

Enneagram Subtypes according to Claudio Naranjo

Enneagram One

- E1 Social: Maladjustment/Superiority

The social one character is very different from the other E1 subtypes. This is the result of a characteristic designated by Oscar Ichazo - from whom I learned - as maladjustment. For a long time, I preferred to simply use the word rigidity in describing this character, in reference to something akin to a kind of schoolmaster mentality, and also to what Wilhelm Reich saw when he spoke of an "aristocratic character"; only that the word rigidity describes rather a behavioral style or a specific trait of the personality and not properly a need or passion. Therefore, it was pending for me to formulate a neurotic need from which the rigid character was made understandable. In this search, the case of a woman who, in addition to being intellectual and cultured and being part of the philosophy department of a university, spoke with a marked accent of the American Midwest was very clarifying. And it was striking that, despite having moved to California a long time ago, he continued with this strong accent that is usually associated with people of low educational level. Being a social character, it could be said that in it his maladjustment was expressed; But how to understand such a behavioral trait from an underlying motivation?

In this case, since people tend to adapt their way of speaking to that of the environment, it was worth asking: why did she care so little about it? It was enough that he asked me to make it clear that the answer lay in his general attitude of feeling right. He acted as if the thought "my form is correct" implied that it is for others to adapt. And this was also noticeable in that he made mistakes in language that did not correspond to his cultural level, which could be easily understood as a result of that attitude of believing himself exemplary. However, feeling that I am correct is not a motivation or a passion either. And if we want to explain the contrast between a conservative one - who, as we shall see, is the perfectionist proper, in view of his chronic awareness of his imperfections, which leads him to perfect himself - and the social one - who already feels perfect and therefore he can make serious mistakes — we must go back to the need for superiority, by virtue of which the socials adopt the position of impeccable and perfect. The social one has a real passion for feeling "I am right, and you are wrong"; and this, in turn, implies a certain power over others, because when it can make others feel that they are wrong. It is as if he said: "If you are wrong, then I have more rights than you to control the situation." It is a great technique, that of dominating through making others feel that they are wrong, and it can be understood as an alternative to the dominance that the sexual one establishes through mere assertiveness in taking possession and feeling with it. corresponding right. But, since these characters feel above all an implicit moral superiority, it is useful to point out the great difference between morality

and moralism: what is immoral in E1, apparently so upright and honorable, lies precisely in that its apparent morality is nothing more than moralism.

- E1 Sexual: Vehemence/Zeal

Oscar Ichazo used the Spanish noun zeal in reference to the passion characteristic of sexual E1, and this is a word that has a double meaning. When speaking of an animal in heat (that is, in the phase of estrus), the word denotes great sexual arousal; In reference to personality, when it comes to doing things with zeal, it means something similar to dedication, care, dedication or fervor. Thus, it is understood that heat, in its broadest sense, is something analogous to the intensity with which the animal in heat seeks the object of its instinct. We would say that a sexual E1 is characterized by a special intensity of his desires that makes them compelling, vehement. If we want to understand why anger in the sexual sphere results in this jealousy, we can say that anger enhances desire by making it aggressive. In other words, anger gives any desire a special strength and intensity, so that the person feels not only strongly drawn towards its satisfaction, but feels that he has a right to it. The result is a type that is characterized by a strong spirit of dominance and conquest. I will explain it with a collective behavior: when the emerald or diamond mines in South Africa were only exploited by Europeans, many objected that this was not fair, since such wealth belonged to the Africans. However, many people - completely convinced - replied: "What is it going to do for them? They have no culture!" And it seemed obvious to them that it was the Europeans to whom the diamonds belonged in view of their civilized character - which contrasted with the supposedly barbarous character of the primitives.

The same happened with the Spanish conquerors, who in the name of their very Christian emperor felt authorized to take the gold from the Aztecs or the Incas. Similarly, certain people feel more empowered than their neighbors to the good things in life, the satisfaction of their desires, or even exploitative behavior. And in this there is not only a vehemence of desires, but an illusory and exculpatory conviction that this satisfaction justifies aggressive acts. A young man in one of my groups explained that, when he was about six years old, he liked to put his penis between his sister's buttocks. His mother used to say to him: "No! Don't do that!" And he answered: "why not?" Never before have I heard such an anecdote from a small child: "why not?" Because we live in a sufficiently repressive culture so that it is usual that, when children are reprimanded by their parents for sexual activities, they experience it as a shame, and sometimes even with a guilt that leaves traumatic traces. For a sexual one, however, the force of the urge is sufficient that the person - as in the case of the lustful enneatype - is more willing to question the censorship of authority than the force of his desires.

- E1 Conservation: Worry

Ichazo called the characteristic passion of one conservation anguish. However, he preferred to use the word worry. It could be said, in effect, that in this type of person concern constitutes a true passion. And it is not just a behavior that can be described as worrying too much - or even feeling a need to worry -

but they worry about things that are right, and sometimes they spoil what they touch by trying to fix what does not need fixing. This need to worry can be understood as an exaggerated need for foresight and to have everything under control, in turn motivated by a fear that their survival or conservation will be threatened. In reality, the image that he has of himself is that of being too imperfect and that is why his activity becomes a constant and obsessive improvement of himself. His anger, on the other hand, is shielded by a kind benevolence and an attitude of service that does not let his anger and resentment show through. That is, it transforms your anger into goodwill.

Enneagram Two

- E2 Social: Ambition

In the social two, the passion of pride manifests itself as a satisfaction in the conquest of the public. It may be that to awaken to a great passion it is not necessary to develop much intelligence, or to show it, but a social two could never be enough to be considered a silly blonde. A social two needs to be someone, and in order to be someone you need to use your mind more. Being a person who wants to be important in order to feed his pride, he must be able to seduce the social environment, becoming a group seducer, a distinguished being and, perhaps, not only someone superior, but with a gift of leadership. Ichazo spoke of ambition, but we could say that it is a passion to be in a certain sense above; and through such being above, having influence and having advantages. This is the type of person who presents himself to the world as great or important, unlike the sexual E2, who is primarily interested in being important to his partner, or the conservative type, which, as we will see, is a contra-two.

- E2 Sexual: Conquest

The sexual two is the E2 par excellence, because if we say that this character is a seducer, we can also add that the sexual two is the most visibly seductive of all. In the American culture of the enneagram, it is more common to say that the two is a "helper", in view of my characterization of E2 in the 1970s as a "Jewish mother", but this has the disadvantage of a lack of discrimination regarding the difference between a truly helpful character and one that rather seeks affection and recognition through kindness. These are people who may say, "I'll do anything for you," but when the opportunity comes to collect such an offer, it becomes apparent that they are inconsistent with their offers of help. That is why it seems more accurate to say that the central theme is seduction (that is, an expression of affection through which interest, loyalty, affection, protection, etc., of others is intended), and only apparently help. The term vampire shows a lot, and so does the expression femme fatale. Both refer to a beautiful person, but dangerously beautiful, who needs to hold you and could end up devouring you. The need to seduce the sexual E2 implies a need for the desire of the other; But to say that the desire is only sexual would be to see only the most apparent; By investigating the matter by asking such people what they want, more original responses can be received, such as: "I want everything." Just as we think of Helen of Troy as an archetype of the woman for whom a war is waged and for whom men are willing to lose their lives, we can say that sexual E2 aspires to an irresistibility that can inspire women's greatest passions.

Only most of these people are not quite honest enough to say: "what I really want in man is for him to be a pocket Samson", or "I want a giant who will give me everything I want and when I want it." It is understood that there are people who think that inspiring great passion can be a way to solve everything in life, and that sexuality can involve money, castles and essentially blank checks: this is how the sexual two thinks.

- E2 Conservation: Privilege

In the conservative E I, seduction can be compared to that of a child towards parents. Just as the social type is large, this is someone who is seen small, childish, in their attitudes and even in their physical features. Just as the social two seems hyper-grown, over-mature, and the sexual E2 - like Bizet's Carmen - appears as a force of nature, wild, the conservation E2 seems tender and childish to us. Precisely, psychoanalysts called this childish character. Ichazo used for his characteristic neurotic need the expression: "I, the most important thing", which in his day I misunderstood when I thought that it designates the Napoleonic attitude of one who puts out his chest. At last, I came to understand that, unlike an ambitious person's desire for importance, this "me, the most important thing" of the conservative type refers to childish egocentricity, which is a desire to be in the center of attention without having to be important through grades, performances or feats. Well, the child wants to be loved not because of this or that, but simply because; that is, by being what he or she is. Most prominent in this human type, then, is the need for love, the naked need for love, not obtained by sexual seduction or self-importance! Social. But why might a person have the need to remain childish or act like a child? Naturally, there is some advantage in this. Children are more liked than adults, and babies are very attractive to those with a motherly disposition. We can say that infantile traits themselves are seductive, and that the neurotic need of that human type is one to seduce through childishness - which implies a need for tenderness, delicacy and fragility, although it also entails self-centeredness and avoidance of responsibility.

Enneagram Three

- E3 Social: Prestige

For the distinctive passion of social E3, Ichazo came up with the term prestige: we can say that the social three is someone who has a passion to shine - not only through work, but also in the way they present themselves to others. It's like you have an intrapsychic propaganda department. By bringing the desire for prestige, understood as a passion for social recognition, to a need for applause from everyone and not just from some, it consumes an excessive energy that naturally interferes with spontaneous action. None of the E3 subtypes are described in the DSM-IV, which surely reflects the fact that the corresponding traits, oriented towards good performance, practicality and success, are idealized by modern culture, in which one can say that the social three, in particular, has become the modal personality of the secular and technocratic world. Social E3 is the most chameleonic of the three subtypes. He is also the vainest of the vain. Regarding the other E3, he is a strong and reactive character, a lover of power, even if he manages it directly, but through the people he supports.

- E3 Sexual: Attractiveness

For the passion of the sexual three, Ichazo used the words masculinity or femininity, depending on the case. Rather, I used to explain it as an excessive attempt to conform to cultural (perhaps Hollywood) images of the masculine and feminine. Today it seems to me that the fundamental pathology of these people is that, instead of acting from an instinctive freedom, they put all their passion in the thirst for love and in the corresponding seduction through complacency or the image that is supposed attractive and exciting. The result of this is that the woman, being too concerned with pleasing the man, loses her capacity for enjoyment. Also added to this character is a certain passion for family which, despite not appearing as a defect, embodies an exaggerated need to please that perpetuates self-alienation. Of the three subtypes, the sexuality is the most dependent. They do not usually show aggressiveness and do not tolerate being rejected. His seduction is intended to be welcomed and confirmed, confusing the value of himself with the attractiveness of his body

- E3 Conservation: Security

When considering enneatype three in a panoramic way, its social and sexual manifestations call our attention. But when we meet people of the E3 conservative type, we cannot exactly say that we are dealing with a third type of vanity, because just as the proud of the conservative subtype do not seem proud, the vain of conservation are not visibly conceited to us either - and I have come to characterize them as countervailing using language analogous to that of psychoanalysis when it introduced the notion of the "counterphobic" character, which hides its fear through visibly bold attitudes. In the course of the

years I have been verifying that the same is true in the conservation case of each of the passions. In E1, for example, it is striking that he does not appear angry and that he masks his anger while defending himself against it with benevolent attitudes. The case of conservative E3, which seems not very vain, resembles that of someone who is so determined to be a good person (that is, to follow the perfect or ideal model of the good mother, the good housewife, etc.) than to live off such a way is translated into an implicit taboo to vanity. Therefore, it can be difficult for a less experienced person to recognize a conservation E3, who could be confused with an E1 or other traits. If we ask ourselves what his neurotic need is, what a conservative three needs above all else, it might seem that he would try, above all, to be good; But that is a universal commandment, present in the life of almost everyone (although some people rebel against it). More specific to E3 conservation is the concept, underlined by Ichazo, of security, and it seems to me that a threatened security also makes these people develop a special autonomy.

Since they were not sufficiently cared for, they learned to take care of themselves, and later they also come to take care of others. An atmosphere of safety is felt around E3 conservation, and these are often people who are consulted for advice, as they seem to specialize in problem solving. This passion for safety can oversimplify their lives, however, by reducing their interests to the most practical and useful. Furthermore, when you want to give an excessive priority to efficiency, you end up making efficiency itself efficient.

Enneagram Four

- E4 Social: Shame

The contrasts between the types of character four are the most striking, since their different subtypes seem more differentiated than in the other passions. When I explain this topic in Spanish, I usually say that there are "sufferers, suffered and insufferable." The sufferers are the social fours.

The social E4 is a person who laments too much, is very tearful and often puts himself in the role of victim. In DSM-IV, a category of person given to self-sabotage is suggested. The characteristic pointed out by Ichazo for this character is shame, which descriptively seems to me to be a success but does not manage to describe a neurotic need. Certainly, these are people who undervalue themselves, and therefore feel less than others. But how do you explain why these people are so given to blaming themselves and comparing themselves unfavorably with others?

The answer, it seems to me, is found in what Melanie Klein called the depressive position, through which the child prefers to blame himself instead of venting his rage against the mother, whom he excessively needs. In a similar way, we can consider that the social E4 is one that prefers to swallow its own poison instead of externalizing it to loved ones; he has learned to introject his aggression in view of an exaggerated affective dependence.

- E4 Sexual: Hate

If the social E4 suffers more than the other subtypes by feeling guilty about any desire, the sexual E4 turns against shame by becoming shameless in order to give satisfaction to its intense desires. Therefore, even if it is embarrassing, it will knock on every possible door. He becomes insistent, even against frustrations, as if he thinks according to the saying that it is the baby that cries the most that nurses the best. The more I complain, the more I'm going to get, he seems to think. Only this strategy, which works well in childhood, no longer works so well in adult life. People who are too insistent, demanding, demanding, tend to be annoying and be rejected, and thus their vicious circle arises, in which rejection leads to protest and protest to rejection.

The name Ichazo gave to the characteristic passion of sexual E4 was hate, which is descriptively appropriate for these expressive people about their anger. But this may not sufficiently explain their motivation, so it seems better to talk about competition, or competitiveness.

We could characterize the envy of the sexual subtype as an aggressive oral envy, which bites. Psychoanalysis speaks of "cannibalistic" impulses. It is not only desired, but it is desired with anger. This is the sin of Cain - our predecessor: "I envy you and therefore I kill you." I envy the rich, and start a revolution. I envy your intellectual superiority, and for that I will cut off your head (then ... high!) And, when we talk about cutting off heads, we are talking about invalidation, contempt, the aggression that is expressed in the devaluation of the enviable - as in the case of the fox and the supposedly green grapes.

- E4 Conservation: Tenacity

Different from "sufferer" (E4 social) and "insufferable" (E4 sexual) is what in Spanish is called "suffered", an expression that speaks of a capacity for self-frustration and endurance.

Instead of being an overly tearful person, the sufferer is one who does not complain and avoids crying in front of others, and who has learned to swallow a lot and bear pain without blinking.

How could we explain this in terms of motivation? What necessity can push a person to become a masochist? It's kind of like saying to a parent or loved one: "You see I'm not complaining? Do you love me now? You see what a good boy, what a good girl I am?"

The E4 conservation aims to make virtue of resistance to frustration. Many times I have explained it with an anecdote of Lawrence of Arabia, according to the famous film, which shows him in an office in Cairo lighting someone's cigarette and then putting out the match with his fingers. Someone asks him in surprise: "what are you doing?" And he explains that, in this way, he trains to endure pain. He had developed from childhood this supposed virtue of stoically bearing pain, and it surely served him during his exploits, which earned him the fame of a great hero, since not even among the Arabs had anyone been able to resist in such a way the harshness of the desert.

In E4 conservation, enduring is a passion, but how to explain it? I think the key is in the introjection of voracity. The visible envy that presents the sexual E4 as a demanding and insistent aggressive oral, here becomes a counter-envy directed against the person himself, now in the form of a self-demand that is also self-devouring.

Enneagram Five

- E5 Social: Totem

If the E4 are so intense that it makes them very different or contrasting characters, the E5, on the other hand, in their usual lack of intensity, appears to us as more difficult to differentiate between them. In reference to the passion of the social E5, Ichazo used the word totem, which I find very evocative, a good image. But the passion of the social E5 is something akin to the need for the essential, the sublime, we might say, rather than the need for what is there. Totem indicates both height and character of being a constructed object rather than a human being. The height of a totem evokes a tendency for these people to look up, towards the ideal, and to relate to the most outstanding and outstanding among people, something like Midas wanted everything he touched to turn to gold. The tragedy is that, by seeking social E5 a super value, it implicitly despises ordinary life and ordinary people. He is only interested in the quintessence of life, the elixir of existence, the ultimate meaning. But in this orientation towards the stars, he becomes someone who cares little about life down here ... He becomes, therefore, too spiritual, because impoverishment or affectiveness, which moves away from compassion, is precisely contrary to achievement. spiritual. Thus, in this character a polarity is established between the extraordinary and the nonsensical, so that nothing makes sense until the extraordinary or magical is achieved.

- E5 Sexual: Trust

We have to understand this passionate search in the sense of trusting, of being able to trust the other: the sexual E5 is looking for that person who will be for him and with him, no matter the how or what, far beyond the normal vows of an engagement or a marriage. The thought of the sexual five is that he has to be able to present himself to you with the worst of his inner world, and that you, as his partner, should maintain complete equanimity in the face of his inner monsters, since he loves you so much...

So he lives the love of a couple as a kind of ideal, but it is an ideal that does not exist in the world of humans. The sexual E5 is quite romantic - this is minus five of the E5. They can be very much like the other Fives until you hit the romantic point: then a vibrant inner life will awaken. Chopin may be a good example of this. Who else was the most romantic among composers? Chopin was more of an aristocrat. It was a bit stiff. Someone who knew him well enough - Liszt's mistress - said of him that he was like an oyster with icing sugar: he was not very open, he was not open to deep intimacy, except with one or two people in his life. Chopin came from Poland and came to France while still a teenager, but he made no new friends in France. He was at the center of high society, and his entire love life was replaced by music.

- E5 Conservation: Refuge

The need to withdraw is a clear characteristic for the five conservation. But keep in mind that each subtype of the E5 has something of that: some need to retreat. In the case of the conservative, passion has a lot to do with finding refuge, erecting high walls that separate him from a world that can invade him, that can take him out of a precious little world that hides inside. The idea of self-preservation becomes clearer if we imagine them as staunch supporters of cave retreat. The E5 conservation extremely limits his needs and desires, since each wish could mean a dependency status for him. Like each conservation subtype, it is also linked to survival and the concrete, attached to objects and personal space; but like E5, which is the most mental of mental characters, it is in thought, in incessant reflection on how to survive and live by limiting external disturbances, that it finds its greatest refuge.

Enneagram Six

- E6 Social: Duty

Here is what I call a "Prussian character." Social E6 is cold, very formal. Kant, for example, was a great philosopher. He was Prussian, and Prussians had that character form that has a great love of precision and an intolerance for ambiguity. This is precisely the complete opposite of the six conservation, which is warm and feels too permissive for ambiguity. Among the Nazis there were many social six. Their behavior is very visible: "this is the line, the party line, the line that defines which are the good guys and which are the bad guys ... and what we need to do and we do it very efficiently." In efficiency, the social E6 is similar to an E3. Ichazo used the word duty, it is more than just being concerned with duty, since the social six are concerned above all with the reference point. They have the mind of a legislator, the categories clear. Their intellectual orientation is to know very well where the north is, where the south is, and the west, and the east, and ... And if you ever wanted to become human, you would first need to go crazy and forget about all the points of reference. They need to forget duty - no duty - and connect with instinct and intuition, with life.

- E6 Sexual: Strength

And here is the so-called counterphobic character: sexual E6 goes against fear. So we could call this neurotic need force. On a descriptive level, we can say strongly in the same way that a six conservation can be branded as a weak person. One is a rabbit and the other is a bulldog: a counterphobic is a lot like a barking dog. It doesn't always bite, it barks more than it bites, but it does look fierce. The need is not only to feel strength, but also to be able to intimidate. The internal program says that the best defense is a good offense. A very illustrative joke about it: a man went to visit several psychiatrists because he heard wings noises in his bedroom that prevented him from sleeping. A novel psychiatrist gives him a gun telling him that he is going to end his phobia by shooting, "because you know you are stronger." The next thing was a great scandal: the man killed his guardian angel. So these are the madmen who go against danger, who can kill anyone because anyone can turn into something dangerous.

- E6 Conservation: Warmth

Conservation E6 is the opposite of social E6. This one is warm and ambiguous, tasteless, geeky. It does not come to him to say that this or that is black or white. It takes a lot of courage to say that something is black or white. For him it is better to say: "oh, there are several types of shades of gray between one and another. And I don't really know what kind of gray we are talking about, because life is very complex." And so it can go on endlessly, always beating around the bush. We have a person here who needs a lot of protection. He is afraid of not being protected, a fear that manifests as insecurity. And his characteristic

passion is the need for something similar to friendship: a warmth. What characterizes the E6 conservation among the three types of the six, is precisely this search for heat. They are teddy bears. They want to feel the embrace of a family, to be in a warm place, in a family environment where there are no enemies. In social contact there is a kind of formation of alliances of "I will not hurt you and you will not hurt me", "I am your friend, be my friend." Freud said that such alliances were the essence of the friendship, but, of course, they are only the essence of a neurotic friendship: getting together in the presence of a common enemy, making a pineapple in the face of danger. The phenomenon of "I support you and you support me" is humanly general, but the six conservation does this constantly, in its yearning for a warm little world.

Enneagram Seven

- E7 Social: Sacrifice

The social E7 is the counter-type seven, in the sense that it is difficult to recognize in him the passion of gluttony, because he tries to hide it with an altruistic behavior that, in some way, should purify him of the guilt of feeling an attraction. It was for pleasure or to one's own advantage. This is an attraction that he tries not to feel by pursuing an ideal of himself and the world: he sacrifices his gluttony to be better and for a better world where there is no pain or conflict. The social seven are people who, apparently, do not want to exploit others, do not want to be tied to their desires. They are very pure people, too pure. There are some sevens who are very concerned about their diet, world hunger, and so on. New Age fashion was abuzz with this seven social culture. It would seem that the individual has the intuition that he hides a pig inside himself and says: "No! I am going to define myself as a detached pig." This is the social seven. The word Ichazo used was sacrifice. But it is a sacrifice of gluttony. It is a postponement of desires before an ideal. The deception is that these people really have a great gluttony of recognition of their sacrifice. They want others to see them as very good. Now I am going to give a bad example about the social seven, since I will refer to the life of a true saint, highly revered in the Christian world. It is obvious that I am talking about San Francisco, who was this type of person. Saint Francis followed the kind of advice that William Blake gave: if we lived madness and followed it, then it would become wisdom. If the mad and neurotic man fully lives his madness, he would become wise. It is a path.

So San Francisco wanted to be good. Thus, he did all the things a seven needs for transformation: he lived miserably, lifted stones to repair the sanctuary, kissed the lepers ... Nothing could be more horrible. So he did all the right things to detach himself from his seven. But if we examine the early life of San Francisco, we will find a very revealing anecdote. Together with his monks, the saint built a kind of tent for shelter. Suddenly it started to rain and Saint Francis and his monks went to the shelter to rest. But upon arrival they found a farmer with his cow inside the store. And Franciscan generosity should give priority to the farmer and his cow. It seems to me that health, both mental and spiritual, has to do with loving what your neighbor asks of you. But when you love your neighbor more than yourself, then you are trying to be too good. This is very typical of nuns, and some social sevens can also fall into that kind of stereotype of goodness, which consists of trying to be good according to a code or a social consensus. Perhaps humans today would be tempted to think that they have more rights than a cow, but perhaps

we are wrong here too: deep ecology has something to tell us about it. But where is the limit of goodness? There is a kind of applause, kind, very typical of the social seven.

- E7 Sexual: Suggestibility

The sexual seven is not earthly, but heavenly. He is not interested in the things of this world. It is the gluttony of the things of a higher and more advanced world. The sexual E7 is what we might call a dreamer. To define it, Ichazo used the word suggestive, which I understand as the passion to imagine something better than the bleak reality. It is the passion to enchant reality, to fantasize, to paint things pink. In other words, it is a form of idealization. If the word for the social E5 is totem - totemizing is a type of super-idealization -, here it is rather an idealization of the common: the sexual seven looks at things with the optimism of those who are in love. They say that love is blind. It could be that the sexual seven is blind in the same sense. He is too enthusiastic. His passion is to dream, to go towards the sweetness of the imagined instead of contacting the ordinary and not so interesting reality. Carl Abraham, a collaborator of Freud who had a better eye than he for character description, spoke of a completely optimistic character in every way: "I'm fine, you're fine, everything is fine." And naturally this can be very therapeutic ... for anyone other than a seven. Or, put another way: the virtuous life is good for anyone who is not a nun.

- E7 Conservation: Family

It is usually easier to recognize a sexual or social seven than a conservation seven. To refer to him, Ichazo used the phrase "the guardian of the castle." He also uses the word "castle" for the five conservation - I preferred to use the word refuge, lair. But what is the meaning of the phrase "the guardian of the castle"? The E7 conservation is the person who makes alliances. Family could be an alternative word. But not in the true sense of the term, which is full of positive connotations. The word family describes an aspect of life. But, in the specialized vocabulary about the ego, there is a kind of family game that can be played. In it, the seven conservation build relationships with people based on ideas such as: "I will be family to you and I demand that you be family to me", "let's get together, I will serve you and you will serve me", "together, we can create a good mafia together"... I drop the word smuggling because this type of behavior can lead to cunning. It is a clear partisanship. There is an element of corruption very present in it. Self-interest, selfishness, is behind this alliance, even if it appears to be denied. Naturally, every ego form relies on a lie that makes it appear that it is not there. That is why confession is so good, so interesting for the work of the conscience — especially when the confession is public, because that is how one realizes that one can go on with everything, remain the same.

So the conservation E7 is the opportunist, the person who has to find advantages, to profit. It is as if a threat to conservation hangs over him that has to be compensated. Therefore, gluttony, in this case, is expressed as an excessive concern to get out of this threat to conservation by making good deals and deals with every opportunity. A friend of mine was a dentist for part of his life. He seemed like a kind,

friendly, talkative person. Some are very fond of the dental profession because they have each other's mouths shut all the time, so they can talk and talk as much as they want. Surely you have met very talkative dentists. They may not realize it - unconsciousness plays tricks. And it is typical of the seven conservation groups that they like to do something with their hands, something useful for others. They are practical. Talking and talking, the seven conservation soon discovers the other person's weaknesses. "I have seen that you have bought a new car, how are you doing?", Says the dentist, "Well, it is an excellent car, I am very happy with it - answers the patient - but unfortunately I have to sell it". "Ah, well - the dentist takes advantage of it - then I'll buy it for you!" It seems that with the seven conservation there is no conversation that does not lead to business. You do instant business because your mind is so alert to opportunity that you never miss it. His position is that of one who thinks that if you are not alert, if you do not keep your nose in contact with the wind to capture opportunities, you will be a loser.

Enneagram Eight

- E8 Social: Complicity

E8 social is a kind of social antisocial. If we want to use the categories of modern psychology, eight responds to the so-called antisocial personality: more or less, a person who is against social norms. Or rather a rebellious person. But a social eight is a type that is only explained in contradictory terms. It is like a child who became violent defending his mother to his father. Their violence arose out of solidarity. The phrase "thunder at injustice" has resonated a lot. The central issue of social E8 was called by Ichazo as friendship. I do not like to use words that have a universal meaning or that we can associate with great meanings to describe specific games of the ego, since many times we end up using those words to justify these same games. So I feel more comfortable with the word complicity. It has to do with the word loyalty, like that of a child who ally with the mother to confront the father and who develops a strong detachment from the paternal bond, which is why he surely becomes a difficult child in school. He rejects school because the entire institution has to do with an authority similar to that of the father, and he comes to experience an intellectual detachment because the intellect is also part of the father complex. Not surprisingly, patriarchal culture is made up of intellect, authority, and impulse control. Looking at the social eight with the mind of a Freudian, the concept of complicity will be better understood. We could speak of an Oedipus complex. We could say that the boy needs the love of his mother and that he has no hope of finding love in the father. Thus, he concludes: "I am going to join my mother against my father, I am going to protect my mother and I am going to get my mother's love." If we go into Freudian psychodynamics, we could also add that this mechanism, after all, is not composed of pure loyalty, but is a matter of self-interest.

But, for anyone of this character, it is very difficult to go beyond the felt experience of simple loyalty. If we were to ask Karl Marx about the nature of his solidarity with the exploited, I don't think he would be receptive to Freud's rebuke, that he would say that he simply stood together with his mother against his exploitative father. Or that his affinity with his mother was oedipal and had something to do with his own need for love. It is difficult to make an eight aware of their need for love. We are all moved by love. Each disturbed personality form is an alteration in the way we act to find love. One acts too cute or too good at school, another is too perfect in morality, and so on. In an eight, it seems that the main issue is the resignation, the abandonment of love. He thinks that it is better to go for power, for pleasure, for what he wants, instead of waiting for love, instead of being sentimental. For an eight, people seeking love are sentimental. So an eight is a character that veers toward the cynical, toward the harsh, toward the harshness. By the way, the eight are not usually interested in activities related to self-knowledge, since it is a bit harder for them to develop this type of insights in their own emotional life: they have a lot of repression on the tender side, as if they had to bury his inner child to be able to come to life in an armed way, towards a struggle for existence, red in teeth and nails, as the Darwinists say. An eight is someone armed to the teeth.

- E8 Sexual: Possessiveness

A sexual eight has a tendency towards social detachment. He is a rebellious person, much more than the other E8. He is also a more provocative person, who flaunts, who proclaims that his values are different from the norm. This occurs with all eight, but in the sexual subtype, this tendency turns into a clear detachment from the intellect. The word to define it is possession. And I used to think that this also had to do with physical possessions, but later I realized that this passion is limited to grabbing the other: the sexual eight is very possessive in their relationships. This word also has to do with taking ownership of the entire scene: the sexual eight always wants to be the center. It is always fascinating. Their power comes from a greater seduction, a greater power of fascination, which differentiates them stylistically from others. The other subtypes do not have as many colors in the feathers. In relation to the other subtypes, the sexual is more emotional, while the conservative is pure action and the social is the only eight intellectual.

- E8 Conservation: Satisfaction

The most armed of all the E8 is the conservative. The word that corresponds to it is satisfaction: "I have to have it. This is mine. I have to have it." It's more of an intolerance of frustration than you want to have than having it itself. In this sense, it is a bit like a characteristic of the sexual E1, which is also obsessed with its desire. But an E1 is very different from an E8. One is hypersocial, while eight is completely antisocial. One is too concerned with rules and the other too little. The E8 conservation pursues the satisfaction of your needs. He does not usually talk much. It is like the lion. A lion only moves when it is hungry. You aim to satisfy your unfulfilled hunger and then sleep through the rest of the day. Very majestically e. It's like "no nonsense," no words, no puns in a conservation eight. We could say that their need is that of exaggerated selfishness. They are the people who know how to do business and know how to haggle to get ahead of everyone else. There is the expression: a used car salesman. That is the art or talent of the eight conservation. But it is also his need: he is a survivor, a term that has been used for eights in general, but is more indicative of eight conservation. You know how to survive in the most difficult situations. He knows how to get things done, how to get away with it.

Enneagram Nine

- E9 Social: Participation/Belonging

The social nine is good-natured. And what moves a good-natured? What is behind these lighthearted and cheerful people? According to this map, the passion of social E9 is participation. What you need is to feel like an integral part. But anyone who has an intense need to do, to become part of something, is a person who does not feel part of anything.

For the social E9, the experience of not fitting in, of feeling different, of believing that they do not have what it takes to be part of a group or a community, leads them to overcompensate, to express a kind of generosity by showing themselves very aware of others and the group. He is a very gifted character in satisfying the needs of others. And it becomes a good leader. The best type of leader, in the sense of being a good person, generous and sacrificed to any type of responsibility that others want to give him.

His passion is to do what is necessary to pay the toll that allows him to be admitted to the group. But it takes a lot of effort to do this: social E9s are the enneagram's workhorses. They feel that they have to give a lot, but at the same time they should be nice and pleasant. His internal slogan is: "do not show pain, do not put weight on the mind of another." His expression is happier than sad, but that does not mean participation, but a kind of partial participation: a substitute.

- E9 Sexual: Symbiosis

I would rather use the word union - the word Ichazo used - in a higher sense. Union means the response that we find in love, the desire for communion with the loved one. So such a word should not be used to describe a neurotic game. Therefore, I prefer to use words like fusion, confluence, symbiosis...

The sexual E9 experiences the need to be through

other, the need to be through union with another, through

merging with another person. Use the relationship to feed your being

because he cannot stand on his own feet. A true union would require the two people to walk with their own

feet before they meet.

But in this case there is a kind of substitution. Because these people do not have their own place, their own being, and therefore they want to be in the world through the other. This makes them very affectionate people, but it is a suspicious affection, which is one of the many forms of substitute love that occur in the repertoire of the ego.

What stands out about the sexual nine is that they are nobody's: they are people who do not fully live their passion - in the best sense of that word. They are, precisely, too dispassionate. When the Beatles wrote the song Nowhere Man (Person from Nowhere), perhaps they were referring to someone of this character.

In Spain there is the "dead mosquito": no one would notice that person, they are confused with the design of the wallpaper. In English it is said that there are people who are like the flowers on the wall: they lose themselves with the environment.

Elias Canetti wrote a book on characters called *The Witness Heard* and described someone who is obviously a sexual nine:

"The Legacy never asks for a certificate and it would not get it either, as it does not go anywhere for its own business, it does not need them. It is true that it eats, but it does so in moderation and without causing discomfort. No one has seen it with their mouths open, he has the wisdom to do it in a corner, without noise. He slyly feels his teeth; he still has a few left. "

It is a very cruel characterization: this person betrays his needs so much, he is so focused on satisfying the needs of the other, that he has few teeth left.

"People take a lot of photos on trips, and sometimes, when they don't have time to stand aside, he also appears in the photo without being invited. The owner's family looks at her and makes a face. But also in those cases you can trust him. He takes the reels to be developed himself and, when he returns with the photos, he has disappeared from them. How he does it is a mystery, they do not ask him and he does not explain anything, the important thing is that the family of the owner is thus in the family and the Legacy does not appear anywhere. "

All of this is the result of the need for fusion. You can merge with another person, with a group, or even with your own body. But at the cost of life, of the subtle level of life ...

- E9 Conservation: Appetite

We will end, then, with E9 conservation, for which Ichazo used the word appetite. It is obvious that these people tend to have larger bodies, so it is very likely that they have a larger appetite as well. Sancho Panza is a literal example of conservation and it is interesting that the belly was chosen by Cervantes to baptize it, being something so central to this character.

Let's explore the idea that some person can be said; "As, therefore I am". Each of the characters is open to this Cartesian approach: "I believe that I am, therefore I am", an E6 would say. "I suffer, therefore I am", an E4 would say. Actually, they are very descriptive expressions about how each character feels the emptiness of his being. Let's take the example of sexual E4, whose central issue is competitive hatred and goes around cutting off heads. I could say: "I hate, therefore I am." That main feature of each subtype is the one that most responds to this equation of solving the question of being through a substitution or a mirage of being.

Human beings have all kinds of substitutes for being: a real pacifier rage. We have all kinds of pacifiers that give us the impression that this or that is what we were looking for. And we miss our way because we run after these illusions that promise us to be where it is not.

In the case of nine conservation, there is an excessive resemblance to an animal. It is not only about "how, therefore I am", but also about "I sleep, therefore I am", "I have, therefore I am", "I am standing here, therefore I am" ... The facts of life, everything Ordinary, they have the ability to obstruct his consciousness. For him there is no metaphysical level. Somehow, the question about being has been erased from the life of a nine conservation. You cannot talk about being with Sancho Panza. There is only his tummy. The substitution of the mother's breast for the bottle has been so complete that there is no memory of motherly love in the vocabulary.

Thus, these conservatives are very loving people but deep down they do not have the feeling of being loved. His resignation is the most prominent. And there is in them a kind of joy, a kind of tenderness that, however, is far from the full experience of love.

Erich Fromm already says it: to have or to be. It is probably the same issue for them. In the world of great bankers, for example, you see many friendly faces, with double chins, very practical people ... Here is Homo Economicus.