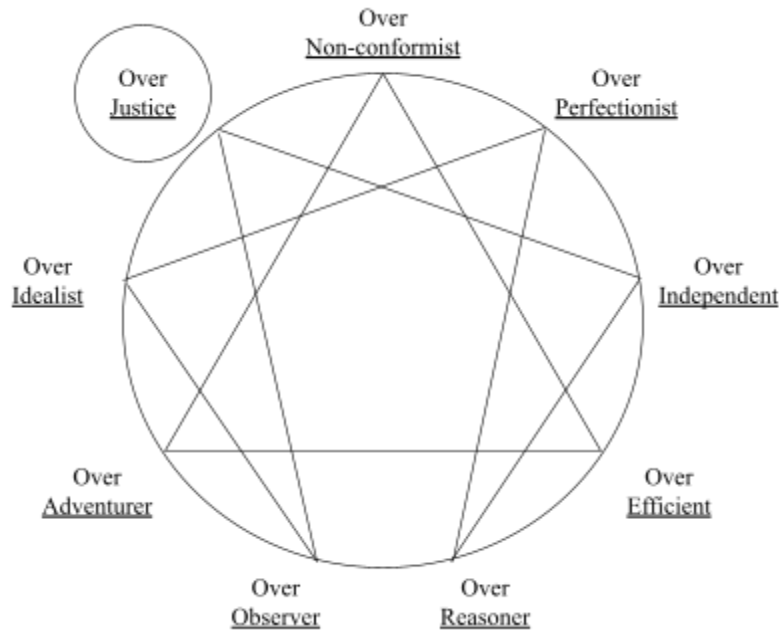


Over-justice-maker



Ego of the Moralist

Fixation

Domain of Conduct

Liberation

Divine Truth

Sources

Fixation: Vengeance

Destructive of self and others out of a sense of injustice.

Trap: Justice

Being aware of living in a very unjust world, he is very sensitive to any unfair actions or thoughts directed at him. His immediate response is that of revenge.

Holy Idea: Holy Truth

Once the seeker for justice realizes that his essence follows truly the cosmic laws which are imminently true and just, he will be satisfied and at peace.

Passion: Excess

The person seeking justice and truth very often overdoes his vengeance in his great moral indignation at injustice. Just as he can punish too severely one who he thinks has wronged him, he can be even more punishing to himself when he feels he has failed in justice. Often he will do physical damage to himself.

Virtue: Innocence

The excess of revenge on others and on himself can give way to a childlike innocence. "Why should I want to hurt anyone and why should anyone want to hurt me?"

"The justice maker starts by being an idealist [VII], the active. Then he becomes a nonconformist [IX], the attractive. His process with reality, his idealism, will put him in the point of the nonconformist; after failing in the search for his own truth, the function, he falls into his fixated point where he will want to make justice for everybody, the result."^[1]

Point 8 is known as "Ego-vengeance". The fixation is also known as "Over-Justicemaker".

"The over-justice maker character is always concerned with justice. He is concerned with whether justice is correct or not in everything. He is never going to find strict justice outside. And if he does not find strict justice, he will not start anything outside. Inside, he will judge himself until it really hurts"^[1]

Ego of the Moralists^[4]

The triad of Being Group formed by the Moralists (point 8), the Perfectionists (point 1), and the Seekers (point 9) has the general Existential Attitudes of Sadness and Depression. The Moralists, because of their projection about their mother, project themselves as having been morally abused, which provokes a form of corruption in them. The ego-delusion of the Moralists is that they are living in moral disarray because they are suffering the subjective manifestations of karmic effects that have a sort of vengeance, which they finally impose on themselves as well as on their proximate relatives and friends. The Passion of the Moralists is Lust, not only in its sexual manifestation, but in the sense of excess and exaggeration in everything they are doing as well. The Moralists live in the Dichotomy of Self-denial on one side and Self-indulgence on the other, and thus they go from the extremes of asceticism and self-criticism to indulging themselves to excess. Rationalization is the self-serving and superficial Primary Defense Mechanism of the Moralists' over-critical stand to morally justify their excesses. This contrasts with their criticisms of the moral behavior of others. Moralists distort the facts, rationalizing their intolerant Feelings or actions by elaborating plausible motives or excuses to make these appear acceptable. Their ego-position is that of Self-criticism; they appear to be constantly self-righteous. The ego-balancer of the Moralists is in asserting to themselves "I am ethical and

open-minded." The difficulty in their life is that they are constantly inhibited as a result of their self-criticism. Their ego-reaction to the situations of life and more particularly to the criticism of others is violence by word or deed. Their ego-justification is duplicity or astute explanations.

Fixation^[4]

Divine Truth has, in the correlative Enneagram of the Fix-ations of the Existential Mind (Sphere 15), the Ego-Fixation of the Moralist (point 8). Because this Ego-Fixation appears as an obscuration of the Form of Divine Truth, the main characteristic of the Moralist is to look for the Truth in the moral sense in their life and the lives of others, their own society, and the world at large. Because the Moralist is constantly evaluating everything from their moralizing point of view, they become merciless critics of others, but even more devastating and unforgiving critics of themselves.

The Moralist will fall from time to time into bouts of self-criticism in such a way that by imagining themselves as being bad and doing wrong, a sense of uncontrolled sexual lasciviousness opens, followed by unending moral chastisement. The lack of Divine Truth makes the Moralist adopt an ego-position of being the final authority on moral, religious and political matters. They like to sermonize because deep inside themselves they feel very acutely the lack of Divine Truth and spiritual and moral authenticity. In general, they also lust to discipline others and are inclined to impose on others cruel moral sanctions, heartless judgment, and righteous indignation.

Domain of Conduct^[3]

Becoming fixated in the Domain of **Laws** and **Morals**, there is a swing to the dichotomies of that domain. This can manifest in a positive sense as a focus on **Morality** on one side, or **Tolerance** at the other side. It can manifest in a negative sense as **Puritanism** at one extreme or **Hedonism** at the other extreme. These dichotomies are represented by two characters: the **Self-righteous** character at one end, the **Libertine** at the other. A sense of **Remorse** invades the consciousness in this domain. The stress of being fixated and imbalanced in this domain can lead to **Cruelty** as a compensatory mechanism. The poison of this domain is **Mythomania**.

Domain of Laws and Morals		
+	Morals	Tolerance
-	Puritanism	Hedonism
=	Self-righteous	Libertine

The Eight space on the Enneagram is the Domain of Culture and Behaviour. It is a return to the Gut or Body Centre, moving from the Head Centre at Seven. In other words, it is a move from thought to action. At Seven, we discern our place in an ever-shifting hierarchy. In the Eight space, this hierarchy is embodied in culture. When we know our place, we know how we should act. We call this code of spoken and unspoken expectations of behaviour ethics, from the Greek word *ethos*, meaning “the spirit of a people”.

The polarities of the Eight space are called rules and tendencies. This domain is about rules and norms of behaviour, but not in their rigid application. In the Eight space, we find that it is important to learn not only the rules, but the spirit behind them, so that we know when to follow them and when to break them. At Eight we develop and apply the discernment necessary to make this distinction. In learning how to do this, we are learning to be free.

Obligations

When we become attached to rules or tendencies, the Inhabitants that show up are called The Obligations or The Shoulds. These manifest as an over-investment in behavioural codes and customs. We might adhere strictly to the rules or impose them on others. We might flout the rules and follow our personal desires. When we give in to the tyranny of The Obligations, we punish ourselves or others for violating these externally-imposed rules or define our actions by our opposition to the rules. Giving in to these inhabitants robs us of the experiences we actually desire. Our actions are the opposite of free.

We can be very hypocritical in our approach to the rules. I might find it useful to impose rules on you, but feel no need to follow them myself. It might be convenient for me to appear morally upright. However, if my actions are not founded on true conviction, there is no life in them. My behaviour can turn on a dime when it is no longer convenient for me to act as before. There can also be a tyranny of non-conformity. An expectation to oppose existing systems of power can itself be an imposition of power, as when I expect you to use certain language to show that you are on the right (or left) side of the political spectrum.

Spirit of Willpower

When we hold the rules and tendencies as equally important, the Spirit of Will can arise and operate in the Eight space. “Will” is not “willfulness”. Will is the freedom to choose and the power to do or to act. It is about being, choosing to be who I am. This, in particular, is where the Enneagram is so helpful. It allows us to confront the blocks and obstacles that get in the way of our becoming our true selves and to freely choose – to exercise our will – to become who we truly are.

When I ask myself, “What do I want?”, I am operating in the Eight space. How do I behave to get what I want? At the surface, my will is very ephemeral; it passes on a whim. As I go deeper in to my will, as I am more and more purified, I find that my will is the same as God’s will, with the divine power to act. God wants us to choose this.

We use ethics to determine our behaviour within the context of a culture or subculture. A code of ethics is an explicit expectation of behaviour in an organization or profession. Ethics is also the unspoken code of conduct in a society. Will allows us to choose these behaviours freely.

The Spirit of Will allows us to empower others to make a choice. When we support others in their free-will choices, even when these are not the choices we would make, we make something true in the world and do it with compassion.

The diagram below shows the connection between Eight, where we find ethics and codes of conduct, and Five, where we interact with others. Eight holds the tension between expected conduct and individual desire. The collaboration with others at Five ensures that we hold this tension with compassion for ourselves and others.

In contrast, at One, we find the place of morality, which is about behaviour that arises from our individual attempts at goodness. At a very low level of engagement, this is about good versus evil. If we are able to work at a higher level by connecting to our personal integrity at Four, it goes beyond good and evil and becomes about full acceptance of ourselves, the obviously good and the not-so-good within us.

Good does not get rid of evil. Evil is a fact of life in our world. It is even in some sense necessary for freedom, as a real choice implies alternatives, but it need not be the final word. If we allow it, good absorbs the evil within us and transforms it into a new strength. For example, fanaticism that would kill for a cause can be transformed into zeal, which would die for that cause. The Apostle Paul embodied this transformation in his life and death.

Morality, at One, is on the [personal](#) side of the Enneagram, and is therefore directed inward, building internal strength. Ethics, at Eight, looks outward to societal norms of behaviour. At Nine, we find Religion, where behaviour is dictated by internal and external codes of conduct.

Liberation

The Trap which simultaneously restricts but potentially liberates this ego is its focus on Justice, a solidarity with the oppressed. The Way of self-realization of this ego is the Way of Redemption, which redeems the past and the people in it that were hurt in the conquest for Justice.

The Holy Idea which acts as a catalyzer for the transformation of this ego is Holy Truth, or Divine Truth. This can lead to the Virtue (energy) of Innocence, "why should I want to hurt anyone and why should anyone want to hurt me?"

According to Ichazo, Divine Truth is *"The awareness that the cosmos objectively exists now; that this existence is its own definition, and continues whether an individual understands it or not; and that the individual experiences the truth of Reality most completely when he views each moment fresh, without preconceptions about what should be happening."*^[1]

Divine Truth^[4]

The affirmation of the existence of God is the most fundamental Truth that human beings confront at the very beginning of their lives. In the moment that we confront our own being as existing and as being an alive creature, we face the question of there being a cause for this life that appears as a human being and disappears when death cuts life. Thus, the fundamental question of "What is our being?" has to be investigated by knowing what is the cause of our life as well as everything else in our environment. Therefore, we arrive at the even more fundamental questions of "What is the being in humans?" and "Is there a Transcendental Supreme Being who is God, the Creator of all?" Only the affirmative answer can be satisfactory to enter our human inner projection toward the Spirit as the most basic drive and force of the Spiritual Pole of the Primordial Mind (Sphere 16).

But to satisfy this primordial urgency in the psyche of human beings, it is necessary to prove the existence of God, as the first and most important question to be answered by philosophers, theologians and scientists. Aristotle calls this quite unmistakably the First Philosophy and he covers it in Book A of *Metaphysics*. In synthesis, he starts by pointing out that everything in the Universe depends on four causes—the material, the formal, the efficient, and the final. In the example of a chair, the material cause is the wood, the formal cause is the idea of the chair, the efficient cause is the carpenter who made the chair, and the final cause is that of being a chair for sitting. Aristotle then reminds us that the most fundamental question of the existence of God has only been answered by the philosophers in the first two causes, the material and the formal. The material cause was investigated by all the pre-Socratic philosophers, known as the Physicists, because they gave as an answer for the existence of God the necessity of an ultimate type of substance, a *physis* (Gk) which, by nature of being ultimate and thus all-embracing, has to be simple and homogeneous.

This reminds us of the mysterious 'ultimate matter' of Spencer, and nowadays our most advanced cosmologists and physicists theorize about an ultimate stand of matter where, paradoxically, the matter becomes dematerialized into a substance without any attributes, known as 'singularity.' What is striking in this affirmation is that we can only be talking about pure space, which is the

nature of consciousness. This, of course, is precisely the definition of the pre-Socratic Physicists for Ultimate Reality, which is transcendental, beyond matter, and absolutely simple and full of consciousness. Thales called it "water," which is a concept he took from the Egyptian priests, who called it "Nut," over which the eye of Ra floated—the Supreme Conscious Awareness united with the Transcendental Substance or the immaterial water. Anaximander called it the Arche (Gk) or pure, most simple mind stuff, ever-present, and unchangeable. Thus, for Aristotle, the Physicist philosophers were giving the answer to the question of God: He was the Ultimate Substance in the Form of a Transcendental Reality and materiality, or a basic immateriality. Therefore, to term the Physicists as just materialists is missing the point, since their famous physis is commonly mistranslated as matter. In fact, it is something beyond matter for the very fact of its simplicity, homogeneousness and for being of the nature of consciousness. This misconception started with Aristotle himself who was famous for his belligerence about his predecessors. Thus, Aristotle indicated that the Physicist philosophers gave answers to the existence of God by discovering the substance of the Ultimate Reality. Therefore, the material cause is pointed out as the necessity of an Ultimate Transcendental Ground or Substance.

In the second proof for explaining the existence of God, Aristotle says that the formal cause or proof was the existence of 'being in itself,' or an Absolute Being that is defined as being immovable, unchanging and eternally one and the same always. This concept of 'Being as such' produces the logical Principle of Identity. Aristotle then points out that the formal cause for proving the existence of God was investigated by Parmenides and, because it is an investigation of the 'Being as such,' it is known as the ontological proof of God. In this analysis, Being is equated with Pure Thought or Pure Intellect in the sense of a Mind without concepts, empty of any thinking process. Thus, in the ontological proof, Being is found in Pure Innate Awareness. Next, Aristotle analyzes the need to explain the origin of the Universe arguing that, since everything in reality has a cause, so does the 'Cosmos in itself,' as it transcends all and is the foundation of all Knowledge. The 'Cosmos in itself' is the base of the ontological proof of the existence of God, as we find in Aristotle, St. Anselm, and Descartes, who state that the awareness or consciousness of God and the existence of that consciousness are one and the same, or that our impression of the Truth of the Supreme Being and a State of Awareness of it are one and the same.

Mentational Analysis of Divine Truth

1 SUBSTANCE (What is it?) The substance of Divine Truth is the Innate Awareness of the 'here and now.' This means that the Truth of Being is permanent, immovable and unchanging. This is the Innate Awareness of what it is in itself, which is to say that the Truth or reality of a consciousness is that it has for its object the same consciousness. Consciousness looking at consciousness, like in a clear, untarnished mirror, is the Truth from which the nine Creative Ideas or Archetypal Forms manifest in the "Robe of Light" of the Gnostic Tradition.

2 FORM (How is it?) The Form or the Idea of Divine Truth is the sense of actual Eternity as the basis of the existence of the Divine.

3 POSSIBILITIES (Why originated?) The efficient cause of the 'here and now' of Divine Truth is manifested as Divine Presence or the Innate Awareness of the 'Being as such' as a Totality or a Divine Pleroma.

4 NEEDS (What purpose?) Divine Truth produces the Innate Awareness of the Pure Light of Transcendentality. This Pure Light is not in any sense material, but the actual manifestation of Transcendental Light of 'Consciousness in itself.'

5 IMPULSE (What intention?) The innate impulse of Divine Truth is to dissipate the obscurations toward the Pure Light of Consciousness.

6 METHOD (How accomplished?) Divine Truth is accomplished by the Innate Awareness of the Divine or Pure Light.

7 STANDARD (What is the ideal?) The ideal of Divine Truth is the One God.

8 ORIENTATION (What is the direction?) The direction of Divine Truth is toward Eternity and Immortality.

9 CAPACITY (What is the strength?) The Transcendental Light of Divine Truth permeates and contains everything.

10 CHARISMA (What is the appearance?) Divine Truth presents itself to a Pure Consciousness in the form of the Numinous, or the internal Light that appears in a Mind of Quiescence and Non-conceptualization.

11 MEANS (How produced?) Divine Truth presents itself by means of its clarity, simplicity, uniformity, completeness, and Eternity.

12 GOALS (What is attained?) Divine Truth attains the contemplation of the Absolute Unity of God.

Sources

- [1] *The Human Process for Enlightenment and Freedom*, Oscar Ichazo
- [2] *The Arica Training*, Lilly and Hart
- [3] *Greater Light*, Bob Dueck
- [4] *Enneagrams of Divine Forms*, Sarah Ichazo