

The Enneagram of Evagrius of Pontus

David Burke

Abstract

The origins of the Enneagram are a constant point of fascination and discussion. Uncovering the source of this remarkable oracle provides for both a deeper personal understanding and the means by which to interpret the enneagram system with legitimate authority. In the last few decades, Evagrius of Pontus has emerged as a seminal figure within mystical Christianity and mystical Islam. His influence upon the psychology and mysticism of Eastern and Oriental Christianity is immense. Much of his writing had been considered lost in antiquity, but in some remarkable recent discoveries in the libraries of Mt. Athos new light has been shone upon the Evagrian Corpus. Among the recovered writings is a letter to the monk Eulogios that describes a psychological system of nine passions and their corresponding virtues dating back to the fourth century CE. Their arrangement and description provide remarkable and groundbreaking new insights into the Enneagram. This article explores the new discoveries from Mt. Athos, and for the first time it reveals the nine passions of Evagrius of Pontus. The article then compares the Evagrian system with the modern Enneagram with a view to interpreting the Enneagram in a new and contemporary way.

Setting the context

I offer this biographical information at the outset, to place the present theoretical work in context, that is to let the reader know when and how it evolved in relation to my studies of the Enneagram and Evagrius.

I first came across the Enneagram while studying theology at the Australian Catholic University in 1988, and I began a more intensive study of the system in spiritual direction with Tony Hempenstall CFC, who had previously been a student of Jerry Wagner in Chicago. I finished my formal Enneagram studies in 1994 with Helen Palmer and David Daniels near San Francisco.

It was shortly thereafter that I came across a number of articles by the Irish Salesian, the late Eddie Fitzgerald SDB, who first introduced me to the work of Evagrius of Pontus, and in particular, his descriptions of the nine principal *logosmoi*, or thoughts. My study on Evagrius continued as part of my Ph.D. thesis on Denys the Areopagite, and also my study of the life and writings of Thomas Merton, the American mystic and monk. Thomas Merton's confrere and psychiatrist, John Eudes Bamberger OSCO, produced a breakthrough translation of Evagrius' *Praktikos* and *Chapters on Prayer* in 1969. I presented a workshop on

my initial research on Evagrius to an IEA conference held in San Francisco in 2000.

Since 1994 this research has been refined and tested on more than 400 one-hour public Enneagram panels, conducted on a weekly basis, involving single and multiple personality type panels with self-aware subjects, specifically dealing with the passions and the way in which they are manifested in modern society.¹ This program has interviewed over 1000 subjects.

The following is a reflection upon Evagrius' use of the nine *logosmoi*, their corresponding virtues, and the implications for their application in conjunction with the Enneagram system of psychological understanding.

The Significance of Evagrius Writings in the East and the West

Evagrius was almost unknown in the West before the Second World War. While his influence was widely acknowledged within the Greek and Russian Orthodox churches, and especially within the confederation of Eastern Churches known as the Church of the East, his writings were little known or translated in the Latin church of the West. Where the West did have some interface with Evagrius, it was usually believed to have been penned by other more "acceptable" authors, such as John Cassian or St. Nilus.

The reason that Evagrius was so invisible in the West was that his writings were associated with a purge upon the Pelagian heresies of the Church in the fifth and sixth centuries CE. In particular, Evagrius' writings were condemned by St. Jerome (the principal translator of the Bible into Latin, called the Vulgate) and declared heretical at the Fifth Ecumenical Council in 553 CE. It is generally accepted today that the writings of Evagrius which were condemned related to his cosmological speculations on the origin, nature, and experience of human creation, while his extraordinary body of writings concerning the psychology of contemplation, prayer, developmental maturity, and mystical ascent are considered to be free of much of the speculation that caused his condemnation.

Evagrius has never been held to be quite as theologically suspect in the Greek Orthodox tradition as he has been in the Latin West. His writings have been preserved and disseminated within the Greek tradition and in Russia, especially through the *Philokolia* which was first published from Mt. Athos.²

However, not all of the Christian church subscribed to the condemnation. Those who did not condemn him continued to freely acknowledge, use, and develop the brilliant psychological synthesis created by Evagrius within monastic institutes. One such psychological tradition was developed by John Climacus in the sixth century CE.

In particular, the Churches of the East, being the churches east of Greek Orthodox influence, which included the churches of Syria, the Assyrian church, the church of the Chaldeans, and various churches making up Persian

Christianity, still to this day hold Evagrius to be one of their three principal theological doctors and saints. It is these churches, especially those within Persian Christianity, which were to have such a profound and intimate influence upon Persian Sufi psychology and theology. It is also this group of churches, the churches of the East, which G. I. Gurdjieff claims to have been the most influential in the creation of his own psychological and cosmological synthesis.³

Evagrius' Writings

Evagrius lived in the great desert contemplative experiment of the Nile Delta. He was highly educated in Greek history and philosophy, and of course, Christian theology, and had been a “stand out” participant at the First Council of Constantinople. He was later exiled to rural Egypt, where he found a world of Egyptian Coptic Christianity, which was populated by down-to-earth, hard-working individuals, almost all of whom could neither read nor write. As a consequence, Evagrius, who was a towering intellectual figure of late antiquity, was also shaped by the earthiness and timeliness of Coptic Christianity.

While much of the Evagrian Corpus has been attributed to other writers such as Cassian, remarkable recent discoveries in the libraries of Mt. Athos have confirmed the Evagrian authorship of a number of ancient manuscripts previously unknown or thought to have been lost. Amongst these “lost” texts is the *Eulogios* and an annexure that sets out Evagrius’s nine passions and their corresponding virtues. An authoritative English translation of the *Eulogios* and its annexure only became available in 2003. The existence of these texts is intriguing, for we know that Gurdjieff’s “Seekers after Truth” visited Mt Athos at a time when the Russian Church had significant influence over the Holy Mountain.⁴ It seems certain that they would have had access to the libraries and their manuscripts, which have only recently been revealed to the West. That Evagrius wrote a treatise on nine passions, which was held extant in monasteries known to have been visited by Gurdjieff’s collaborators (and only there), is a remarkable coincidence.⁵

Within Evagrius’ Corpus, his most important books have been considered to be a theological trilogy:

1. *The Praktikos* (The Practice)
2. *Gnostikos* (The Knower)
3. *Kephalaia Gnostica* (The Gnostic Chapters).

Among other works, he also wrote *De oratione* (Chapters on Prayer), *Anti Rrhetikos* (Counterarguments), *Scholia* (Biblical Commentaries), *The Eulogius* (To the Monk Eulogius), 64 letters, and some smaller papers, including *The Eight Spirits of Evil*, *On Thoughts*, *On the Vices Opposed to the Virtues*, *Foundations of Monastic Life* (Hypotyposis), *Exhortations to the Monks*, *To Monks in Community*, and *Exhortations to a Virgin* (Ad Monachos).

Without question, within these works, Evagrius is best known for his systematization of the passions. The study of the passions has a long history, dating back to Plato and the New Testament, especially in letters of St. Paul. However, it is within the Coptic contemplative experiment of the third and fourth centuries that the study and documentation of the passions encompasses not only their deepest theological aspect, but also their clinical psychological consequence.

In *The Life of St. Anthony*, written by St. Athanasius, St. Anthony, who is traditionally ascribed the position as the founder of the contemplative Egyptian experiment⁶, is shown to have a highly refined understanding of the nature of the passions, and *The Life* describes an embryonic systemization.⁷ Evagrius enters this contemplative world nearly 100 years after its establishment, when the clinical observation of the passions and therapeutic recourse (or management of the passions) was already well developed by the contemplative communities.⁸

Evagrius' genius may not, in the end, be in his own clinical observations for which he is well recognized, but in the cataloging of a century of observations made by theological clinicians within the contemplative communities. In other words, Evagrius' greatest contribution to contemplation may lie in the fact that he could write in a time and a place where literacy and numeracy were almost non-existent—but where a powerful oral tradition was obviously in existence. It is worth remembering that while Evagrius is famed for “writing things down,” the greater part of the most important information remained oral and as such, also esoteric.⁹

The Logosmoi

Traditionally, it has been believed by scholars (in the West at least) that Evagrius catalogued eight *logosmoi*, or “patterns of thoughts”¹⁰: gluttony, *porneia* (fornication), love of money, sadness (also called dejection), anger, listlessness (*acedie*), vainglory, and pride. However, in an ancient manuscript, until recently attributed to St. Nilus of Ancyra (as late as 1987 and discovered on Mt. Athos) but most surely authored by Evagrius and addressed to the monk Eulogios, which pairs the vices with the virtues, Evagrius adds a ninth passion, that of jealousy.¹¹

Through John Cassian, Evagrius's original nine principal *logosmoi* would eventually become the “seven deadly sins”¹² of Latin medieval theology as authored by Pope Gregory the Great. It is through Cassian's influence that in the West, Evagrius was assumed to have proposed eight *logosmoi* only, but in light of the recent discoveries and translations at Mt. Athos, this assumption must seriously be held in question. It appears as though Cassian published his works on the passions as a student of Evagrius based upon Evagrius' early work. It is arguable that the subsequent addition of a ninth *logosmoi* was developed at a later point in time.

As William Harmless (2004) notes, Evagrius' originality in cataloging the *logosmoi* is not in the collation of the list itself, for other writers such as Origen

have a similar list (and John Climacus has an even longer list), but stems from the “classic [clinical] descriptions he provides from his insights into the psychology and their [the passions’] interplay.”¹³

While Evagrius uses the word *logosmoi* to describe these psychological states, he also uses the word “passion” interchangeably with *logosmoi*. The nine passions, as described by Evagrius, arise in an individual, but do not necessarily lead to their manifestation or acting out by the individual. In other words, the individual can choose to act out the passion or not. As Evagrius (1970) wrote, “It is not in our power to determine whether we are disturbed by these thoughts, but it is up to us to decide if they are to linger within us or not, and whether or not they are to stir up our passions.”¹⁴

Central to an understanding of Evagrius’ schema is the fact that opposed to these *logosmoi*, is the purification and transformation of the “*nous*,” or mind. For Evagrius, the word “mind” does not mean, as it does within Western philosophy, logical, rational thought. Instead, as Harmless (2004) explains, in the Greek tradition the mind, or the *nous*, is our intuitive side. Harmless goes on to say, “it enables us to know and recognize the truth of things instantly, whether a friend’s face or a mathematical proof. For Evagrius, the way the mind knows God is not a matter of logic, of thinking; it is a direct intuition.” As Evagrius once wrote, “for knowledge of God, one needs not a debater’s soul, but a seer’s soul.” Harmless concludes that, “the mind, the *nous*, is the highest dimension of the human person. It is the image of God within us, that which is most like its creator. And since it is the most God-like part of us, it is the faculty most capable of knowing God.”¹⁵

In Evagrius’ theological tradition, the *nous* is unformed at birth, but in the presence of the Divine, the unformed mind is transformed like lead into gold. The parallels with Gurdjieff’s concept of essence are striking.¹⁶ Gurdjieff believed that in human experience, both essence and personality existed. Essence was innate and unformed, whereas personality was acquired as a consequence of the socialization of life. Further, Gurdjieff believed that personality was the interface between the human being and the world, while the growth and maturity of the individual was dependent upon the development and transformation of the essence.¹⁷ The personality was “the false” in human beings, but “The Work” in transcending the personality provided the grit necessary to polish the essence. Likewise, Evagrius believed that the *nous* was unformed at birth, and the *askesis*, (translated as *ascetics in English*), and the virtue **were** required to transcend the passions provided one has the grit necessary to transform the soul. As personality is to essence for Gurdjieff, so are the passions to the *nous* for Evagrius.

The *logosmoi* then, are thoughts that confuse, distract, or divert the mind away from the contemplation of the Divine, and away from transformation. As such, they can not only be described as distractions, but as causing a perpetual immaturity in the psychology of the person, where adult maturity is finally achieved when contemplating one’s true and authentic nature in union with the

Absolute. Both Gurdjieff and Evagrius believed that the personality/passions were a limited experience of human consciousness and potential.

Only when “The Work” (*askesis*) of transcending or transforming the personality/passions had been accomplished could human beings expect to experience themselves and their world in the fullness of their potential. Transcendence, self-actualization, adult maturity, greatness, contemplation, and a true understanding of the nature of creation, are all the consequences of moving past the limitations of personality/passions and the stupor that is the “ordinary waking state”¹⁸ of human beings that causes them to forget their origin and destiny.¹⁹ Thus, both Evagrius and Gurdjieff were able to connect wholeness and psychological maturity with holiness and greatness, as compared to the *logosmoi* or passions which were the origin of immaturity, suffering, and physical disease.

As part of the journey towards the purification of the passions within the psychology of the person, and eventually psychological maturity and theological transformation, Evagrius mandated the practice of self-observation. As he writes,

[if you wish] to take the measure of some of the more fierce *logosmoi* (passions), so as to gain experience in your monastic art, then let you keep watch over your thoughts, let you observe their intensity, their period of decline, and follow them as they rise and fall. Note well the complexity of your thoughts, their periodicity, the passions which cause them with the order of their succession, and the nature of their associations. Then ask from Christ an explanation of this data that you have observed.²⁰

Here we see a snapshot of Evagrius’ method—i.e. to observe the passions, and in particular, the way in which they act in concert or in succession. Evagrius understood that an individual was not afflicted by a single passion, but that any number of them could influence a person’s behavior—however, there was nonetheless a pattern to be observed concerning their rise and fall.

Another way of looking at this is through a different interpretation or translation of the word *logosmoi*. Rightly, *logosmoi* is translated as “my thought.” However, within Christian theology, the word *logos* has a particular meaning, especially in relation to John’s gospel, where *logos* is used for the first time to mean “the Word” or more conventionally, “the Divine.” The Divine might also be understood as “Life-force.” Thus, *logosmoi* in this context, with which Evagrius would undoubtedly have been familiar, would mean literally “my divines” (idols) or more accurately, “my obstacles to the Divine.” The Life-force brings to life or animates the human being, giving it spirit and forming its soul. Life-force is wild, erotic, pulsing, untrammled, chaotic, brooding, dark, magical, healing, infinite, supra-rational, confronting, and creative love. As it enters the human being, the unformed soul is unable to control or manage it, creating in the person an existential reflex of fear, anger, and envy, which are expressed eventually as the passions. In the case of Evagrius and the Enneagram, this would be nine passions or personality types.

When a person is able to love or to fall in love unconditionally, they surrender to the formative experience of love, thereby redirecting love not through anger, fear, and envy, but through the virtues instead. Evagrius says, “we must practice the virtues in order to achieve contemplation of the hidden patterns in nature, the *logoi*, which point to the presence of the Divine. From here, we pass to contemplation of the Divine, *logos*. This is revealed as a result of the practice of contemplation.”²¹ Evagrius here connects the Life-force, contemplation, meditation, and *askesis*. The Work or *askesis* with meditation allows for the contemplation of the hidden, animated by the Life-force, which leads eventually to the contemplation of the Divine itself.

Thus, for Evagrius, the Divine breath gives life to creation, which when it enters the human being creates a psychological crisis for the unformed soul, which is not equipped to move with or surrender to the Life-force, producing envy, fear and anger, which are then discharged in daily life through the *logosmoi*—or obstacles—to contemplation, that is, the passions or personality types. “The Work,” or as Evagrius would have described it, *askesis*, forms the soul so that it can surrender to the Life-force and express it as human beings are meant to through the virtues. The highest experience of psychological maturity that can be experienced by a human being is, for Evagrius, the capacity to surrender to Divine Love or the Divine Life-force. Meditation in this context builds the awareness and capacity of the contemplative to hold the Life-Force without discharging it. This act of holding on to the Life-force forms the soul, allowing the Life-force to be expressed as virtue and love.

Evagrius’ penetrating clinical observations of the psychology of the passions as they were experienced within human consciousness led him to their study and, in particular, their transformation under the yoke of meditation, *askesis*, and prayer and in association with love (*agape*). Evagrius was to conclude that the absence of the passions (*apatheia*) led the individual to recover the ground of their being and to the contemplation of the Divine (*theologica*).

Apatheia

Within Evagrius’ framework, the path towards divine contemplation (*theologica*) was made possible through achieving a state of *apatheia*. The definition of *apatheia* is difficult. Often it is defined as “passionless-ness” in English, which as this interpretation implies, is a state where the passions have ceased to operate. *Apatheia* literally means the absence of suffering (*patheia*), and is best understood as a state of calm in a sea of swirling passions, the eye in the middle of a storm, or the calm that comes upon the sea at the end of a summer storm in February.²²

During the Pelagian crisis in the West, *apatheia* was defined as “sinlessness”—which it is not. Rather, it is like a solitary island of stone amidst a tempestuous ocean. Some writers have argued that *apatheia* was the suppression of the passions, while others believed the passions were transformed by love into

psychological wholeness and virtue. Evagrius uses *apatheia* in both ways, and given that his theological heirs have increasingly argued for the transformational aspect of *apatheia*, it seems reasonable that Evagrius too appreciated *apatheia*'s remedial qualities.²³

The way in which to achieve *apatheia* is through meditation, prayer, and *askesis* or ascetic practice. For Evagrius writes, “if you are chained, you cannot run. Nor can your mind enslaved by passion see the place of prayer and meditation. Rather, it is dragged along and tossed by your passion-filled thoughts and cannot stand firm and tranquil.”²⁴ As Bamberger writes about Evagrius, “It is unthinkable that [one] should aspire to be united with God in pure prayer without cleansing [the] heart fully. Only when [you] have attained *apatheia*, a state of abiding calm derived from full harmony of the passions, can you speak of perfect [love]. Only when [you] have perfect [love] can [you] hope to know God.”²⁵

Apatheia is a state of calm where the urgency and drive of the passions or personality have been reduced to a trickle. In terms of the Enneagram, *apatheia* occurs when a person is able to observe the patterns of thought, feeling, and instinct which habitually attend to a pre-programmed focus of attention. At this point, *apatheia* is the state where a person may choose not to submit to the habitual focus, but instead focuses their attention on the means of love and virtue. The process of attaining *apatheia* requires a daily practice of self-observation and self-discipline involving diet, exercise, the practice of virtue, good work, labor, study, and meditation, known to Evagrius as *askesis*.

Mindfulness

Prayer for Evagrius is wordless. Evagrius maintained that prayers conditioned by words or images were a state of psychological and theological immaturity. Prayer for Evagrius was wordless and without form: “prayer in its highest form meant not simply moving beyond words; it meant the stripping away of thoughts.”²⁶

Evagrius believed:

- the mind [*nous*] by its very nature is made to pray (*The Praktikos* 49);
- prayer is the activity best suited to the mind [*nous*] (*De oratione* 84); and
- undistracted prayer is the highest mindfulness of the soul (*De oratione* 34A).

As Harmless (2004) writes, “Evagrius implies that prayer is not just an activity of the mind, it is a state of mind – a *katastasis*. That means that prayer is not so much something one does, as something one is. And that the mind wrapped in contemplation is utterly free of self-awareness... For Evagrius, prayer is not *ekstasis*, not leaving oneself; it is *katastasis*, a coming to one's own true state.”²⁷

Evagrius believed that human beings are called to be in loving union with the Divine. He believed that the world of measurement, thought, relationship, order, and organization, was a distraction from the greater world of human maturity and full potential.²⁸ For Evagrius, contemplation allowed an individual to be

fully human and fully alive, and the Christian message was to bring life so that a person may live it to the full;²⁹ while the acting out of the passions condemned an individual to only a fraction of their human entitlement. Further, Evagrius believed that it was only in the cessation of the thoughts, the feelings, and the judgments evident in the daily psychology of a person, that a clear view of a transformed world and transformed human consciousness was possible.

Mindfulness is attained when a person is able to observe the normally habitual and invisible patterns of human thought, feeling, and judgment, in real time, rather than upon reflection at a later point in time. This real time self-observation allows the person to choose between the drive of the passion/personality and the call to transcendence by the unformed soul. In the same way, the Enneagram, like Evagrius, in as much as it describes the nine passions of human personality, describes nine states of stupor or trance which can be overcome by a state of mindfulness.

Love

The transformation described above is made possible through the energy and power of love (*agape*). Evagrius believed that love became possible as a consequence of *apatheia*, when he writes, “Apatheia has a child called *agape*, who keeps open the door to deep knowledge of the created universe.”³⁰ Love, for Evagrius, is the means by which to transcend the limitations of mere human survival, to comprehend and to marvel in the completeness and awe of divine love and accomplishment.

This love, *agape*, to which Evagrius refers, is manifested not simply in relationships, but in a love or compassion for all of creation. Isaac of Nineveh, a seventh century successor to Evagrius, described it perfectly when he wrote,

the heart's burning for all creation, for human beings, for birds and animals...and everything there is. At the recollection of them, and at the sight of them, his/her eyes gush forth with tears, owing to the force of the compassion which constrains the heart so that as a result of its abundant senses of mercy, the heart shrinks and cannot bear to hear or see any sense of harm or suffering in creation.³¹

Evagrius was cognizant that love was difficult and flowered as a consequence of ascetical practice and discipline, rather than coming freely and easily. Love had to be earned and gathered, rather than simply accessed. Love transforms the collected energy of *askesis* that habitually poured out through the passions. The *logosmoi* and passions consistently interfered with the contemplative's desire to love and to achieve union with the Divine. That said, however, Evagrius believed that it was through love that the passions were transformed, resulting in emotional maturity and wholeness. As John Bamberger writes concerning the definition of Evagrius' *apatheia*: “it represents...a relatively permanent state of deep calm, arising from the full and harmonious integration of the emotional life under the influence of love.”³²

Further, in referring to the desert tradition and Evagrius, Thomas Merton writes, the full difficulty and magnitude of the task of loving others is recognized everywhere and never minimized. It is hard to really love others if love is to be taken in the full sense of the word. Love demands a complete inner transformation—for without this we cannot possibly come to identify ourselves with another. We have to become, in this sense, the person we love. And this involves a kind of death of our own being, our own self.

Love is a complete surrender of the habitual strategies of evolution where the focus is upon the survival of the self in favor of the survival of the Beloved. Evagrius understood that love of kin or love of another who could ensure one's self-survival could easily be confused with selfless love—real love. And so love, for Evagrius, was an experience of complete temporal surrender to an unknowable, infinite, and incomprehensible Absolute. For Evagrius, real love was the highest expression of psychological wholeness in a human being.

The Enneagram, like Evagrius, describes nine states of stupor which act in concert or succession to obstruct surrender and love. The personality types described by the Enneagram are psychological defensive structures against threats to survival, which include the selfless and sacrificing love for the Beloved. The Enneagram provides a blueprint of the unconscious, habitual, invisible human thoughts, feelings, and judgments that act to protect the self and self-interest, and as a consequence to deny virtue, love, and surrender.

The Passions and the Enneagram

The history of the passions predates Christianity. Greek philosophers reaching back to Socrates had speculated generally about the passions, while St. Paul also talks about the passions in his Epistles in the New Testament.³⁴ However, the systematization and the collation of clinical observations regarding each of these states, can be traced to coincide with the rise of contemplative communities in the Nile Delta almost immediately after the destruction of the Jewish temple in 70 CE. Evagrius acknowledges his debt to the oral tradition of clinical observation and practice regarding the passions that existed in Egypt prior to his arrival in 385 CE. His contribution of course, besides documentation of the clinical work, was also their systematization and his speculation upon a framework to describe their occasion, succession, or sequence.

Subsequent to Evagrius, the systematization of the passions has been taken up by many other writers over the past 1,600 years. Within the Orthodox and Latin West, notable exegetes of the passions include John Climacus, the brilliant Orthodox monk, described in his Ladder of Divine Ascent, and the redoubtable Gregory the Great, reformer and monk, and the originator of the Seven Deadly Sins of the Middle Ages. Gregory and John Climacus most certainly took their inspiration from Evagrius. John continued the Evagrian psychological legacy and his list was expanded by his own detailed clinical observations in Sinai. Gregory was more opportunistic or time-pressed than John, and adapted the nine (or

eight) *logosmoi* of Evagrius, (bequeathed to him by Cassian), to the fashionable Latin Church numerology of the time, which defined seven as a number with special, esoteric meaning, leading therefore to the Seven Deadly Sins.

To this list, which is long throughout history, we can add Oscar Ichazo, and possibly Gurdjieff as well.³⁵ Oscar Ichazo is acknowledged with attributing to each of the nine numbers on the Enneagram one of nine “ego fixations” and their related passions. Similarly, Gurdjieff is also linked to a tradition that associates the Enneagram with the passions as previously described.

As Helen Palmer places on the lips of Gurdjieff, “always the same motive moves Chief Feature. It tips the scales. It is like a bias in bowling, which prevents the ball from going straight. Always Chief Feature makes us go off at a tangent. It arises from one or more of the Seven Deadly Sins, but chiefly from self-love and vanity. One can discover it by becoming more conscious, and its discovery brings an increase in consciousness.”³⁶ Below is a table setting out the way in which some of the leading writers have systemized the passions, beginning with Evagrius, moving on to Climacus and Gregory, and finishing with Ichazo.

Evagrius	John Climacus	Gregory the Great (Seven Deadly Sins)	Oscar Ichazo
Love of money	Avarice	Avarice	Avarice
Anger	Anger	Anger	Anger
Pride	Pride (blasphemy)	Pride	Pride
Gluttony	Gluttony	Gluttony	Gluttony
	Lust	Excess	Excess
	Fear		Fear
Listlessness (acedie)		Sloth	Laziness
Dejection	Despondency		
	Deceit		Deceit
Vainglory	Vainglory		
		Envy	Envy
Fornication			
	Malice		
	Slander		
	Talkativeness		
	Insensitivity		
Jealousy			

Evagrius and Ichazo have nine passions each, John Climacus has twelve and Pope Gregory has seven. As can be seen from the table, not all the titles of Evagrius' passions and Ichazo's passions are held in common. Ichazo's passions are the seven Latin passions plus fear and deceit. However, in his ego fixations, he names both vanity and cowardice. Gregory's Latin passions are wholly included within Ichazo's list, with the added two from Climacus' list.

Even though both he and Evagrius have nine passions in their framework, it would appear that Ichazo is indebted in terms of his schema more to Gregory and Climacus than to Evagrius. For example, Ichazo has a passion "envy" like Gregory and the Western Europeans, but that envy is absent in both Climacus and Evagrius. Evagrius does not name envy as a passion but has instead used jealousy, which seems to have been combined with dejection to form the basis of the Latin interpretation of envy. Jealousy does not appear as a passion in either Gregory or Ichazo.

In comparing Evagrius and Ichazo, Evagrius' list does not include fear, deceit, or envy. While it is certainly true that Evagrius is the likely origin of subsequent writers about the passions, it does not appear that Ichazo's list has its origins within Evagrian spirituality, but rather primarily within Latin or Western European spirituality, and if the origin is Evagrius, it appears to have come via a secondary source. In this, Ichazo may have followed in the footsteps of Dante, and his description of the seven deadly sins in his *Divine Comedy*.³⁷

This is significant because Evagrius' method for managing the passions comes as a consequence of his systematization and observation of the experience of the passions in daily human life. Thus, to use the Enneagram effectively, and to be heir to all that Evagrius and his successors have created in the church of the East, the spirituality of Mt. Athos, and within Persian Sufi psychology,³⁸ it is necessary to align the Enneagram to the Evagrian framework as much as possible. This alignment will allow the Enneagram to take advantage of Evagrian psychology in terms of the management of the passions and for the Evagrian method to have the aid of the map of the passions that the Enneagram describes.

On the basis that Ichazo's description of the passions is the basis for the modern Enneagram, and accepting all that Ichazo says as to the association he makes between the passions and the Enneagram points,³⁹ but understanding that the Enneagram that preceded Ichazo (as espoused by Gurdjieff)⁴⁰ had already been linked to the passions, the question arises: is Ichazo's attribution of a passion to each of the points on the Enneagram a satisfactory application of the passions given the body of psychological work done by Evagrius and his successors and lost to the West in the Middle Ages? That is to ask, is Ichazo's attribution valid?

For example, in attributing fear to type 6, does Ichazo correctly identify the passion at work? Fear arises in a human being naturally, like breathing. This is precisely the way in which Evagrius understood fear, when he described *incontinence* as universal to all human beings. Interestingly, the Evagrian passion

most likely to match Ichazo's appellation of fear is "dejection." Dejection or sadness is the least developed of all the passions within the Evagrius corpus. Evagrius describes it in the *Praktikos* as: "when certain thoughts gain the advantage, they bring the soul to remember home and parents and one's former life....and plunge into sadness with the realization that former things are no more and cannot be again because of the present way of life."

Here, Evagrius describes a crisis of faith. The monk, overcome with doubt about the decision to enter the contemplative life, is overcome with dejection or sadness. Evagrius also says that this dejection is a 'kinsman of *acedie*,' or that "it follows anger," that is, it succeeds the passion, listlessness, normally associated with the Type 9. Further Evagrius believes that this passion leads to obfuscation or confusion and to too much thinking and the need for information. It is "begotten of opposing [contrary] forces." Dejection is also the passion linked to arguments and anger between monks. Finally Dejection is associated with complaining, exasperation, and a contrary perception, when Evagrius writes that the absence of Dejection, leads to "a life opposite of the present."⁴¹ Dejection in this context is describing a state similar to the psychological experience that Ichazo describes as fear.

However, Dejection can be confusing in a modern context as it could also refer to melancholy or a crisis of hope as experienced by the type 4, for example, and given that Evagrius sees fear as a universal emotion, then panic, doubt, or cowardice would appear to be superior appellations, (as Ichazo does when referring to the ego-fixations), of the discharge of this specific passion.

In the same way as fear, Evagrius does not consider envy to be a passion. However, the comparison that envy involves is an experience that all human beings can attest to—leading to the passions of pride, vain glory, and melancholy or jealousy.⁴² Evagrius believes that envy precedes jealousy, the passion, and that envy directly affects the formation of the soul when he writes, "envy causes the soul to languish and jealousy destroys it." Here Evagrius sees envy as paving the way for jealousy by interfering with the *askesis* and meditation needed to build continence and a healthy soul. Envy is more general and universal than the specific passion of jealousy.⁴³

This may be because, foundational in the psychology and theology of Evagrius, were the Old Testament scriptures in which Evagrius was expertly versed. The Divine Commands not to envy or covet another's property, status, possessions, wealth, relationships, beauty, health, power, celebrity, and in the case of men, their wives, was for Evagrius absolute and implicit in everything he believed and in everything he wrote, which he shared with all his fellow contemplatives in the Nile Delta. Evagrius believes that freedom from this universal envy is equivalent to a life free of suffering when he writes about the objective of *apatheia* as, "fruit of love... a life free of suffering, a treasure free of envy, a heaven free of care."⁴⁴ Here, envy is described in terms of the universal prizes of love, freedom from suffering, and an eternal life without care. Thus, for Evagrius, envy is an emotion

in reaction to the Divine presence that precedes it, and the three passions of pride, vainglory and jealousy then follow it. The passions are rooted in and emanate from this pre-existing influence of envy. It is an understanding now almost completely lost and alien in contemporary Western culture (and Western psychology), leading to the exploding levels of consumption and materialism within bourgeois societies.

We live in a world where envy is often elevated in positive terms by description to competition, teamwork, or production. By way of example, the “Great American Dream,” which grew from European humanist philosophy, has as its basis, envy of the beauty, wealth, and power of others as its driving force, as does advertising, consumerism, rampant materialism, free enterprise, and the cult of celebrity so evident within much of contemporary Western culture. Evagrius, on the other hand, observes that the continual comparison that envy entails most often results negatively in the passions of pride, vainglory, and melancholy or jealousy as noted above.

In Evagrius’ framework, one of the passions that can arise from envy is vainglory. While Ichazo chooses to use the ego-fixation of deceit, Evagrius uses the term vainglory, which he describes as follows: “vainglory involves fantasizing about social encounters, a pretence of industriousness, the contrary of the truth, author or heresies, desire for privilege, the ultimate title, slavery to praises, a spirit of many forms, a beast with many teeth.”⁴⁵ Here, Evagrius describes much more comprehensively the passion beyond not only deceit, but including the need for praise and titles, desire for privilege, status, and fame, the need for glory and social acclaim, and a chameleon-like relational quality. Surely there have been few more precise or uncompromising descriptions of the psychopathology of type 3s in Enneagram terms.

Similarly to fear and envy, anger is universal in all human beings, and it leads to the passions of self-righteousness (resentment or intolerance), lust and *acedie* (or indifference).

In summary, therefore, it is possible to argue that all human beings experience, universally, anger, fear, and envy as an evolutionary response to certain circumstances. These universal emotions are what Evagrius observed preceded the *logosmoi*, leading to their acting out or discharge through the passions of, resentment, pride, deceit, jealousy, avarice, dejection, gluttony, excess, and indifference. Finally, Ichazo’s list of passions, if you include cowardice and vanity from his list of ego-fixations looks remarkably close to the Evagrius framework with the exception of envy.

A 21st Century Paradigm for the Passions

On the basis that, throughout history, practically anyone has been allowed to comment on and systematize the passions, and given that age-old truths need to be constantly rewritten in the context and language of the times, and that it has

been at least 50 years since the last reworking of the Enneagram, I have taken the liberty of presenting this modern understanding of the passions and the Enneagram.

The genius of the Enneagram is the same genius at work in the writings of Evagrius of Pontus – that is, it is not the naming of the nine passions that is the most extraordinary thing, but the description of their succession and interplay - in other words, the explanation regarding the lines and arrows joining the points on the Enneagram. If we are to recover the wisdom of the Enneagram, then we need to recover an accurate understanding of its original construction, to be found in the writings of Evagrius and preserved in the monasteries of the churches of the East as visited by Gurdjieff, and later by his student, J.G. Bennett,⁴⁶ but lost to the West for almost 1,600 years.

With this in mind, I propose the following modern understanding of the passions and personality types: that human beings are created in the image of the Divine. In other words, it is wholly natural for human beings to be noble, loving, and great. Due to the realities of human survival, however, humanity has developed a pattern of psychological *logosmoi*, which program us to prepare for survival rather than greatness.

As Evagrius argued above, human beings all experience anger, fear, and envy as universal evolutionary emotional markers that can be acted out for survival, or not. Anger is an intense focus of energy and resources that polarizes judgments and issues of right or wrong. It is experienced primarily as severe physical discomfort in the body where the passions seek to soothe or discharge the anger from the body. Fear leads to hypervigilance, observation, and doubt and speeds up the mind leading to a heightened state of alert, detachment, and problem-solving. The passions seek here to manage this fear through projection, analysis, or questioning.

Envy drives competition within the species. It is a competitive comparison made by all human beings that leads to an evolutionary drive to elevate oneself in the hierarchical food chain to ensure the survival of the fittest. Like anger and fear, competition or envy is crucial for evolutionary success in all human beings. As such, universal envy relies on a heightened sensitivity to the connection between individuals and their relationships as produced by human feelings. Consequently, universal envy strongly affects what the Enneagram would refer to as “feeling types.” And what has come to be referred to as emotional intelligence,⁴⁷ which is the result of universal envy, is the feeling intelligence concerning connection, language, and relationships. The passions here attempt to discharge this envy through competition, eliminating competitors, or creating intense desirability.

In essence, anger is a projection of power and control, fear activates planning and problem solving, and envy drives competition within the species. All are necessary in order to ensure evolutionary survival. However, the acting out or discharge of these critical universal evolutionary emotions leads to psychological states known as *logosmoi* or passions, which directly interfere with a human

being’s journey to emotional, intellectual, and instinctual maturity. The discharge (of anger, fear, and envy) by the passions is a crucial part of the Evagrius psychology, which he refers to as *incontinence*. Evagrius describes this as the soul “dispersing itself” through thoughts or the *logosmoi*.

For Evagrius, *incontinence* is experienced by all human beings although its pathology will differ with each passion (or personality type). Incontinence should not be simply understood as physiological or even sexual *incontinence* but also includes cognitive and affective *incontinence* as well. Only in holding on to the evolutionary Life-force mentioned above (and not discharging it through the emotions of anger, envy, and fear), can it be transformed by love into virtue for the purpose of psychological wholeness and contemplation. Psychological maturity, for Evagrius, was clearly informed in a large part by this understanding of the importance of *continence*.⁴⁹

Furthermore, in theological terms, if anger, fear, and envy engage the passions, then contemplation is impossible, and as a consequence, the recovery of one’s true and authentic self leading to union with a hidden and unknowable Divine becomes impossible.

Finally, the passions are not isolated psychological silos, but have the capacity to act in concert or succession with each other in order to distract or interrupt contemplation. The Enneagram and its mysterious lines of connection provide us with a map or a guide as to the connection and relationship between each of these passions. The table below describes this new understanding of the Enneagram as articulated by Ichazo and Gurdjieff, but whose psychological construction can be found in Evagrius.

Modern Enneagram framework	Evolutionary emotions	Passions or pathologies
Type 1	Anger	Self-righteousness
Type 8	Anger	Excess
Type 9	Anger	Indifference
Type 5	Fear	Greed
Type 6	Fear	Panic
Type 7	Fear	Gluttony
Type 2	Envy	Pride/flattery
Type 3	Envy	Vanity (Vain-Glory)
Type 4	Envy	Jealousy

The table demonstrates the way in which the nine personality types are broken up into three cardinal areas, each under the influence of a universal emotion, either anger, fear, or envy. These universal emotions are then expressed personally and experienced by others as the nine passions or personality types.

Anger, fear, and envy precede the *logosmoi* or passions, and can be acted out or not. Where they are acted out or discharged, each of the three universal emotions produce three different passions or expressions. Thus, anger, which leads to a narrowing of attention and the critical faculties, discharges the anger through self-righteousness and criticism, attention to detail, and judgment in type 1s. However, in type 8s, anger produces sensory excess in order to soothe the intensity of the anger, while in type 9s, anger produces sleepiness, listlessness, indecisiveness, and comfort as a way to diffuse the experience of anger in the body.

Likewise, the discharge of envy in type 2s produces an aggressive and competitive movement towards the enviable evolutionary prize in a quest to be indispensable, while in type 3s it produces an intense desirability through competition to monopolize the attention (Evagrius would call this glory or vanity) by focusing on the image of success and accomplishment. And, in type 4s, envy produces a jealousy which leads to a focus on what is missing in the person and to a sense of incompleteness and melancholy. Evagrius explicitly links pride, vainglory, and jealousy together, in terms identical to the Enneagram, when he writes dramatically, “the mean of vainglory is entwined with pride and jealousy, which are formed within one another and make war through one another, the three strand-chain of vices.”⁵⁰

Finally, the same applies to fear. Fear generates a heightened sense of danger or doubt and its discharge will lead to a desire to withhold and withdraw in the type 5s, panic and cowardice in the type 6s, and a charming intellectual conceit in the type 7s which enables them to avoid pain, responsibility, commitment, or traps.

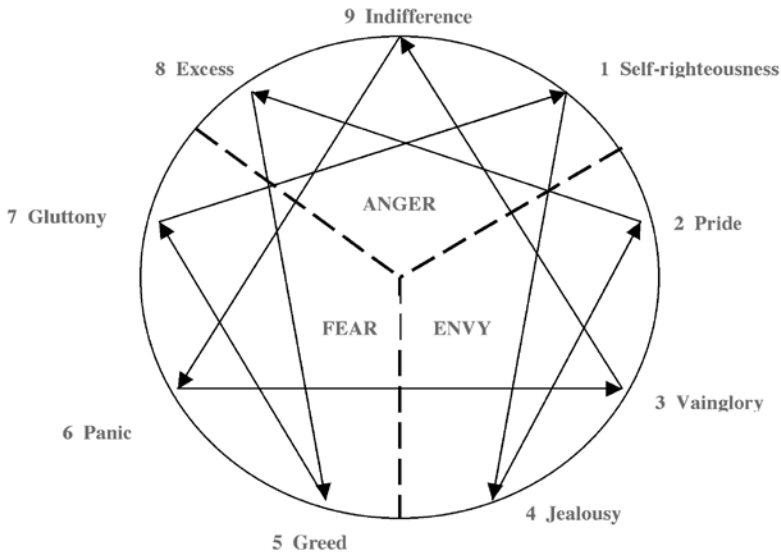
The passions that act in concert (the wings), that is, together, are linked to their primary center of intelligence. Thus, pride (2), vainglory (3) and jealousy (4) feed and encourage each other, for they have as their primary source or universal emotion, envy. In the same way, self-righteousness (1), indifference (9) and excess (8) also act in concert as they are fed by the energy of anger. Finally, gluttony (conceit) (7), panic (6) and greed (5) are driven by the universal emotion of fear and where one is present, it will encourage the expression of the other two in people prone to the experience of fear.

Conversely, deceit (3), panic (6) and indifference (9) act in succession. In other words, one precedes another. In the same way, self-righteousness (1) leads to jealousy (4), this in turn leads to pride (2), excess (8), greed (5) and gluttony (7), and again to self-righteousness (1). Whereas the passions that act in concert will magnify the experience of a passion (i.e. they will incite, enflame, or enrage, depending on the passion), this exaggerated experience leads on to the

passions of succession. While it is possible to move through all six passions of succession, the reality is that the further removed that they are from the person's primary passion, the less likely they are to occur. In other words, the energy of the *logosmoi* is most likely to be discharged in the passions most conveniently located to their primary passion.

By way of example, in type 3s, vainglory or vanity has its source in envy, is magnified by the presence of pride or jealousy, and leads in succession to the passions of either panic or indifference. Using the same principle with regards the cognitive types; the type 7 experience of gluttony has its source in fear, is fueled by the presence of panic or greed, and leads onto self-righteousness or avarice.

There are occasions where the type 7 will move past self-righteousness to jealousy. However, on these occasions, the episodes are brief and short-lived, returning quickly to self-righteousness or conceit.



The arrows on the Enneagram represent the passions acting in succession to one another, while the centers of intelligence represent the passions acting in concert with one another.

Conclusion

The origins of the Enneagram are obscure and disputed. However, it seems reasonable to argue that the Enneagram is ancient and connected to some systematization of the passions. The recent discoveries at Mt. Athos of long lost

or forgotten Evagrius manuscripts has provided more compelling evidence of the connection between the Enneagram and Evagrius theology and psychology. To understand the Enneagram, therefore, it seems logical to refer to the ancient writers and their architecture when seeking to use the Enneagram effectively in clinical settings. Since the Enneagram is such an ancient framework, it naturally suffers from language and text which is archaic and difficult; this creates barriers for the modern reader in terms of understanding and application. In consulting the ancient seers as to the correct functioning of the oracle, it is important to interpret what they see in a language accessible to the modern ear and mind.

Evagrius conducted a detailed clinical psychological study of the passions as they were experienced by individuals within the closed system of the monasteries of Kellia and Nitria. His clinical subjects ran into the thousands. He observed that the passions created psychological immaturity in the person, while the absence of the passions, when in the presence of love, led to higher states of consciousness, psychological integration, and eventually to contemplation of the Divine itself.

The source of the energy or Life-force of the virtues was the same as for the *logosmoi*. Anger, fear, and envy are the immature and unformed soul's defensive reaction to the Presence of the Divine Life-force. In worldly life, these are simply discharged habitually and unconsciously through the passions or *logosmoi*. However, in contemplation the monk gathered or held onto the *logosmoi* (*continence*), and through the forming of the immature soul by love and grace to psychological wholeness, transformed it into virtue. In this way, the contemplatives redirected the Life-force, supplanted it or transformed it from

- self-righteousness into tolerance;
- pride into humility;
- deceit into honesty;
- jealousy into gratitude;
- greed into generosity and non-attachment;
- panic into courage;
- gluttony into patience;
- excess into temperance; and
- indifference into discernment or right judgment.

Evagrius developed a comprehensive diagnostic and remedial psychological (ascetical) program with the aim of facilitating the above transformation, involving the practice of virtue, meditation, and *askesis* to create in the contemplative a state of *apatheia* and eventually with grace, union with the Absolute.

The Enneagram is a map of the passions, their relationships, and succession. The Enneagram goes further to describe an interconnection between the passions

never explicitly described by Evagrius. However, the clinical psychological study carried out by Evagrius adds muscle and flesh to the framework of the Enneagram. In short, it answers the recurring question of what to do once a person has identified their personality type.

Modern day scholars have acknowledged the genius of Evagrius' clinical psychological observations and analysis. It is important to remember, however, that Evagrius was a spiritual director, and his framework was theological rather than psychological. For Evagrius, the passions represented the pathology of ordinary human waking experience, rather than capacities that human beings were capable of experiencing. As such, while his clinical observations are profoundly accurate and deeply important, they represent only the beginning or embryonic part of the journey as far as Evagrius was concerned. It was the province of the monk at the very beginning of their journey, within which their spiritual direction would occur over time. It was clinical advice to identify and address the delusions of personality, placed within a contemplative ascetic practice.

The present day fixation with understanding one's human personality type says more about the self-obsession and narcissism of modern Western culture than it does about the transcendence of human limitation and the attainment of adult maturity, wholeness, and enlightenment. Much of modern psychology and its inspiration, Western European humanism, have contrived to recast the passions and personality in the meliorative, and virtue and real-love in the pejorative. Consequently, self-expression, self-love, self-actualization, and self-awareness are seen as a positive, while self-sacrifice and self-surrender are more often portrayed as a negative.

In order to understand the psychology of Evagrius, it is essential that one understands the theology of which he wrote, and from which his psychological understanding would form what later Latin theologians would describe as moral theology. To take advantage of Evagrius' insights as they pertain to the Enneagram, one needs to establish a daily practice of *askesis* involving diet, exercise, the practice of virtue, good work, labor, study, and meditation under the watchful eye of a spiritual director or guide. It is not only the practice of the virtues relevant to the personality type, but transcending the passion by selflessness, self-observation, self-denial, self-understanding and selfless love that is required. We should always be aware that the spiritual world of Evagrius, more often than not, runs contrary to the world and language of common (personality) experience.

In terms of a modern understanding of Evagrius' method, in particular in connection with the Enneagram, Evagrius believed that as the Life-force or Divine Presence engaged the person, that it encountered the unformed soul or *nous*, where it triggered envy, anger, or fear, leading to the nine passions as described by the Enneagram. *Apatheia*, then, is a state where the Life-force is held and not discharged by the person, leading to mindfulness in daily

experience. It is in this state of *apatheia* that the person makes the mindful choice as to whether the energy is discharged in the form of virtue or vice (i.e. the passion). Meditation and prayer concentrates attention on the Life-Force, and so holds it from being discharged through the personality type with its habitual and therefore invisible focus of attention. With this deepened and concentrated attention, the person is then able to direct the Life-Force with love, to create virtue and deepen contemplation. Love is the life force that is so difficult for the personality type to hold and engage with.

Undoubtedly, an understanding of the passions and the significant body of clinical psychological observations made by Evagrius and his successors provides an extraordinary resource in applying the Enneagram in the modern age. Indiscriminately referring to the passions without recourse to the clinical psychology and theology that stand behind them trivializes a profound and ancient system. There can be no doubt that understanding the way in which the passions manifest themselves in the modern mind can be informed significantly by Evagrius' observations as to the way in which they impacted upon the ancient mind. Given that Evagrius described nine passions and how they act in concert and succession, the link to a modern understanding of the Enneagram seems reasonably clear.

Gurdjieff himself acknowledges that his collaborators, the "Seekers after Truth" visited Mt. Athos. They spoke Russian and Greek fluently, and they were exquisitely connected to Russian monasteries and libraries on the Holy Mountain where the only known manuscripts of Evagrius' treatise on the nine passions were to be found. The reality that Ichazo's passions (and ego-fixations) are in substance the same, if not by title, as the Evagrian passions, (except for envy), simply confirms the Enneagram's lineage.

For those who encounter the Enneagram, its diagnostic accuracy is immediately apparent. Inevitably, however the seeker encounters the question of "where to next?" The Enneagram is not the end of the journey, but more like a key to a fine motor vehicle. Put the key in the wrong engine and the motor will not start. But when the key is inserted in the right engine, the motor starts and your real journey begins. In this case, the Enneagram begins a journey into the psychology and theology of Evagrius of Pontus and into a world that has provided answers to the questions for the seeker of meaning, existence, adult maturity, wholeness, transcendence, enlightenment, eternity, and love for over 1,600 years.

Notes

¹I believe this research represents the longest and most comprehensive longitudinal study of Enneagram personality type and the passions conducted to the present time.

²The *Philokolia* (or *Dobrotoljubie* in Slavonic) was a best selling text within Russia for over a century. It was reprinted in Russia at least eight times between 1793 and 1920. It

is unlikely that anyone in Russia during the ‘Gurdjieff Years’, interested in spirituality or popular piety, had not read or was at least familiar with it. The English language version of the *Philokalia* was translated by P.D.Ospensky’s student G.E. Palmer in 1979.

³Bennett, J.G., *Gurdjieff A Very Great Enigma*, York Beach: Samuel Weiser Inc., 1973, pages 11 and 30; and Webb, James, *The Harmonious Circle—The Lives and Work of GI Gurdjieff, PD Ouspensky and Their Followers*, New York: GP Putnam’s Sons, 1980, page 43.

⁴In 1900 there was an astonishing 3496 Russian monks on the Holy Mountain due in some part to the prime strategic position it holds overlooking in the waters of the Aegean leading up to Constantinople. See Maria Laboa et al, *The Historical Atlas of Eastern and Western Monasticism*, The Liturgical Press, Collegeville USA, 2001, page 215.

⁵P.D. Ospensky studied at Mt. Athos between 1912 and 1915 as well as subsequent Gurdjieff students. See Groves, Phillip, *The Garden of the Mind*, Triam Press, 1996, page 54.

On “Seekers after Truth,” see Speeth, Kathleen Riordan, *The Gurdjieff Work*, New York: The Putnam Publishing Group, 1989.

⁶While Anthony has been described as the founder of the Egyptian ascetical tradition it seems certain that an ascetical tradition existed in Egypt before Anthony and can be traced back to or before the New Testament period. See Goehring, James E., *Ascetics, Society, and the Desert*, Trinity Press International, Studies in Antiquity and Christianity Series. 1999, page 18.

⁷Wallis Budge, E.A. (ed.), *Life of St Anthony*, Kessinger Publishing, 2005.

⁸Bamberger, John Eudes, OSCO, *Evagrius Ponticus—The Praktikos and Chapters on Prayer* 91, Spencer: Cistercian Publications, 1970, page 42.

⁹See Cassian’s description in Palmer, G.E.H., Sherrard, P., and Ware, K. (eds), *The Philokalia; The Complete Text*, London: Faber and Faber, 1983, page 87.

¹⁰Contrast Andrew Louth, who translates Logosmoi as “train of thought” in Louth, Andrew, *Maximus the Confessor*, London: Routledge, 1996, page 36. *Logosmoi* is made up of two Greek words, which literally mean ‘my thoughts’, or conversely, may also indicate, “my logos,” which in Orthodox Christian theology is the logos described by John’s Gospel as “the Word” or “the life force.”

¹¹Sinkewicz, Robert E., *Evagrius of Pontus: The Greek Ascetical Corpus*, Oxford: Oxford University Press, Oxford Early Christian Studies Series, 2003, page 60.

¹²The seven deadly sins are commonly acknowledged as anger, covetousness, envy, gluttony, lust, pride, and sloth.

¹³Harmless, William SJ, *Desert Christians—An Introduction to the Literature of Early Monasticism*, New York: Oxford University Press, 2004, page 322.

¹⁴Bamberger, John Eudes, OSCO, *Evagrius Ponticus—The Praktikos and Chapters on Prayer* 91, Spencer: Cistercian Publications, 1970, page 39.

¹⁵Harmless, William SJ, *Desert Christians—An Introduction to the Literature of Early Monasticism*, New York: Oxford University Press, 2004, page 352.

¹⁶For a succinct description of Gurdjieff’s interpretation of essence and personality see Speeth, Kathleen Riordan, *The Gurdjieff Work*, New York: The Putnam Publishing Group, 1989, page 47.

¹⁷Ibid, page 48.

¹⁸Gurdjieff describes the 'ordinary waking state' of individuals as their state of consciousness while under the influence of the personality. See Speeth, Kathleen Riordan, *The Gurdjieff Work*, New York: The Putnam Publishing Group, 1989.

¹⁹Gurdjieff, G. I., *Herald of the Coming Good*, Paris, 1933 (no publisher given); reprinted New York: Weiser, 1970, page 13.

²⁰Evagrius, *The Praktikos* 50, David Burke unpublished. See also Bamberger, John Eudes, OSCO, *Evagrius Ponticus—The Praktikos and Chapters on Prayer*, Spencer: Cistercian Publications, 1970, page 29.

²¹Evagrius, *On Prayer* 52, David Burke, unpublished. See also Palmer, G.E.H., Sherrard, Philip, and Ware, Kallistos (eds), *The Philokalia; The Complete Text*, London: Faber and Faber, 1983, page 61.

²²Contrast Andrew Louth, who translates apatheia as "serenity." Louth, Andrew, *Maximus the Confessor*, London: Routledge, 1996, page 36.

²³Louth however remains to be convinced when he writes: "Some saw apatheia as the suppression of the passions: that was the tendency of the Evagrian tradition, others saw apatheia as a transformation of the passions, a redirection of them: Diadochus, Theodoret and later Maximus the Confessor are representatives of such a tradition." See A. Louth, *Denys the Areopagite*. Geoffrey Chapman, 1989, page 46.

²⁴Evagrius *De oratione* 71, David Burke unpublished.

²⁵Bamberger, John Eudes, OSCO, *Evagrius Ponticus - The Praktikos and Chapters on Prayer* 91, Spencer: Cistercian Publications, 1970, page 49.

²⁶Harmless, William SJ, *Desert Christians – An Introduction to the Literature of Early Monasticism*, New York: Oxford University Press, 2004, page 352.

²⁷Harmless, William SJ, *Desert Christians – An Introduction to the Literature of Early Monasticism*, New York: Oxford University Press, 2004, page 352.

²⁸Any number of ancient writers from Gregory of Nyssa to Maximus the Confessor wrote about the attachment to cognition as a roadblock to Divine contemplation and union. Evagrius can be counted in this number. By far the most comprehensive and persuasive writer on this topic is Denys the Areopagite who writes about Moses on Mt. Sinai, "Here renouncing all that the mind may conceive, wrapped entirely in the intangible and the invisible, he belongs to that which is beyond everything else. Here, being neither oneself nor some-one else, one is supremely united by a complete unknowing inactivity of all knowledge, and knows beyond the mind by knowing nothing." *Mysical theology* 1001A, Pseudo Dionysius: The Complete works. The Classics of Western Spirituality Series. Translated by Colm Luibheid and Paul Rorem, New York: Paulist Press 1987, page 137.

See also Paul Rorem, *Pseudo-Dionysius*, Oxford University Press, New York, 1993.

²⁹John 10:10.

³⁰Bamberger, John Eudes, OSCO, *Evagrius Ponticus—The Praktikos and Chapters on Prayer* 91, Spencer: Cistercian Publications, 1970, page 14.

³¹Cited in Harmless, William, SJ, *Mystics*, New York: Oxford University Press, 2008, page 156.

³²Bamberger, John Eudes, OSCO, *Evagrius Ponticus—The Praktikos and Chapters on Prayer* 91, Spencer: Cistercian Publications, 1970, xxxiv.

³³Merton, Thomas, *The Wisdom of the Desert*, New York: The Abbey of Gethsamani Inc, 1960, page 18.

³⁴While the *Phaedrus* deals with the way in which a more scientific rhetoric could be developed from the logical method and the scientific study of the human passions, Plato also links this to the psychology of love and mystical contemplation. See Plato (1937) *Phaedrus*. In: *Dialogues with Plato*. Trans; B Jowett, Volume 1, New York: Random House. See also Harmless, William SJ, *Desert Christians—An Introduction to the Literature of Early Monasticism*, New York: Oxford University Press, 2004, page 322.

³⁵See Riso, Don Richard, *Personality Types—Using the Enneagram for Self-Discovery*, Boston: Houghton Mifflin, 1987.

³⁶Palmer, Helen, *The Enneagram in Love and Work*, San Francisco: Harper Collins, 1995, page 20.

³⁷Palmer, Helen, *The Enneagram in Love and Work*, San Francisco: Harper Collins, 1995.

³⁸As noted at the beginning of this article, the full extent of the clinical and diagnostic work of Evagrius was lost to the West, although parts of his corpus were to be found anonymously within Western monasticism.

³⁹Palmer, Helen, *The Enneagram in Love and Work*, San Francisco: Harper Collins, 1995, page 50.

⁴⁰Ibid, page 21.

⁴¹Sinkewicz, Robert E., *Evagrius of Pontus: The Greek Ascetical Corpus*, Oxford: Oxford University Press, Oxford Early Christian Studies Series, 2003. See pages 35, 61, 101 and 161.

⁴²Palmer, G.E.H., Sherrard, P., and Ware, K. (eds), *The Philokalia; The Complete Text*, London: Faber and Faber, 1983, page 133.

⁴³Palmer, G.E.H., Sherrard, P., and Ware, K. (eds), *The Philokalia; The Complete Text*, London: Faber and Faber, 1983, page 39.

⁴⁴Sinkewicz, Robert E., *Evagrius of Pontus: The Greek Ascetical Corpus*, Oxford: Oxford University Press, Oxford Early Christian Studies Series, 2003, page 63.

⁴⁵Sinkewicz, Robert E., *Evagrius of Pontus: The Greek Ascetical Corpus*, Oxford: Oxford University Press, Oxford Early Christian Studies Series, 2003, page 64.

⁴⁶Bennett, J.G., *Gurdjieff A Very Great Enigma*, York Beach: Samuel Weiser Inc., 1973, pages 11 and 30.

⁴⁷Goleman, Daniel, *Emotional Intelligence. Why it can matter more than IQ*, New York: Bantam Books, 1996.

⁴⁸Sinkewicz, Robert E., *Evagrius of Pontus: The Greek Ascetical Corpus*, Oxford: Oxford University Press, Oxford Early Christian Studies Series, 2003, page 99.

⁴⁹For Evagrius, incontinence and continence were functions of fear and awe, and both applied to universally to all contemplatives regardless of which passions assailed

them. This is clearly demonstrated in the *Prologue to the Praktikos*, which Bamberger argues is seminal in understanding the Evagrian method as “it locates in a specifically Christian and biblical context the key stone of his whole structure of ascetic practice.” See Bamberger, John Eudes, OSCO, *Evagrius Ponticus—The Praktikos and Chapters on Prayer* 91, Spencer: Cistercian Publications, 1970, xxxii.

⁵⁰Sinkewicz, Robert E., *Evagrius of Pontus: The Greek Ascetical Corpus*, Oxford: Oxford University Press, Oxford Early Christian Studies Series, 2003, page 64.

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