. God challenges Jonah to deeds of love that can redeem both the prophet and the city.

Psychologist Abraham Maslow says that many people fear their own greatness and hence evade the full life. He calls this attitude the Jonah-syndrome:

We are afraid of our greatest (and our least) potential. Usually we are afraid to become what we only get to see fleetingly in our most perfect moments. We enjoy, we get enthusiastic over the god-like potential that we discover in ourselves in these high points. Nevertheless, at the same time we tremble with weakness, awe, and fear before that very same potential. . . . We are simply not strong enough to bear still more. That is why people in . . . moments of ecstasy say: "It's too much" or "I can't take it" or "I could die." . . . Our organism is just not up to an excess of greatness. . . . For some people this shrinking back from one's own growth

potential, this lowering of one's own expectations, this fear of completely surrendering oneself, this voluntary self-mutilation, this supposed stupidity, this false modesty is in reality nothing but fear of magnificence.¹⁶

Conversion and Maturation

The **invitation** to NINES is (unconditional) love. NINES need the experience of being wanted, of being important, of having something to give. They have to learn that others—God and their fellow men and women—believe in them, so that they can believe in themselves. Redeemed FIVES can love unconditionally like no other type. The behavior of unredeemed NINES often resembles this total love: Because condemning others or disputing with them means stress and conflicts, the acceptance of other people is sometimes the path of least resistance. Again we see how ambivalent every gift is: in this case there is a danger that NINES will accept even completely unacceptable conduct by other people in order to spare themselves the bother of a confrontation.

NINES know better what they don't want than what they do want. For this reason they can best decide, when they have different options, by testing and eliminating everything that runs up against inner resistance from them. The possibility that survives this process of selection should then be tried out.

Among the **life tasks** of NINES is overcoming their secret cynicism. NINES have to learn to believe that there is a golden kernel in them and that they have an energy source that makes them capable of acting purposefully and decisively. NINES are gut types. They have to act boldly, enjoying the risk, in order to experience themselves. As long as they sit around and ponder, they will become ever more deeply resigned and finally get bogged down. Their energy needs a point of orientation. They need something on which to focus all their power. NINES report that it makes them happy when they finally manage to distinguish essentials from nonessentials, to set clear priorities and to act consistently.

The positive side of the double-edged longing NINES feel for harmony and rest is the wish to bring together everything that is resistant, complex, and unresolved, to unite and integrate the opposites. NINES seek wholeness. The psychoanalyst Carl Gustav Jung was a NINE. He thought that one of his most important responsibilities was to make a contribution to the integration of the human soul: good and evil, masculine and

feminine; he tried to unite everything. He also discovered the "collective unconscious," that deepest ground of the soul in which opposites are cancelled out, because there all persons are equal and "one." NINES feel deeply connected with the primal Ground of Being. They can help others to find their way back to this Ground.

It helps NINES when they consciously struggle to find their own standpoint instead of orienting themselves toward others. Ordered structures and an invariable daily routine prevent all one's energy from being used up in planning; they stop continual new distractions from delaying the "main thing." NINES should not abandon themselves to passive fatalism, should not let themselves go, roll into a defensive ball, or even give themselves up. It is a difficult but rewarding task for NINES to be consistent in guiding to completion projects they have begun. Instead of wishing and planning for many things, they should try to take the closest, most obvious job in hand, and make the first step.

Helen Palmer also recommends that NINES feel and express rage and aggressions in their imagination until they have loosed the blockages.¹⁷

Mature NINES may be the only ones to whom we could entrust the world with a good conscience, without having to fear that they are trying to enrich themselves, exploit others, or seek their own advantage. They are the last ones to arouse themselves or work up the ambition to climb to influential positions.

An ideal example of a redeemed NINE, a twentieth-century saint, is Pope John XXIII (1881–1963), the "pope nobody would have thought capable of anything."¹⁸ Angelo Roncalli came from an extended family of poor peasants and all his life kept the frugality of the peasant's son. He was passionately attached to the cause of the poor. In his first position as secretary to the bishop in Bergamo he supported striking metallurgical workers. He was completely lacking in ecclesiastical ambition; he would have most liked to become a country pastor.

But things turned out otherwise. In 1925 he was sent as the Vatican's ambassador to Bulgaria and shortly after that to Istanbul. In these years he had to mediate continually between the interests of the Roman Catholic Church and an environment made up of people of different faiths (Orthodox and Islamic). He was called the "Monsignore with the motto, 'Let us have understanding for each other.'" During World War II he contributed to the rescue of two hundred thousand Jews from the Nazis by the fabrication of false baptismal certificates.

In Rome meanwhile he had apparently been forgotten. So everyone—

and most of all Roncalli himself—was surprised when he was sent as nuncio to Paris in 1944. Again there were difficult tasks of mediation. The Catholic Church had become too tied up with the German occupation force and had to be “de-Nazified” to recover its credibility. He mastered this responsibility with a great deal of skill and irresistible charm.

At the age of seventy-two Roncalli became patriarch of Venice. Finally he could once again be near people. His episcopal palace always had its doors open. The cardinal traveled about using public transportation and sought out contact with ordinary men and women. In 1958 after a long, tough struggle at the conclave he was elected a “transitional pope”—obviously as a compromise candidate and because of his advanced age of seventy-seven. And he did become a transitional pope, but in an altogether different sense from what people had in mind. He saw to it that the church underwent a radical reform and completed the transition into the twentieth century.

John XXIII knew what he wanted: an opening of the church to the world, simplification and humanization of ecclesiastical manners, cooperation: “Simplify what is complicated, and don’t complicate what’s simple” was his maxim. One day out of the blue he surprised his cardinals with the idea of holding a council. From then on he stubbornly and unwaveringly pursued this inspiration. His goal was to bring “fresh air” into the church. Through the council the church received fresh impulses, dialogue with the world religions and with atheists began, the bishops got more say, and the position of the laity in the Catholic Church radically changed. Today, when the Catholic Church once again is showing fundamentalist tendencies, one can only think back to John with melancholy.

The “good pope,” as everyone had come to call him, was above all occupied by world peace. During the Cuban missile crisis he secretly mediated between Khrushchev and Kennedy. His peace encyclopedia, *Pacem in terris*, contained sentences like this: “Hence justice, sound reason, and a sense of human dignity demand that the worldwide arms race cease; that furthermore the weapons that already stand available in various states be simultaneously reduced on both sides; that nuclear weapons be forbidden, and finally that an effective, reciprocal supervision of disarmament be agreed upon.”¹⁹

Statements like the following read like the profession of faith of a redeemed NINE: “Patience and rest, these are two beautiful qualities. To

be always busy and not to suffer from haste, this is a piece of heaven on earth. Apart from the will of God there is nothing interesting to me.” And, “Angelo, don’t take yourself so seriously!”²⁰ This reminds us of St. Teresa of Avila, who was probably a NINE (an EIGHT?) as well and who shared with John XXIII a sense of self-irony (a result of the fact that NINES have little self-importance). Teresa’s motto was: “Let nothing disturb you, let nothing frighten you. God alone is enough.”