

27 personalities in search of being

Claudio Naranjo

BASIC INFO+DISCLAIMER

All the experiential wealth of 40 years of personality research, condensed in a collective book on the 27 characters described by the enneagram.

For the first time, a work comprehensively addresses the 27 characters described by the Psychology of Enneatypes —popularly known as the enneagram. To prepare this volume, Dr. Claudio Naranjo has brought together a team of collaborators made up of prestigious psychotherapists from various countries, such as Francisco Peñarrubia, Juanjo Albert, Assumpta Mateu, Mireia Darder, Albert Rams, Consuelo Trujillo, Cristina Nadal or Grazia Cecchini. The result is a living map of the human personality where each of the nine enneatypes is analyzed in its social, sexual and conservation variants.

“27 personalities in search of being” is an exercise in collective transparency in which the authors shed the mask of the ego. The characters in this book open up to us the intimacy of their process of self-knowledge, offer advice to seekers, shed light on the diagnosis and therapeutic treatment of each enneatype, and provide in-depth answers to essential questions about personality transformation.

This is the translated version of the book made by [Mel](#), the translation is not perfect due to being run through a translator, but I tried my best to fix any major mistakes that might have shown up. The original book has been written in Spanish and can be found here, which I would recommend reading over this DM if you are fluent in Spanish:

https://cdn.discordapp.com/attachments/853041553931763732/981537614924488784/27_Personalities_in_Search_of_Being.pdf

Either way, I hope you enjoy the book and have fun reading it.

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The following experiential reports on each of the 27 characters described in the Psychology of Enneatypes have had the contribution of numerous testimonies that emerged in work groups guided by Claudio Naranjo.

Each of these groups was made up of volunteers of the same enneatype and subtype. All of them had previously been trained in the study of character and other subjects through the SAT Program, whose constant activity over time and the geography of 12 countries on three continents has made it a true consciousness research laboratory and of personality.

These lines serve as a thank you to all these people who, selflessly, have collaborated in the making of this long-awaited book.

The editors.

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FOREWORD

The common theme of these pages is situated in the field of the applications of the enneagram to the personality.

For those who have never read or heard of the enneagram, it will suffice to say for now that it is a geometric figure that was made known by G. I. Gurdjieff, who referred to it as a symbolic representation of certain universal laws and attributed it to certain esoteric tradition still unknown today in the Western world.

The enneagram of personality, however, comes from Oscar Ichazo, who presented the enneagram of passions, as well as the enneagram of fixations and other applications of this geometric map, before the Association of Psychologists of Chile in 1969.

Ichazo said that the set of notions related to this subject—which he called Protoanalysis—constituted a discipline transmitted by a “Christian esotericism” with which he had had contact in Afghanistan.

Later, after having participated in a study period of a few months with Ichazo in the company of forty colleagues near the city of Arica, in northern Chile, I felt prepared to integrate my previous experience in the world of therapy (as well as Buddhist meditation and other elements) with what I had learned from him. In the context of the work that originated from such integration, I understood better and better and explained in more detail a set of notions that I have been referring to as the Psychology of Enneatypes.

Over time, I have already published three books on various aspects of the Psychology of Enneatypes: *“Character and Neurosis”*, *“Transformation Through Insight”*, and *“The Enneagram of Society”*, in addition to having developed other aspects of the subject in the book *“Between Meditation and Psychotherapy”*—where I explain the Enneagram of Meditation—and in my political books *“Changing Education to Change the World”*, *“Healing Civilization”*, and *“The Patriarchal Mind”*—in which I delve into the application of the Enneagram to social pathologies.

This book differs from the previous ones in that, through its pages, it communicates something that until now I have reserved for my experiential workshops, in an effort to prevent certain information, when passing to the psychological and academic market, not only from being distorted by vulgarization, but separated from the living experience in which they reach their full meaning.

It contains 27 characters in search of being, in addition to the present prologue, a presentation of each enneatype—which the editor of La Llave has seen fit to include and which

Grazia Cecchini has been in charge of preparing. After that, a brief introductory text written by me for each of the papers of my invited collaborators is also included. These texts come from a conference that I offered years ago — at the beginning of a congress held in Arlington, Virginia, by the International Enneagram Association — about the neurotic needs of the 27 characters recognized in Ichazo's Protoanalysis.

When I first introduced the Psychology of Enneatypes during my work at Berkeley in the 1970s, I limited my topic to the nine passions and the corresponding nine fundamental fixations, without going into the subject of subtypes and their corresponding neurotic needs. Thus, I did not want to teach about the virtues, the cognitive aspect of the ego and other issues that, in my subsequent work in the Latin world, I wanted to reserve for those who participate in the experiential program that I have been developing: that is why I have omitted such topics in my books.

With the passage of time, I feel confirmed in my reservation policy, since I have had ample opportunities to verify how the popularization of knowledge becomes an obstacle for future transmission, generating many errors and prejudices that later interfere with a serious application; a situation comparable to that of amateurs who learn musical instruments in the wrong way and then have to work very hard to unlearn their bad habits.

Having reached the threshold of 80 years of age, however, I feel that it is time to put on record some of the topics that I have so far reserved for experiential situations; and I think of this book as a first volume in a larger project. Through its chapters, the reader can form an approximate idea of the 27 characters in which the nine basic forms of personality that have already inspired so many books are subdivided. More specifically, in the following pages the theme of how each of the corresponding people lives the maturation process that is the essence of therapeutic and spiritual progress is developed.

I imagine that most readers of this book will already have some understanding of the basic typology of the nine enneatypes: the present distinction between 27 characters is but a refinement of it. But, for those who have not had enough contact with the Psychology of the Enneatypes, I will tell you that the application of the enneagram to the explanation of character constitutes something close to the classic Christian doctrine of deadly sins (to which cowardice is added here). and vanity, considered as something different from pride). That said, there is really no need to add more in this foreword, apart from recommending reading the simple description of the aforementioned nine basic characters that I presented in "*The Enneagram of Society*".

To conclude, I would like to thank my co-authors for their work, and I also thank those who, through the Claudio Naranjo Foundation, contributed to the organization of the Symposium on the Psychology of Enneatypes, held in Seville in 2008, in which these works were initially presented as presentations. I also want to express my gratitude to Grazia Cecchini, who has been in charge of transforming the series of transcripts of that symposium into a book, mainly through

the substitution of such oral presentations for written ones through a contact of more than a year with those who write here.

Having been someone who has seen many of his ideas passed into the community through premature and misappropriation, it is an additional satisfaction for me to feel that for the first time a book appears in which a legitimate and mature transmission operates, and I think readers will appreciate the difference. But, above all, I hope that by making available to the public these findings hitherto reserved for those who have participated in experiential seminars, the corresponding information will not become a substitute for the living learning process that is the path of transformative self-knowledge.

Claudio Naranjo

Tonalli, Mexico, April 2012.

Enneatype 1 – Anger

To understand the Passion Anger, first of all we must distinguish it from rage understood as an emotion.

While by *anger* we understand the emotional reaction of attack as a response to a danger or an invasion, Anger, on the other hand, is a raging and out-of-control impetus that this personality feels in the face of the existential emptiness caused by the loss of the original condition of fullness.

It is as if, having lost the earthly paradise, the E1 considers this loss a mistake that needs to be repaired.

While for mental characters —and even more so for emotional ones— passion is an attempt to regain existential plenitude through contact with suffering and fear of loss, E1 moves away from both pain and fear, assuming an attitude of repairing superiority of detachment, considered by him a mistake.

It follows then that its repair will be an impulse towards concrete, perfect and action that will eliminate suffering.

The E1 has not, in general, had the experience of having been a guided and cared for child but rather that of a child who was forced to behave judiciously, renouncing instinctiveness, emotionality and expressiveness – qualities typical of his being a child. In short, they invested him with very high expectations that did not foresee the possibility of making mistakes.

The child's sensitivity to the parents' suffering was quickly transformed into a willingness to solve the problem for them.

What excites the E1 is the solution; In this sense, it can be understood to what extent Anger is not an emotional aspect, but a fiery energy that always carries it forward, skipping contact with the feeling linked to the context and the respective mental elaboration.

The E1's attitude of “pushing the river” demonstrates the inner need to try to modify the context instead of considering the possibility of adapting to it; from this derives his feeling of superiority and contempt for those who “are not right.”

Anger manifests itself in different styles, depending on the subtype: in the social, as well as in the conservative, Anger underlies a reactive formation that transforms it into imperturbability or benevolence.

In relationships, the E1 demonstrates an automatic tendency to impose his own mental and behavioral rigor, expecting from others the same perfectionism (fixation) that he demands of

himself; controls and demands discipline so that, both at a behavioral and emotional level, an order and rigor are respected that he believes will lead to the elimination of errors

His feeling of superiority derives from a self-certification —since he has a concept of himself as a virtuous and just person— which gives him the merit of occupying a position of authority and dominance.

It is a normative and neurotically ethical character, with the specificity of dictating personal norms that it considers absolute codes. This allows him to transform the desire into a behavioral rule, so that he is exempt from feeling imperfect due to having had impulses or emotions (which he considers defects).

E1 Social - Inadaptability/Superiority

The character one social is very different from the other subtypes of E1. This is the result of a characteristic designated by Oscar Ichazo — from whom I learned — as inadaptability. For a long time I preferred to simply use the word rigidity in describing this character, referring to something akin to a kind of schoolteacher mentality, and also to what Wilhelm Reich saw when he spoke of an "aristocratic character"; it's just that the word rigidity describes a behavioral style or a specific personality trait rather than a need or passion. Therefore, it remained pending for me to formulate a neurotic need from which the rigid character would become understandable.

In this search, the case of a woman who, in addition to being an intellectual and cultured woman who was part of the philosophy department of a university, spoke with a marked American Midwest accent, was very illuminating. And it was striking that she, despite having moved to California a long time ago, she continued with this strong accent that is usually associated with people with little educational level. Being a social character, it could be said that her inadaptability was expressed in it; 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 for him to ask me that it became clear to me 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 up to others to adapt. And this was also noticeable in the fact that he made language errors that did not correspond to his cultural level, which could be easily understood as a result of that attitude of believing himself to be someone exemplary.

However, the feeling that *I am right* does not constitute a motivation, or a passion. And if we want to explain the contrast between a conservational 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 it can make serious mistakes—, we must go back to the need for superiority, by virtue of which the social adopt the position of impeccable and perfect. The social one has a real passion for feeling "I'm right, and you're wrong"; and this, in turn, implies a certain power over others, because when he can make others feel that they are wrong. It is as if he were saying, "If you are wrong, then I have more right than you to dominate 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.

The transformation in the social E1 by Antonio Ferrara

This analysis of the social E1 is the result of the testimonies of five participants in the SAT program and data from the exercises that were carried out in said program, in addition to the notes collected during various therapy sessions.

I begin my talk by referring to the paradox that the social enneatype one adapts to the world by being a misfit. To demonstrate how this character form is organized, I have chosen some experiences from my childhood with images of me as a very young child.

I am at home, there is little light, almost darkness, and a lot of silence. My parents (especially my mother) are immersed in their chores and are worried; they don't talk. Later I will learn that his life, at that time, was difficult. Both have had several mournings and a sense of precariousness predominates. You can still feel the echoes of the war and the memory of the shelters in which we protected ourselves from the bombings. They live in a small town in northern Italy, on the border with Austria, in an unknown world, with a mainly German-speaking population. They feel strange in that environment and in that culture so different from theirs, southerners who come from Naples. It is easy to imagine that the child, faced with these difficulties that are constantly breathed, has decided not to create further problems and to withdraw, limiting their demands and minimizing their needs and desires. "I don't want to bother" would seem to be the basic decision; and from this, he learned not to ask and not to support himself. He numbed his natural vivacity and transformed into a quiet child—too much—a good child. He doesn't ask, but he also doesn't agree to receive, timidly saying no, even when it's a small gift. He was embarrassed when they worried or paid too much attention to him, according to him. He was considered a fragile, weak child: "Don't get tired... don't run... Are you tired?" they would say. I didn't like it.

When I was older, I discovered that I had valve insufficiency in my heart and that I was taking some risks. At that time you could not operate and there was nothing to do. I had understood my parents' concern a little, but I didn't want special treatment; I was very careful not to talk to anyone about my situation, which, on the other hand, had become a family secret. Luckily, I reacted. With the strength of unconsciousness and the desire to live in full mode, I organized my life from evaluations and decisions such as: "What you give me and do for me makes me suffer, I am wrong, I better do things on my own, as I like, and, if it is too much for you, I will manage alone. I want to feel capable, I want to get tired, I want to run, I want to risk hurting myself, I want to live up to my teammates." And I began to challenge this *fragile heart*.

This all started when I was about ten years old. However, I did not stop being a sensitive child, very emotional, who retained emotions by repressing them; I didn't want to show them, but inside they devastated my chest. I blushed and embarrassed even for little things. Little by little,

over time, I learned to control myself, I became stronger, harder; I didn't want them to find out what actually lived. I didn't want to be “weak, fragile, sensitive” and therefore hid my moods, the difficulties, and didn't ask. The way they loved me made me feel different, incapable, limited. Deep down I had no confidence that Mom and Dad could respond to my demands. It was important to exchange with the neighborhood colleagues, find social diversity, play with my classmates and then, growing, organize more structured activities with them. He put a lot of effort into what he did by defying the limit and enduring fatigue, even ignoring it. "Still a little more" — and I didn't even need to tell myself — had become a way of life: under effort, tireless. Later, during adolescence, the life patterns of my family and the environment in which I lived began to be narrow. I wanted something else. I wanted things different from what my world offered and I wanted to feel them mine. While fearful and shy, he was curious to face other realities. In discussions with friends, my ideas were often different from those of others and it seemed strange that they did not share them, but I kept them and defended them to the end because this made me feel whole. At school he was not a brilliant student; he had difficulties with scientific subjects, but he was still ahead. He did the bare minimum and with little interest. It is likely that in this case too the environment did not meet my expectations. Even though I wasn't formally a rebel, I wanted to do things the way I wanted and tended to go against the grain, imposing my views. And it wasn't against others: I just wanted to be true to what I thought was worthwhile and important to me. These traits developed mostly during adolescence, when I began to make choices that were not only outside of family schemes but also those of the rather large group of people I frequented. Over time, I realized that many of my behaviors covered a deep sense of devaluation and inadequacy, and that they were intended to satisfy a great desire for recognition. Paradoxically, I was embarrassed and blushing when I received it. Actually, as a boy, the recognitions they gave me referred to the fact that I was a good boy, of good judgment, polite, obedient. But I wanted to show myself and others that I was capable in what interested me, that for which I felt a vocation. My inadaptability was presented as an anti-intrusive attitude. I did not accept being considered a child. I wanted to be seen as a little adult who didn't create problems. I was always with the older people—albeit silently—instead of being with my siblings and their playing peers. It was as if he said, "See? They are children and I, on the other hand, am already big and I can be with you and your friends, I participate in the conversations of the great ones. Even though I listen only, yet I am here." With the passage of time, my maladjustment became more and more a need to differentiate myself, to be special. It was also a way of disobeying the boring routine, they were wanting to escape from home, to breathe...

All the people interviewed said that from very early on they had been older than their age. P., one of them, says that as a child she took care not only of her sick mother, but also of other relatives. C., since childhood, went to the hospitals where the relatives were hospitalized and spent whole days there taking care of them. At first it was terrible, I was obliged to do it, but then she got used to it; he no longer felt even the fear and suffering of being in such harsh places. She quickly forgot that she was a girl. Returning to P., she was not just a little nurse: at the age of ten she accompanied her father — whose social role was important — to parties and ceremonies.

Like a wife. He replaced his mother, who was ill. She learned very quickly to be a boss among her peers and, in this case, assumed a male role that she maintained even in adulthood. In general, the social E's with whom I have spoken — albeit with different nuances — have similar histories, not only because of the contents — often diverse — but also because of the existential decisions to which these stories led. One of them, B., underlines his desire to maintain his own identity: “If I adapt, I die,” he says, “it's like suffocating. The explosion is almost obligatory, it is a matter of life or death. It's important to do what I feel, I don't want to be manipulated. The consequence is not feeling at home anywhere. A sense of non-belonging.” O. says something similar: for him, “the feeling of estrangement and non-belonging is recurrent.” He never felt “entirely” in the environments in which he has found himself. In the environment of the family of origin he feels “a movement of rebellion, estrangement and also of fighting”. Returning to B., he has the conviction of not being able to be part of a group: “the group can lead to error”, it is better to resign. He doesn't want contamination. It could be “dangerous” and gives no explanation as to why. You could imagine that in his fantasy he would relive what he necessarily lived as a child. He *should* be opposed to his wishes. M. also feels a need for estrangement. In her case, of a world in which she does not see a space for herself because values, she says, “are mercantile and linked to power games.” “I seek honesty, integrity, coherence and spirituality,” he says. O. also engages in spiritual experiences and attends meetings of religious groups. M. stresses that he usually has very high expectations and aspirations to a kind of purity that does not belong to this world. The experience that rejects reality as it is, to a greater or lesser extent, is a common and fundamental feature of social E1. He doesn't want to be a whole part of it. There is, deep down, a lack of trust in fellow human beings that holds him back. But he is also afraid of being unpleasant if he clearly says no. Consequently, when it does, it expresses itself with an often unconscionable vehemence and determination.

In a scene lived during a therapeutic experience conducted with the timeline technique (coming from NLP), both A. and U. tell an episode from the past in which there is a group of people talking to each other. They keep a certain distance and observe. They would like to meet the group, but they do not dare to approach. They are afraid to bother with their presence and not be well received. U.S., in particular, will say: “There are people gathered inside, but I stay outside; it might not be well received, I feel alien to them.” Several of the people consulted show little willingness to participate when they are in a group. For A., the main concern is: “don't make yourself seen... do not express your ideas and opinions.” They might find out how uninteresting it is what he says and thinks. And so, he prefers to remain silent.

Parents

Feelings and consequent behaviors of maladjustment can be considered the result of the child's encounter with his environment, especially with the parents, and also of specific internal elaborations. All the interviewees speak of a father endowed with a certain fascination, intelligent and quite admired. For some he is a good talker, with a marked tendency to dialectics,

able to prove his theses and be right. It comes, usually, a severe aspect. A glance of his is enough to obtain obedience. O. describes his father as “strong, hardworking, responsible; he liked to joke with people,” make friends. O. lived his father as a sycophant, and he didn't like this. Regarding the education of his children, he was severe; sometimes he would hit them and argue a lot with his wife. “Because of this, I thought he was violent and I was very afraid of him.” He felt neither presence nor care on the part of the father.

The mother is presented with more diversified images. Unlike the father, he seems to be afraid of life. In most cases she seems to be subject to the husband and dedicated to the family. Sometimes it is a counter-dependent and others describe it as superficial. For B. she is more affectionate and protective than the father. It gave him a lot of freedom, bordering on unconsciousness. In other cases, however, he suffered physical suffering and hysterical tendencies. P. was, from birth, rejected by the mother and this is why she has hated her. O. presents her mother as a “strong, combative and hard-working woman, very smart and present.” She has a remarkable religious feeling and, like the father, is critical and authoritarian. But also gentle and generous: she likes to help those in need. She tends to isolation, while the husband is more sociable. “He gets very involved in the lives of the children, feels responsible/guilty,” and expresses his love through concern. She is stubborn and stubborn, holds a grudge and “does not easily forgive the offenses received.”

The parent that the social E1 incorporates with more evidence and with whom it most identifies is the father. From this derives a greater development of love-admiration. Secondly, empathic love is present, which usually increases with age. The least developed is erotic love. For A. and O., in particular, love-admiration is also directed to knowledge and spirituality, not only to people. For almost everyone, the initial idea is to have lived a happy childhood, although over time this way of seeing it changes.

In short, the social E1 is convinced that what his parents offer him is not enough for him. They believe they can't meet their needs. Think that it is better to organize yourself. From a very young age he has pretensions of autonomy, whether obedient or rebellious. From very early on he is a small adult. He wants to do his things directly, declaring it, or, more subtly, pursuing his goal without making much noise. Finally, it tends to impose its own model and it is difficult for it to adapt to what the external world offers it.

Existential decisions

Inadaptability is organized around decisions like: if things go like this and I don't like them, I'll do them my way. Even when I need help, it's best not to lean on others; surely I will not receive what I need and in the end I will have to fend for myself. I have to strive and strive to achieve it. I will be strong, so I can face life and overcome my limits and my inability. Neither fever nor disease will stop me, I will always be standing. I will not disturb, and so they will love me. I will

strive to deserve, so they will recognize me and I will be able to have the right to live in this world...

P. literally states: "I take care of myself and I don't let myself be taken care of. I take care of everything that concerns me, especially the difficult things. Since I need but it is difficult to be satisfied, I will fend for myself. I will be strong, good, bright, perfect. I will be like my father and the opposite of my mother." For others, the paternal and maternal roles are reversed, but the final decisions substantially do not change.

Perfectionism

Inadaptability foresees a constant effort and commitment to do things well; this becomes an unrealizable pretension: to be perfect. So, you need to do things better and better and you are never satisfied with what you get. This attitude produces a state of constant tension that prevents you from relaxing and enjoying the results. It quickly departs for another adventure or another obligation to fulfill. Whoever walks this path is supported by a crazy and irrational idea: "Only if I am perfect will I be loved," says B. The challenge with yourself is that "you have to arrive trusting only in your own ability and so others will admire me".

Demand

The claim to be perfect needs an executive instrument. How do I get perfection? Demanding, demanding. Even torture. With sacrifice and using only my means. The goal is to improve, improve and improve. I will show those parents, sometimes both, sometimes above all the father, but also the mother, what I am capable of. It is a kind of rescue that the child wants, and today the adult: prisoner of his own history, unconsciously pursues an impossible end of perfection. Develop a special eye to discover the error, *the stain*. Commitment and demand have the objective of giving a good image of oneself.

The defensive system

The social E1, like the other subtypes, takes as a basis of its defensive systems above all the reactive formation. Suppressing experiences is not enough. It transforms them. He wants to improve. He believes that what he thinks or feels does not have enough value, or that it will not be well received, and then transforms it into something else. The social subtype, in particular, expresses little of its anger — unless it has sexual as its second subtype — and replaces it with more socially acceptable forms. Their attitudes and expressions tend towards seriousness and circumspection. It shows controlled coldness, a subtle smile and a certain kind of gentleness, until it reaches an aristocratic superiority that can lead to indignation. It tends to show calm and control. In the activities that produce the greatest tension, anger becomes a diffuse demand that leads to the obsessive desire to improve and correct, especially the other, but also himself. Anger hides, remains in the background and becomes a push to improve, a pretension and control of oneself and others. Thus, the goal becomes seen as nobler: to do things better, to be better. For

P., the result of all this is disastrous. Not being programmed to have children, she manages to have one through artificial insemination. He is mother and father at the same time. It does not recognize the effective father sufficient capacity. He tries very hard; he wants to offer the child as much as possible. "I raised him as I was raised." The father wanted her to be perfect; she wants her son to be perfect. "You don't cry, you don't laugh, you don't feel afraid." The result is that the child self-produces small cuts and suffers; it does not tolerate all this presence and perfection.

Other characteristics

The social subtype is the most intellectual of the three subtypes of E1 and is often a great reasoner. Claudio Naranjo affirms: "Hides rage with imperturbability". And then he adds: "Aristocratic, elegant, circumspect. Underneath is the fire."

Several of the people involved in this research are dedicated to volunteering and helping. B. is dedicated to the defense of workers, although with an administrative role. He works in a union he considers "moderate." Everyone wants to be recognized for their own value, which is lost as soon as a criticism arrives or they realize that they have been wrong. There is a tendency to have the norm in mind: "the true norm is the one I believe in."

The Transformation

The aforementioned people went through the SAT experience. For B., the important change is manifested in the fact that he has achieved, during the last years, a certain type of serenity. Today he accepts that he can make mistakes; it used to be unthinkable. It gives more room to the game and allows it more often — albeit with some doubt — without fear of *getting out of the mold*. You no longer feel, as before, fear or a sense of danger if others see things differently from your own. There is more surrender, even if you do not know perfectly everything that the other to whom you give yourself knows. Today he realizes that if he goes to war he has to wait for the bombs. He still uses strong and determined language, and is aware of it. He hopes to be able to further develop erotic love: he has the feeling that it is not so dangerous.

P. Noticed a big change after the wedding — which was out of love, he stresses — even though you had the family against you. As he relates, from then on he began to "live the emotion", those emotions that he had always repressed. Another strong experience was the birth, at an already mature age, of a son. She couldn't have children, and when she arrived, she was a "full mother." Then she realized how her character influenced the relationship with her son, understood it, and put herself into discussion. She began a process of psychotherapy and attended the SAT program; worked on the whole aspect of delivery and trust. Controlling every single thing doesn't help. He began to trust even those he did not know. He understood, moreover, that it did not matter that people were more or less "competent" to relate to them. Also for other social E1s, the tendency to evaluate the competence of the other to establish a relationship is

evident. She realized, above all, that it was not necessary to be perfect to love herself, and that neither did the husband and son have to be perfect for her to love them. Today, he still has goals: he wants to develop gratitude, accept others even more, and make all kinds of pleasure his own, not just what he deserves. She wants to learn to have people closer and to be a mother, living old age without always looking for a meaning: what is worth. Let things flow by themselves, taking them as they are, and stop thinking, "What should I do?" trying to program it and figure it all out. She recently had a great feeling of gratitude towards a person who had helped her through a difficult time. He told me a few days after the interview. A feeling for which I had never left room; it was like admitting that I needed the other, that I couldn't. He felt happiness and liberation. He was finally able to recognize the absurdity of the claim never to rely on the other. And he was finally able to say thank you.

M. has, as a project, above all love as a couple (as B.); he wants to develop erotic pleasure — always neglected — of which he feels the lack today. In the SAT Program he discovered meditation and in it he finds today the “energy” coupled with a sense of gratitude and compassion. She also has the intuition that the meaning of life is something subtle, it is “vibration”, and these are the experiences in which she feels involved today. Spiritual practice represents the only antidote to what he calls "the fatigue of existing," and thanks to it he is learning to be confident. Her aspiration is to be a serene mother and to fulfill herself in a job she believes in: to help others.

L. had decided very early that to save himself he had to know, to know. He did it until he reached arrogance: "I know." He made many efforts to make a living. He had to prove that he was responsible (he was asked to do so since he was little). But then he exaggerated... He tried too hard, without pause. It has been a conquest to accept that things are as they are and that it is okay to surrender. Today, it gives more room to desire and chooses more and more often to do what it wants. He discovered erotic love. He takes pleasure in natural and simple things: "the air, the people..." Their aspiration is to substitute duty for pleasure. He is admiring about knowledge, and no longer cares so much about teaching others to gain recognition. He wants to understand. He looks to the divine, to the higher, and understands that things are perfect just as they are. There is no need to change them.

A significant transformation of O. has been to recognize that rejection of others has to do with his own rejection of himself. In addition, he realized that he had sought in homosexual affectivity “the care of the father that I never had, and in the way I was in need.” Over time he came to the conclusion that he had suppressed the heterosexual desire for “the search for the father's love.” Finally, he dared to indulge in a sexual attraction to a woman.

For E., the tendency to educate and convince others of his reasons decreased. Very focused on her own convictions, only recently, and already in middle age, she is learning to be more tolerant and to accept that people might have other characteristics, be different from what she stubbornly wants to see.

U. wants to be more spontaneous, to make himself known by expressing himself more freely, and he wants to play. She starts talking about herself and would like to feel freer to show herself in the groups she participates in. Committed to the fight against injustice, she feels the need to give more space to the erotic, open, cheerful, carefree child. He wants to give more value to emotions, to feeling, and seeks spirituality.

As for my own transformation process, it occurred gradually and under different circumstances. Starting from the challenge of the teenager who no longer wants to be the good, fragile and withdrawn child, I faced my peers and looked for a place that was mine. In addition, I am helped by theater, creative expression, improvisation. Being able to experience different roles and work in a group. Theatre is an antidote to shame, but above all something I chose and like beyond what my parents expected, and in the end it became a profession. The friends of the neighborhood and the social center have been very important because it was there that I opened up to relationships and learned to manage the activities from a model of assembly and collaboration. There I had a sense of belonging. Later, came the encounter with Gestalt therapy, which opened the doors to transparency and spontaneity and also to the expression of emotions (always retained).

It has been essential to be a transactional analyst, thus completing my entire career. This school has given me clarity and structure, even at work, ingredients that I integrated to complete the Gestalt experience. Moreover, the meeting with Claudio Naranjo was fundamental, who from 1982 became a constant presence in my life. With him, thanks to the SAT Program and our personal encounters, I have lived profound changes and I have learned to integrate everyday life with the subtle levels of consciousness. My personal development proceeds slowly, and I perceive it as a harmonious process in which the different aspects tend to form a unitary whole. With Claudio Naranjo I have learned to feel gratitude; I have learned to see the phenomena of life from different points of view; and I have nurtured confidence in growth and transformation. I was always moved by his faith in transformation. In truth I had it too, but with it it was reinforced.

I believe that everything I have explained so far in these lines constitutes a set of important factors that characterize the path of transformation of the social E, who in the face of its own coldness and rigidity needs a loving welcome as well as to be appreciated for its capacity because it does not recognize itself. He needs to resize the criticisms and the negative judgment he has about himself and that are then reflected in the world. There is also the central aspect that occupies the spiritual experience, for a long time little felt but that little by little became something very important. I found it outside my tradition — Catholic — in Riverside Buddhism, through Namkai Norbu Rinpoche — whom I consider my first and foremost teacher — and then in the model and person of Claudio Naranjo. Spiritual teachings gave me more lightness to face life and more altruistic love, two factors that I consider very important for the transformation of social life. Spirituality has helped me to let go of perfectionist desires and useless idealisms. Altruistic love leads me to be less demanding and more benevolent in relation to others.

Hear changes

As far as my parents are concerned, I have admired my father and then I have confronted him. I learned to love him when he was old, with his weakness and fragility. I was no longer the man I had idealized in my early years. He was human. Being able to accept it so different from the childish image I had of him allowed me a greater acceptance of my fragility and my limits, being able to show them. The time came when I was able to say “I don't know” and declare my ignorance without feeling inadequate.

I started late to appreciate my mother. She had always rejected her fear and it has been very nice to recognize her for her forms of courage — which I did not see — for the generosity with which she always supported the family, and for her loving capacity. Then came my own family. My children. With them I discovered tenderness, the capacity for care and play. I've played with them. They became an important point of reference for me — I would never have imagined it. I had them late and didn't feel ready to be a father. And instead I took care of them and liked them. It was a great transformation. I took them with me even when I worked. Since they were little they came with me and their mother to the courses of the SAT Program in Spain and we were, all, a symbol for the participants. That's what they told us. Later, thanks to my profession as a therapist, I learned to respect others — not with the formal respect I had always had, but with respect for people beyond what I consider to be their limits, the rejection I receive, or not finding them sympathetic (a principle of altruistic love). Today, even when I express my discomfort or anger, I do so from behavior, I do not devalue or offend the person, even when there is a confrontation. Working with patients and students has been a great school, and what I have learned with them I poured into life, into everyday life. In the therapeutic field I prefer a type of work that goes to the depth, but at the same time I learned to give directly, in the immediate, more permissions and more freedoms so that they are lived now. I say “it's okay like that” more and more often. I laugh at the idea of being able to do more and better. It's okay like that. I don't look so much for perfection anymore. In therapy I like to joke and tease in a good way. I often use irony, metaphor, paradox, and have fun (especially at the Teatro Transformador — another gift from Claudio Naranjo, who gave me the idea and stimulated me to realize it). Theatre is a therapeutic work in which I developed creativity and a lot of intuition. My most hidden and numb parts emerged. I let myself be guided by sensations, emotional states and a great desire to see the transformation of people; and this happens, sometimes completely unexpectedly and in a short time. I stimulate their vitality and I like what I do; I am amazed by what emerges. Finally, I recognize myself. Sometimes I become a clown, a fool, a seducer and other characters along with the other actors. I live many sensations and I feel free to express myself without shame or shame, and the permission I give myself I also transfer to them, to my actors. Obviously, the trick of theater helps me.

And then...

And then there's life and the adversities — sometimes improvise — that it brings us. Like never before, I feel like a person who lives a day. It's not literal what I'm saying, and yet it makes sense. Living up to date is about allowing things to happen without constant control. That perspectives and projects have time to organize — even alone — and take on a form that is gradually being defined. This means for me to open up and surrender to the unforeseen. The formula I use from a few years to this part with myself in times of stress is: "Get what you want to get there." Such a phrase has become a great antidote to the effort and pretension of wanting to perfect my person and the world. Most of the time I smile and feel peace, and in the moments of greatest surrender I can laugh and play with the weird things that I myself say or do. I don't care if I can sometimes seem superficial or ridiculous; It costs a lot to always be serious, capable and intelligent. Now it is really pleasant to “do paperwork” and discover that no one criticizes me, it is more, I like it and I am also nice. More and more often the Neapolitan is shown hiding behind the mask of English, a metaphor with which many years ago I presented myself at a seminar led by Claudio Naranjo, and I like to use the colorful language of my city. For some time now my mood has been changing and I move quickly from seriousness to joy or sudden fits of rage that are quickly reabsorbed. The control has decreased a lot and I feel in a moment of change. Change yet? And what? I do not know... Perhaps little and perhaps insignificant. But for me it has to do with feeling alive. In general, I feel more at peace with life and, as I said, with a deep capacity for understanding and respect for others. I like to look for the motivations of people who hurt me or hurt me. I don't think about evil, I want to know its motives. I don't like to break relationships. The greatest conquest is that I begin to reap the fruits of my meditative practice and this also passes through greater acceptance when I do not do it well. If at one time I thought I had to be perfect to be recognized and be part of this world, today I can say, "What a gift not to be; so I can grow and enjoy life!" In recent years my thinking has become volatile. Sometimes I lose the thread of what I'm saying or forget; I feel lost and then,, then I tell myself that it's okay like that, it doesn't matter, I relax and maybe I laugh. If I had to say what there is to do about my transformation, the list would be very long. But there is one thing that has particularly caught my attention. Recently, a therapist I cherish so much told me, “Make yourself protect a little, support yourself a little.”

A concrete example

In mid-2007, after a hard experience that lasted for a while (an improvised and unforeseen separation while living what seemed to me a rebirth, and while I was even emotionally reorganizing my life with a new partner), I again lived a traumatic event: I discovered that I needed heart surgery to replace a valve that I had been in the aorta since 1977. for it was ruined. It was urgent. My life was at stake. I was clearly told that the risk was high given the age and in the case of an organ that had already undergone an operation. I liked the surgeon I was advised. And I surrendered. Today I feel a lot of gratitude towards him. During the time that elapsed between the diagnosis and the operation I carried out all my activities. Deep down, he was confident and almost didn't believe it; I felt serene, although at times I was afraid and thought

about a possible death. I had work commitments and didn't want to give them up. I prepared everything I needed and traveled to return just a few days before the operation. I talked to friends and also strangers about the experience I was going to have a short time later. While doing so, I was struck by the lack of reluctance. I didn't feel like an invalid — like years before, when I was ashamed that my birth defect was known: a disability whose secret had to be kept. I had surgery in the first days of June and suffered, naturally. I had my loved ones around me and let them take care of me, even if I was capricious. The postoperative recovery was quick and I didn't have any complications — which was not excluded. The doctors were very satisfied. I also attributed this very positive result to some meditation practices and a different life energy. How different from the previous experience in which, even when I was younger, my life was effectively put at stake with a viral pneumonia (due to contagion in the operating room), very strong chest pains for months, and a deep depressive state. Now none of this was happening. After a few days I was standing and already thinking about the next trip to participate in a course of the SAT Program. “Too early,” the doctors told me; but my character overcame and after a month I found myself in Seville, sheltered despite the heat so as not to run the risk of cooling due to drafts. As I write this I smile. Do these kinds of risks, which I still run, have to do with unconsciousness? Madness? Did I have to go to Seville? Of course I acted under the influence of my character, but this work gives me a meaning, an enthusiasm, and I still don't want to give up. Even so, along with these characteristic forms, there are new aspects in this situation, and I consider them as part of a profound change. This experience was imbued with a subtle acceptance and serenity hitherto unknown to me in the face of such an important event. Returning to work so quickly — there in Seville — I took with me the physical and psychological limits of convalescence in an environment in which I had a relevant role and took care of the discomfort of others. I did not hide, I was fragile, for what I was at that time, and I carried out particularly deep therapeutic work. During the following months I kept this relaxed attitude and my desire to laugh and the desire for lightness that I also brought to my family developed even more. The dominant character traits have not disappeared. I am always an angry-misfit, but today I can move very quickly from a state of demand and reforming impulse to a condition of acceptance and tranquility. And this makes a big difference to me.

E1 Sexual – Vehemence/Zeal

Oscar Ichazo used the Spanish noun *cello* (*zeal*) in reference to the characteristic passion of the sexual, and this is a word that has a double meaning. When speaking of an animal in heat (that is, in the estrus phase), the word denotes great sexual excitement; In reference to personality, when we talk about doing things with zeal, we mean something similar to care, 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 their desires that makes them urgent, vehement. If we want to understand why anger in the sexual sphere results in this jealousy, we can say that anger potentiates desire by lending it its aggressiveness. In other words, anger gives any desire a special strength and intensity, so that the person feels not only strongly drawn toward its satisfaction, but feels entitled to it.

The result is a type that is characterized by a strong spirit of domination 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 Africans. However, many people—completely convinced—replied: “what good 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 *barbaric* character of the *primitives*.

The same thing 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, some people feel more entitled than their neighbors to the good things in life, to the satisfaction of their desires or even to exploitative behavior. And in this there is not only 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 told him: “No! Don't do that!” And he answered: “Why not?”

Never before have I heard such an anecdote from a little boy: “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 strength

of the drive is sufficient for the person—as in the case of the lustful enneatype—to be more willing to question the censure of authority than the strength of her desire.

The transformation in the sexual EI by Isabel Herrera

I will start by saying that I am the first one surprised by everything that my process of self-knowledge is bringing me. I start from a total ignorance or lack of expectation of where I am going in this transformation... In short, I would say that looking at my character mask everything else is coming. Today I can say that I feel serene with myself and with the world.

Although I am and are considered generous, I have always been selective when it comes to being generous with others, both materially and emotionally, although this generosity was rather driven or directed from the body; I mean by this that I did not have and do not have a pattern on which to stand, but rather generosity was given whether my body-intuitive impulse led me to it or not. With children, adults, people with some type of disability, animals and plants, I have always felt available and generous; it's like protecting the lives of the most vulnerable. Now my emotional life is more attentive and less demanding, more tender and warm explicitly, since before it only occurred in the intimacy of my home and in friendship. There is still the recognition of the freedom of the other, as well as the valuation of my own freedom, which is not detachment but respect for one's own space and time, as well as for the needs of the other, without making them my own.

Materially, the most significant change is giving myself more time for myself and my needs, being less aware of the needs of others, since I had a tendency to take care of others forgetting sometimes about my needs. On the other hand, my desires have been reduced to almost nothing: it is like discovering that I need less and less to live and, from that simplicity, to live with more serenity and harmony with myself and with the environment. With less need there is also less self-demand and demand towards others. I even have enough to share and give away, almost as if I could live off the air...

Before, my generosity consisted of giving to who I thought I needed and what I believed I could give him; I was empathetic, although my empathy was filtered by the ideological. Now I am more spontaneous and I feel more compassionate, more lived with what is given in the moment.

I remember when I was about eighteen years old, I said to a friend from the neighborhood group, "I like the way I am, but I lack serenity." She also sensed quite clearly that some of her would find with age.

A very clear sensation that I usually feel in the body — and more specifically in the belly — is that of a fiery impulse that seeks a way out, that wants to expand outwards and does so also through the feet and hands. I feel a great vitality that has two faces depending on the circumstances: one, playful, which is expressed through sport, dance, erotic or sexual sensuality,

play, enthusiasm, humor and laughter or what I call “the representations of the pleasure of movement”. The other, aggressive anger, appears especially when I feel that something or someone is crossing my limits or may in some way attack my integrity. It is short-lived and of great intensity: it is like showing the teeth by marking the distance. An image that is familiar to me in felines, my favorite animals.

This anger was rarely given, but it is devastating. Hurtful words could come out of my mouth that could make others feel like shit. Then it would pass me, I apologized and the discussion could continue normally, and I could even make peace even if there was disagreement.

The lack of serenity has to do with that fiery impulse, with feeling that I was angry, that I did not control it, and with realizing how I could move from one extreme to the other in a short time. That, in addition, baffled and disoriented the people around me, and I felt how it hurt them, which made me suffer too. The only luck is that it did not last too long in time.

In SAT 2 I was able to discover that at birth I fell in love with the world, with light, with life, but my father's rejection for not being a child and the mistreatment and anger with him made me distrust people, although not life. Finding the key to this understanding led me to the harmony that trust in life and people gives.

Serenity now happens by having conquered my guts and by letting myself be carried away by confidence, by not feeling so polarized my two extremes, although I know where and how to go to visit them, since they are very familiar to me and continue to live in my body. They exist in me as a bodily memory that allows me to put them at my service instead of putting myself at their service. I feel that with that serenity I have found what I needed most, and from there I have reached other places previously unimaginable to me.

I no longer strive to push the river, I just recognize that I wouldn't have wanted to live another life than my own. Attention to that second before automatism gives me the freedom to choose: I feel free.

Before, my way of thinking was to want to do my best, demanding myself and demanding. When this was not the case, the ease of criticism or angry outburst was the order of the day. I thought that the injustices in the world could be solved if we all did a little bit of our part. Therefore, when I encountered a flagrant injustice, I automatically jumped out aggressiveness and faced this situation without contemplation. I had a fantasy that I could improve the world, and maybe something I could do, but not in that aggressive way. Approaching it from a more loving and compassionate attitude, at the same time as firm, is giving me better results without people feeling attacked. Although that does not mean that on some occasion he has not consciously put that aggressiveness at stake.

As I said, I think I have conquered my guts, which is where I feel the aggressiveness, the anger that no longer directs me. It has been quite some time (since the SAT i, in 2003) that volcano does not erupt (for everyone's peace of mind). I also leave more space for my emotions, those that in childhood I was taught not to show because they were considered a sign of weakness, sadness, vulnerability, pain ... This feeling, the pain, is the one that I still have the hardest time showing publicly, but now, when it appears, there I let it be, before whoever. The paradox is that my impulsive reactions have been greatly reduced, so that my moods and emotional moods are more even-handed, have few oscillations and are less intense than in the past. I would say that by lowering the intensity of the sexual instinctive sphere, the other two instincts would have been balanced, especially the conservational one (the most deficient in me), and in the process I have been linked more with the emotional. I could describe my feeling as if the strong energetic potential of the will has risen to the heart, permeating all other spheres from that tenderness of heart that I know I have.

The relationship with my father, an E8, was a real battle. I felt a need to confront him over anything. Instead, with my mother and siblings I developed rather a protective bond to defend them from an abusive father and husband. My mother, an E3, was not very taken into account, because she negatively judged her passivity and her living through others.

With my brothers, the relationship became distant, although I still feel a great affection for them. We each live by and for their own families, and it doesn't look like there will be any changes between us. Instead, with my parents the relationship has become closer, warmer and less confrontational. I take care of them more than my brothers, because although we have talked about it, they are not willing to give up the resentment they feel towards our father. I don't judge them for it, but rather I understand them. If I take care of my parents it is because I want to do it, and I do it from a compassionate feeling of accompaniment, without wanting to change anything. They enjoy and enjoy taking them to places they've never been, and I'll visit them frequently, devoting time to them whenever I can. I like to take care of them. They are already very old and on occasion, even my father has let me see that spark of tenderness that we all carry inside.

For twenty years I lived a relationship with the father of my daughter. Then I became a widow and then I had several relationships of three, two and one year. Now I haven't had any sexual intimacy with a man for five years now.

In meditation, I felt the need for solitude and silence, and that's what I'm still in. In that solitude I have never felt alone or depressed, on the contrary, I feel more part of the world and of humanity than ever; It has been and is being of great richness to discover myself in the deep intimacy of meditation, experiencing the subtle energy of my body, the silence of the mind and the noise of the world. It is curious to discover how difficult it is to enter into that inner silence when living in such an overstimulating and noisy world.

From that stillness, my being in the world is more solid and firm, at the same time as warm and tender, and also more serene and cheerful. I have lost desire, both sexual and for other things, and it has surprised me as a woman even not to want to feel desired. I remember Claudio once saying that to leave something you had to have experienced it or lived it first. I think that's what I've done: live my sexuality intensely and playfully. And now I have come to a great peace, after all that I have learned through that path and others.

All my time is for me and I can devote it to being useful to others, which is my genuine impulse. My surrender is not to man, but to life.

The most demanding and judgmental paternal energy no longer pushes; admiring and devotional love has appeared, which was initially represented in Claudio and then expanded into that mystery that sustains us all and everything, towards the divine and sacred that is in each one of us and in nature as an expression of sublime beauty. That makes the respect I have for life and for all things have a deeper and more subtle connotation. I went from fighting and rejecting a god who looked like my father to feeling like I was part of that divinity.

The filial energy is expressed in a less erotic-sexual and more sensual way, and is more linked to all the senses, and also with intuition and with a laughing joy that has to do with the rediscovery of my capacity for wonder with the simplest and most everyday things, like a girl who discovers something for the first time, with the difference that it is not the first time, although it is always different. I am sorry to have discovered the surprise that keeps every moment, the richness of impermanence. I also discovered that I can take the game even to the way I relate to others, and surprise in the spontaneity of the moment.

Maternal love is related to the bond with the earth and the body. From there, it is easier for me to feel the strength to sustain whatever comes, no matter how it is, with tenderness, confidence and even humor, trusting and feeling joy in life, that which is so familiar to me. It is a caring and nurturing energy from the accompaniment.

Before I lived my social and personal relationships with more need to be seen. The truth is that those of my trait do not go unnoticed, but now that no longer matters: detachment can have a healthy and positive aspect, and it is the ease of letting go that hinders us. I think that's been my case, going on to experience non-attachment. I don't have an agenda full of pending things to do as before; for a long time, I let the day flow and so I have the time necessary for what appears. It is a very rewarding experience because there is room for spontaneity and every day seems different without doing anything special for it. My friends have surprised me by defining me as a cheerful, generous, warm, tender person, nothing spiteful and with a lot of humor.

Before, in my personal relationships men predominated and for about ten years women predominate. In general, I feel very close to them and there is a bond of cooperation, complicity and brotherhood. Lately, I relate a lot to E4 women, whom I have been able to support without

judging or demanding and have been able to lean on me. There are also some E9s and even some sexual E1 who feel good and comfortable with me, and me with them and them. I have to say that the reflection on violence has made me think about some misunderstandings that exist in society regarding it. I also feel empathetic and supportive of women.

Previously, distrust had been more linked to people. I guess Dad's command: "You have to be careful, that people are very bad", was very present, starting with himself, who was a violent person and no one was safe near him. I always trusted in life, because from a very young age I related to nature and animals. I have felt little guilt, because leading a double life was a way of transgressing the rules and I did it without fear, as a way to get away with it, to break the imperative of the father by taking my little devil for a walk.

I learned early to lose my fear of my father, I knew myself strong from the age of six. But that also made me put myself in danger on several occasions, although not from recklessness. I would say that the aspect that has changed the most has been that of distrust, since now I do not defend myself or intend to change anyone or anything, but I have understood that everyone leads their way and does what they can, how they can and when they can. I have seen what is in me in others, and others in me. I would say that the trait and subtype have softened in general: my character is less consistent, as if the contours have been blurred. Now I say that my trait is decaffeinated sexual E1.

The trait of concern is unfamiliar to me: I've heard it applied to E1, but I don't feel it is mine. Let me explain: from the age of eight to sixteen I did competitive gymnastics, then risk sports such as high mountain, climbing, caving, diving, etc. The focus was on the here and now and the breath, which for me was very natural. That is why perhaps I have trusted in the bodily impulse, I have let myself be carried away by what the body advised at the time. Taking a step, not standing there ruminating where, was always my way of doing things. I would say that the step itself marks the direction towards a goal, even if you don't know what it is.

Sometimes my experience has been to find a solution to a problem as follows: I want to get my husband out of jail (where he is for political reasons), I know what the goal is, and the path I do as I walk. I involve everyone and all the people, organizations and institutions that can do something, I don't care if they are not of the same ideology, if I have to visit the Attorney General of the National Court in Madrid or the Minister of Justice of the country: I do it. And if in the same effort others can benefit, then a list is made with all of them. And it went well. Of the six involved, all obtained some kind of pardon; my husband the most.

Along the way I took steps that did not prosper and there were others who wanted to take the credit, but that did not discourage me or make me give many turns to the head again and again about the same thing.

In that respect, the before and after has not changed much. Although that impulsivity has been softened, the demand for things to go out, and fast, and the push as a result of the demand.

Life before was to live it, explore it and want us all to live better, with fewer injustices and inequalities, so I joined from a very young age to clandestine political activities against Francoism. Before, the mystery was in death, what is beyond life? Today, life is for me that great mystery that penetrates us and we do not know, regardless of what science says, and to him I surrender, trying to explore some of his inscrutable paths that have brought me closer to the divine.

Another important element of transformation has been the use of aggressiveness and confrontational capacity in the task of helping the other. The fact is that both one thing and the other in general are very repressed and confused. There is also in this character a great ability to move from one extreme to the other of polarities and that we can put into play in therapeutic work. Our strength and determination can be at the service of accompanying and containing, especially in therapeutic works with strong enneatypes such as E8 or sexual E6.

In the process of transformation, the angry aggressiveness of sexual E1 is transformed into determination with warmth, and also into acceptance; judgment and criticism, in acceptance; control, in the awareness that controlling is an illusion (and this ends up generating a transformation of control into spontaneity); vehemence, in substitution; zeal, in love of heart; idealism, in loving compassion. I have discovered a genuine indomitable spirit that I believe is linked to what in a dream appeared to me as the spirit of the girl who to survive made a pact with the warrior potential that was in her to take her place in the world.

Another contribution that we can make the E1 that we dedicate ourselves to therapeutic help is to work from the corporeal and the sensual, the senses and eroticism: from our own knowledge we can accompany the other in his self-exploration. I call it the eagle's gaze, or how the ability to see flaws becomes the ability to hunt for meaningful moments in or for bonds, interrelationships, and interdependencies. It would be comparable to being able to see the forest and the trees at the same time.

Today I feel that benevolence is genuine when it appears; actually, if they don't make me notice it, I don't even know when it comes out. I do know that both poles have been integrated into me: confrontation and benevolence, which coexist side by side. Perfectionism has become a "everything is fine with me as it is," and that's a break. Playing with my polo shirts and taking them for a walk like someone who takes the little devil for a walk makes me laugh and sparks appear in my eyes. That girl has not lost the desire to play or see the wonder of the world.

"To a big heart no ingratitude closes it, no indifference tires it."

Leo Tolstoy

I started therapeutic work on the roof, that is, on the analysis of deep dreams, about six years ago. On the first occasion I saw my resentment, his connection with a violent father and with the abuse I received in my childhood. The resentment towards my dead partner, the

unfinished mourning, I forgave myself and was able to forgive him, in a process I called “The Squaring of the Circle”.

When reading “Character and Neurosis” I identified myself immediately, although there was a part of E1 that I did not see in me: it was, clearly, because of the peculiarities of my subtype, the sexual one. Discovering the enneagram as a tool of self-knowledge was for me the spark that ignited everything else. I have always been a seeker of knowledge, and now I had found it. Then the desire arose to expand my training as a therapist and I began to train in Corporal and Gestalt in 2001.

In SAT 1 (2003), even having a broken leg, I gave myself to work. Discovering my mother's manipulation was very painful and made me see her more clearly, especially when she tries to force my will. In relation to my father, I also discovered the strength that is in my hands and arms, of so much aggressiveness accumulated over years, of wanting to return every blow he gave me. The containment of that murderous rage came out to its full potential; it was for a short time, albeit very intense, and then I sang in satisfaction.

The good came later, as progressively my aggressiveness has been diminishing considerably: first I feel my guts, and then I can see that turning point in which I say to myself: "either more of the same or not". I didn't realize how much I had changed until the day when, during a weekend workshop, my ex-partner (E4 sexual), who seemed very angry because I couldn't bond with him again, threw the water from a pitcher on me. I saw everything in slow motion: I was sitting and looked at the empty bottle of wine on the table in front of me. But my guts didn't even budge. And I understood very clearly that to answer her was to get caught up in her game. I did not do it. This vivid anecdote continues to impress me even now, since in another time she would have jumped for his jugular, or would have broken the bottle on his head... I am impressed by the ability of the SAT to transform people. Especially, when generating contact with love.

Shortly before SAT 1 I entered a process of deep sadness, which did not respond to anything in particular, although it did not prevent me from living other things. It lasted a year and a half and has been the best learning to be able to be with the patient while still being in me. Throughout the process I have been able to publicly expose my tenderness, my playful and playful spirit, which sometimes baffles patients and amuses me as well. In SAT 2 I discovered the great love I feel for life. My commitment is to life: without this commitment, there is no love. That is why I know that I am nobody's: I am from the world, from life. In SAT 3 I discovered that my father's rejection was the result of a clumsiness: believing that masculine privilege that confuses authority with power, respect with dominion and love with obedience, and instead I saw the love that is in every human being, in him too.

The place of meditation in my life

It is the place from where I cease to be ego, from where I am without being what I know myself. It is from meditation that I see clearly; I stop thinking/interpreting to simply observe with the eyes of the curious girl I still have; from there, the rest is zest for life. Everything has always been there and at the same time it is always new. Everything is impermanent, fortunately me too. Thus, I am only a look that recognizes myself alive in what surrounds me and in the vibration of the body and with the universe. I also owe to meditation the development of the intellectual aspect; through insights, it has brought me clarity and neutrality. From the first day I discovered the serenity of the position and stillness of meditation and the pleasure of attention in the breath: it is the smallest movement of my body! The serenity of stillness has led me effortlessly to integrate small changes that come alone. And I just recognize that I wouldn't have wanted to live another life than my own. The attention to that second before the automatism gives me the freedom to choose, I feel free.

Two years ago, I also got a spiritual understanding: the truth is that I don't know how to explain it... Since then, I have discovered the spirit in other things. For a year and a half I have also been in need of seeking solitude and silence, the need for introspection and to be with myself; I feel a subtle and deep pain, a pain related to the pain and suffering of the world, and mine within it. Pain is the emotion that I have the hardest time showing; now I do, albeit with difficulty. My being is from presence and silence, and also my difficulty or limitation with language to express certain experiences leads me to silence.

Right now I'm savoring:

- That the origin was not aggressiveness, but a determination to live and take my place in the world.
- The knowledge of the body at birth from its path to extinction.
- That when they arrived in the world, the curious girl, the angry warrior and the old woman with a sense of humor were already together. The girl, in order to survive, made a pact with the warrior, who is the one who protects her, although sometimes she exceeds her functions.
- That my childhood was not sexualized, but sensualized; I still have that sensitivity of the senses, especially in touch and skin. Sexuality was a sensualized way (with all the senses) to release energy or vitality — which is a lot — in a playful way.
- And, of course, to be grateful endlessly for what life brings me, which gives me a lot and, on the other hand, I need less and less to live.

E1 Conservation (Self-Preservation) – Worry

Ichazo called *anguish* to the passion characteristic of the one conservation. However, he preferred to use the word *worry*. It could be said, in fact, that in this type of person concern is a real passion. And it's not just behavior that can be described as worrying too much — or even feeling a need to worry — but they worry about things that are okay, and sometimes spoil what they touch by trying to fix what doesn't 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 its survival or conservation will be threatened.

In reality, the image 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, hides behind a friendly benevolence and an attitude of service that does not allow his anger and resentment to show through. That is, it transforms his anger into goodwill.

The transformation in the conservation E1 by Lluís Serra

“It is not difficult to conceive that questioning can be more creative than sticking to answers made in advance. The iconoclastic posture rejects symbols and seeks the source of meaning beyond form. If a moderate iconoclastic posture can be healthy even in the face of valid solutions, how much more so in the face of pseudo-solutions to which we cling in order to continue sleeping peacefully? After all, all the values we originally loved emerge from doubt, searching, and even despair. The water that quenched the thirst of our ancestors may not be the water we need today, it must be found again every time and it cannot be stored.”

Claudio Naranjo, “*La única búsqueda*”, page 13

Perfection, constituting a mechanical search, is a trap that prevents achieving just what is sought. The anger of E1 conservation, being so controlled and repressed, often goes unnoticed. Reaction control favors this lack of self-awareness. The fundamental question points to how to stop being trapped in the circle and in the egoic script, in other words, how to wake up and how not to “continue to sleep peacefully”.

The E1 conservation believes it is in the right process of transformation. Their eagerness to improve and their effort to improve themselves seem to contain strong doses of awareness. More so. His choice for the fulfillment of duty to the detriment of pleasure makes him believe that he is on the right path. His awareness of the ideal, the sacrifice to achieve it, the internal judge who continually dictates the good and the bad, the sense of guilt that accompanies him, make us think that he has everything in his favor. This is the trap that obnubilates consciousness and prevents it from realizing things. Perfectionism and anger linked to it are mechanical responses, pre-established scripts. There is no freedom but inflexibility. There is no love but correction. There is no consciousness but control. There is no essence but ego. How can he have

spent all his energies in favor of the wrong cause? If perfection is not worthy of seeking itself, there is no salvation possible. If worry and anguish, which have been the thermometers that have marked the temperature of commitment to personal improvement, do not work, what other alternative fits. Oviparous animals need to break the eggshell to live their life and fully develop. The shell of the ego, the egoic circle, like the circle of the Yezids of Gurdjief, has to be broken. Therefore, the first step of transformation involves awakening, becoming aware of egoic mechanisms, unleashing the tows that keep the person trapped in his existential script. But how does this change, this awareness, this awakening occur?

Awakening is traumatic. The habit of always wanting to be right and the systematic rejection of reality, which does not conform to the ideal pattern of perfection, hinder the recognition of their own mechanism. When it occurs, the earth under one's feet opens up and one is swallowed up by the abyss of annihilation. On the other hand, if the awakening causes trauma, the trauma causes the awakening. An existential crisis, a love breakup, an economic crash, a job failure, the sinking into despair, an experience of the limit serve to shake the ego. Control of the situation is lost, personal demand does not yield returns, effort is inoperative. Faced with the impossibility of managing one's own conflict, we must open the doors of trust in others, knowing that a teacher and a therapist will be able to help, without being perfect, an approach that implies a more difficult renunciation than it seems. Let yourself be driven: "When you were young you yourself would stick and go where you wanted, but in your old age you will open your arms and another will gird you to lead you where you do not want." Renunciation as a path of freedom. Give up perfection as a way to reach it.

Thus the paradox of transformation is elaborated. "If the grain of wheat does not die, it cannot bear fruit." To achieve the security of conservation, all security must be lost. When there is nothing else to lose, the worry is diluted and the anguish disappears. Going down to hell is the first step. For the elevator of the essence to rise, the counterweight of the ego has to descend to the bottom. Everything falls apart. The greatest achievements are valued as insignificant. Thus he will begin to regain his sight, because the anger blinds. The purgatory of anger that Dante describes is being blinded by smoke. In this way, "I couldn't even open my eyes." The path of consciousness begins.

The difficulties for the awakening to be prolonged in a continuous work are found in the perfectionism and concern that keep the mind engaged in the effort for virtue. There can be no metanoia (conversion) without descending into the world of feelings and instincts.

I retrieve a fragment of my personal notes:

"The image I have used to describe this situation focuses on my inner castle. During my life I have toured the different dependencies from the ground floor to the attic. I have moved comfortably through them, which represent the realm of control and dominance. But, one way or another, I shied away from going down to the basements where I know the dogs and dragons

are. It is time to face them, to look them in the face and to dialogue with them. Having them hidden, repressed, can only cause me trouble. Talking to them has its risks: they can scratch me, bite me, throw themselves at me. The fear of losing something or even discovering them has prevented me from going down to the basements. With therapy, I have tried to visit these forbidden rooms or of which I had not crossed the threshold. There have been very hard times, in which I have experienced fear and anguish. I have spoken to the rabid dogs in the underground of the castle. I've been bitten at some point, but now we know where we all are."

A few words of Friedrich Nietzsche come to mind: "Everyone who has built a new heaven has obtained the strength for it in his own hell."

The Transformation

"When the spiritual being is born, the carnal being knows that he is doomed to die sooner or later, and that does not make him very happy; but at the level of the individual's consciousness there can be no greater happiness than that of the immediate moment following metanoia (change of mind or 'conversion', in the deepest sense of the word). The individual condition of that time can be characterized by spiritual drunkenness and great happiness, which is certainly congruent with the moment of a rebirth. Not many go that far, as the aforementioned implies: many people seek rebirth to the spirit, but 'few are the chosen ones'."

Claudio Naranjo, "*Cantos del despertar*", page 59

The set: a fundamental change

We live in a society where there are many changes, some expected, others feared. Stable situations have little place. It seeks to change floors, employment... even, sometimes, as a couple after a crisis of coexistence. Not every change is better, as one can get worse, but you often have to take risks if there is an inner and deep need to respond to the concerns that spring up in each person's heart.

Is a fundamental change in the relationship between essence and personality possible? Should our job be to eliminate the personality so that the essence flourishes? How do we become aware of our personality? Nicoll states, "Essence can only grow through the ever-increasing awareness of personality and the slow and gradual discovery of what personality is in a person." (*"Psychological Commentaries on the Teachings of Gurdjieff and Ouspensky"*, volume 4, page 235).

To answer these questions, I turn to a text from the Gospel of St. Luke (5:17-26):

"One day I was teaching, there were some Pharisees and doctors of the law who had come from all the peoples of Galilee and Judea, and from Jerusalem. The power of the Lord caused him to work healings. 18 In this, some men brought a paralytic on a stretcher and tried to introduce him, to put him in front of him. 19 But finding nowhere to put him, because of the crowd, they went up to the roof, lowered him with the stretcher through the tiles, and put him in the middle, before

Jesus. 20 Seeing their faith, Jesus said, 'Man, your sins are forgiven.' 21 The scribes and Pharisees began to think, 'Who is this, who says blasphemies? Who can forgive sins but Only God?' 22 Knowing their thoughts, Jesus said to them, 'What are you thinking in your hearts? 23 Which is easier, to say, 'Your sins are forgiven,' or to say, 'Get up and walk'? 24 For that you may know that the Son of man has in his closeness the power to forgive sins," he said to the paralytic, 'To you I say, get up, take up your stretcher and go home.' 25 And instantly, rising before them, he took the stretcher on which he lay and went home, glorifying God. 26 Astonishment took hold of all, and they glorified God. And full of fear, they said, 'Today we've seen incredible things.'"

Our protagonist is a paralytic who is lying on a stretcher and who needs others to go from one place to another. It is not autonomous. It does not stand on its own. It always depends on others. But he has four very positive things: a) he is aware of his illness, of his paralysis; b) wishes to overcome it; c) he has a group of friends who are committed to helping him in the improvement he is looking for and who will do everything possible to get it; and d) seek in the source of life, in Jesus, the solution to his problems.

Every fundamental change usually involves a price and a job, in the Gurdjieffian sense of the term. He wants to get to Jesus but the crowd prevents him. There is not enough space to circulate. Change requires personal commitment and not getting lost in the crowd. He does not shy away from the difficulty or abandon his efforts. With imagination and audacity, he does the unthinkable: they climb the roof and from there they hang him before Jesus through the tiles. Inner work is woven of creativity and dedication.

Spiritual adventure requires getting in touch with the divine. Jesus offers her the key to initiating fundamental change: the forgiveness of sins. Sin is to stop acting on the impulses of love and therefore generates paralysis. Forgiveness implies the humble acceptance of one's own mistakes, one's weaknesses, and one's own fragility. Inner change has as its starting point humility and the renunciation of apparent greatness. Jesus offers her forgiveness because she discovers in the paralytic and in his friends a great faith. They have done a great job and have overcome difficulties because they believe that paralysis is not the best state for man. They want to evolve.

The word of Jesus announces the fundamental change: "I say to you, get up, pick up your stretcher and go home". In this text, there is a surprising fact: why does he tell her to take his stretcher? Even now that he's healthy he can't do without her? The stretcher is the personality and the paralytic is the essence. The stretcher carried the paralytic because the personality governed the essence, an essence that was not very vital and paralyzed. With healing, man carries the stretcher, because the essence governs the personality. You should not do without it but carry it on it. The paralytic recovers his autonomy, his freedom of movement and can go home, that is, he no longer depends on the expectations of others but begins to live from the memory of himself. Being at home means connecting with self-awareness.

The Gospel narrative continues: “And instantly, rising before them, he took the stretcher on which he lay and went home, glorifying God.” There is no delay, no doubt, no postponement: It gets going instantly and in front of people. He does just as Jesus tells him, but he goes beyond taking the stretcher and going home: he glorifies God. The relationship with God allows the essence to unfold its enormous possibilities. We are not going to eliminate our ego. We are only going to take away the scepter and the power over our essence, which the personality will serve from now on.

The script

An E1 conservation woman comments on a statement by Claudio that says, “E1 pushes the river and does not rely on the natural rhythms of life.”

“This phrase of Claudio”, says the woman, “hit me a lot in SAT 1, it hit me like a slap in the face, with all the force of truth, I perceived the entity, the monstrosity, the madness of my continuous effort, of forcing myself, situations, others. Effort, control and inability to trust myself to organismic self-regulation, to the natural rhythms of the body: inspiration-expiration, hunger-satiety, tiredness-rest, commitment-fun, expansion-contraction, lightness-heaviness.”

Cariy Simón sings in “*Working girl*” the song “*Let the river run*”. Let the river flow. That's what it's all about. The transformation, once the rupture of the circle has been effected, which implies the awakening and sinking of the egoic constructions, acquires some profiles of liberation.

The image of pushing the river reflects the ego of E1 very well:

“I am convinced that it is necessary to intervene on the river, request it, push it, criticize it because it is delayed, because it does not follow the channel that I indicate, it does not obey me, it could do more and better, not waste time, not be distracted, but focus on its task which is to reach the sea, soon and well, in the best way, without errors. If it continues like this it will not arrive, any other river will arrive first than him, and he will play a bad role, in any case he cannot afford to reach the sea according to his rhythms, it is not fair, it constitutes a lack of respect for those who work hard, and he does not grant little or nothing to himself. If I do not push it, who knows where the river will end up, it will be lost in a thousand twists and turns, it will lose its strength and its importance, the sea will not want it anymore if it arrives late...”

Let the river run... Let the river flow. There is no need to do anything. The river will reach the sea. Before melting into the maritime waters, it will trace more or less meanders, jump perhaps spectacular heights becoming splendid waterfalls, describe a short or endless trajectory, join the origin of the source with the end of the sea. No rush but no pauses. Sure of his arrival, convinced that nothing needs to be forced.

The river does not need any push. It is enough that it is respected to fulfill its mission. Seeing things from this perspective deactivates in E1 his perfectionism, his desire for control, his level of demand and opens horizons of freedom and confidence in life. Worrying about the river reaching the sea no longer makes sense. Hence the virtuous effects of personal transformation: acceptance and serenity, which are the essential qualities of the higher emotional center of the angry.

Acceptance points to virtue as opposed to anger. It is about opening oneself to reality, to the dynamics of things, to not wanting to force events, to accept oneself and the rhythm of life. It involves the loss of exaggerated control and worry. The infantile desire for omnipotence gives way to the acceptance of reality, without the need to manipulate it or simply subject it to one's own canons. Thus the implacable judge, the chronic controller, the unredeemed perfectionist is deactivated. Things are like that. It takes much more energy and virtue to accept reality than to change it, without forgetting that acceptance is the first step of profound transformation, because there is no deep metamorphosis that does not arise from love. What a break for the obsessive E1 to know that the river will reach the sea without pushing it! "To get carried away is to temporarily lose one's roots. Not to do so is to lose them forever" (Kierkegaard), what is the point of worrying about something that is not up to me? If it is a problem, it is solved. If it is impossible, it is accepted.

Serenity also points to virtue as opposed to anger. Understood as overcoming the (self-) critical attitude and how to let events flow without intervening in them. It implies the attitude of relativizing things, events, results. Perfection can have many faces and many levels. It can be like that in another way. Worry then loses consistency as well as the fixations that fuel perfectionism. Emotions, little by little, are transformed. From anger and anger one passes to acceptance and serenity.

Awareness and the expression of anger acquire new profiles. He does not refuse but becomes aware of it: he expresses himself without the need to maintain a patina of kindness and correction: "I express more clearly my anger, what makes me angry, annoying, my helplessness. Therefore, I also express more my pain, my insecurity, my shame, my fragility, my fear, gaining in humanity."

Educational or moralizing techniques are not used as subterfuges to give a successful way out of an unspeakable anger. No just causes are sought to justify an anger that erupts within. When anger appears, the mechanical response is to take action. On the other hand, the conscious — and therefore transformative — response is to face the feeling, to see where it comes from, to express it if possible, to tame it perhaps. This avoids the trap of wanting to transform the world and others without facing oneself. The result is a serene and confident attitude. Connecting with one's own anger leads to connecting also with one's own needs, which the E1 conservation tends to postpone its satisfaction. Unattended needs generate anger and resentment. They translate the

groan of the neglected and abandoned inner child. It is enough to be loved. Perfectionism, the mask of goodness, correction, are false currency to get a love that, if bought, is prostitution.

An indicator of transformation is the fluidity and spontaneity of feelings, which thus cease to interfere with personal development. It involves being more confident in yourself, letting go, and decreasing control behaviors. The conquest of perfection is not the goal, so by deactivating the control mechanisms feelings can arise more naturally: "I express more my love, my affection and my sweetness: I am more playful and cuddly, I use contact more to communicate, laughter and joy, I am fresher and less serious".

Perfection no longer polarizes vital energies and this change translates into greater sensitivity and attention to others. It no longer matters so much that the other person conforms to the pattern of good person that the E i has worked out but that serene acceptance of his reality and confidence in his possibilities prevails. There is no judgment but appreciation.

The action ceases to be an escape so as not to have to face uncomfortable feelings or instincts, as well as the price to pay, through a hard and sustained effort, to achieve perfection. Emptiness, loneliness, silence, generate worry and anguish. Acting is the way to disconnect from these realities. E1, as it undergoes transformation, modulates its action: "I worry less, I worry more and I get more and more restless every day: leaving myself in peace and leaving the other and the world in peace."

Little by little, it finds meaning in previously ignored realities: "I can spend more time in silence without doing anything or doing anything: in contact with myself." Meditation, retreat, silence... they begin to be possible.

The transformation is also shown in the decriminalization of instinctive life and in the opening to pleasure. The worried and anxious optics of E1 conservation makes him think that this decriminalization throws him into the hands of taboo and the forbidden, as if the enjoyment of life did not have many gradations. It is handled in an insane polarity: between repression and taboo. Perhaps the taboo is, in some cases, the door to destroy repression, but little by little he learns to enjoy a walk, to listen to music, to contemplate nature, to chat with a friend, to share feelings: "I feel freer to live in the present, to enjoy the little things of each instinct, to feel myself and to be in relationship with others. This helps me calm my mind, helps me feel alive and in a good mood." It leaves behind the fact of being very oneself, of depriving oneself of many pleasures that are healthy (holidays, rest, a good massage, body care ...). Duty is present, but it is not always imposed at the expense of pleasure, which ceases to be a threat, a risk of lack of control, an expression of chaos and immorality. The performance, the self-demand, the desire to excel... they are placed in place, but they stop polarizing all energies, not even the main ones. However, the neurotic tic of E1 conservation struggles to maintain its dominance, to put things in their place, to recover the order of things. Two steps forward and one step back remains a path of transformation and progress.

These changes have an impact on social relations and on the valuation of reality: “I am more respectful, tolerant and flexible: my angle of vision is wider and I have more perspective than before (before everything seemed to be on one plane, as if reality were flat), now I fit much, much, much, although not always everything seems good to me, either I take it well, or I understand it, but I welcome it and it fits me: they are possibilities of the whole”. People matter more than the rules of the game. Do not push the river but enjoy its waters. Not to orient it but to contemplate its layout. So also with others. Stop being a potter. In any case, be mud, moldable, flexible, fluid. Rigidity is then meaningless. The means (perfection) to achieve love has become an end. Thus it moves to the most important goal of life, love, for the sake of recognition. This existential mutilation cannot be lived without anger, without resentment, without worry, without anguish. Transformation is about putting love at the center.

Here are some means that the E1 conservation considers useful to become more aware of the dominant passion:

“Personal therapy, SAT, silence, meditation, keeping a journal, the study of character through the enneagram, regressions, working with crazy ideas, therapeutic theater, gestalt training...” To heal the dominant passion, it is highlighted: “to have learned to recognize my needs, which are hidden behind anger, and to have progressively learned to express it; take the risk of expressing anger without fearing that the relationship with the other will suffer a fatal disturbance that causes me to be rejected; have an appreciative and serene attitude of myself, of my failures and my successes, and of the other; finding perfection in the unsuspected; let go and let myself go, accept things even if I don't always understand them.”

More indicators of transformation:

“Facing my reality in a complete way (entering the basements), greater awareness of myself, deactivating some need (affective, sexual) and increasing detachment, a greater sense of my fragility (if I play, admitting defeat or victory), dialoguing with inner fears (relationship, losing security ...), letting the dominant passion emerge (anger: in aversion or anger there is an unsatisfied need of mine. I can think that the need of the other is more important than mine), greater capacity for enjoyment and pleasure, more spontaneous spiritual sense, flowing from within.”

The E1 values as traits of its optimal state:

“Not striving to be loved, listening to and respecting my needs and those of the other, feeling tolerance towards what is, not so much demand for perfection, not seeing rejection (aggressive intention) in the other, trust towards life (in the good of life), losing fear, letting myself be spontaneous, abandoning emotional control, flowing, being creative, abandon the norm, accept reality, things are as they are, value things themselves without comparing them, connect with my own needs and with what I want, give myself the permission to enjoy, to ask, to

show myself, trust and dialogue with the forces of instinct, read anger as one more need without expressing, without covering, relativize the solutions, there is not only one.”

The transformation is carried out in phases. Follow a process. There may be times when qualitative leaps occur, but the itinerary has a line of continuity. St. John of the Cross establishes the purgative way, the illuminative way and the unitive way. Purging the ego, trying to tear off the characteristic inlays that occur in the true self, involves hard and ascetic work. The changes seem imperceptible. The angry, in Dante's words, "could not continue to open his eyes." The smoke symbolizes that anger obfuscates the understanding that prevents discernment between good and evil. Being blind with anger, the role of the guide is essential: "Like the blind man who goes after his guide so that he does not get lost or stumble on any obstacle, or maybe die." This phase requires letting yourself arrive, letting yourself be driven, leaving control. Ei's response may be, "By my faith, I promise you that I will do what you ask of me." However, doubts erupt inside.

The illuminative phase is also described by Dante: "How, when the wet and thick values are already dispersed, the sphere of the sun enters through them faintly." When the anger is diluted, the vision recovers until it reaches great intensity: "A light hurt my eyes, much greater than what is customary." In the fog, there is a worry about a bad step, about inadvertently falling into the abyss, about harming yourself by not recognizing the obstacles. In the light, serenity arises, but in every new stage new risks occur. The dominant passion is like a virus in mutation. It metamorphoses and takes on other subtle forms that again escape from the person's consciousness. The satisfaction of reaching this new promontory, after the purgative process, increases the vision of one's own mistakes, of one's own imperfections, which are now known and conscious. The effect is worked, but the causal root is deep. Still, the angry tic, like an autopilot, is the first reaction. One wishes that progress had been made to stop feeling the anger, but the transformation does not annul it but shows constructive ways of living it. You learn to live with anger.

The unitive phase opens new horizons: "The last rays of which the night goes after were already so high that the stars appeared around" (Dante). The thousand fragments of the person are called to integrate. The beatitude of the peaceful is heard, who are without bad anger. The starlight is magnificent but can only be seen if there is a lot of darkness. Darkness returns, but it's not like at the beginning. Therefore, you can go "in the dark and safe". The next circle will be the acedia, because the night can be a return to unconsciousness, believing that everything is already achieved, or the challenge to a greater consciousness and a state of greater vigilance. The essence takes over the person and the ego, without disappearing, is subordinated, not without struggles or new attempts to take control of the situation. The E1 conservation has been wounded by perfection. Wanting to obtain it egoically constitutes its ruin. His problem is that he does not focus it well, because he has dispossessed her of his soul. It is not so much a conquest as a gift. St. John of the Cross expresses this ailment: "Who will be able to heal me?" The light of the essence in God: "Extinguish my anger, for none is enough to undo it, and see my eyes, for you

are the light of them, and only for you I want to have them.” The key is that: “I no longer keep cattle, nor do I already have another trade, which is only in loving my exercise.” The priority of conservation, of concern, of anguish is abandoned: “I no longer keep livestock”. Perfection is discovered in love: “only in loving is my exercise”.

Enneatype 2 – Pride

In all spiritual traditions, Pride is considered the main sin, since the prideful resolve the loss of the sense of existence and connection by filling the void with a grandiose image of oneself.

The construction of a bright and exalted self-image must be fueled by the need to be loved and adored by the other. His pride requires that the other considers him indispensable and irreplaceable, without being aware of the extent to which, in reality, it is he himself who depends on the other.

The E2 confuses its own pleasure with giving pleasure to the other; he has no direct contact with his essential needs.

In his family, the E2 child has been a source of joy and fulfillment. He often had the role of alleviating pain or shortcomings, and lighting up the shadows of the family.

This very difficult role did not represent for him an authentic recognition or value, but it was the only way he found to be seen, but it became a massive defense against the pain of humiliation of having been used.

The great narcissistic satisfaction of being "the light in mom's eyes" for boys, or dad for girls, is paid for by the impossibility of fulfilling one's own role.

The E2 establishes love bonds mainly through the compulsion to be seductive. E2 could be defined as a "falling in love specialist", a situation that makes you feel alive. He can't help but conquer people and territories and doesn't even question whether the person or territory is really interesting to him.

Being in the center of attention, or occupying a privileged position (for the two conservation), gives him the security that he will not be abandoned, since he is the irreplaceable companion or friend.

In relationships, you can't withdraw from your task, consisting of fulfilling the other or satisfying their demands. He must present himself as the one who has everything and can give; he must be seen as a person who does not need and has no needs; the false abundance is his interpersonal style, his fixation.

The ease with which she establishes affectionate and erotic relationships is perceived in her body; tender and flexible, with a look that does not fear direct contact, sometimes bordering on invasion. The expression of eroticism is free.

E2 Social – Ambition

In the social two, the passion of pride manifests itself as a satisfaction in the conquest of the public.

To awaken a great passion you may not need to develop much intelligence, or pretend it, but a social two could never be enough to be considered a *dumb 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 to be able to feed his pride, he must be able to seduce the social environment, becoming a seducer of groups, 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 mainly interested in being important to his partner, or the conservation type, which, as we will see, is a counter-two.

Transformation into the E2 social by Paolo Baiocchi

The therapeutic change of the social two goes through a path of humanization that, in essence, could be baptized as the step from leadership to parity. The journey takes place in very slow stages, small conquests, crises, discoveries, food for the spirit, healings and openings of new existential and relational panoramas. In the following pages we will describe the main areas of therapeutic change, looking at dysfunctional structures and ways to avoid them.

Position of superiority and disorder of roles

The first consideration of the therapeutic change of social E2 concerns the relationship of superiority that it establishes towards the parents themselves and that will later be projected towards other figures of authority, be they professional, affective, etc.

The social two stands above their parents in a way that is not authoritarian, but ambivalent. On the one hand it adopts the role of authority, on the other it wants to acquire from authority all the power to shine. As they say, the social two wants to "sit to the right of the father". At the psychiatric level, when a social two enters a psychotic crisis it usually happens that he deludes in a manic sense frequently believing — at least in our culture — that he is the reincarnation of Jesus Christ. The mythological image of Christ accompanies well the manic structure of the social two, characterized by pseudo-generosity, by the inner idealization of affection and by a feeling of superiority. The first movement towards transformation then

consists in putting oneself in the right place in relation to the parents: the place of the child. In other words, the social two has to be contained by the authority of the parents.

In a very special way, it is necessary that the social E2 renounces the idea of having to take care of the difficulties of the parents themselves. How is it possible that he comes to stick to that idea? Normally, incestuous collusion with the father occurs. In many cases, the mother is usually depressed or abandoning or childish, and requires the child to exercise a genitory role, while the father puts the child in a role of parity or superiority. This initial disorder, which also persists in adult life, creates a problem of boundaries and lack of clarity in roles.

Thus, the social two relates in an unclear way with people, behaving amicably and then putting himself on top as a figure of contention, or sometimes also asking to be contained. In this case it is necessary to develop with the social two a lot of clarity in relation to the definition of the roles, paying special attention to the respect of the limits.

Narcissism

Becoming aware of narcissistic personality traits is important work. The social two shows a narcissism based on territorial and sexual competition. The need to distinguish and conquer in these areas is the consequence of a shift from affective self-esteem to territorial self-esteem. The fundamental traumatic experience has to do with a maternal affective deprivation that leads to a state of deep despair, a feeling of not being loved. The sense of loneliness and deep lack — an essentially depressive experience — is transformed into a sense of incapacity and inferiority in competition for territory or for the conquest of the couple. Thus, we move from the system of affection, warmth and affectivity to the reptilian system, relationally cold but capable of generating the enthusiastic impulse of the conquest of the territory and the domain of the couple.

The positive emotions that emerge from the reptilian area of the brain have to do with an authentic manic force characterized by enthusiasm, by a firm confidence in one's own abilities and in one's own perceptions, by a tendency to rapture and by a certain sense of the brightness of objectives that the manic state makes perceive as within reach. The warmth of positive sensations, enlarged by the preeminence of visceral behavior, takes its place in the absence of true intimacy in relationships, where there is a deep affective devaluation. Devaluation and the consequent depression translates into estrangement through feelings of indifference and hatred, so that a certain autistic estrangement in affective relationships is common, accompanied by a disdainful and contemptuous attitude. Just as a child usually demonstrates an attitude of rabid indifference in relation to the mother who moved away for a long period, likewise, the mammalian heart of the social two distances itself from the affective relationship. In fact, at the bottom of the deep wound of affection of the social two there is a lack of despair that, when reactivated, produces a cooling of relational potentiality, a coldness that is transformed into indifference and emotional disinterest. Likewise, erotic mania leads to a constant attitude of sexual seduction, another source of warming in the face of the maternal heat vacuum.

A major therapeutic change in the social two occurs when he stops treating himself as a neurotic and begins to notice the harm he is able to do to others: this means discovering one's own *criminal nature* as Fritz Perls called it. In my own experience, I spent many years of therapy looking for the causes of suffering and always trying to increase my well-being and strength. When I discovered my ability to hurt others I changed direction and began to worry more than I did to others with the aim of increasing my well-being and strength. The study of myself ceased to consist of the search for my weaknesses and became the analysis of how I behaved in an unclean way with others and how I acted unconsciously as an exploiter.

Fritz Perls separated people into two simple categories: neurotics and "criminals." The former are those who tend to put their own needs in the background to satisfy those of others, the latter present an imposture of opposite base: they are directed directly towards their own objectives, leaving those of others in the background. Although in each person there are areas of life where one or the other of these two underlying attitudes prevail, it is crucial to understand what is the prevalent structure that dominates our behavior.

A neurotic can learn a whole host of skills that help them assert themselves, integrate guilt, bear the weight of loneliness, and develop differentiation and leadership skills. Neurotics tend to submit, so from therapy it is necessary to help them develop the ability to affirm their own territoriality and dominance in order to restore their inner balance and make their relationship with others ethical. Often, in order to fulfill these therapeutic steps, it is necessary for people to study the wounds of their childhood and heal them to recover lost strength, so that they can experience the path of becoming independent and assertive.

On the contrary, those who present a structure of a criminal nature tend to impose their own rules on others implicitly or explicitly. A criminal structure with an aggressive character is imposed through force; who, on the contrary, has a manipulative character, achieves the same objective thanks to less visible control instruments. In the relationship with others, the criminal structure tends to unbalance in its own favor the compensation between giving and receiving. Therapeutic change for these people is to realize how they tend to occupy a position of power and control over others and how they try to take advantage of others.

A first change concerns the development of empathic understanding of others. It helps a social two to develop a sense of guilt, as well as to become aware that his actions threaten his belonging and that he runs the risk of being excluded. It also helps him to stop finding good justifications for every unethical act committed. A change in this regard is to develop the ability to receive criticism and expose their deep motivations.

Each *criminal*, Perls tells us, has a secret life and a life of cover, showing others and representing an approving social face to avoid the penalties of the law. In criminal structures there is a whole series of hidden intentions, lived in secret and invisible to others.

The secret intention of the social two is to be worshipped, to achieve individual power and success. The social façade, on the other hand, consists of being warm and relational, willing to help in a magnanimous and faithful way.

An important change is therefore to speak honestly, revealing one's own selfish intentions, confessing one's own unethical actions, and showing one's own parts of deep vulnerability.

Just as speaking openly to others is an effective way to show the secret pieces of the ego, asking for and accepting deep feedback and making the effort to understand them translates into an openness to see the effects that one's actions cause to others.

The contrast between the reality of the feedbacks and the ideas themselves in relation to their own characteristic actions evidences by differentiation the justifications and the madness that sustains the passion. The collapse of justifiable thoughts opens up the possibility of seeing with greater lucidity the reality of one's own actions and shows the conscience the passionate motivation to which it is subjected. Only then does the social two allow himself to discover his true intentions, hidden from consciousness thanks to justifications. From this perception can finally be born an initial sense of guilt and the possibility of developing the ability to empathically perceive the other. These transits, over time, tend to favor an ethical development where the tendency to put oneself above is appeased and opens up sensitively to the true needs of the other.

In my experience, I came to realize that many of the emotions I felt were actually narcissistic emotions. Among them, I will highlight the territorial mania and the mania of the protector, the exhibitionist desire and the erotic-sexual desire for conquest. These narcissistic emotions are exalting, strong, pleasant, and above all they are capable of engendering a positive emotional barrier to the emotions of difficulty experienced by the organism. Under a narcissistic structure such as that of the social E2 there is an organism that suffers, either because of the wounds and altered emotions of childhood, or because of the current lack of knowledge and satisfaction of one's own needs, due to the investment of almost all the energy in maintaining narcissistic processes. In other words, the organism that endures the wounds and faults of childhood ends up living chronic emotional situations in the present of adult life. As for consciousness, he does not consider it and does not see it to the extent that he does not consider or see the needs and emotions of other people: the proud one has as little regard for the heart of others as his own.

In the case of territorial mania and genitorial mania — that is, placing myself in the role of the father — the overstimulation of these visceral components leads me to experience a sense of omnipotence and superiority, accompanied by a sense of inviolability and the complete absence of relationship needs.

Territorial mania comes from a sense of the struggle for power and the sense of domination. This perceptual deception serves to fight against the common fear of pain, and is reinforced by the territorial success that, in effect, the social two usually achieves. My great source of food for such mania was my great commitment to work, where on the one hand I had reaped successes and on the other I had developed a dependence that Americans usually call *workaholism*.

The mechanism of activation of territorial mania has something to do with competitive challenge: there is another man, real or symbolic, who accepts the challenge and who is actually or symbolically defeated, which translates into a reinforcement of the excited and omnipotent state of mania. Another powerful feeder of territorial mania was the tendency to defy death and feel omnipotent practicing risky sports: motocross, skydiving, hang gliding, martial arts...

Another great source of food was relational: I surrounded myself with less capable, less developed people, dependent on me, so that I could continually win in a secret competition disguised as a pseudo-compassionate goodness that I will talk about right away. This secret and internal competition had the objective of stimulating territorial mania to infinity. The effect this attitude evokes on others is devastating and translates into a slow and chronic sense of devaluation that poisons relationships with people around the social two, who become dependent and adoring. All this had the secret purpose of enslaving the other, subjecting him to my will.

An ingredient of this structure consists in the tendency to blindly believe in one's own ideas and cognitive maps, and enunciate them with such a sense of certainty and truth that a powerful seductive effect is obtained with weak and insecure people. Another way of seducing is, as I have already pointed out, to disguise this secret competition as pseudo-compassion. The structure that is activated in the brain in this case is genitorial mania. Every mammal near a child or puppy experiences an omnipotent sense of love and generosity that serves to overcome the hardships and fatigue of a difficult biological duty. In the case of exhibitionist desire and erotic-sexual drive, the narcissistic emotion engendered by the social two promotes the construction of an idealized image of oneself as victorious, beautiful and desirable. In their relationships, the search for confirmation predominates, which also serves to feed a permanent state of excitement. Exhibitionist desire could be metaphorically explained as the perception of being the protagonist of a film that others watch with pleasure and that generates envy and a sense of imitation.

Erotic-sexual desire, on the other hand, activates sexuality and infatuation in the search for an intense emotional heat that, incidentally, is capable of offering a strong sense of invulnerability, self-importance and courage. Exhibitionism is fueled by public exhibitions where it is possible to capture attention and applause. On the other hand, the experiences that feed the erotic-sexual desire are, on the one hand, the real contacts with the other sex, and on the other a particular form of imagination where the search for stimulation is continuous: sometimes, half jokingly, I have heard it said that the social two possesses a pornographic mind. This exacerbated imagination is a form of drug, similar to compulsive work or the search for competitive territorial

challenges, which allows to feed to infinity the stimulation of erotic desire in order to engender pleasant emotions.

What's left behind

My own story is that of a long work of awareness and attentive listening to the feedback that others gave me to realize my dependence on work and my feeling of superiority in my personal relationships. After having reached this understanding, I began a process of detoxification that undoubtedly involves coming into contact with an organismic pain that I did not know clearly, but that I had already experienced in moments of crisis. Only after a few years did I manage to concretely modify my professional customs, also thanks to a great injection of relational and loving strength received during a month-long community experience with Erving Polster.

As I left behind the dependence on work I entered a mild depressive state but sustained over time, and only after months I realized that my deepest wound was related to the feeling of belonging, to the relationship with my mother and with the group of friends, with panic and with emotional despair. It also took me a few years to elaborate the traumatic losses suffered throughout my life, in which I had not previously stopped. The objective of this work was to restore the function of the affective bond.

The dynamics of superiority, the need for competition, the indifference due to a hidden despair, the individual need for glory and worship, are opposed, in the social two, to the possibility of relating as an equal with one's neighbor. The entire narcissistic structure of the trait is based on the denial of the emotions of the other, whether due to the particular relationship with the proud or due to independent events; likewise, the other is also denied his needs, which do not appear as important in the theater of consciousness of the proud individual. Personal narcissistic desires, in fact, always conquer the spotlight and leave the needs and emotions of others in the shadows.

Buber's practice of the yo-tú relationship represented for me a real treatment for narcissistic cheating. The key to access this level was given to me by Paolo Quattrini. It consisted of asking people what they thought they felt for them, as well as revealing to others the feelings that my heart harbored for them, and finally asking and listening with real interest what they felt for me. This task, which may seem banal, is actually very difficult for those who are affected by such a great narcissism.

Training oneself in listening to what one feels about people, listening to those feelings, whether they are vulnerable or strong, worrying about perceiving the same in others, are tasks that help to shift the point of view of consciousness from the narcissistic life to the organismic life.

The metaphor that could be used is that of the king who lives in a castle isolated from the village. The king is the conscience, the castle is the narcissistic structure, the people are the

organismic needs. The narcissistic life develops between comforts and power games in the castle where the king is dedicated to his vices surrounded by a court that worships him, while the people are treated unfairly and exploited to allow the court to live surrounded by comforts. Practicing a dialogical relationship would consist of talking to the people in order to understand their needs and dedicate the work of the court to the ethical satisfaction of them. For years, I have experienced with great difficulty the implementation of a dialogical relationship with my patients, in order to integrate it and, later, little by little, to be able to export it into my own life. The effect I got was to finally feel connected to people on a plane of parity where I could afford to demand and offer, reject and accept, be accepted or rejected. In fact, I have experienced the healing power that peer-to-peer exchange offers.

Getting out of anesthesia

Once that first illusion of the ego that engendered narcissistic emotions was put into question, a path of contact with organismic emotions began for me. The process consisted of learning to recognize emotions that for many years had been covered up and anesthetized by the narcissistic feeling.

All the emotions denied belonged to the category that we could call vulnerability: shame, panic, despair, resignation, guilt, self-devaluation, distrust, jealousy, envy... I realized that I still didn't know how to name the difficult emotions I felt. In this, the confrontation with friends who were emotionally more intelligent and expert than me was very helpful. Instead of hiding my emotions under the usual façade of an omnipotent leader, I began to show them to people I felt confident in and whose ability to name emotions allowed me to put a face and eyes to my difficulties. By the way, I began to understand and recover the lost language of my organism. As Gedling says, it was like starting to relate and dialogue with a part of me that I did not know and that I began to relate with an attitude of affection, restraint and firmness. The next step was to understand the needs of these emotions. I also began to use my commonly wasted skills to increase my professional and personal power to take care of those needs. Over time I discovered that they weaved the fabric of my affective, personal and family history, and that several of the most painful moments of my life were nothing more than an echo, a repetition of those primitive wounds.

Thus, I began to work on myself in two main directions: the first was to develop existential antidotes to calm these emotions, just as a mother calms the anguish of a child with an act of contention and love; the second was to heal one by one the wounds that made my emotions so strong and recidivist. In this long, still unfinished process, I realized experientially the extent to which I myself was responsible for my emotional states, and how ingrained they were in my emotional story.

The emotions I learned to recognize, modulate, and heal do not belong to a single level, but are spread throughout all strata of the psyche and body. As in Dante's various infernos, some

emotions are more superficial and easier to contact and modulate; others belong to the deeper strata of being, and then they are more difficult to recognize and manage.

In my experience, the deepest stratum is affective despair, then panic and, on top of this, resignation. In an even more superficial state are jealousy and envy, then shame and distrust, and finally in the most superficial stratum of all: self-evaluation and guilt.

Each of these emotions seemed to me linked to particular personal or family experiences that were recorded in my inner world and that had to be taken care of or put in order to be able to relegate the emotions to their natural functioning and deflate them from their excessive activation, so disorganizing for consciousness.

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 American enneagram culture it is more common to say that the two is a “helper”, in view of my characterization of the E2 in the 1970s as a “Jewish mother”, but this has the drawback 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 can say, “I’ll do anything for you,” but when the opportunity comes to charge them for such an offer, it becomes clear that they are inconsistent with their offers of help. That is why it seems more accurate to me 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 *vampires* proves 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 sexual E2’s need to seduce implies a need for the other’s desire; But to say that desire is only sexual would be to see only what is most apparent; researching the matter by asking such people what they want may yield more original responses, 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 E2s aspire to an irresistibility that can inspire greatest passions. It’s just that most of these people can’t be honest enough to say, “What I really want in a 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 understandable that some people think that inspiring a great passion can be a way to solve everything in life, and that sexuality can involve money, castles and essentially blank checks: that is how the sexual two thinks.

Transformation into the E2 sexual by Consuelo Trujillo

This work is inspired by the written testimonies and the transcripts of the meetings that for three years, in a continuous but irregular way, we maintained a group of people of sexual enneatype 2, summoned by a proposal by Claudio Naranjo to delve into the subtype. I have also had in Cuenca the contribution of Alba Arenas, Italian psychiatrist and companion of trait. The group of doses was made up of: Pablo Caño, Rosa López, Enrique Pérez, Leda Luttmann, Toni Aguilar, Angel Saavedra, Pasqualle Centro, Magda Martín and myself. All of them have contributed with their

testimonies (which are reproduced on the following pages), with their questions and with their presence in the meetings.

I heard Claudio say more than once that “many twos will never reach a spiritual path or therapy but through a relationship crisis. Why would such a great person question himself if it isn't that external support or confirmation fails him?” This reflection has been a guide and inspiration for this work, my process and the process of many.

The healing path of a sexual two is one of descent, but this descent has many layers because pride and seduction can easily be camouflaged, disguised, played as good intentions.

The justification of love is dangerous

A sexual two can justify to himself many acts, words, madness, destruction and self-centeredness in pursuit of love. As if love were the only emotion, the center of life, that experience that justifies everything...

This person has formed an image of himself as someone desirable, lovable, affectionate, warm, a good company, a person who occupies the hearts of others. Thus, he justifies all his acts in pursuit of amorousness. But this love is confused with liking, enchanting, seducing, attracting, always occupying that special place in its own right.

A testimony tells us:

“I think that at first we twos didn't love: we love each other, and we love love, that strong, intense, deep feeling, in which one is very protagonist and very desired. We love the magic of falling in love. We don't see the other. It's not love, it's deification.”

This being cannot be questioned. This being cannot be touched, because it is in a very high place, on the side of love. Therefore, it is unquestionable. Then, he will only come out of his enchantment, his deification, his idealized image, when his loved one abandons him, when he lives the love failure, the breakup of the couple, the abandonment of the children ... the Fall.

Losing love: the Fall helps me

But this being often avoids such an experience of abandonment, of love failure, abandoning before they abandon him. So the first step to healing is not to give up, to be vulnerable to abandonment, to stay. The next is to feel the abandonment, to listen to the causes of that abandonment, to be able to hear that he is not the wonderful lover he thought he was, that he is not the only one. Fall off the cherry. Let it hurt. Feeling on the side of those who suffer, of those who are not chosen:

“The abandonment, how is it possible that I, who am the ideal lover, is the one they left? Thus a great tower of my pride collapsed. My neurotic passion kept me from love.”

Another testimony states:

“I made myself proud so as not to lose love. Life was stripping me with its blows of that feeling of superiority that pride had helped me create. Falling was important and falls were always about experiences of abandonment.”

For someone who appreciates himself as a lover, it is convenient to lose love — that precious gift, for which he has fought so hard and in which he has put so much energy — in order to perceive the gaps, the falsehood, the shadow, the fall of the idealized image and, finally, see yourself. Sustaining that the other destroys your idealized image of a partner, a lover and a companion. And fall into that void, into that unknown space of responsibility, of loss, of “I am that too.” And fall until the image crumbles. Live in loneliness, fear, failure.

This experience of loss of love can also be a liberation: stop playing the role of ideal lover, leave that image of superabundance, that representation in which one is always attentive to perceive the needs of the other, stop making oneself worthy of love. Let go of the belief that to be loved you have to do, you have to be special, unique.

Here is a clear testimony about it:

“Feeling loved for who I am, has been one of the most healing experiences. Two examples of this:

With my parents, when I told them that I was marrying X (a person of my same sex): it was the first time that I could be before them with all my truth, without having to do anything to make them love me. That night my mother came to wish me good dreams, she hugged me and gave me her blessing, and I felt that something that had been separated was united forever, a very strong warmth filled my heart and I slept as soundly as when I was a child. Feeling the love and acceptance of my parents for everything that I was launched me into life with a new force full of love for myself.

After a regression work in a SAT 3 I was lying on the floor like a rag, I was devoid of life, I couldn't move, I had the feeling of being a fallen angel, of dying. At that moment I saw Claudio as a great patriarch who approached and, from the heights, descended to me, who was dying in hell. He incorporated me and told me: ‘I love you as you are, for yourself’. He opened my heart. If the teacher loved me like this, stripped of all seduction, without any attribute of beauty, power and intelligence; If the teacher loved me when I was a creature dispossessed of everything, even the primary impulse of life, what could I do, what other test from God did I expect to feel worthy of his love, to bow down before him and recognize me as his daughter?”

Limitation, weakness, contact with death helps me

For someone who feels the chosen one, who lives feeling that the difficulties of life do not touch him, that he can handle everything, for someone who does not accept limits, contact with pain,

illness and death are necessary antidotes for his healing. We've spent a lot of time talking about this in our sexual doses meeting, and we've all had transformative experiences with illness and death:

“It helped me connect with that dark part of my son's death, connect with that pain. This death was a tear that I did not allow myself to live. Going over this pain has been very sick. My escape from pain and my flight forward has led me to do much damage in my life.

What has helped me the most is becoming aware of my miseries, beating myself up, staying unemployed, feeling abandoned, seeing myself almost destitute, powerless. It has had to be like this, unfortunately, to begin to listen and see the other, to begin to be human, of the bunch. Accept my mediocrity.”

Another testimony adds:

“It has helped me a lot at this time to take charge of my limitation. I've never been able to hear about my leg, I've always put myself above it: ‘I'm not lame, I'm great’. Internally, I don't handle my limp well because it puts me in contact with pain.

Now age makes me listen to the limit of my body; not before: my energy was overflowing. Now I connect more with fear, with pain, with the need for support.”

And, one more, provides:

“The day I left the operating room, a thought came to me: ‘I am not immune’. Internally, there was in me the belief that the diseases were not going to touch me. In my fantasy, I believed that I was not on this side, on the side of the vulnerable, the weak, the needy.

I also realized ‘I can't control my life’. The disease takes away my control, it is helping me to go down, to feel more defenseless, more human.

The days that I couldn't do anything, they had to help me with everything, and I began to understand something more about surrender, abandonment, the experience of being in the hands of others. I have felt an emptiness of a mother, of unconditional love, I have allowed myself to do nothing, abandon myself to be cared for, without pleasing or behaving well, simply existing. Suzy Stroke told me: ‘Let yourself be taken care of just for the sake of it and receive the gift of God just for the sake of it’.”

If something very strong doesn't happen that makes us contact with pain, there is no healing for twos: as I heard Claudio say many times, pain is what really heals.

Seeing my limitations helps me

I start by citing some testimonials:

“I once took ayahuasca and had a vision with the archangel St. Michael, and I said, ‘Archangel, I’m a normal person, with my children and my little job, I’m fine.’ At another time I would have reacted with something like: ‘I’m going to save the world, I’m enlightened.’

During the session I was taken to a bed and I was aware that I am 56 years old, that I cannot be here as if I were 20, which is what I normally do. Accept that I no longer have the strength of before and that my body can no longer stand, and say, ‘Well, the archangel St. Michael is here, but I can’t.’ And feel tranquility.”

“Contact with the disease helped me a lot to understand that I am nothing special and to get rid of that side in which I felt above good and evil. At the age of 17 I started studying nursing. I was a good student, but it was very difficult for me to go to the hospital to be with the sick, to see that they died. I began to realize that I could be there too, to see myself on the other side of the bed. It was that contact with the disease, with the loneliness of the sick, with those who die alone, what has helped me the most to come down, to consider myself one more and to understand that I can also see myself there.”

“With the disease a very old thought appeared to me: ‘I have to pay for life’. ‘God has given me life and I have to pay for it by doing, giving’.. Until I could see that life is a gift. What omnipotence, who am I to be able to pay God for my life! It’s a gift, and all I can do is honor it.”

In contact with illness, with pain, with death, we realize that we are not special, that we share mortality with the rest of human beings. When a sexual E2 indulges in this experience, there is a sense of having come home, of finding her true existence.

Finally, the possibility of feeling compassion arrives, of embracing my fragility, my pain, my lack, my weakness... Only in compassion is true strength found.

The contact with the true need and the acceptance of the lack helps me

There is a long way to go for this trait and subtype until we can take into consideration that it is not a bad thing to need, that it is human to lack. This implies recognizing the value of the other without that implying underestimating myself, being able to recognize that the other is better than me in so many things...

It’s healing to go down to E4, finally stop pretending that we don’t lack anything, recognize that we have shortcomings. Admit that feeling so feared, so qualified as negative, so avoided. And accept me with my shadow. Get down from the altar to be one more among the sinners, recognize that I am not free from sin. See me in sin and in virtue.

But be careful, the big problem with sexual E2 may be believing that you are cured, overcome, healed. And then again you have to start unmasking another new image...

Because transformation begins by knowing that absolute transformation never comes, that one is never free from sin, that we are not only angels but also demons, that we never stop learning, making mistakes, suffering, losing, that all this is part of life, that there is no such thing as being immune to lack.

And it's good to feel the need:

“The belief that I cannot need, the taboo towards that word, the fear of depending, comes to me from beyond my childhood... And now I need to undo that mandate, rediscover that experience: the primal need that is lawful, that is human, that brings me closer to others.”

This character has falsified such primal need all his life, transforming it into false needs, whims, giving himself the right to do what he wants, not asking and taking for his own right, demanding, taking for granted... Again, the path consists of the frustration of these false needs to go to meet the true need.

Wanting to see myself, raise awareness, helps me

The most costly thing is to recognize how we seduce in a thousand different ways, how we justify seduction, how we throw the thread and don't let go, because of that desire to have them all, to please, to be desired, to maintain that excitement in relationships, to feel the attractiveness... How to untangle that seductive game that is so attached to our skin, that we exercise in such an unconscious way? It helps when the person you love tells you that she can't trust you, that she is finished. But it has to be someone you really love, someone who can disarm you from love and sincerity. There the mask begins to crumble and little by little that mechanism that was so strongly hidden even from oneself begins to come to light. It's like removing layers and layers. It takes a long time, to suffer a lot, to love a lot, to want to keep someone a lot, it is necessary to really open your eyes to that seductive, lying, manipulative internal motivation, wanting to see the lack of respect towards the other, selfishness and self-centeredness, wanting to see the shadow, recognizing that not everything in me are good intentions, that behind unconsciousness there is an intention not to let escape, to hunt, to conquer...

“Suzy Stroke told me one day: ‘if you really want to know yourself, if you put all your will and your senses, you will see the mechanism of your seduction and your pride’. And it's true: I can see it when I want to see it, and I can see its consequences on my life... But of course, that's painful.”

Detaching myself from emotion helps me

The destructive is a neurotic reaction to frustration. I don't get what I want, it hurts, but it is an egoic pain, linked to pride, by not accepting the “no”. So, here we can have a very destructive behavior towards ourselves in relation to food, the body, sexuality. We perceive the “no” as withdrawal from love, and if the other does not love me, life is not worth living. Inside, there is a

feeling of fury, of rage, which we immediately emotionalize towards crying. It may even be believable to us, it may seem like real pain, but it's a scene, it's an ego. Pain has another flavor, another depth.

What is the healthy way out? Sometimes one begins to realize that this behavior is not so true and does not yield the expected results in the other. Then I try to suppress it...

In my experience, I can say that repression is not the way either. The way — at least one possible way — is to breathe what I feel, in the manner of meditation, to observe it as if it were not mine, to go through it, to be a little disbelieving with myself, not to take my emotions so seriously. It is something like letting go of emotional intensity, detaching myself.

For the following testimony, what works is:

“Train myself to be more disbelieving with my emotions, dissolve the emotional whirlwind and be more austere. It helps me to be silent, not to speak, and to put my attention on my actions. Facts are love and not good reasons.”

How to cure yourself of false generosity?

The crazy idea is that I have to give in order to receive, that I have to satisfy all the other's needs, that I can't say no for fear of disappointing. Deep down there is the belief that by myself, without doing anything, I am not worthy of love, but I think that the strongest thing is the need for pride in being exceptional for the other.

And in this giving we do not see the real needs of the other: he has run over, an excess of senseless generosity because it does not start from what the other needs or asks of me, but of what I want to give him or what I believe is good for him, which often coincides with what is good for me.

The path opens if, feeling frustrated by the other, I can resist the first proud reaction of leaving, offended, and manage to stay and listen that perhaps the other does not want or does not need what I want to give him. And it also helps to recognize that I have not perceived or listened to the true need of the other because I am blinded by my excessive giving.

How to be able to feel that the excess of availability — that superabundance, that being very present in the life of the other — is nothing more than a sin of omnipotence?

“In a deep meditation experience I was able to see to what extent I am determined to support the world, to help everyone... When I suddenly realize it, I think: who am I to support the world? The world is already sustained by God.”

Humility, liking being small, helps me

In sexual E2, seduction is sexual because it has a strong component of wanting to catch the other, possessing him... But this craving is not limited to sex, which is only the first layer. If we continue to deepen, we can see and feel the seductive mechanism that is present in the eagerness to help, in goodness, in good intentions, in holiness... Seduction and pride create an image of an unquestionable person; someone who does not let his darkness, his bad intentions be seen, someone who has great difficulty in showing his lack... So? It is necessary to go very deep to be able to see that what is behind this image that we present is a fierce criticism, a condemnatory judge of what we can call negative feelings. The way is not to reject them, but to see them, to understand them, to take them: "I am that too", until they fall into smallness, into humility.

“It is good for me to bow down, kneel down, feel my smallness, the greatness of God, of Life, of those around me, recognize their virtues....”

Personal relationships must be approached with humility. Get used to going behind my giving impulse. Learn not to offer more than you can give. Modesty: This is an inspiring word for the sexual two.

I take a quote from Alba Arenas, taken from her autobiographical work on transformation:

“In order for a change to take place, I believe that those wounds of the ego that the sexual two fears the most are precisely those that can become potential transformative resources, since they help to break down pride. In this sense, if pride gives way, humiliation gives way to humility. For this to happen, the subject needs to accept the opportunities that daily life offers to take responsibility, those simple tasks that existence proposes, with an attitude of learning and with the ability to postpone gratification. I believe that, in this enneatype, humility can be manifested by developing a tendency to put oneself a tone below how it has always been, although on the other hand it maintains that bit of pride without arrogance that sustains personal dignity, the ability to criticize and that sense of self-righteousness totally different from self-indulgence.

Being able to accept that what life brings me and be deeply grateful for it is enough.”

True freedom

How can someone who appears so much freedom be truly free, someone who shows himself to the world dressed in a false spontaneity, someone who justifies his actions in pursuit of his right to be free? There can be no true freedom in dependence, there can be no freedom when the intention of my actions is to get the love of the other or to enchant him.

There is only one way: let go of the other to take myself, recognize my true need, my desire, risk being even if it means losing the loved one. Be and assume the consequences, start listening to me, enter inside me, perceive the subtle movement of my soul.

To do this, it is necessary to seek that freedom that does not consist of the obsessive search for freedom understood as intolerance of all limitations — so characteristic of people of this enneatype. It is necessary to discover the intrinsic freedom, which consists in the awareness of the will of my true existence. In it my will is harmonized with a greater will. And in that freedom there is healing, there is virtue, there is a guide. All this is a search: you never arrive, but it is a path of realization.

Sexuality as a path to the sacred

Sexuality is the center of the relationship for a sexual two: the passion of intimacy that is always understood as sexual intimacy. The need to be loved that is confused with being desired. The search for power through sex. The search for intensity to feel alive. The belief that I have to give pleasure to the other. I am in control, I seek and I give the orgasm and I cling to my way of doing it.

Deep down there is a lack of creativity concealed by an apparent disinhibition and self-confidence. A clinging to a way of doing it, a rigidity.

Sexuality is experienced as a weapon of conquest, and therefore it is more genital, more masculine. The sexual two wants to achieve orgasm, provoke it... And there is a lack of faith in the energy that moves, in the experience of receiving the other, of letting go.

As always, one begins to question when experiencing frustration and dissatisfaction. It will be miraculous that the lover shows his sexual dissatisfaction, that he takes us out of fiction, that he confronts us or that he shows us his need for another rhythm, to do it in another way, with more sensitivity, delicacy, tenderness... This crack gives us the opportunity to start one of the most difficult and expensive paths for this trait.

We must retrace what we have learned, let go of control and have the courage to remain without weapons, defenseless.

The path passes through not looking for orgasm, not looking for known results, letting the other do it, trying passivity, femininity...

In a course of the SAT Program, I heard Claudio say to a group of sexual twos:

“Could it be that it could be useful for you to practice the experience of sex without orgasm a little, to see if it transforms into a delicious tenderness? It could be that the doses would benefit from the discipline that is so highly recommended... There are schools that take care of that, of reducing orgasms to transform that energy into greater emotion, to feed the emotional bond. For a sexual two, it must be very difficult.”

And that's what it's all about: desexualizing the love experience to give way to the heart, the senses, tenderness, sensuality...

As always, it is a matter of recovering the small, the most subtle, the fine line...

Alba Arenas says in her work on transformation that a sexual two in the process of healing transforms the romantic idealization of love into true intimacy, which is something simpler and more humble. Sensuality is no longer relegated to sexual conquest, but rather extends to a sensitivity open to the pleasure of looking at a leaf, a stone, a ray of light, or listening to the sound of running water or the roar of a storm. No longer a slave to the search for intensity and pleasure, he discovers small and simple joys. The protagonism of wanting to feel the center of the desires and admiration of others is giving way to a new perception of himself: that of being simply “nothing special”.

I will also quote the testimony of a colleague about her path in the practice of Tantra. She titles it: “Don't look for the orgasm that comes by itself.”

“On the sexual issue, I thought that nothing would happen to me if I fucked whoever I wanted and had good and several orgasms and, by the way, was more powerful than any man. What problem was there?

I met a man and we started a relationship. He had erection difficulties and above all it was difficult for him to penetrate. I, a crack, had no problem: I was an experienced fucker.

Then he started talking to me about Tantra, about experimenting, about going another way. The path of bringing awareness to the moment, of coming into contact without purpose, letting the energy move with minimal effort, relaxing, letting go and opening spaces throughout the body...

Ahaha, friends! Being in that place where things happen or don't happen, where the energy moves or doesn't, but the paper comes loose, I was left speechless. I discovered that I didn't feel as much as I thought. I did a lot to feel, I wasn't that much of a fucker, I felt insecure. I saw my difficulty of surrender, of surrendering to the masculine, of being actively passive, of letting go and flowing. To live my femininity as something beautiful.

Ah, of course, the pleasure is much greater now, it is joy.

And I can open my heart.”

Truly, the review of the experience of sexuality is a path of transformation for this trait. And not only that, but it can become one of the gaps that allows us to open the door to a deeper realization, an encounter with a more authentic and profound sense of love towards others and towards ourselves, an opportunity for surrender, the wave that drives us to communion with divine energy, a door to transcendence.

In summary: things that help us

- Live experiences that help me demolish the ego, to unravel that essential need.
- Meditation.
- Silence.
- The revision of the intention of my actions, of my words.
- Question myself and be questioned.
- Remain aware of the discomfort, of the pain. Breathe.
- Listen to my limitation and follow it, let it be my teacher.
- Constancy, permanence, commitment.
- The encounter with the enjoyment of the everyday, with the small, going unnoticed.
- The faith that in this life I can free myself from the yoke of suffering.
- Ask for help.
- Loneliness, reflection.
- Write about yourself (or own a diary).

E2 Conservation (Self-Preservation) – Privilege

In the conservative E2, seduction can be compared to that of a child towards parents. Just as the social type appears large, this is someone who is seen as small, childish, in their attitudes and even in their physical features. Just as the social two seems hyper-adult, over-mature, and the sexual E2 —like Bizet's Carmen— appears as a wild, force of nature, the conservation E2 seems tender and childish.

Precisely, psychoanalysts called this *infantile* 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 designated the Napoleonic attitude of one who shows off his chest. Finally, I came to understand that, unlike an ambitious person's desire for importance, this “me, the most important thing” of the conservational type refers to infantile egocentrism, which is a desire to be in the center of attention without having to be *important* through qualifications, performances or feats. For the child wants to be loved not for this or that, but simply because; that is, for being what he or she is.

What is most prominent in this human type, then, is the need for love, the naked need for love, obtained neither by sexual seduction nor by social self-importance.

But why would a person have the need to remain childish or to act like a child? Naturally, there is some advantage in this. They like children more than adults, and babies are very attractive to people of a motherly disposition. We can say that the infantile traits themselves are seductive, and that the neurotic need of that human type is one to seduce through infantility — which implies a need for tenderness, delicacy and fragility, although it also implies self-centeredness and evasion of responsibilities.

The transformation in the E2 conservation by Cati Preciado

I don't want to be an adult!

I consider that the most difficult thing in the transformation process is to grow, to mature, to assume that I am no longer a girl to whom everything is apologized, for her ignorance, for her innocence, on a whim, living on pampering, privileges and comforts, in her own right and because. Leaving childhood-adolescence has been a difficult job, I have been in love with my image as a pubescent girl for a lifetime; an image that has seduced me, that I have loved and that I have let direct my life for the most part. The attachment to the childishness of my character is more than a preference or a fixation: it is a way of life, a style of living where responsibilities never rested on me and my decisions, but on circumstances, on others or on the randomness of life.

Growing up is a process that, when viewed from the past, I might describe as complicated, difficult, uncomfortable, but mainly unpleasant. Falling in love with myself has been the most important and decisive task to grow. That is why couples only grow when they transcend the state of falling in love and walk towards the process of building love. Thus, this is precisely what I have been encountering: realizing that to grow I have to build myself, not based on the superficiality of my bad habits of character, but based on the bittersweet reality that surrounds me constantly, taking into account that sometimes I only need to stay still or silent to listen to the inner voice of my needs, of my soul.

The work to grow has been worthwhile: it has meant entering a reality shared by others and by me, where I have been able to experience company, support, fear and being able to face my own ghosts, as well as learning to ask for help.

The transformation process continues, it does not end, it is happening right now, and in part it has consisted of an effort to tolerate frustration, accept the weight of things, the consequences of my actions. I have only achieved such a condition through recognizing a deep sense of incapacity, ignorance and laziness of being.

Becoming a woman and growing up means registering the need to contact and relate to other women as equals, as sisters, friends, teachers and guides; it means joining the feminine world not only to cultivate seduction and persuasion; it means contacting receptivity in the face of demand; contact with sensitivity versus insensitivity, with love versus dependency, with reality versus fantasy.

Making me a woman makes me flesh and blood: I feel. Not only do I want to feel with the other: I also feel mortal, with age, with borders that I did not see before in the face of my arrogant heroism as a super-powerful girl. Why super powerful? For believing that I can sit on the legs of Lucifer himself or an almighty God and believe that I can kiss him, caress him, play the charmer and achieve everything I want; I always felt that I could handle anything, of course it was anything that was of interest to me. My unconscious surely protected me by approaching situations where it did not require great intellectual efforts or special skills; My childish charm and the promise of offering unconditional love, like that of children, without limits or barriers, were enough. Who can resist such an offer?

I remember the feeling of feeling like a kind of beast tamer: when the other is angry or needs something, when the conflict appears, there I am, almost ready for anything, like an oasis in the desert for the thirsty, like a song of sirens in the middle of nowhere. Ultimately, this is needing the beast and its grotesque ways to minimize my own shortcomings, my deepest desires and needs. Clearly, my own beast ends up dominating me.

My search began when I got fed up with living at home with my parents, and at the age of 21, recently graduated from psychology school, I managed to get a job that allowed me to pay for an apartment for myself. I didn't think much about it and went looking for a place to live

alone. My fantasy was that my problems would end when I achieved the economic and physical autonomy of living on my own: I would be free at last! Free from the demands of my parents, free to do with my time what I wanted, free to make use of my space, and so on. A few months later I began to feel depressed, gaining almost 20 kilos of weight... The feeling of loneliness and taking charge of myself filled me with anguish and fear, but I did not dare to confess all these feelings to anyone. and I lived them in silence. However, I went ahead with my plan to live alone. He barely spent time with me, he always had visitors or some activity. I asked the boyfriend on duty to move in with me and he refused my offer: there I felt more depressed and then I had allergic skin reactions. Sick, when visiting the dermatologist he told me:

— You are under a lot of stress, what is going on in your life?

Hearing this question made me feel like dying. An uncontrollable rage invaded me and I wanted to take it out on everyone, on my parents, on my boyfriend, on the world... I felt like complaining to everyone that they weren't taking care of me. Life seemed tremendously complicated to me, I felt powerless, I was in total crisis...

Now I know that underneath the anger I kept a pain of feeling unprotected, useless, insignificant and undervalued that was evident when I became independent.

At that time I was so disconnected from myself that I lived in a run-down apartment. The old wooden ceiling had termites. When it rained the water seeped into the kitchen and into the room. I remember that he put buckets and boats so that the water would fall and he did not complain to the landlord. I was so numb that I didn't even question if I should change my apartment. It was as if she did not see the negative in the house or in me: I lived in that den fleeing from family life, of which I was fed up, and where there was no longer a place for me as I wanted.

After ten months of independence I moved to a new flat where everything was comfort, closeness and beauty. It took me almost a year to realize where I wanted to live, since the first attempt was just a space to get out of the family home quickly due to the desperation I felt there.

My job was to manage a hospice clinic. I did what I wanted, I was constantly late, my start time could be eight in the morning and it was usual for me to arrive at ten. Sometimes she said she was sick and went for a walk. I also used money from the office expense box to spend on my own personal expenses. I pretended to work and told many lies to constantly apologize.

The search for myself began in this crisis in which I had no one to talk to about the truth of what was happening to me: I had no one to lean on, I felt tremendously alone and unprotected, I ate poorly, slept poorly, had nightmares and fears. at night. My boyfriend was a depressed boy who I had to take care of instead. I felt more and more tired, and to cope with all that I took refuge in parties every day I could, or I went shopping borrowing from credit cards, or I ate everything I wanted: breads, desserts, chocolates... It was a totally messy lifestyle that was

looking for a way not to contact me and wanted to avoid feeling bad at all costs. In exchange, there was never rest: euphoria was my companion and distracted me from my inner life with a constant search for sensations and experiences that would distract me from my sense of abandonment of myself. I constantly applied an attitude of not getting frustrated at anything, of not feeling the emptiness that I carried deep inside, of avoiding the constant anxiety of not knowing what to do with myself, which led me to being hyperactive and full of people who helped me to distract myself.

Thus, one good day when I felt very depressed and alone, a former teacher from the faculty of psychology called me and invited me to a training and personal work group. So I saw a little light at the end of the tunnel. I started in the group and entered a psychotherapy process with him that lasted five years. The process was a kind of detoxification: I started eating better, I started doing some exercise and changing habits. He attended psychotherapy once a week and was also part of a training group that met once a week. These five years were like coming out of the hole to see that there was another kind of life. They served to recognize my depression, my pain, my lack of affection, of support.

Today I realize that I can protect myself: being self-sufficient and cooperating within my relationship gives me the confidence that I can do things for myself and for the other. I feel less and less anxious, less worried about what to do with myself.

I feel committed to what I do, to my work, to the simple things of daily life, like cooking or going for a walk. Life is becoming simpler, less complex.

The euphoria is also gone: I feel calm and can enjoy myself without having high expectations of myself and/or others. I often see myself telling the truth about what happens to me, what I think, what I feel.

I never gained the weight back like when I was 21 years old. For me it is a very concrete indicator to learn to control my impulses to compulsively eat or to eat disorderly, which since adolescence was a very difficult subject for me. Now, in general, I maintain a weight and I can regulate myself.

I also feel less and less heavy: I have always felt like an overwhelming, sticky person, like honey that you cannot easily get rid of, like a spoiled girl who demands affection, looks and attention all the time. Now I see myself lighter: I no longer feel like a girl all the time, but I see myself wanting adult things, such as commitment, responsibility or being present with another person without the usual selfishness of taking advantage.

I see myself understanding the lives of my parents, I see that my demand towards them has decreased as well.

I see myself taking myself seriously: my voice counts for being a person, not for being wonderful or for getting away with it.

I see myself choosing situations in which I want to get involved, instead of falling into the compulsion to offer myself at every moment in order to continue being the favorite.

I think of myself as a woman, not as an eternal adolescent, and in this way I manage to take care of my health.

I feel mortal: before I didn't see death or the finitude of my life. Now I see myself taking into account that life can end at any moment. Sometimes I forget, but every time the idea that life is finite is more present in me.

The biggest difference I perceive is that now I think and decide for myself. I realize that I am not in complete control of my relationships, but rather that relationships are alive, they have their own dynamics and their evolution depends on the two involved or on all the people who form it.

I have entered the world of adult women, I see them as equals, and I see my competitiveness, my complicity, my envy and my admiration towards them.

What is new is also that today I feel tired, I perceive the absence of euphoria and tantrums and I pay attention to my need to live in an orderly manner.

I have stopped treating my family of origin as if it were my property, as if they had to pay homage to me.

I have learned to commit myself in a relationship, to listen to the criticisms and flaws that I have within it.

I admit my intellectual laziness, my ignorance. And I feel the emotional pain that it causes me.

I have learned to be with myself and also to know satisfaction.

I have learned to trust in help, in support. It helped me identify that the feeling of *being wonderful* is a screen for all the insecurity that we keep inside, related to not even knowing what we want for ourselves.

Today, it is easier for me to feel brotherly with people, to live the experience that I am one of the crowd, that we are all in the same boat.

And, above all, what has helped me the most to grow is to accept the error, the defect, to see how inattentive I can be, to identify that I was self-absorbed, that I always acted like a parasite, feeding on others to feel protected, preferred and consented by them.

It has served me to de-idealize the world in which I have lived, to de-idealize myself before people, to feel the pain, the disappointment, to face the fall of fantasies...

It has helped me to work as a psychotherapist, to make myself useful, to serve a purpose where I have had to make an effort, to have discipline. As a psychotherapist, it has served me to live the experience of patients leaving: when they leave the process, when they no longer need it, when they no longer need me...

It has been essential to impose disciplines on myself, routines where there are limits, where I cannot do what I want. Some examples are: attending psychotherapy for the last ten years uninterruptedly, maintaining order at home, organizing food; always eat at the same time, eat breakfast without exception, always take my medications; meet my credit card payments on time, without going into debt; take care of my car (take it for maintenance, put gas in it, clean it), take care of my health by eating healthy, not staying awake, taking a nap, resting, not attending to all the demands of those around me, running a psychotherapy group uninterruptedly during the last eight years, in which I have had to commit to offering a space for listening and support, in addition to preparing week by week what is going to be worked on, etc.

All of the above I was not able to do ten years ago: I lived in constant chaos.

I leave behind an idealized childhood, I leave behind being condescending to myself at every moment, I leave behind the fear of not being liked, the fear of not being charming, I leave behind being inefficient.

And I leave behind my expectation that they satisfy all my desires, of wanting to be unique and special; I leave behind the expectation that my family be as I want it to be, the desire that they love me as I want them to love me.

If I look at the past I see myself as a prisoner of my need to look pretty and nice most of the time: I lived trapped in my compulsion to be liked by everyone, my compulsion to give gifts without seeing others. I have also left behind the feeling of being born into the wrong family and a feeling of being a slave.

Now a life of simplicity emerges, a 40-year-old person emerges who has the presence of a woman, the recognition that death exists emerges, fatigue emerges, the interest in learning aspects of life that seemed very complicated to me, such as philosophy, history, life itself: today I realize that they did not interest me because I did not want to make the effort to learn. A better organization with my work also emerges: I have learned to manage my economy, to save, to optimize my work, etc. A greater acceptance of my parents also emerges: I have managed to accept my origins. And I feel desire for a satisfying life, not a wonderful one. With all this, the taste of freedom emerges.

Psychotherapy has been decisive in elaborating the contents of my life, starting reason.

Dr. Claudio Naranjo helped me a lot by suggesting readings, and I myself found some that marked my self-knowledge and helped me identify or differentiate myself in the process. Exercising reading, analysis and reflection has been a way of activating my intellectual part that I had so despised.

In my psychotherapy process, it has been very useful for me to work with a woman: enneatype two usually has a twisted relationship with the mother, and reparenting myself through female psychotherapists became a very important step.

Knowing admiration and the divine through music has been a fundamental exercise. Dance has become a way to access flexibility, spontaneity and creativity.

If I look ahead, at my future process, I want not to anticipate, not get ahead of myself, not have illusions, continue with the work of building myself, feel more and more real, more solid, more present, simple, seeing things for myself, trusting in life and in what I can do.

What I have learned from my growth process is that the important thing is not to despair when feeling alone, to have patience and to know that it is enough to begin to know each other to feel accompanied.

For a conservation E2 it is important to realize to what extent their relationships are utilitarian: to see that there is always an advantage and an exchange of conveniences. Enneatype two uses and ends up being used by others, so in the end they are left with a feeling of being an object and/or seeing the other as an object.

From my experience, I would recommend an E2 conservationist to resist his tantrums when we are confronted by those who love us, learning to stay and show his face, to give feedback to the relationship with the other. It is good to assume that he wants to be in control of their relationships, and to assume how his manipulation and his lies want to take the other where the E2 wants them to go.

I suggest that the E2 conservation see the price of his childish behavior, what he loses every time he behaves like a child: how that little power becomes a way to denigrate himself and to be left alone.

In the therapeutic relationship, the conservation E2 is initially a complacent and very affectionate patient who will try to seduce the therapist with his childish affections and great idealization. This seduction will serve as a lure so that the psychotherapist does not confront or mistreat him; he will look for the therapist to become attached and feel difficult for treating him as an adult. Through false tenderness, he will try to soften the relationship so that they treat each other as two friends, as accomplices: in this way, his conservation ego will remain intact.

In my practice I have had contact with E2 conservation patients. In all cases, they were women. The reasons why they say they seek psychological help always strike me: in some cases,

when they have problems with their partner, the conflict lies in the fact that the manipulation they have been exercising no longer works for them, or they have received some ultimatum in this sense. Thus, there is usually a problem of limits with the couple. This means that they spend family money haphazardly or in secret, they cannot fulfill agreements, they feel victimized by their partner without seeing their part in the conflict, etc. They also tend to harbor the feeling that they always offer more than their partner: more sex, more joy, more time, more dedication... I have often seen great difficulty in differentiating themselves from the family of origin: they are patients who expend energy, money and efforts in making the family move and behave as the patient wishes, with the addition that E2 conservation also often has difficulty setting limits, so that, in many aspects, the family of origin ends up being more important than the family of origin. his own family. Added to this is the fact that they cannot let go of control: they need to be protagonists within the family of origin. As mothers, they have difficulty being adults and behave like children with their children. There is great difficulty in exercising maternal authority. I have seen a great identification with children's childhood and wishes that they live a life totally free of pain and suffering.

While sitting on the honeymoon with his psychotherapist, the conservation E2 will seem like an excellent student, the most diligent, the most affectionate, but the moment that illusion wears off, he tends to leave and find someone new to pamper him, that makes him affectionate and treats him as he wishes. It is convenient for the two conservation to be persuaded to know what it feels like to stop being a child: the psychotherapist must be an agent that inspires you to try the freedom of being an adult, of being able to decide freely about your life and not being a slave to your desires and their relationships.

Another important aspect for the E2 conservation is to realize that his childhood narcissism is relentless. To self-regulate, it is very useful for him to understand that everything he does is destined to be left without the ability to fend for himself: even if he gets protectors, he generally becomes a slave to them, in a utilitarian relationship where E2 conservation feels privileged while represses your personal frustrations and desires, in a position too suspect for growth.

For all these reasons, it is very important that they tell him the truth, that they confront him despite his sweetness, that false sweetness that is only the façade of a titanium frame against the uncomfortable and hostile world that he does not want to see or recognize.

To transform, the E2 must accept constructive challenges that teach him to expose himself to the adult world, so that he can face the world with the resources he really has, not with what he promises but never delivers. You need to know how his whims not only don't satisfy you, but fuel his frustration. He needs to see that being childish guarantees loneliness in his life. And that, by not making an effort, he becomes paralyzed in his immaturity and, therefore, feels useless.

In short, your path is to know your limits: that exploration will offer you an invaluable experience of security and containment.

Enneatype 3 – Vanity

The Passion of Vanity is the need to falsify one's own self, building a presentable personal image for the world, with the expectation that it will be accepted, loved and confirmed.

We could say that the Vanity character represents the neurotic construction of that part of humanity that is forced to manipulate itself to maintain the affective relationship (Winnicott's *false self*).

This passion leads E3 to transfer its energy load to a functional action, to the expectations of the external world; develops a considerable capacity to perceive what the context demands, and adapts to it. The manipulation of oneself as a “product for sale” manifests itself in the aesthetic plane as well as in that of operational efficiency; thus the illusion is forged that this transformation can be identified with itself. This strategy involves a disconnection from one's own emotions and needs; he is immersed in this exhausting activity to such an extent that he comes to adapt his thoughts and actions to those of the other; he identifies with that which he has falsified, believing in his false image (*fixation*) and losing all connection with his inner truth.

In order to capture the gaze of the other, it unites the ability to transform itself to be attractive on the sexual plane, but its seduction is directed more to respond to the pleasure of the other than to the satisfaction of one's own pleasure.

The passion for building an acceptable image of oneself underlies the escape of everything that is not defined or concrete. Therefore, uncertainty, unfinished situations, mystery, waiting and indefiniteness become a cause for anguish; every *shadow* is perceived as destructive of the constructed image.

During childhood he learned to be a pleasant, smiling and accommodating child to respond to the expectations of a mother who in most cases is demanding and cold, and who tends to project on the child the expectations of his own narcissistic satisfaction. Whether it is concerned with the father or the mother, people with character three say that they have felt like a *beautiful object* to present to the world, as an extension of the parents.

In relationships they show hyper-adaptation and fear of conflict; in their *eagerness* to do they separate themselves from their inner world and also from the inner world of the other.

E3 Social – Prestige

For the distinctive passion of E3 social, Ichazo proposed the term *prestige*: we can say that the three social is someone who has the passion to shine — not only through work, but also in the way they present themselves to others. It is as if he had 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 a few, it consumes 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 it can be said 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 subtypes of the three. He is also the most vain of the vain. Regarding the other E3, he is a strong and reactive character, lover of power, even if he manages it not directly, but through the people he supports.

The transformation in the social E3 by García Vallés

If, as Claudio says, the journey that is transforming us is not so much up but forward and down, the process in the social three goes through going beyond the external form, beyond the valuation of the other, to be able to look at what we have not shown, what we have denied and valued negatively of us, and that which we have identified as alien to our ideal self.

The process of transformation usually begins with the feeling of dissatisfaction of what has been obtained and that keeps us lost, with a great internal disconnection and with a crisis of objectives in life.

Through personal work, we enter the search and recovery of the rejected. We learn that what we have discovered is ours and for us, rather than to achieve a new triumph to show the world. We have to walk on uncertainty, which implies losing ourselves, getting lost to assume change, inhabiting a disorder – the result of a dose of madness – in order to recognize the most authentic of us.

It also involves manifesting what we are not and do not know, thus opening an increasingly wider and freer interior space. Finally, that rediscovered and valued as ours also begins to lose weight, which implies a softer and less demanding treatment for us, thus being able to connect with trust and awareness towards the new, letting us be, letting us perceive what is coming, what God brings us.

We will describe how the beginnings of the trip have been, and then point out what is left behind and what appears as new, and get to imagine what we would be in fullness. Finally, we will add some advice to colleagues and friends that will help us understand how we are.

Our personality before the trip

The original scene, at least the one in which one remembers how the trait was fixed, that moment in which the anguish of the abandoned child finds a way out, in the social enneatype three is marked by the experience of the gaze: a look that returns us to a lost paradise, to a well-being, but that, from that moment on, it falsifies us forever. I had to find something to show, something that would give me a place, something that would satisfy my parents, so that I would receive a kind of support in the form of a look, not because of who I was, but because of what I showed.

Some testimonies express it very clearly:

“Look how smart my girl is, but she already reads and she's only three years old!’ they told me. And I, clutching Mom's skirt, without an arm to take me, turned into her cloth of tears, and I said, ‘Come on, Mom, don't cry.’”

“‘But you can't imagine how well my little girl folds her clothes,’ my mother told me.”

“When I was five or six years old they asked me: ‘And you, my girl, what are you going to be when you grow up?’ We lived in a humble house, and I went around in my little red dress on the Ferris wheel in the park, and everything turned and turned in a litany around the iron. And I came to answer: ‘I'm going to have money to fix this house and make it beautiful, and have a refrigerator! When I grow up I'm going to be successful!’ And there, when I felt that it would be so, I stayed calm”.

“I was taught as a child as I was a trophy: ‘But how beautiful my child is, he is blond, handsome as a little angel’”

Before starting the conscious process of transformation, the three social ones have our eyes set on obtaining social success; this is our engine, the search for a *prestigious* social position in the environment where we move, where we can shine and be admired and where we almost always get it. We easily create a network of people whose basic function is to be admired by friends, teachers, bosses, students, patients...

We want to be the center of attention and the gaze of those we admire, and we deploy all our capacities of seduction to achieve it, which vary depending on the different assessments that biographically have been reinforced. For some it is about showing intelligence, culture, class; we show how much we know and what university careers we have. Others show the material symbols of social status: having a nice house, a car that snatches the look, clothes, watches, etc. Others, the body and the face, being cute, knowing how to dance...

With all this deployment we get a look of recognition, but not to us, but to that figure that we have sustained for so many years with effort and with great feeling of emptiness. We know how to sell and attract attention with a clear adaptation to the environment in which we are. But inside we do not find ourselves: in the midst of so many roles that we represent, we do not know what we feel or who we are.

“I was not authentic: what I thought were my feelings, my emotions, were not real, and I wanted to be authentic but I could not. I wanted to tell the truth and I didn't know what my truth was. This is very exasperating, asking myself what I feel, and not knowing, or what I think, what I want, and seeing that I don't know either. This, in contrast to a personality in which I appear very structured, apparently very clear, in which I do know what I want, I do it and I impose it. For many years I have believed that I always knew what I wanted: this was my delusion.”

The adaptation to each medium cartons us, cools us and freezes us. However, we believe we are always fine. Simply, we function in the world and we function well, effectively, impatiently, responsibly, competitively, without knowing what is happening inside.

To fill the void we reinforce our blindness in doing: we always try to be busy, refusing to stop so as not to become aware of how lost we are. We can become machines of work and production, with a demanding and sometimes authoritarian mood, but dressed in sympathy and good humor, where the other is not a person but an instrument of our goal. As Montaigne points out, we don't usually do anything for someone, whom we only do something to while we're doing something else.

When we gain admiration at work, we expand:

“As more people approve of me and applaud me, the more I expand, the more I dominate and the more I control. Here our madness is manifested: we seek to feel supported by people through admiration and applause. Admiration is the base that sustains us and distances us from the experience of that little boy or girl who feels sad, alone, and abandoned. The feared scene is to be worthless, to have no money, to be poor or not to be successful in our profession. That scene puts us in contact with abandonment and pain.”

“Therefore, we can sink before the possibility of feeling questioned. The reaction is to freeze and wait. What hurts is not shown: it is charged coldly with distance and disinterest, through a sibylline revenge, without any awareness of pain.”

Process awareness: what emerges as new

Where are you going to get lost? We are lost without acknowledging what we really feel. We cling to superficiality, to what is seen and valued socially, looking at the other, their approval and custom, constantly adapting to the circumstances of others. We perform and express only what we consider right and proper and we take it as certainty, thus fleeing from our wound.

In the process of falling what opens up is a feeling of great pain, a very great pain when seeing the lack of connection, occupied by the desire to please others. It is a feeling of emptiness unmasked by seeing only vanity. A nausea that springs from seeing how vain our actions are, how useless they are, how superficial we are. We look for impressive things or situations until we begin to realize that what is impressive is what is not, what calms us. Thus, the desires that previously filled the entire spectrum begin to break.

When we discover ourselves, we feel ashamed for being like this and fear that they will find out, of breaking our good image before those who matter to us. What a horror if they find out! "I'll never be able to get out of here."

In the process, the mechanism of modifying ourselves is immediately activated, of adapting now to the healthy, to the right, and suddenly they tell us: how changed you are! But of course, we are still trapped in the same circuit, trying to perfect it and put it at our service.

The healthy thing always happens to assume what I am, what is, what arises from my own; look at the fault and inhabit it instead of covering it up with doing or demonstrating.

In us, the healthy thing is to know our failure, our lie, to know what we show and are not, and to verify that we do not die for it, that we can sustain ourselves. It also involves looking at our ambition, doing only what we can really do. Contact with the body is our barometer: we must be attentive to discomfort and the ability to express it above the fear of rejection and inadequacy. Show the wrong, the unpleasant, confident in the spontaneous and without being taken by emotion to seek the profitability of the act. When we manage to appropriate this, laughter, calm, peace appear.

We heal ourselves by setting and accepting limits, saying "no" when it is what we feel and recognizing what expands us, such as staying with the everyday, enjoying what there is: a walk, a simple enjoyment, what develops us, which encourages us to put our cooperation and contagion capacity at stake.

Faced with the need for applause, the need for pause appears, which allows us to contact us. Although it does not disappear, the need for success loses weight, and a certain renunciation is born, a restraint that is no longer adequacy. How healthy it is to be able to say and recognize: this is for me and I keep it without external witnesses. The engine of success loses strength but it does not die out: we can recognize it more and more and we also punish ourselves less and less for being like this.

Transformation goes through self-denunciation, attentive not to be used, but shared as a painful and healing experience simultaneously to the extent that this experience connects me with the authenticity of me. Observing how I despise, how I flatter, how I draw attention, how I manipulate without directly asking for what I need, in short, how I cover my bad image, now allows me to denounce myself.

The experiences of authenticity reinforce us and move us away from a feeling of falsehood, of feeling unworthy, which is based on a “I have worth because I do”, and in its place appears a “I have worth because I exist”, which makes us feel worthy of us and connects us with tenderness and forgiveness, which help melt the iceberg that formed in the heart. For us, a good healing affirmation is: “I respect what I feel.”

Loneliness after the fall appears not as the feared but as the necessary space to be present, to know each other: we no longer flee from the void, the void becomes the space to be present and look.

At this stage we recognize the importance of the intimate relationship, we learn to be someone who needs the other and is necessary for the other. We learn to share our time: now we can let go more and do less: “seeing that the other needs affection like me makes me softer, less demanding with the other and also with myself”.

But, without a doubt, what emerges as new, what opens up to us in the process, is the encounter with life, with the great, with the spiritual, with God. As in any process of transformation, approaching our parents, looking at who they have been, what we have needed and what we take from them, what they have been able to give us and what they have not, makes them and makes us great, and this allows us to access experiences not previously imagined.

From there, I live spiritual openness as an experience that leads me to the human, to the real encounter with the other, recognizing that anyone in the world can teach me. The spiritual is revealed as the encounter with the inner space that takes us out of the certainties linked to control and takes us beyond pain and loss, to a space of encounter and recognition. Which allows us to leave behind the pride of living as unique, separated from the rest.

The spiritual is also revealed as a strength to go through suffering when the only thing that appears in our life is a hopeless one: “this is ego, this is ego, this is ego”, until at a given moment calmness occurs. That alien that we carry inside comes out again and again, and the only possibility of reconciliation with him is to give him a place, since only from that place do we find calm when we recognize him and we know we are unable to annihilate him. Also, we feel less and less scared with that alien, like in the movie, we already know when he's going to come out, either in the second or the eighth passenger.

Being lost, doubting, ceases to be something to hide, but becomes a fundamental part of the process that allows us to find ourselves. It is no longer something to avoid, but it will be part of our journey. As in the Tarot card, the Hermit does not see beyond that place that illuminates its light.

What would it be like to reach the fullness of development?

What would it be like to totally repair that lack, that original wound of love, and overcome strategies like false modesty and rediscover spontaneous enthusiasm and enjoy laughing at things, and participate without fear of cutting myself off so as not to show who I am? I wanted to recall the command of Delphi:

“Look at yourselves, know yourselves, become attached to yourselves; you listen to each other, you answer each other; concentrate, resist; they betray you, they disperse you, they hide yourselves. Don't you see that this world keeps all its vision shrunk inward and its eyes open to contemplate itself? For you it is always about vanity, inside or outside, but it is less vanity the less widespread it is. Each creature is studied first of all and has, according to its needs, limits appropriate to its efforts and desires. There is none as empty and as needy as you, who encompass the universe; you are the one who scrutinizes without knowledge, the magistrate without jurisdiction and, after all, the buffoon of the farce.”

Developing involves a level of acceptance, of non-judgment, of non-manipulation, of non-denial, without having lost the mood and enjoying a certain joy of living.

In fullness, we would find a very free being, we would be facing a person attentive to her and not to what they expect from her, who assumes her impulse of falsehood and who, with her ability to bring out the jester she carries inside, can go beyond her image and show her heart, his difficulty, his bad mood, his need, his pain.

To the extent that the narcissistic impulse decreases and loses weight, in the face of characteristic competitiveness there is a need for collaboration; self-esteem ceases to be supported by maternal praise and begins to recognize and open up to the present and to feel joy for being here, for living, doing the simple things in life more calmly.

A realized social ego three would be in contact with a love that would no longer be just an admiring love, permanent reference in its own search for admiration and recognition, but would surely reach a balance between the three loves.

We would be facing a person who would expand the instinctive and maternal love that binds him not to others, but to the other; a love that would allow him to give himself beyond seduction and that, overcoming his feeling of having been instrumentalized or not respected, would go from an experience of utilitarianism to an experience of real surrender in the encounter with the beloved, without trying to dominate him, looking straight at his shortcomings without looking for in the other the way to cover them, and that also allowed him to find his sensitivity and emotionality.

Being able to be with other human beings in a more equal way, listening, transmitting, creating beautiful things, would also be a consequence of development, so that the social three would go from looking to control to looking to discover, like a child who when looking discovers sounds, space, perfumes, who leaves behind the functional and who lives by himself, without obsessing over being useful.

How to help and understand

Helping an ego three, like any other, does not mean pointing the way but accompanying it, and in this it helps to feel if love is present: with the tranquility of your company, one can go to the bottom. Love is the panacea, the universal medicine. If there is love, there is no fear and you can work thoroughly, because it is the field where you can be without judgment, without going through the machine of annulling people.

Of course, the process is continuous and permanent. The ego always appears and, in this sense, unites us all. It is difficult to accompany without leaving the ego aside without getting stuck, but we can still accompany, with fear, with insecurity, with mistakes that can also help us, because the most important thing is to accompany from the true.

The social three needs to recognize its truth and for this it helps us the real contact, beyond the automatism, where the important thing is not to achieve results but to learn to feel good being what you are and becoming aware of the orientation to the external world as a compulsion disguised as pleasure. It is necessary to become aware of the fragility but it is not necessary to identify with it so as not to put it in the circuit of use.

One can help understand the other through presence: being present with what is there, paying attention to what is happening, with no more clues to which we can cling, taking only ourselves, as in airplanes, when, before a depressurization, they tell you that you must first put on the mask, breathe, and only then help the other with their difficulty. In this sense, a classmate of trait had a revealing dream: "She woke up from her because someone took her by the arm saying: someone sent me to find you! And, looking at the face of that person, I discovered that she was myself".

Helping to be present with what is there, going through emptiness and loneliness, doing nothing, leads us directly to grow, to let go of ties and to experience who we are.

It also helps to become aware of the fear, the fear of being, of letting go, of being inadequate, selfish, approaching the spontaneous, the uncontrolled.

It helps us to accompany us to discover our real need beyond the ideal, and this happens by contacting the rejected emotions: anger, shame, envy, to reach the pain that sustains them and live it head-on in front of a person and validate themselves.

Finally, we can unmask the ego with a real contact with the other that helps us to experience silence and recognize what happens inside us without having to do anything. All this, not from an annihilating will, but from a more patient, more serene and more loving encounter with us.

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 masculine and feminine. Today it seems to me that the fundamental pathology of these people lies in the fact 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 aware of pleasing the man, loses the ability to enjoy her. Also added to this character is a certain passion for the family that, despite not appearing as a defect, embodies an exaggerated need to please that perpetuates self-alienation.

Of the three subtypes, sexual is the most dependent. He does not usually show aggressiveness and does not tolerate being rejected. His seduction is intended to be welcomed and confirmed, confusing the value of himself with the attractiveness of his body.

The transformation in the sexual E3 by Lorena García of the Bayonne

This work has been possible thanks to a team that spent three years collaborating with me in an investigation on the sexual subtype three proposed by Claudio Naranjo. The team consists of the following people: Anik Billard, Mario Jiménez, Rosa Morales, Yolanda Catalán, Bettina Deuster, María Guerrero Escusa and Axier Ariznabarreta. There are other people whom I have interviewed specifically for this presentation and who have provided their testimonies. They are: Lolique Lorente, Isabel Serrano, Debora Gane and Kornelia Dietrich.

The intertitles correspond to questions asked by Claudio Naranjo, which serve as a guide for the writing of this text.

When approaching the healing of character, a sexual three is free to be, to feel and to express himself authentically, without being imprisoned by the beautiful physical image, being able to even be ugly and show the ugly of his life, such as painful love, anger, sadness, jealousy, envy, resentment and everything that he considers to be shameful or that makes him lose control. In this way, he is free to be able to make mistakes without that fear of being left wanting him. Also left behind is the dependence on the look of approval and love of others, especially the couple, resulting from the lack of love for oneself. What remains is a more real sense of love for himself, with which he can feel a greater warmth inside after going through the hell of going through the inner freeze and the inability to love.

“I understand how my ego self-destructed me and did not let me find love. Now, at this stage of life, love is above all the love that I can feel for myself, really knowing myself and taking myself into account. There everything begins to be more true. Love is not a mecca or a task, or an achievement, or a conquest.”

As he heals, a sexually changed E3 looks more relaxed and carefree: he lets go of the compulsion to get everything under control and to be loved. Looking inward rather than outward, he can see the difference between what he truly feels and needs and self-delusion. In this way, he becomes stronger and more adult and this feeling of fragility of the type: “better not to touch him, to see if he is going to break” disappears. He also becomes more independent, knowing that he can survive—sometimes even better—without a partner, and feeling loved and valued for who he is, not what he does.

Healing also involves finding the freedom to enjoy sex without being a mere object for the other to enjoy, being able to let go of control and be less aware of their image, which does not allow them to feel pleasure and in many cases reach orgasm.

“After working with me I have opened up a lot in sexuality and I am also more aware of what I want and do not want and I allow myself more pleasure. In my life I have used sexuality many times for other purposes: to achieve affection, admiration, recognition, feel close, to thank or as a way to manipulate, as a reward or punishment. Also to keep my relationship stable. Many times without contact with me or with the other, just to please, to fix or to avoid problems. As I have had more contact with myself and with my body there have been stages of not wanting any sex or vice versa, of great excitement. I like to have control in sexuality. I realize that something has been unblocked on a sexual level, now I feel a lot of energy, I am very open, enjoying and feeling a lot of pleasure and in greater connection with myself and with the other. Movement and bodywork played a big part in this.”

The sexual E3 woman in the process of healing is seen learning to live without the need for the gaze and recognition of the man, related to the fact that she lived some kind of absence of father; for men, it would also be a question of the need for a woman's gaze; a childish and narcissistic need that seeks constant applause and that leaves him increasingly empty, because his love relationships are based on making the other applaud him. Many times, conquering that applause becomes very difficult and comes a great frustration that leaves you with a permanent unhappiness in your life as a couple.

A healed sexual tres becomes aware of self-deception and falsehood in love relationships. Unmasking that image of being *beautiful and perfect* to be loved, and realizing his difficulty in loving, is one of the biggest shadows for the sexual 3, since he has always believed that he had a great capacity to love. However, the underlying narcissism supposes a frivolity and a falsehood with love, as can be seen in the following text, from the novel “*Bella del Señor*”, by Albert Cohén, whose protagonist has just had an encounter with her lover and is left alone:

“Returning to the living room, she went to the mirror so she wouldn't be alone. She bowed before the mirror to the Beauty of the Lord, rehearsed faces to see what appearance she had offered before him at the end of that night, imagined once again that it was him looking at her, she pretended to be a supplicant, stretched out her lips, congratulated herself. Not bad, not bad. But she would understand herself better with words. Your wife, I'm your wife, she told the little

mirror, ecstatic, sincerely moved. Yes, her expression was really good, she must have seemed great to him. And during the kisses of great passion, the underwater kisses, what did she look like, with her eyes closed? She opened her mouth, closed her left eye, looked at herself with her right eye. Hard to notice. The impression of astonishment disappeared, it remained as if one eye. Too bad, I'll never know what face I make during the operation. What horror, I say operation, and a moment ago with him the thing was so serious. In short, to see how I am during the first kisses, all I have to do is close my eyes almost completely and look out of the corner of my eye through my lashes. Although no, the truth is that it's not worth it, because during those moments his head is so close to mine that he can't see me, so he doesn't have the slightest interest."

What would be the motivation for a sexual three to enter a therapeutic process?

If you look internally a little, the sexual three will realize that you feel a sadness that has always been there. What happens is that, by not expressing it and being constantly worried about not showing it, he does not even show it to himself.

The motivation that a sexual tres finds to start therapy has to do, at first, with the fact that someone he admires has told him about the virtues of the process and told him that he may need it.

The sexual three may also realize that he has had a hard life. I say think because maybe you have been disconnected from your personal tragedy until you tell something about your life or your childhood and someone gives you back the tragedy of the experience. Another reason to enter the process is, simply, that the therapeutic world is fashionable and perhaps everyone around you is doing therapy, so you will start a process to look good with someone or not to stay out and feel like a weirdo.

Rarely, the motivation may be in feeling the need for transformation, something that can take time in the process due to the disconnection can great that the sexual three usually suffer, and also because to show the need is to drop a part of the mask and teach something that is considered very ugly and that has been very forbidden. Perhaps a very fragile and sad person may feel, but he does not show it, or beautify it to use it as a weapon of seduction.

Where you may clearly feel the need for introspection is usually after a separation. In that case, it will surely connect with a primitive pain that has to do with reliving an abandonment of the father or mother.

For the sexual three, a separation is his worst nightmare: it is better to die than to separate, he seems to think, or imagines that it is the closest thing to death. In the face of a separation, you may even experience thoughts of suicide and start using drugs to drown out the suffering. He is very afraid of pain and, when he enters it, the feeling is that he will never leave, no matter how many times he has entered and left before. You can also leave therapy quickly when another love appears, as you often chain one with another so as not to live the pain of separation and it is amazing how you can quickly disconnect from the previous love.

“My life revolved around the couples I've had. Since I was a child I had the idea of finding happiness through a loving partner. One day I was going to find a prince who would wake me up with his love to be happy until the end of my life. That already speaks of the deep disconnection and numbness of being, which I tried to find through the other... Since I was 16 years old I have never been without a love relationship. In order to get out of one, I looked for another.”

There are questions that bring people closer to connecting with themselves. What do you feel? What do you need? What do you want or what do you look for in therapy? Faced with such questions, the sexual three will come into contact with his emptiness and with the lack of identity, with not knowing who he is and with the realization that, if it is not through the other, he does not have a look of himself. It is also possible that he comes into contact with a great fragility through emptiness, or that he begins to cry the unmourned in years without knowing how to name what happens to him, realizing that he did not have a space nor was he seen or loved in essence, but that he was a child who did things to be loved.

The sexual E3 feels and lives a permanent prison. He lives drowned by vanity, and this drowning leads him to want to go unnoticed and to be hyperthymized for fear of saying or doing the wrong thing. The need to free yourself from this is what can also motivate you to do therapy when you are more aware of yourself.

What is left behind?

In the process of transformation, the emotional, sexual and physical disconnection is left behind. The fear of real intimacy. Dependence on love and self-deception with love. Gone is the thirst to love and be loved, and the frivolity associated with seeking and conquering this type of relationship. Putting all the energy into seduction or conquest and pleasing the other. The dependence on recognition and applause in the couple.

“I have left behind the belief that happiness is achieved through effort and meeting goals, the belief that I have to earn this life. I have left behind expectations towards life, ideals, childhood fantasies. I have left behind my too good part: I prefer to disappoint someone than to betray myself.”

The fear of confrontation is also left behind, as well as the self-deception that goes hand in hand with what you tell yourself not to confront. Finally, he dares to live the conflict and sustain it, something so feared and difficult for sexual E3.

Therapeutic recommendations

The first thing that a sexual three needs to enter a deep therapeutic process is to be able to fully trust the therapist to be able to get out of the seduction and the image. You need to feel the unconditionality of the therapist, if not, the fear of not liking, not being suitable, not doing it well, will inevitably lead you to seduction and self-deception.

The process is favored by the fact that the therapist is not ambiguous about seduction. There is a risk of staying too long in seduction if the therapist is susceptible to seduced or does not know the enneagram of personality. Self-deception can become contagious. With self-deception and seduction, there is also the danger that the patient ends up handling the therapy and that he does not get to give himself up when he sees that the usual thing is repeated in his life, in relation to the relational: to feel an object person, only seen by his charms and beauty, and not by his essence, which is what you really need.

Once he manages to get through the first layer of seduction and deployment of his charms in therapy, the sexual patient three will connect with the emptiness of not knowing who he is if not through the other. At that point you will begin to live a conflict for feeling very lost that can sometimes be unbearable. If you feel the affection and unconditional support of your therapist you will be able to go through it, if not, you may not resist the process. Once you've broken through that void, you can begin to see the self-deception you've lived in all your life. You may realize that your life is a big lie that you have built by hunger for love and to be admired, not out of an authentic need or true love.

“I came to therapy with great internal confusion and physically exhausted, entangled in an abusive relationship without being able to get out or recognize it. After 15 years I woke up and the idyllic dream had turned into a nightmare and a prison. I saw that I really did not like my life and that I was enormously tired of sacrificing myself and feeling dead in life.”

In order for him to begin to value his essence, the person first needs to know it, and here the therapist must have a lot of patience. You should also be careful about falling into the trap, for feeling seduced, to start by making a diagnosis to the patient. It is very important that the patient reaches only his own conclusions and can see himself, of course with the help of the therapist. With an external diagnosis he will never be able to really see himself and will become that diagnosis by his chameleon capacity, with which he will enter the game of self-deception again.

The sexual three feels internally that he has nothing to say: if he looks inside he usually sees nothing, only empty. That's where their healing begins. Being able to have someone in front of you who values their gaze and who can hold and remain in that void to accompany the patient is very important to then be able to help name what the patient does not yet know how to name.

For a woman who is beginning to come into contact with therapy, it may be best to seek out a female therapist, as she may still be too blind to realize her power of seduction, and if she is given the opportunity to seduce the therapist, she may not resist it.

It is important that, at the beginning of therapy, the therapist does not give in to the need to put herself above and is simply there to accompany, and that she does it at the beginning without confronting and without making judgments or criticisms, being permissive and simply favoring a climate of trust so that the patient can begin to open up.

“In my experience, the therapy work has been directed at first to discover my self-deception, then to connect with me beyond my lie, thirdly, to accept my dark side and dismantle my fantasies, and finally, to achieve the courage to show myself uncovered, naked, without the image that sustained me”.

Group therapy can also be of great help. *Feedback* from others helps, and seeing and understanding that neurosis is universal, that it is nothing serious or ugly, can help the patient not to feel like a weirdo and to open up more.

Recommended tasks

Recover the body

To help experience emotion, working with the body is essential, whether through massage, dance, theater or any type of expressive movement.

On the one hand, being able to connect with the body and with the physical sensations will help the sexual three to feel alive in the physical and not from the image, in addition to being able to identify and name what he feels. On the other hand, expressive work helps to release the *beautiful* image and investigate other issues that can be liberating.

“With the theater I have been able to live and experience my hidden, repressed, ignored characters. It has given me a lot of light on who I am, on my polarities, and it has helped me to accept myself, to live more openly my aggression, my vulnerability, my fragility, my desire, my envy. I have also been able to take a lot of strength and be able to set limits, say no to what I do not want, recognize my intolerance, my hardness and also my tenderness.”

“I have never forgotten what was the first demand I made to my first therapist. ‘I do not know what I feel’. I had no idea what I was feeling and I couldn't identify the emotions in me. She was a therapist who worked with the body and through simple postures she made it easier for me to identify what was happening to me in the body”.

Meditate

Meditation allows intimate connection, breaks automatisms and curbs compulsion. It makes it easier to slow down and connect with the authentic. Being able to be silent leaving identifications aside helps to elucidate self-deception. For example, it can be learned that thoughts, whether ugly or pretty, are just thoughts and do not represent who one is. This experience stops the compulsion to want to be a good person. Experiencing a space of silence in which to be, is highly transformative and creates an invisible and strong internal structure that allows to sustain the emptiness so feared for the three, staying in it and resting without fear.

Try to be authentic

Show authenticity without seduction or masking. Daring to express what you consider ugly also helps, as well as crying to let go.

Limits

First it is necessary to contact one's own needs to identify what you want and what you do not want from the other, putting the limits that are needed to not feel used, a sensation that sexual E3 usually feels very often.

Humility

It consists of going through the vain need to be more, to be someone different and for the couple to recognize each of their actions. It is about being able to release that control that leads him to manipulate to achieve something from the other, making believe that it is the other who needs it, and not one, for not having the courage to ask directly. Asking for forgiveness and taking the blame is also an important thing for the sexual three. Living criticism as something very threatening, since it destroys the mask of a good and perfect person, leads him to mount a whole manipulation so as not to assume that, for example, he has been able to harm the other. Manipulation involves presenting himself as a victim, deceiving himself and turning everything around as if it were the other who hurts him for criticizing him.

A good task is to let yourself be taken care of by the couple to get out of the automatism of being the one who takes care of everything: you can start with simple things, such as asking to prepare a dinner.

Sense of humor

Being able to laugh at oneself is a very good thing for the sexual three. Getting a little clownish does well and loosens your need for perfection and control. Working with the clown, for example, is a good way to laugh and see their failures, as well as going through the dreaded feeling of failure.

What does a sexual three have to understand?

It is important that a sexual E3 comes to understand that it is okay for him to give himself emotionally to the other or to lose control, release the mask and be authentic; quite the opposite: it can be a great break and you can get to have relationships that fill you really and deeply, reaching to establish a true bond with the couple.

It is about letting go of the need to have power in affective relationships. That need for power and control comes from fear: there is a fear of ceasing to be helpful or of seducing or conquering, or of trying to be the best lover or the best wife—which is tantamount to selling oneself to the gaze of others. When you let go of perfection, something more human and sincere appears, but that something is terrifying, because it means dropping the mask. And behind that

fall there is the feeling that there is nothing, just a huge fragility of someone who deep down needs a lot of love.

In the couple, the sexual three has to come to understand that not giving himself to a single person and living seducing everyone in case something better appears leaves him more and more alone and with more feeling of emptiness.

The more he uses life for applause and recognition, the more unhappy he just stays. You have to come to understand that happiness goes through being able to feel your shortcomings and your miseries. If you do not put consciousness in those inner shadows, you will not be able to put consciousness in the light either.

Testimonies

The Hunger for Love

“I have confused love with the demand to put up with everything. If I love my partner, I endure her, and through endurance I receive her love.

I felt so desperate for my husband's sexual and emotional rejection that my conclusion was: that he doesn't like my body anymore is equal to that he doesn't like me. She was willing to do anything to get his love (I would have thrown myself on the tracks if he had asked me) and, in the most complete disconnection, from impulsiveness, I went to a plastic surgeon to have a reconstruction of my chest. He was at the peak of my neurosis, of the madness of vanity, where being is confused with the body and receiving and giving love, with the image. I was convinced that I was going to get her love through being sexy again! When I started my internal path, I realized that it was a self-injurious act and an attack on my femininity.

The disconnection of pain and fear led me to do something else: on my birthday, a few years ago, my husband and I fought so much that the argument ended with physical violence. He wanted to strangle me, he wanted to kill me... I froze, panicked, went to bed and a few hours later I let myself be fucked. I no longer felt anything, I was like a piece of meat, like a zombie, but I opened my legs screaming silently from the emotional pain. However, even having gone through all that violence a few hours before, she told me that there was love... I no longer felt anything, I was anesthetized, but feeling loved through sexuality made me stay in that relationship and keep telling myself that I loved him and that he loved me.

Being able to separate myself from my husband and get out of such a destructive and obsessive relationship seems like a miracle to me. I admit that I have separated from my husband because in me there was not the slightest love for him. The truth is that I don't know what it is to love a person, much less what it means to love God. I always thought that I had loved my husband very much but that because of his alcoholism and his violence I couldn't live with him.

Today I know that heartbreak has nothing to do with the other, but with me. The truth is in me, not in the other”.

The real trust

“My confidence has always depended on men. I have not known true confidence in myself, just a mirage in which at times I could feel like a super woman. If a man I was interested in or loved loved or cared about me, then I was someone valuable, worthwhile. Thus, I could take care of myself and believe that he felt a real interest in me. If that person lost interest in me, the cataclysm occurred in which the farce of self-confidence surfaced and I could realize that he felt towards me nothing but hatred and contempt for not being able to get or keep love.

What I am seeing now is the absolute need to strengthen what is mine: my house, my job, my way of occupying time... that my desires are not entertainment while someone who truly loves me shows up. I try to avoid falling in love or loving compulsively, as an alienation that saves me from facing the day to day, the boredom, the emptiness, the nonsense in which I sometimes feel trapped. I try to be silent often: silence the runaway fantasies, stop the urge and the need to get going and run away at any slight stimulus, preferably male. At the very least, I try to watch all the charm and seduction machinery kick into gear, and take as deep a breath as possible before allowing all the planes to take off. I tell myself and repeat to myself that no one is going to take care of me the way I take care of myself, that if I am going to sell myself for pampering and affection, I am also qualified to give it to myself and to treat myself with love and tenderness. Then, a little more calm, I look at who I have in front of me and try to see if I like it, if it interests me and if I can look at it without projecting all my anxiety of centuries”.

Exit the confluence

“In my life, the gaze that I have sought the most is that of man, and it has been at the cost of losing myself: before man, I have not given myself space to know who I am, what I want and what I need. I just got along with him. I have been looking for men who initially showed me absence, and that required an added effort from me to be looked at, as if I were repeating and repeating the continuous search for my absent father, stuck in a crazy fantasy that, if I do enough, the other will be by my side. Thus, I took responsibility for the presence of the other depending on how I was capable of being and doing things. I have looked for men whom I have idealized from what they represented in the world, because from them I could build a more solid identity: ‘if I am with someone who is worth it, maybe it is that I am worth it too’...

Every time I connect more with the need to feel men by my side who are capable of listening to me and recognizing me. I have begun to have male friends, perhaps I no longer look for them only as challenges of conquest to feel valid, but as companions where sometimes I can lean on my shoulder and let them support me.

In recent years, my learning through relationships with men has also been a path of suffering. I needed to separate myself from the man I loved and love because my process of autonomy, of knowing who I was without the other, could not be done as a couple. I had to get out of the confluence and the confusion by physically moving away from the other to know myself in my loneliness. Although it has been a painful separation, I have experienced that my life not only revolves around men, that I can also be nurtured by friendship and women. Until then, women had been the rivals with whom I had to compete in order to achieve the recognition of men. I did not realize that, by denying them to them, I was denying myself in my feminine identity. I have begun to feel them as equals: my reconciliation with women has allowed me to look for them and find strength, complicity, affection, support and understanding in them.

On this trip I have been finding my part of emotional and sexual woman after living many years splitting them. I couldn't show my sensual woman part — I controlled it, censored it or pretended to — before the man to whom I gave myself fusionally from the affection of a deprived girl. The process of recognizing myself, of feeling more autonomous and of allowing myself to be more me, has been leading me to experience my sexuality in a fuller way. The sexual relationship with the other is no longer a contact in which I simply seek approval as if I were going to an exam, but rather it has become a surrender to my own senses, to my own spontaneous pleasure. I have opened a door to enjoyment and the joy of feeling my body.

My process continues: it is the path of discovering myself that often helps me make sense of each moment. The awareness and contact with myself that has brought me fragility so many times has also been giving me solid support, an internal force that drives me to continue looking at myself in my sweetest and most beautiful moments and in the craziest and most disconnected. And I am deeply grateful to the people who, on this journey, are helping me to find a resting place in contact with myself and with the other”.

Regain authenticity

“I always thought I had a happy childhood, but then I realized that since I was little I was very disconnected from myself. Although I perceived myself as sensitive, I quickly learned that if I externalized what I felt, it could upset others, basically my parents, who were very busy: my mother raising children and my father always tense, working. So I learned not to expose my emotions and my needs and to control myself very well. I became self-sufficient and was a prudent, good, accomplished girl, without major complications, but very lonely when it comes to emotions. Sometimes I went unnoticed, other times I was successful, I was recognized at school or chosen as coordinator of something, and I loved it, although I was a little shy.

Today I see that in my childhood there was a lot of difficulty in recognizing what I felt, what I wanted or what my needs were. I had a lot of difficulty believing in my sensations, in my intuition, because it was always denied. It's as if I had to feel what my parents wanted; hence I felt a lot of confusion in knowing what my truth is. I was repressing the pleasure and the

spontaneous. I easily and adequately disconnected from feeling, since I thought that this would give complications to others and I should not disturb them. I stopped validating what I felt and started hiding what I thought was not good. I had difficulty seeing the shadow of things, people and myself, or to see the abuse, the dark side of things. I didn't see my fears.

I felt insecure inside but on the outside I showed security. Now I can see how much energy I spend maintaining an image, not showing my insecurity, covering what I don't want them to see, being nice. I was and am very afraid of being ridiculous, afraid of disappointing. Therefore, I feel a great need to control.

It's like putting on makeup or fixing what I don't like, what makes me ashamed of myself. Later, I believe it and comes the self-deception. I no longer know what is real and what is not. Now I can see this very clearly and be aware of the moment I put this mechanism into action. I can show myself more vulnerable and afraid or insecure, and on the other hand I also have a greater contact with my fear.

In adolescence the game of seduction begins very strongly. Being looked at is like existing, like being confirmed. I remember Dad's look, a look like pride, confirmation, pleasure, desire. Men become the main part of my life. The pleasure that lies more in pleasing is born, and the desire arises when the desire of the other exists, when I feel his gaze. I was not responsible for my desire. If I was with a man in a good relationship, I felt safe and at peace. I had a great need for affection and at the same time I was very eroticized, so I assimilated affection with erotic love without realizing it.

The game of seduction continued, but something has changed and now I allow myself to feel more, to be in contact with love and pleasure, and I feel that I am in a moment of great expansion in which I want and let myself be loved. I think for the first time I am being true to what I want and need. I am currently happy with my husband and I am no longer struggling to change the gaps I feel in the relationship. I no longer believe so much in the fantasy of the ideal partner, especially after many years of being in a relationship: what I find with my husband is fine.

Currently, my job is to be with me. I also go towards the other, but always returning to myself, letting myself feel without nullifying myself, and also seeing the other, because I realize that I have not seen anyone: I have only done things for myself, and although apparently I did things for others I have only sought to see myself in the other's mirror. Now I feel more present with myself and with the other, although at times I still lose myself.

With the partner, I have been able to stop waiting for the ideal man: there is greater acceptance. I can recognize my shortcomings and those of the other, my desires and how to satisfy myself without the other taking care of my needs. There is more dialogue, less fighting, more limits, less aggression, better ability to listen, wait and accept the other as he is without wanting to change him so that he is as I would like.

Starting from the work in the SAT Program, I have been going through many fears that I did not know existed, I have gone to deep, dark, painful places, and to others of great light and love. I have found loving and honest ways to relate to my truth. I have dared to be vulnerable, insecure, open. I have been able to see my hardness and falsehood, my jealousy and envy, my attachment, my immense emptiness, my shyness. I can show myself vulnerable, weak, tender, sweet, loving.

I think there is more honesty and less self-delusion in me, although many times I find myself not knowing what is real and what is not.

Contact with pain has allowed me to have compassion for myself and for others, open my heart and be able to accompany others to truer and deeper places, although often painful.

The transformation has also consisted in being able to see more clearly what was happening and what is happening, what I needed and what I need. Now I am more aware of my mechanisms and my self-deception. I can show myself, talk more about my interior, about my shadow, be more transparent. Saying what I don't like at the risk of disappointing or alienating who I love. Be more true. Being in the simple, the simple, without so much demand, with greater confidence.

I got my body back. I am in connection with my breathing, with my sensations, with the instinctive, I can play and connect with my girl, with my needs and my emotions, I can be vulnerable, see my shadow, see my desire, recognize that I seduce and how I do it. Being me, simply, without so much arrangement. I can stop giving the image that elbow is going well. Feel God. Rely.”

By way of conclusions

In many cases, the three sexual ones have been abandoned, crushed, used, abused, mistreated, beaten and raped children. We were taught to be objects and our loved ones used us according to their needs. They didn't know how to love us for who we were but for what we did. We become our parents' caregivers. We were never taught the difference between good and evil and we learned to disconnect from the painful, beautifying it so as not to betray our abusers. We confused abuse with love and learned to take responsibility for their actions and transform them into good beings idealizing them to keep their image intact, and thus ours.

This left us with a very low self-esteem and without any love for ourselves, since we believed we were worthy of everything that happened to us and we assumed the blame by putting on a good face, looking sweet, being complacent and hiding our strength. With perfection, we obtained instances in which we felt loved and adored above all by ourselves.

In love with love and being adored, we have vampirized our lovers and partners, drowning them with our narcissistic love and demanding attention impossible to fulfill, selling

perfection to be loved and demanding that same perfection in return. We have lived a good part of our lives choosing partners who despised or mistreated us to confirm that lack of worth that we felt deeply, enduring unsustainable situations that ended in sweet reconciliations. When we endured the abuse again, we returned to buy at any price the stage of the conquest where we were adored and protagonists of the gaze of the other. That's why it was worth it. We continued to protect our original abusers and repeated putting up with it all out of love.

When we began to connect with our interiority we saw that we looked for in the couple what they never gave us and that we felt more and more frustration and resentment when we did not find it. Vanity consisted in thinking that our false love was going to be able to transform the monster into a prince.

In our process we realized our vanity and arrogance in wanting to put ourselves above those who mistreated us to keep intact our image of kindness, generosity and cleanliness, depriving them of their responsibility. When we have finally been able to surrender their responsibility to them, we have lived it as a liberation. At that moment we have managed to begin to distinguish what is ours and what is not, and we have been able to begin to feel the pain and anger, which in turn have been transformed into a force that has allowed us to know what we want and what we do not want for our lives. Thus, as we begin to find power within us, we have ceased to give it to others.

E3 Conservation (Self-Preservation) – Security

When considering enneatype three in a panoramic way, we are struck by its social and sexual manifestations. But when we meet people of the conservative E3 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 do not seem visibly vain to us either -and I have come to characterize them as countervailing, using a language analogous to that of psychoanalysis when it introduced the notion of the “counterphobic” character, which hides its fear through visibly audacious attitudes.

Over the years I have found that the same is true in the case of conservation of each of the passions. In E1, for example, the fact that he does not seem angry and that he masks his anger while defending himself behind benevolent attitudes is striking.

The case of the 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.) such a way translates into an implicit taboo on vanity. Therefore, it can be difficult for an inexperienced person to recognize a conservation E3, who could be confused with an E1 or other traits.

If we ask ourselves what is his neurotic need, what does a conservational three need above all else, it might seem that he would try first and foremost to be good; but that is a universal commandment, present in almost everyone's life (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 makes these people also develop a special autonomy. Since they were not taken care of enough, they learned to take care of themselves, and later they also take care of others. There is an atmosphere of security around E3, and they are often people you turn to for advice, as they seem to specialize in problem solving. This passion for security can oversimplify their lives, however, by narrowing their interests to what is most practical and useful. Furthermore, when you want to give efficiency too much priority, you end up making efficiency itself efficient.

The transformation in the conservation E3 by Assumpta Mateu

In the following text they have also participated as editors: Amor Hernández (Spain), Elia Gerardi (Italy), Ferran Pauné (Spain), Ilse Kretschmar (Mexico), María Teresa Ceserani (Italy), Maribel Fernández (Spain), Nilda Paes (Brazil), Sandra Geralda Ferreira (Brazil), Suzana Stroke (Brazil), Vera L. Petry Schoenardie (Brazil)

Claudio Naranjo speaks of a gesture when referring to the process of transformation of a person: as if it were a sign, that something gives us an indication that we are already “in another”, in

another state of consciousness, in another attitude, in another perceptual dimension of the ego and its functioning, in the certainty that each time the machine dominates us less.

If the inertia of E3 conservation is based on being seen, on the action directed from the gaze of the other, the gesture towards the cure would be in the inward look, emphasizing that this gesture must be put in the attitude, not in the effort to achieve it.

Of everything collected between us, the evolution towards an awareness, an understanding of the compulsive process and a catch in the traps themselves stands out. There is talk of a more awakened consciousness, which refers us to a decrease in self-deception.

From that place, the need to sell ourselves to an external image is questioned.

“I perceive myself retracing paths, less concerned with my image. I have less need to be nice to everyone. I talk more openly with people, saying what I like and what I don't like. That means not burying the person alive when I feel hurt, and I say frankly what hurt me. I feel that today I have a truer self-esteem, less narcissistic, less dependent on the evaluation of the other”, writes Nilda.

The maturation and transformation process of E3 conservation allows the person of this enneatype to become slower, less agitated, less active and exuberant; you know yourself better able to be in touch with the feeling of emptiness without the frantic need to fill it in, and more able to be in any situation without succumbing to the compulsive urge to do something to run away or modify it.

“If before it was a foamy sea, then it is a calm sea,” says María Teresa.

When the E3 conservation begins to take life as it comes, without striving to take it where it wants, as it did before, it begins to be able to rest, support and trust.

There is in the 3 conservation that imperative need to believe that it can with everything even at the risk of one's own health and self-care. Little by little, that attitude is being left behind. One factor that seems to be determining is age, as physical forces decrease; one would like to think that wisdom and understanding are also increasing.

“I stopped being the superwoman of the family and work, something that I was proud of. I ask for help and I recognize my tiredness and the limitations imposed by age. I'm not afraid of getting old; I'm going through this phase well... but I'm still afraid of dependency, of losing my intellectual capacity. Another point to be worked on, right? I think it is the most difficult”, says Nilda.

One of the loops that we observe in conserving vanity is that, when one finally realizes that one is vain, then the censorship appears: “how is it possible to be vain?” “It's not okay to be vain.” “He is not virtuous.” But if we do not dare to clearly, authentically show vanity, then we

are accused—or, worse still, we are accused— of false modesty, and we start all over again: “I show vanity, I must not; I show modesty, I have discovered that it is false”... It is the fish that bites its tail.

“I recognize in myself a sensitivity that I did not know before, as well as a genuine kindness that does not need recognition (am I being vain?),” writes Nilda.

She wonders if to feel what she feels is to be vain: the necessary gesture here would consist of a: “so what?”, in assuming the part of doubt that *generates the attitude* here and now as something natural and not wanting to constantly amend it, to leave oneself alone.

A person three conservation, as he advances along the way, dilutes the worries. The obsession with security is relaxing, and one enters a faster path of relativization of that need, even if one feels that one lacks the physical forces. It is about abandoning ourselves to what is, so that we can discover the spiritual dimension, the sacred within ourselves, recognizing ourselves as worthy of love.

“I feel more confident in myself, this being a security that comes from an internal place, from feeling like being, and hardly comes from external achievements,” says Ferran.

“My daily practice continues to give me a continuum of contact that is maintained throughout the day. I can say that I feel capable of dying and at the same time living with enthusiasm and intensity,” says Suzana.

“The greatest change is linked to the abandonment of a purely mechanical vision of life, of cause/effect and material, in favor of a new, more spiritual dimension, where I have been able to recover or discover the sense of devotion towards God and the awareness that each thing that happens, even the most dramatic, is part of a divine plan that is incomprehensible to a rational and objective mind like mine”, says Elia.

Meditation is a very fundamental path in this sense, and some of the participants in this research speak of their experience in retreats, especially in the meditative retreat with Claudio Naranjo, where they encountered the *Holy Idea* that corresponds to their enneatype.

“The perception that there is a Universal Order to which we are subjected was the starting point for the transformation that is in process. God doesn't need my help,” Nilda believes.

“When I really settle into the practice of meditation, it represents a balm for me in experiencing not having to run anywhere and realizing that everything is what it is, the way it is, and that I do not I have to control it. I like to remember a phrase that I once heard almost as a joke: ‘Do you want to make God laugh? Then tell him your plans.’ This quickly helps me understand that my need for so much control is ridiculous, a mental construct,” Assumpta argues.

The avoidance of conflicts, for someone who is acting from the gaze of the other, becomes something intrinsic to the being, to the mask. The process of facing, of facing conflict, is marked by the need for everything to be right for everyone. This fact, so well accepted socially, makes it difficult to move towards its transformation. Some begin to manage to let the misunderstandings take their course, avoiding interfering in the process of things, trying to ensure that the dark and chaotic areas of life are not avoided.

The transformed E3 conservation is less afraid of the anger of the other, is more considerate and gives more respect to its own needs, leaving a little aside those of others without feeling guilty. Learn to love yourself well. He allows himself to contact his own emotions, mainly sadness. The expressive capacity is multiplied at the same time that it is dramatized less. It is more direct and leaves behind the rodeos, the manipulation. He is better able to accept and manifest his insecurity, vulnerability, fear, and his need to be helped. He is less arrogant, more assertive and less violent. He discovers and accepts his envy, his competitiveness and his feeling of inferiority, aspects that he first totally denied to himself and to others.

In compulsive action, from neurotic inertia, E3 conservation loses the referents of its authenticity. In the process of transformation he realizes how important it is to learn not to do and unlearn the way he does. This allows him to live the resurrection of his inner being, of his essence. It is not so easy, of course: from the outset, it only happens sometimes, and it is about cultivating the willingness and intention to discover ourselves.

“I notice, first of all, awareness of my body, of how I somatize (sinusitis), of which foods suit me well and which do not, of sleep, of tensions... And, although still shy, I am placing my needs in a preferential place”, writes Maribel.

“Any situation that was out of my control left me confused, scared, lost. The situations included events in which I lacked an adequate response. I then had an impression of injustice, misunderstanding or even of being lost. This could grow to the point where I would freeze, doing the opposite of the normal movement of acting, acting, acting. After freezing, she cried like a girl: a hysterical reaction from which the ice melted. I needed tears to feel myself, to breathe and get in touch with me. Today, with a more marked presence, the disorientation has become softer: I can breathe and calm the anxiety by situating myself and becoming aware of what is happening. Today I am less invasive and a little more intimate (this is the paradox of the three conservation). I am able to see with another quality of looking: the gaze of recognition of the other from its specific, differentiated point,” says Vera.

The three conservation is afraid to allow himself to feel emotions and feelings, lose independence, need help ... Finally, when he recognizes fear, he also recognizes that he needs the other, that he needs to surrender, to let go.

«I believed that love was pleasing the other's needs, meeting his expectations, doing what he needed: I believed it was doing. I never believed that love was just feeling. Later I perceived

an enormous difficulty to give and to receive. I was afraid of being in the hands of the other”, affirms Sandra.

“I imagined that I could go and do whatever I wanted, with a sense of total independence, traversing the world, working myself to exhaustion, getting recognition and applause. Of course... without vanity, without boasting, with modesty. I didn't realize that I was a slave to myself. Seeing this is still critical at times”, says Assumpta.

In the conservation subtype, maternal love predominates as a way of channeling love through being useful to others. For an individual of this subtype there is a compulsion to ensure the maintenance of conditions of security and stability that provide the necessary feeling of having their living environment under control.

The need for affection is therefore reflected in a constant care of the other and in avoiding that conflictive or inappropriate situations arise. Adaptation, adaptation, reaches the point of forgetting your own feeling in favor of a loving model. This attitude, although self-generated in childhood with respect to their parental figures, reaches its maximum conflict with love relationships.

Admiring love, on the other hand, never comes to encompass everything in the existential sense, that is, it does not take so much space in the bosom of the individual. Thus, an E3 conservation feels admiring love only with respect to certain people; admiration is given only to very obvious people. This is the case of some spiritual teachers, scientists or relevant people in some field that is of importance to the individual.

Erotic love is usually the most underdeveloped or asleep at the conscious level. In a way, it would be said that the compulsion to do, to always be in the doing, hinders the opening to pleasure. Thus, it is not strange that this type, in the case of feeling admiring love towards any of the figures mentioned above, turns to the work in favor of the world that the admired represents, neglecting the sphere of pleasure and daily life.

How does love then live an E3 conservation? In general, he expects to receive admiring love in all areas of his life, giving little, instead, his admiration to others. How is he going to give admiring love if he is for that, to be admired?

From the couple he expects to receive all three types of love, since this represents one of the areas of greatest importance to him. The couple is everything for many E3 conservation, especially for sexual conservation, and important in the rest, essentially in social conservation; in the latter, the professional sphere takes a greater role, and with it the need for valuation obtained by their services or efforts.

In the case of relevant figures, such as teachers, the individual expects both compassionate and appreciative love. In return, it gives valuing love and, in large part, it also

tends to give compassionate love, in the form of admiration, loyalty, commitment, affection and service. The following testimonies are very illuminating in the sphere of the dominance of the different loves:

“Erotic love is camouflaged in being useful to another. If I am useful to the other, the other will give me what I need out of obligation. I do not understand a love of sharing in equality, a love without price. For this reason, the love of satisfaction of instincts and pleasure seems meaningless to me,” says Amor.

“The acceptance of my insecurity was one of my most important achievements. But the definitive work was the meditation retreat. I gave my *weapons of war* to the teacher: lipstick and watch (appearance and control). I entered the retreat with great fear, I believed that I would not be able to be with anything that was not myself. What did I have to offer of myself? However, they were days of joy, of a feeling of freedom, of peace, of love for me. For the first time since childhood, I managed to get in touch with my true feelings, without blockages. Finally, he knew what he felt. I cried all my mistakes truly. I felt a deep joy that gratitude was able to bring me. I was fully aware of the love I dedicated to my teacher, my family, my friends. I discovered a much better person than I imagined; I began to like myself more and to take care of myself respecting the will of my body. The teacher awakened in me the faith and the delivery to the universe of what is beyond my reach to solve. Today, almost four years after that experience, when I feel like I am weakening or returning to old patterns, I pick myself up and go back to the sensations of those moments”, recalls Nilda.

The crisis is usually an important portal in the realization for the beginning of the process of change, towards transformation. Without that virtually insurmountable obstacle, the three conservation — and that is common to many enneatypes — would probably have a very difficult chance of change. Especially, the difficulty becomes great in the three conservation attached to the omnipotent idea of power with everything and the power of effort. The following testimony deals with the typical self-deception of E3 conservation:

“In relation to my experience, I can say that, for a three, approaching a therapy process is very difficult, they do not feel naturally led to get into discussions, since in short they live life without the perception of having important problems that sort out.

In fact, until I have found myself with the real possibility of dying and with a completely modified physical appearance, I have not really taken seriously the importance of the work on me.

I think I had the need to concretely see the collapse of the idealized image of myself, of the conservation three, as well as the defeated physical image (of an attractive and charismatic woman), to convince myself of the need to look beyond the material side.

When I found myself with a deformed face and could no longer count on the influence of the physical, I necessarily had to ask myself who I really was, since the image now no longer gave me more security. Thus, I have been ashamed and I have seen this even in the relationship with other people, because I have found myself isolated,” says Elia.

For her part, Sandra adds:

“I think that, for a three conservation, to walk his path of true healing requires making some sacrifices and a choice: let go of the attachment to work that generates economic security as a vicious circle that feeds the ego, and allow himself a pure and true surrender to himself. himself, to people, to the divine, without worrying about looks. Change the way of relating to the ego, having the wisdom to see the hungry and unfed child inside, that is, manage not to give importance to the internal hunger that feeds doing as a vindictive way of not needing anyone and becoming self-sufficient before people and before the world, hiding from himself and from others a great internal suffering for not allowing himself to feel and for becoming more and more lonely. I think that when a three conservationist manages to make this choice, which of course is not easy, he understands what Santa Esperanza means”.

What has been left behind?

The security, that fixation...

“Security is now an internal security. I'm less affected by what I don't like. I watch it but I get less angry. Now I am much more honest with myself and with others; I am more in touch with my inner world and its needs. I feel more balanced between the external and internal world. I take the outside world less seriously,” says Ilse.

The compulsion for the image, for looking good, for achieving achievements

“I feel that I am not pending the approval of others. I feel free to do, be and live according to my heart, with the ability to recognize mistakes and correct them when they occur, without blame and/or dissimulation. I listen, I evaluate and I can accept criticism, as well as advice or points of view when they come from people I care about, who inspire me with respect and who, above all, love me”, says Suzana.

“The need to be like a good and pretty girl is diluted and unmasked and replaced by the desire to have contact with the inner truth,” Assumpta believes.

“My energy is now focused more on delving deeper and reflecting, more on fine details than on duty, on what I really like, I am passionate about and it opens windows for me inside and outside”, confesses Ilse.

“The unconscious effort is left behind, the struggle for achievement, the need to build a safe environment (being on good terms with others, home, work), the fear of transgression (one

can afford to transgress any norm or social role) . In a sense, an E3, energetically, becomes a bit of an E8. He becomes capable of shouting, of getting angry, of expressing rage, of relating sexually with whoever he wants, of accepting and leaving jobs as he wants, of valuing himself financially...”, testifies Ferran.

Falsehood

“The transformation process has led me to understand how I adopted a false mode of contact with the other, without real listening or empathy, only with my inauthentic physical presence, just to save face. He also thought that the others behaved falsely; perhaps it was a way to justify myself and not to evaluate an alternative”, adds Elia.

“Another thing that was left behind is the indirect way of speaking, with an indefinite subject, with metaphors and half words; I think that people feel more comfortable with me now, since they also feel more freedom of expression, without diplomacy or pretense. It has been important to learn to say yes and no directly. A real absence is better than a lying presence”, says Vera.

The False Maternal Love

“I feel like I cheated less. I am more truthful with my feelings, despite rarely making them explicit. I am more tolerant, less demanding with others. I don't feel the best, but the other way around, many times I feel the worst. I have much less energy for action, despite still being a very active person. I feel like I'm much more emotional and much more sensitive, more compassionate, more understanding of human pain in general,” writes Suzana.

“The realization that it does not matter so much that the other loves me, admires me, recognizes me, but that the important thing is that I love him, is like a gentle wave that arrives without making a noise, grows and dissolves; and again it arrives, grows and dissolves, in a rhythmic movement that makes me feel very good. It connects me with gratitude, with peace and serenity”, says Vera.

“Maternal love seems the most developed in our subtype, empathy, pleasing and understanding the other, to the insane extreme of erasing ourselves: that is giving to be loved. I feel that, slowly, such a thing is dissolving. I have learned to receive and I want to receive from the honor that I deserve, not from the emotional groping, which is what I used to do,” says Assumpta.

Unconscious effort, self-demand

“I feel very meditative, with the observer quite activated. One wish is to sit in meditation more regularly, which I still don't do. But I no longer demand it of myself, but rather I wait for it to arrive when it arises. I like to have less discipline,” says Use.

Control

“I am less self-demanding and less controlling, so much effort tires me, I have relaxed more”, Ilse contributes.

“Self-control and control of others: the desire that everything prevents any possible alarm signal, the conviction that emotions, feelings, and thoughts are the right ones and those that must be felt to be a good person. The constant demand is: what should I do?, instead of a healthy: what do I want to do?”, explains María Teresa.

“The physical fatigue that comes with age helps me understand and accept the limits of my need to control everything, and therefore helps me understand the falsity of that need,” Assumpta concludes.

The disconnection of instinct

“A fundamental conquest of my process has been to rediscover my instinct, despite being buried after so many years of control. Seeing and accepting my instinctive part has also meant accepting my most human part, linked to my most earthly being. It has meant regaining physical strength and, in some respects, even health,” says Elia.

Compulsive action, haste

“I feel a great need to have more unscheduled time to see what I am busy or not busy with. I thought about using the time to write a book, but I decided to take the time without planning, without already dealing with something definite beforehand,” adds Ilse.

“The compulsion to action and speed is gradually left behind, the order of speed, the ‘there is no time’, the idea that ‘I must do everything because I do it better’, the difficulty of being in contact with the feeling of insecurity, doubt and ambivalence”, says Maria Teresa.

“One of the best things is that a great oppressor has been left behind: haste. The urgency to do, do, do... I did them a lot of harm, especially my children, whenever, due to the rush, I prevented them from taking responsibility for their learning, initiatives and tasks, doing it for them,” adds Vera.

Omnipotence, self-sufficiency, commitment

“I like receiving much more than before,” says Ilse.

“An aspect of fear, dread, has also emerged, and it is much more evident and constant than at any other time in my life. I connect with my basic anguish, with the anxiety that I have always felt, and that I related to continuous doing, and now I see that it is based on that terrible fear in relation to pain, torture, destruction (probably related to the experiences of the war) which I have repressed and tried to keep buried all my life”, confesses Suzana.

Narcissism

The omnipotent idea of being able to determine the course of one's life and action. The idea of pretending to “get it at the cost of everything”. The difficulty of trusting and trusting. The idea of knowing what is right and wanting to save the world. The need to feel better. The denial of one's own competitiveness. The denial of one's own envy and one's own opportunism.

Coldness

“The pretense of controlling the world, the insensitivity, the lies, the arrogance, the fear of feeling, the superheroine, the fantasies in relation to the world and the ideal self, the false power, the idealization of happiness, a bit of rigidity and a bit of detachment,” says Sandra.

Therapeutic recommendations and useful tasks

The therapist must pay close attention to realizing the condescension of the patient three conservation and his attitude of “everything is going well”, since this subtype is usually placed in the role of good patient that extols the therapeutic alliance. He will try to understand everything that the therapist wants from him, what he likes and does not like, what are the aspects that interest him most, in order to adhere as effectively as possible to his expectations and thus feel safe.

It is important to always lead him to himself, to work on his expectations, on the imaginary of the ideal patient whom he tries to approach in order to be accepted. Very skilled at manipulating, he will play with the therapist's narcissism: since he is the best patient, the therapist must be the best therapist. As you idealize it, it can also destroy your self-image easily.

The greatest difficulty of the patient three conservation is to let go and show emotions, especially sadness through tears, because he lives it as a dangerous weakness. Every aspect of the shadow that emerges during therapy is experienced as a menacing narcissistic wound.

Its main form of avoidance is to stay on the surface and tell the facts in detail, thus losing sight of the process, the dynamics and the symbolic level. It is important that you recognize your inner time, that you experience being in pain and difficulty without being in a hurry to have to do something to get out of there, so that you discover that you do not drown in pain, that the current of life allows you to see more clearly the way.

When he is in difficulties, constraining himself to being undone allows him to become aware of the control that acts on the flow of emotions, physically recognizing him in a contraction at the level of the stomach, chest, back and throat; contractions that you will immediately recognize as fear of losing control and feeling the pain.

It is essential to work on envy, competitiveness, and the feeling of inferiority, denied and central aspects that often supply the impulse of neurotic behavior when the patient is unaware of them. These aspects can be a great resource for the process of evolution when they are conscious.

It is helpful to facilitate the expression of anger and dissent towards the therapist directly.

When the idealized image of himself begins to shatter like a mirror struck with a stone, the three conservation comes into contact with a deep pain and, with the terror of *being nothing*, an empty glass, becomes aware of having represented a character all his life, so that now he no longer knows who he is.

In the therapist, the three conservation will look for a solid containment that gives him security, someone in whom he can finally trust, through whom he can discover the state of need and, slowly, according to his own time, rediscover his human identity. It is important to regain permission to exist beyond everything. It works to provide a lot of physical restraint and contact (experiences of: "just as you are, it's okay, you don't have to do so many things to be accepted").

It is important to dismantle the mechanism of self-justification and attribution of responsibility outside of oneself, so that it takes greater contact with its interiority.

It is convenient to inquire about the easy enthusiasm that conservation develops towards activities (hobbies, work), and the ease with which it stagnates and loses interest. It is necessary to delve into seeing what moves it and what slows it down.

First it is necessary to offer a psychically safe environment (that the patient feels seen, welcomed, heard and respected). At first it is not advisable to confront strongly since the E3 could be withdrawn, away. However, at some point in evolution, it must be confronted and not kindly reciprocated.

It is healing to rediscover the energy of man or woman, as the case may be: this means giving space to the possibility of direct and clear confrontation, to go towards what one truly wants or needs (to penetrate the world). For this it is necessary to live (check) that there is some other man (or woman) there who supports you, who serves as a reference and with whom you collaborate (do not compete), which is equivalent to recovering confidence in the other.

As therapists, by being aware of our neurotic defenses and understanding that the quality as a Figure in the Background is a defect, and the defect as a Figure is in the Background quality, we can use those characteristics as a therapeutic value in the process.

The three conservation therapist is able to give a lot of security and containment to the patient. When it is in its authenticity and in contact with itself, it favors and stimulates the person to dare to be more authentic. Self-knowledge of falsehood makes it possible to easily unmask the imposture in the other.

Wanting to do it well, when it ceases to be a neurotic need, allows the therapist to be attentive to the impeccability of his presence, and therefore of his therapeutic doing. The three conservation therapist will not settle for little.

The tendency to control can revert to a therapeutic presence that has a panoramic view of the process and the field.

“I feel that I use the characteristics that I consider positive of my personality, despite perceiving them less active, such as efficiency, speed in action and in thought. I also learned to wait for signals that demonstrate the validity of my intuition to act,” Suzana writes.

What does an E3 conservation have to understand?

- That it should direct attention inward, not outward.
- That one *is* independent of others.
- That one is independent of any environment that gives something (security, acceptance, valuation).
- That the important thing is the present and its cultivation; neither the future nor the past matters.
- That it should not be projected, it should be felt and be attentive. Especially, it is necessary not to project expectations on others and in situations.
- That the therapeutic process is not an external process, but an internal one: it is not about solving things with a therapist, about telling things to receive confirmation, security, but about making an internal journey, a reconnection with the deepest feeling and experience.
- Which is not *very* or *more important than*. You are one more in humanity.
- That the relevant thing is not the person, it is the presence.
- That you are a presence, you are not an ego.
- That you are happy giving, not from the compulsion, but from the feeling. And also that you are happy receiving instead of following the compulsive impulse to give back.

Enneatype 4 – Envy

Envy is the passion to control and calibrate one's own existence by comparing it to another's. The meaning of existence depends largely on the level of what is lacking and frustration regarding what is perceived as desirable in others.

The desire to have what the other has is not a desire whose goal is to obtain precisely what the other has, but rather the only possibility of being in relationship with him: “as long as I am lacking, I have the possibility of being with you and in the world.” Being dependent on the other or on his qualities gives E4 the illusion that through lack he will be able to escape from the ineluctable separation. The false lack is its *fixation*.

He is very much in touch with his desire to be loved and recognized, and idealizes this realization in such a totalizing way that nothing can satisfy him. This paradoxical search for unhappiness is like a home always on, waiting for someone who has left to come back.

To be passionate envious means, in a way, to be eternal children with the demanding gaze directed towards the other. But since envy is a neurotic need, the goal is to always maintain the state of expectation and lack.

It is quite common that in the childhood life of an E4 there has been a real experience of frustration and loss: typical events could be the loss of one of the parents, the presence of a sibling perceived as privileged (or who occupied an important position due to the need for special cures), or a family situation in which the E4 has felt that he had to step aside and give up a paradise that he had already tasted.

In the relationship with others, he perceives himself as inadequate, guilty, and submits to relationships of abuse and prevarication in order to reconfirm his position as a victim.

He is very emotional and empathic with the suffering of others, empathy whose function is to underline his own suffering.

He is very dedicated to the relationship and is always ready to sacrifice. Dedication to the other is not intended to adapt to it, but tends to reconquer an omnipotent position of sacrificial victim.

Most of the time the seductive call (especially in the social subtype) is that of the fascinating whiny mermaid that stimulates in the other the need for protection and to be narcissistically powerful.

Unexpressed aggressiveness (except for the sexual subtype) produces retroflexion at the body level, even reaching self-harm; the body itself is used as a channel to draw the attention of the other, expressing deep needs through suffering or disease.

In the sexual subtype, the expression of envy assumes different characteristics: crying is replaced by screaming and aggressive claiming. The demand to fill its deep lack is arrogant, reaching the point of destroying or hating the one it loves when it shows itself with its human limits and, therefore, not at the height of its great idealizations.

E4 Social – Shame

The contrasts between the E4 character types are the most striking, since its different subtypes seem more differentiated than in the other passions. When I explain this topic in Spanish, I usually say that there are “sufferers, long-suffering and insufferable”. The sufferers are the social fours.

The social E4 is a person who complains too much, is very tearful and often puts himself in the role of a victim. In the 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 it is not enough to describe a neurotic need. Certainly, these are people who underestimate themselves, and therefore feel less than others. But how do you explain why these people are so given to self-blame and to comparing themselves unfavorably with others?

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

The transformation in the social E4 by Sonia Gajnaj

Long ago, I did not recognize the chained thoughts of envy or envious emotion. The world was against me and no one gave me what I wanted or needed; I wouldn't let up: they left me. Thus, I used to create situations in which I was a victim and others were my victimizers. I projected my own hatred onto others and didn't take charge of my envy. I felt a fierce competitiveness that I could not recognize: a competitiveness for recognition, for being unique and special, for the place... A place to be, but a place sought from an eternally boycotted ego, by keeping it always occupied with laments and complaints.

My immature personality

The anger I felt was very intense and had turned me into tears and victimization. It was also an excuse to let others make decisions for me and return in that way, again and again, to a feeling of dissatisfaction and hatred towards the world and myself for not being able to make my own choices or hold my views. Confrontation naturally became impossible.

Love was only given through complaint and pain. I put myself in situations where the other could leave me, so that I could only see the couple through my devaluation and my self-hatred, despising them more the longer I stayed by my side. This manipulation occurred in all the

relationships he established. It served for others to give me, and it was also the way to reflect my hatred and envy towards others. Another common aspect in the couple's relationships was my dependence on the mother figure and the conscious falsehood put at the service of maintaining the relationship at any price. I also used to be very bandit and, at the same time, I thought they abandoned me: first I gave myself over to over-contact and then my withdrawal was total.

I used to live in a messy way as a way to generate situations of social rejection. It was typical of me not to be able to sustain any work commitment if it was not in my manipulative way, which consisted of displaying a very loving and pseudo-restraining style at times and then abandoning the task with the feeling that the energy was draining me and that I could not sustain it in time because of any minor event that occurred, thanks to which I manufactured the feeling of being rejected, of not being recognized, that others were given more than me...

At that time I did not realize all this; I simply felt that I could not sustain the responsibilities, nor be in relationships because, definitely, I had touched myself less than others in the distribution of life.

I remember a remarkable feeling every time I saw myself in situations of exposure: my stomach churned from the embarrassment I felt. The tremendous anxiety generated by the moments when I was exposed to the world used to compensate for it with temporary disappearances: I locked myself up and isolated myself, I dedicated myself to eating and then I began to have great problems of excess weight.

My self-denigration was obsessive and it was impossible for me to be alone since torturer thoughts came to my mind that I produced without rest. Now I relate the sweet taste of self-denigration to the introjection of poor maternal image. It is the infantile way, perpetuated in adulthood, of having a mother.

Remembering those times, I am left with a feeling of great superficiality, although I also thought I was very deep for having tangled thoughts and living strong emotions under a disguise of softness and sweetness.

I could be very sweet, friendly and extremely good in public, and become aggressive and angry in intimacy, also putting a great energy into it because of the emotions that I had kept in social situations and that I unloaded by being alone with those I devalued.

The repression of socially ill-seen emotions, such as anger or hatred, were transformed into sadness and victimization in the impossibility of confronting them.

The love of a couple was the central theme of my life: having or not having a relationship was the purpose of existence. Life was melancholic and full of impoverishing experiences in this regard.

The fruits of labor

Through my work with enneagram, individual and group therapy, and also thanks to my training as an actress and then theater teacher, I have been able to develop a greater awareness, translated into the taking of responsibilities in the workplace and being able to sustain long-term commitments. All this is accompanied by a more positive attitude towards difficulties, which consists of looking for exit strategies for complicated situations. I can also be more practical and somewhat more efficient in concrete tasks; In my work and study goals, I have a greater ability to go and look for what interests me, I am more active, I can attend to several issues at the same time without falling into despair or anxiety, and I usually achieve almost always the objectives I propose.

From the difficulty I felt to find my place in a group and in society, today I can live more deeply the sense of belonging. At the same time, finding my place has given me back the feeling of being more independent in affective relationships, where I can now place myself and place clearer boundaries.

I am also less extreme and I give it a value more relative to the situations in life and the emotions that invade me. Shame — my selfish passion — is greatly diminished in social and work situations: I am more talkative and clear in what I want to convey.

In relationships, I was able to stay alone for several years, having casual relationships, enjoying the moment, and not tying myself to any stable relationship. I prioritized life and all its aspects, and not the love of a couple, and I managed to be consistent with it in my thoughts, emotions and actions until today.

I learned to have amazing, unknown, positive, comforting thoughts about myself. I learned to give myself encouragement. To this day, self-denigration has disappeared and I feel able to fulfill my responsibilities, whether I have energy or not. I also feel more pious with some of my egoic impossibilities: I don't punish myself so much for what I can't let go or transform and I have less ambition with my personal transformation.

At the same time, I feel more faith in something higher and have more faith that I can help myself in my inner processes without seeking help outside. I feel an urgent need for greater autonomy and at the moment I am looking for it.

I feel more satisfied with my present and do not miss the past, I am happier and feel more fulfilled in the present moment.

For this, it has been very important to relativize and idealize less what others say or do, and to allow myself to live sometimes a joy for the achievements of others. It has also helped me to give a little more credit to what I think or believe instead of listening to so many comments of help, even if they come with good intentions and can even be successful and help me, since I

want to live my own life experience and make mistakes if necessary, thus taking responsibility for my mistakes.

In my future process towards a greater evolution of consciousness and greater health, I realize that it would be good to develop more my autonomy through work and study; to situate myself before my relationships with others with a more generous attitude, so that I can give without speculation and get out of the old neurotic need to establish symbiotic relationships.

In personal relationships, a social four acts from competition and comparison, through which it tries to find a value in itself. Therefore, for me, health is about finding my own recognition and satisfaction.

In the relationship, the healthy thing is to place myself in a place of equality with the other without letting myself be carried away by the emotional tremor.

To develop harmony and stability, both internally and in the couple, it is essential to cultivate thinking and the ability to cognitively elaborate experiences.

What helps in working on the ego

Initially, the main help I received was to go through an individual therapeutic relationship, where I transferred my dependence to my therapist. However, it was a positive relationship that allowed me to go through the experience of introjecting a *good mother* that gave me back a favorable look at myself.

Group therapy and sharing put my work at stake with envy, jealousy, hatred and competition; when I arrived at the SAT Program and sharing these traits with other people of my own enneatype, along with my group therapy, was a great help: suddenly, I felt that I had *siblings* to search for, and this feeling opened up for me – sometimes piecemeal – the possibility of working more deeply on the ego.

Useful tasks for work on the ego

In the work on my shame, the theater has been the irreducible way of opening and the channel of expression of my emotions and my creativity. Along with theater, dance, singing and artistic expressions that progressively involve personal exposure through a creative language are very useful.

For a social four, enjoying a leading role for a certain time and with external support is usually, at first, very important: it helps to develop a positive self-image and to dedramatize life; it also lowers the terror of shame in exposure situations.

In the theater, placing emotions in a situation or in a character represents a first way to not be so seen and at the same time to be able to express oneself. Thus, shame, which retains the

always intense emotions and makes emotional thoughts entangle, can give way in the way of expressing oneself and integrating different aspects of oneself.

As for any other enneatype, the work of meditation is a great help. Along my way, some mantras such as: "You have to do what you have to do" have been of great help to me, especially at times when I am invaded by emotions that stop me from taking action.

In my process, it was also very helpful to carry out concrete actions, even when I did not feel them, such as presenting a better personal image, fixing myself even if I did not see myself with encouragement for it, and so on. It's like a theater: I look for the character outside so that later he becomes flesh inside. Starting to give was very useful to me in relation to my impoverished self-image and the attitude of asking for attention.

It also helps to perform small tasks in relation to the organization of my activities, as well as keep a simple agenda. In these activities, it helps to put yourself in situations where it is necessary to play to develop the muscle of thought: studying something theoretical is proving very good for me.

In the interpersonal relationship, it is healthy to find the middle ground between contact and withdrawal, which helps to enjoy greater independence: that one becomes essential or that someone becomes essential for you, undoubtedly increases the ego.

Some behavioral changes

One of the most obvious changes I have experienced is my self-sustaining: before I felt in the shadow of others, I did for others for whatever selfish reasons, but I did not take charge of my life. Later in my process, I began to teach alone, first with twenty-five students, who today are already one hundred; I have four pedagogical assistants and a secretary. Children, teenagers and adults say they come to my workshops because of the kind of guidance I give them: something of my identity is present in my work. They say I have a stamp of my own on what I do. In my life I would have dreamed of something like that. From the outside I look very confident, firm, committed and solid... And the truth is that I wake up every day wanting to work my insecurities; it's part of my task right now and it seems to be working well.

Today I am able to support my home and my children alone. There is no longer so much distance between my reactions in the public and in the private; my emotions flow more balanced and I have a very loving relationship and a lot of communication with my children: let's agree that I became an adult and, today, being at home is a joy and being alone is a pleasure: reading, listening to music, praying, doing nothing ... I am also living a relationship in which we both enjoy great independence and there is a lot of love.

Sexuality is the best journey: there is no more repression or inhibition, I validate everything that comes from me, without chaining it to tortuous, superegoic or guilty situations.

I love my parents as they came from the factory and I look at them as beings who are in this world not only as parents: they have their life, their mission or whatever; they do what they can, as we all do what we can.

I remember a time when I lived a kind of pseudo-spirituality. Later I went through a few years in which I felt very disbelieved: it had to do with the fact of letting go of all my dependence. And then came faith, absolute trust in something higher. I experience it through dreams and sensations that have nothing to do with the psychological and that produce enormous peace and joy. This is my search today: happier and more enthusiastic. I feel God in my own way, not following anything or anyone. And I think that will be the case, at least, for a few more years.

E4 Sexual – Hate

If the social E4 suffers more than the other subtypes from feeling guilty about any desire, the sexual E4 turns against shame by becoming shameless in order to satisfy 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 thought according to the saying that the baby who cries the most is the one who suckles the best. "The more I complain, the more I'm going to get," he seems to think. It's just that this strategy, which works well in childhood, doesn't work as well in adult life. People who are too insistent, demanding, demanding, tend to be bothered and rejected, and thus their vicious circle arises, in which rejection leads to protest and protest to rejection.

Ichazo's name for the characteristic passion of sexual E4 was *hate*, which is descriptively appropriate for these people who are so expressive about their anger. But this may not sufficiently explain his motivation, which is why it seems better to me to speak of competition, or competitiveness.

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

The transformation in the sexual E4 by Annie Chevreux

The great obstacle that the sexual E4 runs into in order to get to work in depth with his character is to recognize that he is ill, to surrender to the evidence, to get rid of the stubbornness that supposes that, most of the time, what he considers to be sincere and authentic in his way of expressing himself is actually pure hatred and competitiveness.

It is essential for sexual E4 to come to understand that hate is a hard drug, an addiction from which one cannot be cured forever. I insist on this point because it has to do with the extremist positions that those of this subtype usually adopt and that are real obstacles to growth. The euphoria produced by seeing progress in the healing process, like the despair when one stagnates, are dangerous emotions that justify getting discouraged, throwing in the towel, surrendering to chaos. They are emotions that feedback self-hatred and expand it outwards with all that it brings about unhappiness of oneself and others. I experienced all this through my therapeutic process. The texts that I quote below correspond to fragments of my autobiography:

“In the first individual sessions with the teacher, I fully realized the childhood lack, the terror and fascination with my father, the sexual fears. At the same time that I was getting rid of the guilt for feeling like the bad guy in the story, the one responsible for things not having gone better for us at home, I felt heard and valued by Claudio. To date, no one had given me this opportunity, to be able to talk about what was happening to me without being branded a liar like my father did. That marks for me the beginning of the work and, within the work, the first healing memory. Then came less idyllic sessions, those in which it seemed that nothing was happening beyond realizing my own limits. As much as he apparently handled those situations well, I don't think he knew how to fully endure the tedium of the interior desert. It was as if nothing served me if the emotional intensity was missing. I was trying to calm down but I know it was making me agitated, distracting me from the void. It was so unbearable for me to put up with it that it distracted me from the outside... In group work, when my colleagues felt something different from mine, if I was in pain and they were in joy, I called them frivolous and superficial. If it happened the other way around, they were boring. With so much looking outside and comparing experiences, I lost my center, I lost attention to what I had to work on. Over time I realized that I grew up believing myself to be the most transparent, the most mature of all but that deep down all this served to not take responsibility for my spiritual laziness. If things went well, I was excited. If I played empty, I would get in a bad mood. Reflecting on the process in the present, although I know I've worked hard, I understand that what got me going back then was believing that I was part of a very special group, something out of the ordinary. The SAT school was for me Arcadia, Camelot and my particular Bloomsbury. We were a family back then too and I wanted to make up for my real one. I was still naive that this would be perfect, idyllic. Getting down from that childish belief was what made me mature the most.”

Recognizing oneself addicted to hate is already healing per se, since it implies accepting relapses, not to be discouraged but to learn from them and how one has allowed oneself to be carried away. In this task of self-observation, the sexual E4 comes up against an internal barrier that he has to name without fooling himself, even if it stings; or precisely because of that, because it bothers, from there begins the real commitment to inner work. This barrier is called intellectual laziness and it manifests itself in attitudes to which those of this subtype are prone: impatience, resistance to continuous effort, too much faith in improvisation, in impulse, with all the difficulties that come with facing the void without filling it, disparate words and emotions that distract and overwhelm. When you become aware of this limitation, you begin to develop the right attitude for in-depth work and set yourself the necessary tasks to grow. It is not about distrusting the impulse, because it is the engine to get going, but learning that it is not enough, that it is necessary to practice perseverance. I became aware of this difficulty in the professional field:

“At the same time that I started training in Gestalt Therapy, I was interested in the Tarot and Claudio told me how I could work with the cards. My first workshop was a resounding success that went to my head. He thought he had his future figured out and people would flock to

it. I really liked my way of working with the Tarot, but of course, it was not that easy to have a clientele and I got impatient. Now, since my experience as a psychotherapist, the same thing happens again. I know that the new proposals for experimental work that I make are of interest and are useful to people, but I have to be alert not to get discouraged or not throw everything away when there is no quick and unanimous response, but rather it helps me to take up the idea, see what is missing or what is left over, in a word: work, not give up. I think it's crucial for sexual E4 not to confuse a lack of perseverance with a lack of talent because it leads to detachment from reality, hating it, hating yourself and hating others along the way.”

Self-fulfillment and transformation then happens by becoming frustrated, de-dramatizing and developing compassion.

Frustration

The sexual E4 has to come to understand that he is bound to be frustrated because he takes his desires for realities.

He has to accept that neither he nor the world is as he had imagined. That not everything is going to be unbearably dull and boring if he puts aside his romantic vision of life. That this unrealistic way of apprehending the world is not harmless and that hatred and contempt for the basic aspects of survival nest in the excesses of aesthetic value. Healing involves mothering, realizing that one is flesh and blood like the others and that in order not to die one needs to eat, shelter, organize, develop practical sense, that is, learn to put oneself on one's side as a way of letting go, to hate himself. You have to tie yourself short with the tendency to self-destruction. Impose tasks and schedules, be productive so as not to sink into chaos. You have to discipline yourself in anything that makes you feel good about yourself. The discomfort caused by the lack of self-esteem increases hatred and is a vicious circle from which one has to force oneself to leave. It is a matter of will.

I think what is transformative in all of this is realizing that it is not just about carrying out a discipline that the sexual E4 has to impose on itself in order to get out of the chaos and unhealthy disorder in which it is prone to sinking, but also discovering what to attend to everyday life is rewarding. That it is not a parenthesis within life waiting for something more exciting. It is life itself that goes by while doing it. My first awareness of how it distorted the perception of reality by adorning it was through a work with the teacher in which I discovered:

“The obvious way to look. Using the eyes to see, not for the benefit of the imagination. The staircase was the staircase that I saw at the present moment, not the one I had seen in I don't know what place, or in what movie, or in what museum I don't know how many years before. Nor did he need to be nostalgic about the mountains in the distance, or to try to remember what mood or special circumstance he was in the last time he had seen them. The mountains were there and I looked at them. Now that time has passed and after delving into the inner process, I

realize how this cognitive and emotional distortion led me to separate myself from reality, to not belong to the environment in which life unfolds at every moment”.

What was transformative was realizing later how often the mere fact of putting adjectives to reality was a subtle way of discriminating against it, of separating myself from it, of not living it, and I discovered that car or bus trips were not transitory episodes and that everyday tasks made sense if I didn't want to finish them as soon as possible to dedicate myself to what I considered my *true* life. To learn to savor what is happening at every moment, it helps me a lot to treat myself as if I were a capricious child and repeat to myself: “You have to feed on what is there now because there is nothing else to put in your mouth. Okay, meeting this person or what you have to do today does not excite you. But you can do it without enthusiasm.”

I think that for sexual E4 it is essential to systematically prohibit discrimination regarding what life brings you on a daily basis because it is the antidote to inhibit the almost automatic tendency to always go against it and to enjoy being alive.

As a child I was told that I was very imaginative and now, having a more panoramic vision with the time that has passed since then, I know that throughout my life I have invented many stories, I have cultivated legends, I have invented roles and I have embellished reality to survive the hatred I had for myself for being physically clumsy, for having been poor, inadequate, and fearful:

“Overprotected by my grandmother and excessively watched by my father, I have grown up away from the other girls. I am forbidden to go to the park in case bad manners and diseases catch me. Clumsy both in games and in social relations, I try to be the center of attraction at breaks, performing the operettas of my father's theatre. I am half successful, because what I sing to you sounds strange, ridiculous. I cover up the pain of seeing myself inadequate by allying myself with migrant girls. I try to understand them better than anyone. With them I build a separate world against the locals, whom I relegate to the side of the insensitive and mediocre. I kill them internally with hatred and disqualification”.

“Actually we lived in straits because my father was a stagehand and not a theater decorator, as he used to say. He also embarrassed me in my neighborhood. He said we were from Montmartre and it wasn't entirely true because our house was much further down the street, on a street that was filling up with whores. It was true that the place had come to less, but the use I made of the data was exaggerated”.

“Later, in Madrid, I did not stop lying about my origins and my “great performance” in May 1968. First, that revolution ended before I entered the University. At most, I had lived it from the distance of the institute, where I attended school meetings, and above all it was not the political commitment that interested me because it seemed boring to me. What he had enjoyed was the fashionable sexual freedom and originality of dress. She cultivated the image of a free

and daring girl outwards, knowing inside (and hating me for it) that she was so fearful, she was so terrified of being beaten by the police, that she did not participate in the demonstrations”.

The sexual E4 finds it difficult to recognize that he is inventing characters, although it apparently gives him security and makes him interesting, he hates and kills himself. Furthermore, as one works with oneself, one realizes that this unrealistic way of being in the world, with an emphasis on aesthetics, is not harmless but also turns into hatred towards the other, competing with others. him in the name of *exquisite* sensibility. That this *elegant* way of attacking is supported by another warrior, forceful, sectarian and Manichaean way of judging others. That in friendship the elitist affinity prevails (tastes, hobbies, opinions and shared moods) over being with the other without having to prove anything.

It is difficult to recognize without deceit or justifications that one is not as empathetic as one thought, that one is clumsy in relating to the other because they lack naturalness in dealings, as if affection were not enough. Observing himself in this, the sexual E4 runs into the narcissism of the subtype: he does not see the other, he is not taken into account, but he sees himself trying to shock him, provoke him, wasting brilliance, humor, etc., to be the protagonist of the encounter.

It is necessary to learn to calm down. The sexual E4 has to come to understand that most of the time he believes what he says, that he explains himself, and he just gets agitated. He has to admit that it is difficult to follow him when he is passionate, that it is difficult to understand him, and not break contact with the interlocutor when that happens. It is necessary to observe how one sends crossed messages when communicating with the other: excess of gestures, sighs, laughter, jumping from one topic to another, seeking complicity, seducing with winks, with understatements... All of these are smoke screens, performances that they are not relevant and mislead the real content of the conversation and the meeting. As one heals, one realizes that this is another way of attacking, of fighting.

This posture of power in front of the world deflates when the sexual E4 is alone. What heals is discovering how orality towards the outside becomes cannibalism towards the inside: not stopping to go around your navel reviewing states of mind, remembering who offended you, ignored you or congratulated you, who agreed and was against, etc. It is necessary, in order to heal, to inhibit the inner chattering and to realize that it leads to freezing one's own existence, it fossilizes it in the past.

On the other hand, the extreme demand for transparent friendships, the impossible search for the ideal friend who understands everything, who shares everything, is to enter a labyrinth with no way out in which one finds oneself face to face with reduced hatred. to the absurd: “My unconditional and perfect friend should be just like me, but it turns out that I hate myself, so there is no solution...”. I think that is where the root of hatred is hidden, in touching the true feeling of lack, the real lack. It is better to realize, although it is overwhelming to admit it, that

alone with oneself one tends to want to die because one does not really know who one is, nor what one wants, nor what one desires. It is crucial in the process to recognize the tendency to self-destruction and to want to destroy the other because it highlights lacks that arrogance covers. It helps to better understand some of the subtype to see yourself as a pampered and pampered child when the common thing in the sexual E4 biography is to attribute that to another brother. It is not so easy to accept that one has not been the favorite. It is known but it is necessary to surrender to the evidence without inventing stories, or putting yourself above it, surrendering to the pain that it has been so, that one has not had enough care or attention. The sexual E4 complains, laments, is dissatisfied, suffers a lot but does not let himself be touched completely by what hurts. It is necessary to let him feel deeply, without escaping from the harshness of the discovery with excesses of crying, kicking, hateful exits that distract from the real lack. It is healing to change the complaint and the regret for the conviction that, if you have enough strength to oppose, you also have to face reality, however painful it may be. The latter brings me back to childhood memories of how I defended myself from not being her favorite by competing with my sister with qualities that I had and that she lacked.

With maturity and deepening in the work with the character, the sexual 4 realizes that he continues to be especially vigilant when it comes to affection, that it is difficult for him not to become envious measuring whether he is loved more or less than others. It is healing to cool down the emotion, to stop *feeling so much* and to settle down realizing how absurd it is to want to control something as uncontrollable as affections and also to deny others what one allows oneself with total freedom: to express love and hate as you like, it comes in handy. So, the path of healing passes through ceasing to feel exceptional (in the sense that everyone is in their own way) and leads to the genuine desire to be equal and to belong. Anger and moodiness often serve to avoid feeling clumsy, tired, depressed... It is healing to soften, not fight, not go against what one considers weakness and recognize oneself in feelings shared by all, including dependence, who is the workhorse of sexual E4 because he flatly refuses to acknowledge her. It is as if his life depended on it because the internal image of being free and independent is so ingrained and distorted. It is true that in most cases he has lacked support in life and has had to manage on his own, but it is necessary to add that the complaints and manipulations of helplessness are so convincing that he easily finds someone to help or rescue him:

“Personally, I know that I have had to walk alone, but I have grabbed onto good trees along the way: my partner, my teacher, people who have stood up for me, teachers who have supported me in difficult times... It was hard to admit that I have been more supported than I thought, and it has been a way of perpetuating dissatisfaction and justifying mistreatment inside and out. It has been difficult for me to dissolve the arrogant attitude of not feeling indebted to anyone, that the good achieved was only due to my personal charm or my own worth instead of the generosity of other people”.

The sexual E4 is passionate about the belief that if the merit is not all his, he is left with nothing... Everything and nothing are especially dangerous words for this character because they

open the doors to unreason, to the excess of hateful hell. It is necessary to prohibit oneself from entering there and accept oneself lacking and vulnerable because it humanizes and, while the belief that one has made oneself dissolves, one begins to be able to thank oneself with one's heart. When you get to do it, you realize that you can go your own way, lightened from the burden of counter-dependence.

Stopping putting yourself above or below, in personal relationships it helps integrate aspects of your character that happily project outward. The sexual E4 resists being seen as authoritarian, intolerant and/or rigid. The profound change comes when he becomes aware of how he covers his mouth or intimidates with bad humor, anger, rudeness:

“I find changes in plans especially unbearable: outings, trips, meetings, and I put a bad face on those responsible for these changes as if I would never forgive them for spoiling the party: that is, frustrating the wonderful representation that I made of myself. I can't stand someone showing up at home unexpectedly and making them pay with my bad mood for the unforgivable sin of hindering my plans for the day. The real reason for my anger is that I have not had time to prepare something so that the meeting is not trivial and the rational explanation I give myself to justify my anger is that there will be no food, when it is obvious that the fridge is full...”

In these cases, it helps to put yourself in the other person's shoes to face the effects caused by the hateful behavior. For that it is healing to develop the receptive attitude towards the outside, which the subtype lacks. It helps to capture how often others tend to be diplomatic with you. It is good to take seriously the suspicion of feeling feared. It is transformative to investigate, ask and above all listen to the answer. Listen to feedback regarding harshness, aggressiveness, and outbursts without defending yourself with the hackneyed tagline: "Yes, it's true, I'm that nasty, and you more so!" Recognizing yourself as harmful helps to take away the right to attack when something bothers and hurts. It is a good shock for the subtype to realize that they do not have the exclusivity to be offended by the lack of consideration of others. In any case, it is healing to delve into this, to ask why the other is denied being offended when one is so sensitive to the offense.

Focus on the difficulty of listening and developing receptivity: “Teamwork has served me a lot, to reeducate the little savage that I have inside and give full strength to competitiveness: the resistance to share, to produce, to carry out tasks, hinder the common project. It is healing to observe how one becomes hypersensitive and systematically refers to things that others say (especially the bad ones)”.

It is healing to inhibit the manipulation of feeling bad, of not putting up with it, because it is the egoic and indirect way of obtaining more power:

“Teamwork has helped me to socialize and discipline myself so as not to make tragedies of the misunderstandings inherent to the friction of coexistence. It has helped me to realize that I

have a good head, that I am capable of thinking, making decisions and developing common sense: I am on this team because I need to work and I need others because I cannot handle everything alone”.

In the work as a therapist, it is crucial for the sexual 4 to give credence to his ability to permeate the emotional atmosphere of the group, especially with regard to veiled aggressiveness. Transforming this ability into a therapeutic tool means being careful not to get intoxicated by swallowing or acting out the conflict and pointing out to the group how they become intoxicated and attack without conscience.

In individual work, one learns to inhibit the tendency to solve the other's life. Often one rushes to make a quick composition of place regarding how the other is and what happens to him. The craft helps the sexual therapist to realize how rushed he is to give back, and that the quick conclusions he makes serve to gloss over feeling insecure, awkward, uninspired. It is healing to endure emptiness or to say to the patient: “I don't know how to help you”, or “I don't understand you”, or “How does what I give you resonate with you?”

Everything said above regarding inhibiting hateful behaviors, developing empathy and recognizing aspects that you tend not to want to see, means taking charge, self-observing, correcting yourself, trying to improve and above all play it down.

De-dramatization

The dramatization boycotts the task. For example:

“In the current situation of political and economic uncertainty and the loss of civil rights, I find myself believing myself condemned to unemployment and liable to be expelled from the country like a poor emigrant, until I realize the drama that I am inventing and that obviously I am not. It has nothing to do with reality”.

In order to heal, the sexual E4 has to develop, regarding his process and his life, a vision of continuity. It is healing to learn from one's own experience so as not to systematically fall back into the hells that the subtype is prone to getting into. You have to connect the dots between what is now and what was, so as not to be dramatically attached to the past and to be in the present. It is healing to get rid of the crazy idea that everything has to be changed, as if one could start living from scratch, that what is there is worthless, that everything has to be done, and to stop complaining about not having realized it before ego blindness:

“Often, any reproach made against me, no matter how small, I see as a disqualification of my entire person. Although it is disheartening to discover it, it is important to highlight how much fragility is hidden under the apparent ease and security of the character that one has built”.

The sexual E4 has to understand that the dramatic excesses are shocks so as not to focus on what really matters: specific performances of the day in which it has been exceeded, has been

clumsy or has screwed up, and that this does not mean eternal damnation, but rather leaving behind the undervalued or overvalued self-image (believing oneself the worst of the bastards and having no remedy or the most authentic and with the right to attack).

To heal, it is necessary to inhibit the temptation to internally caricature yourself as a dangerous monster or a moron.

It is transformative to discover how dramatic exaggeration often engulfs issues of guilt. From the outside, it is not difficult to recognize the sexual E4 as deeply guilty. However, the experience of having denied guilt due to overconfidence in the veracity of the impulse is common to the subtype. One does not admit guilt because guilt is a natural state in which one systematically and robotically apologizes without knowing why. Healing involves taking charge, being aware of when it really hurts the other. Asking for forgiveness also involves forgiving oneself naturally, without dramatizing, without hitting oneself in the chest, without giving oneself too much importance, because hatred is rekindled again.

Transformation happens by disciplining yourself, by not forgetting how easily you enter into the aggression/blame/aggression dynamic and try to nip it in the bud. For that it is necessary to develop the intellect, to stop blindly trusting emotion as absolute truth. It is necessary to develop a vision of the future, to project oneself there and draw on the experience: one knows that the pleasure of exploiting does not last long compared to the remorse and guilt that torment later.

Being attentive to this aspect of character helps to leave behind the attachment to masochism and to develop social skills at the same time.

For the sexual E4 it is transformative to accept that he is not impervious to criticism or bad opinions that may be held of him. That it is good to think before acting, and say to yourself: "The little act that I am going to put on now, how many enemies is it going to make me? Is it worth getting into there if I am going to regret it later?" Because you are not as strong as you appear. Regarding discord, the sexual E4 makes water, gets confused, shields itself or confronts the beast. When he realizes that he no longer cultivates curses. It changes the perspective of oneself and of life: he wants to be accepted, recognized and loved and it is bad business for one to go against it.

When you accept that you are afraid, you recognize that others can also attack you, get fed up with you, leave you standing. It is not a lack of courage or laziness, as is often recriminated. One is not going to disappear from the face of the earth if he agrees to be fearful. It is healing to develop prudence. For the sexual E4, it is wise to agree socially, take care of one's own interests, of the environment, get out of dissatisfaction and begin to be well in the world.

Development of compassion

For the sexual E4 subtype it is a matter of will to pacify. A kind of mental and spiritual gymnastics to feel good and cultivate well-being.

Compassion is recognizing that one is made of the same stuff as others. That each one is as it is, has its own biography and trajectory in life and that we all do what we can. That we are all equal parts sons of bitches and sons of God, as Perls said, although sexual E4 tends to be valued high or low.

If one recognizes himself dependent on the other, he becomes more autonomous, does his own thing, stops interfering with the other, there is no need to hate him if he does not think, feel or think the same.

Developing compassion means not defending oneself from what worries one by anticipating misfortunes: stop being a doomsayer, become stoic with pain, feeling it alone when it comes is giving one a truce and not encouraging good coexistence to become a battlefield, because for the sexual E4 it is a learning experience to discover that being calm and in harmony with the environment is not living at half speed, but rather a state to which we all naturally aspire. It is essential to come to understand that one does not deserve the mistreatment that is given or the one that is given to others. That living is complex and simple at the same time that you don't have to take anything from life, don't stop to think if you like it or not, if you love it or not, just breathe.

Breathing is listening to the body, becoming aware of how one accelerates robotically. Compassion is realizing how one exhausts oneself and how it overwhelms and tenses the environment. It is necessary to stop the blender that is carried within and spend the excess energy in another direction, towards work, enjoyment and creativity. It is not a frivolous and superficial attitude, it is pure gratitude for being alive. There is nothing better to do in life. Being like this is living. Stop, try what life brings, get to know and then give your opinion. Know and then judge.

For me, developing compassion is letting go of the frown, not twitching, loosening up the muscles, standing back, laughing at myself. Realizing that it is not a crime to be wrong, that I am not going to sink if I admit it, nor is the world going to stop, although egoically I would like it to.

To become compassionate is also to recover one's self-esteem, to feel worthy. It is not about a solemn or arrogant attitude but an open, benevolent, natural way of putting oneself in life. Personally, he related it to giving up the excesses of histrionics:

“I know that I have to be careful, because the tendency to trivialize or frivolize what I want to say is pure automatism, and I often realize it later because of the bad taste in my mouth. It is like degrading myself, selling myself cheap, not standing firm in what I stand for, losing my footing and thus attacking myself and deceiving the other”.

Compassion is to continue working with oneself knowing that the runaway horse of hate cannot always be stopped: watch oneself and not persecute oneself. Compassion is looking inside and surrendering to the evidence that if you have so much capacity to hate, you have the same capacity to love.

The difficulty that the subtype finds to maintain the loving attitude is to confuse sweetness and benevolence with cloying. One fears dissolving into the world, turning gray, losing one's place, disappearing. The sexual E4 has to come to understand that this is a crazy idea, a cognitive distortion; what sounds like inauthenticity and pastry is actually letting yourself be guided by the true loving feeling that flows naturally when you stop beating yourself up.

I have been learning all this in meetings with friends, when I realized the pleasure it gave me to listen to them, recognize their gestures, their way of laughing and speaking so well-known and comforting for being so, and also enjoying not understanding them at all. times, but being there and laughing and shutting up a bit and taking a break from always wanting to be the center of attention.

Compassion is giving the arm to twist, losing in emotional intensity and gaining in lucidity: realizing that everything is simpler than you imagined, that one has a very bad temper and a very good heart.

E4 Conservation (Self-Preservation) – Tenacity

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

Instead of being a very 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 endure pain without blinking.

How could we explain this in terms of motivation? What need can push a person to become a masochist? It is something like saying to a parent or loved one: "Do you see that I am not complaining? Do you want me now? Do 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 from 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 surprised: "What are you doing?" And he explains that, in this way, he trains himself to endure pain. He had developed from childhood this supposed virtue of stoically enduring pain, and it surely served him during his exploits, which earned him the fame of a great hero, for not even among the Arabs had anyone known how to withstand the harshness of the desert in such a way.

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

The transformation in the conservation E4 by Cristina Nadal

The envious character is based on undervaluation. To do this, he looks at what does not work and what is missing. It is installed in its lack and develops a very intense yearning for completeness that it handles differently according to each subtype. Who envies loses out in the comparison he establishes with others, with what they are, with what they do or with what others have.

In the conservation subtype, called tenacious, passion is that of effort. As in the other envious subtypes, this subject has introduced the abandoning mother as a way to maintain contact with her. By introjecting that mother who has not emotionally welcomed the baby (whom for various circumstances she has rejected or separated from him), the bad look at himself is also incorporated into his character. In this way, constant raving is served. The superego resulting from this incorporation is, at the same time devaluing, very demanding,

especially in this subtype. That is why it is essential to see the face of this demanding character and dismantle him and take away the enormous power that the tenacious person continues to give him.

In my therapeutic process, it was very important to identify the enormous voracity of my demanding part. It was also important to identify her, disidentifying myself from her, every time she went out and keeps dating. It is an excellent long-term task, whose result is to reduce its virulence by being able to use its intelligence.

In this subtype, the longing and effort to achieve what is distant brings the feeling of being able to obtain that wonderful thing that was lost. The tenacious pretends to stop being lacking and free themselves from the bad image through a constant effort, like an ant, based on an important self-devaluation. An effort that reads: "I'm going for it at all costs", and that perpetuates the crazy idea that "we have come to this world to suffer and to endure". Thus, it pretends to be lovable.

He has to overcome the stain, the deficiency — by which he interprets that the mother did not provide him with what he needed — through an intense strenuous and tense activity. On many occasions, in childhood, the situation was precarious or difficult due to deficiencies or illnesses of parents and / or siblings. And there he says: "Whatever the cost, I'm going to get ahead." Another common motto in this subtype is "life is work", until this becomes "work is life".

I recognize that I am addicted to work; although over the years I have learned to enjoy the holidays, even now I continue to fill the scarce free time that I provide.

Tension has several food sources:

On the one hand, the four conservation is an impulsive person who, in addition to exploding from time to time in intimate relationships, is inhibited to achieve external recognition. In general, he lives with anguish and guilt when he gets out of control, invades, imposes himself or shows signs of passionate admiration or love. The possibility of getting out of hand, as we will see, will be necessary for its healthy transformation, since its character structure is supported by a high control of its impulses. These people agree that as children they were repressed in their intensity, spontaneity, joy, naivety and/or verbiage.

On the other hand, much of the tension is fueled by the fact that the effort you make is meant to overcome a deficiency that is at the base of the trait and is really just invented. Therefore, this deficiency cannot be solved by concrete achievements. That is why, while this subject is willing to do whatever it takes to get whatever it takes to give him legitimacy (titles, work ...), as his devaluation system continues to operate, what he gets will not be enough, he will not deny his deficiency, he will not save him from his lack, he will not save him from his lack, nor will it move you from your attachment to it.

So, to a greater or lesser extent, so much effort can be little operational. This person spends a lot of energy fearing that what is being done will not be achieved and raising the bar of the demand to counteract it. He spends a lot of energy postponing actions necessary for the development of what he wants to achieve and blaming himself for it. It also wears out looking for and striving where it already knows it will not turn out, and this ensures the perpetuation of effort and devaluation.

Starting from the conviction that I will not be effective, I entertain myself in the details of an action, be it ordering a drawer or writing an article, or in ensuring that I contemplate all points of view, instead of getting to the point in a more operational way.

In this tenacious character system, living well, without so much tension and pressure, does not fit, it is not possible. From the outset, curbing the permanent and tense activity increases the level of anguish, since it opens space to feel everything that was hidden behind the tenacity.

Since keeping track of anguish is a good way to access transformative self-knowledge, stopping tenacious activity will be a good start to the transformation process, although from the outset it may imply an increase in anxiety and anger, and also a deep contact with sadness.

When my husband and I went to live in a house that we didn't have to start paying for until after a year, far from Barcelona, and I decided to reduce the work a lot to be more with him and me, I lived hellish periods. The self-persecuting internal dialogues were at ease and so was the demand on him.

Assuming the contained emotions, giving them space and expression, is necessary to heal. The healing thing is to feel the anger and sadness without exaggerating or justifying them with thoughts that feed them back and that deprive them of the transformation that simply involves living and expressing them.

My first healing movement was the intense catharsis I experienced in the first two therapeutic trainings in which I participated. It came to me from pearls that in the late 70s and early 80s emotional explosions were fashionable as a therapeutic method. Although I needed individual therapy to elaborate the material that was appearing in them, they were a liberation not only for the contents that emerged but also for being able to assume myself as intense and vital. At the same time, I had to assume the sadness in the background, that there was no catharsis that I could evacuate. I was feeding her back by not wanting to know anything about her (beyond feeling like a victim), by trying to solve her, for example, through the couple, without taking care of her.

Recognizing one's own intensity is, paradoxically, calming. It is more disturbing not to know her and to fear her.

Wanting to live better is not easy and is even punishable, it is not allowed. It can be confused with an ambitious, reviled and feared claim. In fact, often, as in the other envious subtypes, when conservation feels good, it "gets on the vine"; it inflates narcissistically rather than satisfies and self-supports; with which, in the face of any setback, the balloon is deflated again. Let us not forget that he strives to be saved from the lack in which he feels flawed. Let us add here that this bad image that he intends to solve through effort hides and preserves a grandiose fantasy of himself. A *down* narcissism fed by the ability to tolerate pressure and egodystonic sensations, and also by the depth of his sensitivity and by what could emerge from himself (fantasized) if he got an ideal love, an ideal job ... or being discovered by someone important.

I substituted my emotional autobiography as "*Autobiography of a Girl Who— without confessing it—took on for herself the task of regaining the prestige supposedly lost by her father, emulating her mother's toughness and trying to be an erect penis herself*". This woman is already weighed down by the attempt, she already knows that this is not the only position she can take before life. However, he still continues with the task of trying to let go of this pretension, transformed into an obligation, without denying his desire for power, which was finally revealed.

Many times, especially when the relationship with the mother is more traumatic due to the rejection, abuse and / or some mental illness of the same, we see in this enneatype an impossibility of being happy. A prohibition, in principle mysterious, that is diluted to the extent that it is confronted and to the extent that pain, anger and love are worked in relation to this mother. As with any enneatype, we know that it is necessary not only to work with the Mother Figure but also with the father.

In general, and more in these situations, it will be necessary to authorize yourself to be happier than the mother or to achieve more than the parents, differentiating this from the game of rivalry that keeps the person tied to an entrenched bond. I also needed to authorize myself to be more socially successful than my parents.

On an emotional level, it is healing to recognize fear and fright, as such, at its most natural level. Although the tenacious E4 can name its fear a lot, it is actually quite daring. In general, the experience of fragility is not allowed. He covers it with tension and action. Vulnerability brings him too close to the feeling of abandonment in front of which he has become strong, feeling like a victim and resisting what is thrown at him. Feeling vulnerable triggers intense emotional expressions that will need to be able to navigate

At other times, touching vulnerability raises the fear of depression. Feeling the decline of tonicity, without justifying it with the fears with which the *dog above* continues to press to continue with the tenacious activity, opens space to accommodate, for example, the need, differentiating it from the lack.

Recognizing the feeling of tiredness will be another good support to be able to assume your limits and also those of others. To be able to let go of the effort, let go of the control and let go of the neurotic pretension.

I learned to recognize fatigue thanks to pneumonia. What was terrible at the time—not being able to do—helped sensitize me to tiredness, which was not part of what I could feel before. It also helped me to be able to recognize and admit the limit of the other.

Given the narcissistic support that E4 conservation has placed on the effort, putting limits on the demands of others, without taking refuge in guilt, is going to be a big step. It means that you have value beyond what you do.

Being able to say “no” is a great liberation. Sometimes it is not easy for me, I require a lot of attention to myself. Currently, when by internal and external work, and by age, I have been acquiring and recognizing my own skills, to say that it is not to give up receiving a recognition to which I remain attached.

In the process of transforming this subtype, your body changes from tense to soft, at least inside. It also goes from being more shrunken to being more expansive. Body work, both muscular and expressive as well as sensory and attention, contributes to this change.

The quality of soft, vulnerable, fluffy... it has been appearing in a significant way—blessed be it!—in my feeling, in my bodily perception. First I was afraid of losing my identity, I was afraid of becoming dumb. Little by little, that fluffiness is what allows me to accompany myself and feel within my space with the possibility of establishing the relationships that occur and those that I seek.

This change in tone and body posture will serve as the basis for greater intimate contact with oneself, the ability to enjoy and the ability to love and be loved.

The transformation of the E4 involves being able, little by little, to identify what does work, what is good in itself and around, that is, in others and in the situations in which it is immersed. Specifically, in the tenacious, it happens to approach to enjoy what is well resting in it, without pretending to improve it, just savor it and let yourself be satisfied with it.

I remember the vertigo that gave me the first times I set out to look at what worked well in my life. When I entertained myself in what I liked about my partner I noticed the dependence to which I had always been phobic. In relation to my children, relaxing enjoying them without so much *educational pretension* is proving very rewarding, and so are they.

It has taken me a long time to rely on my good quality of work, to know how to taste the successes, even without completely disappearing the critical voice that points out everything that could be improved.

Recognize the good, the cute, the satisfying... it means renouncing to achieve what will save us from lack, from stain, from deficiency. It means renouncing to be as special as the four conservations feel to be, and it means renouncing their bastion: compulsive effort.

In the final stretch of my psychoanalysis I found that I was going to go more directly to nuclear aspects and contents if I gave value to the positive of what I lived than if I entertained myself in the negative.

Paradoxically, accepting and accommodating dissatisfaction and lack makes it possible to enjoy specific, concrete satisfactions that allow you to feel comfortable with yourself. Ultimately, this path will allow you to enjoy beyond the results and the concrete achievements, since you can give more space to the void and no longer need to be saved from your bad image. That will be one of the biggest transformations.

As the E4 conservation is no longer fixed on its lack, it is better able to assume its needs and seek its satisfaction without avoiding frustration, it is finding its capacity to love. Affection and love can spring from within without greater pretension than to enjoy it. He finds greater joy in his love for the other than in being loved. This loving quality serves as a lubricant to also enjoy the capacity for work that he has developed throughout his life.

I am finding it very satisfying to be able to offer others some of what I have learned. Although with a lot of anguish, because of the pretension and the denied ambition behind being the head of a team, I finally learned some coordination skills, which at this moment I enjoy being able to offer in peer work groups.

Creativity and art, typical of all E4s, will be able to be at the service of satisfaction, more stripped of the demand and the need to attract attention.

All E4s have a high capacity for enjoyment, joy, play and madness. The tenacious will be able to open up to it without so much pretension to get away from their lack, to get recognition or to seek security. You will be able to enjoy it, feed on your creative capacity and enjoy that of others.

In its healthy maturation, this subtype finds a deep tranquility based on the development of the emotional temper that provides the rest of so much endurance. In this way, equanimity emerges along with the ability to give expression to his vibrant emotional pulsations with many subtle tones.

Enneatype 5 – Avarice

The Passion of Greed is the neurotic need to conserve the little that one feels to have conquered, or the little that one carries within oneself.

With the existential experience of having lost the original union, the E5 renounces what he does not have, while seeking not to lose what little he has left.

As regards the need to feel that he exists and is loved, the E5 distances himself from the need itself and from the other, who represents someone who could awaken that need.

In order to obtain this renunciation, he is forced to separate himself from his feelings and put his energy into an intellectual passion that he imagines could fill the sense of feeling poor and disinherited.

Like the other mental characters, the Avaricious Enneatype seeks — through the acquisition of intellectual knowledge — to fill the distance he feels in relationships — distance that he himself creates so as not to feel dominated by the emotional chaos that affective relationships imply.

Greed must be understood as a difficulty in giving the other parts of oneself — be they emotions or intimate bonds. Even under the concrete aspect, the E5 does not manage to let go: the neurotic attachment to concrete or symbolic objects is functional to not making contact with a sensation of fragmentation that in its origin goes back to the lack of affective containment.

The E5 describes his childhood as a place and time of solitude that goes beyond the events; relationships always have a formal and affectively aseptic style.

The mother, while intrusive and controlling, maintains an emotional distance. She does not facilitate the expression of feelings, she is not empathetic and does not participate in the child's world.

Care may not be lacking, but it is not transmitted through intimate contact, including physical contact.

For the E5, the body —primary space for the definition of oneself— with its perceptions, impulses and instincts ceases very early to be the basis of access to itself, the other and the world, and cognitive information becomes the channel preferred for relational exchange and for the construction of one's own identity.

Claudius often says that the character five: “replace breast milk with books”.

Relationships are costly to maintain, and therefore not only are they limited to a sustainable number, but they are pigeonholed into precise and unmistakable categories: a friend is a friend; if he becomes a colleague, an uncontrollable inner turmoil is created on an emotional level. Isolation, *fixation* of the five, must be understood not only as isolation from others, but also as isolation of experiences from one another and isolation between the intellectual and emotional worlds.

For the E5, the greatest task regarding interpersonal relationships is to sustain the expectation and demand of the other because these represent a bond and a commitment from which either he will not know how to free himself, or he will not feel in a position to satisfy; In addition, they bring with them the danger of abandonment. There is a basic mistrust of relationships and love.

He constantly has the fear of being invaded by the other, fear due to hypersensitivity and a feeling of vulnerability.

Of all the mental enneatypes, the E5 is, without a doubt, the one that shows a massive splitting mechanism that tends to isolate the pleasure area from the instinctive area: pleasure in all its forms cannot be cultivated because it would be a source of emotional disturbance and a hazard that would lead to loss of control.

The E5 appears cold, expressionless, thoughtful, inhibited, suspicious, and physically withdrawn.

Within himself he is not aware of also being a body, just as he is also foreign to the other's body, as if he were walking in a world that does not belong to him.

E5 Social – Totem

If the E4 are so intense, that this makes them very differentiated or contrasting characters, the E5, on the other hand, in their usual lack of intensity, appear to us as more difficult to differentiate between them.

In reference to the passion of social E5, Ichazo used the word *totem*, which I find very evocative, a good image. But the passion of the social E5 is something similar to the need for the essential, the sublime, we could say, instead of the need for what there is. Totem indicates both height and the character of being a constructed object rather than a human being. The height of a totem evokes a tendency of these people to look up, towards the ideal, and to relate to the most outstanding and prominent among people, something like Midas wanted everything he touched to turn to gold.

The tragedy is that, by seeking the 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 is little interested in life here below... He becomes, therefore, too spiritual, since affective impoverishment, which moves away from compassion, is precisely contrary to spiritual achievement. Thus, in this character, a polarity is established between the extraordinary and what does not make sense, so that nothing makes sense until the extraordinary or magical is reached.

The transformation in the social E5 by Angelo Contarino

The lines that follow condense experiences, intuitions, reflections and commitment on the part of many people: those who participated directly in the writing with their biographical account and their writings, and those who participated in the debate meetings to share, reflect or differentiate themselves with others. social fives. The following have collaborated in the preparation of this chapter: Luis Fernando Cámara, Eduardo Guedes, Paco Aguayo, Miguel, Marian Quintillá and Pablo.

What has been left behind

One of the first things to come to light is the abandonment of a dull, depressed mode of being in the world. A kind of sadness, of opacity, is lost, which makes things the same and repetitive, without a future, without a project. You lose that kind of laziness that has little to do with a natural rhythm that allows you to enjoy life and that is related, instead, to the difficulty of feeling and perceiving stimuli, and responding to them.

The *muffler effect* disappears, which serves to muffle perceptions, and through which, for example, we realize only *a posteriori* the emotions we feel. What's more: in some cases there is

an excess of sensitivity and susceptibility. You react with more force and spontaneity; with less ambiguity; with less need for rebellion; with less resentment; and aggressiveness is experienced.

Before, the emotional charge ended up in the inconspicuous but active box of resentment, which was often expressed in an indirect and veiled way, and almost never at the right time. The habit of swallowing everything is lost and it is easier to deal with rough situations or those that cause discomfort. There is no longer an effort to avoid or to hide.

The “no” is natural, passing first through the period of “I can’t” and then “I don’t want to”. Ambiguity is lost in favor of clarity and transparency.

Before, it was as if the perceptions arrived muffled. Awareness of the stimulus came much later. As if in a remote time of life the need had been felt to muffle the emotion for fear of its excessive load. There followed an indecision in behavior that manifested itself through hidden doubt and pretending that nothing is happening.

The crazy idea consists in preferring not to feel: “Nothing happens here, and if it happens, I put up with it and hide it, even from myself. It is then that the five puts on a poker face, as if everything were slipping away from him and he was above good and evil, in such a way that he neither feels nor suffers. What happens is that the five decided at a very early age to lock his heart in a trunk so as not to suffer and throw the key to the bottom of the sea”, says Miguel.

So that as the healing process advances, the feeling of being in limbo ends, of navigating in an area of poorly defined relationships, in which things could be done but are not done, an answer could be given that is not da, and you're not sure you feel what you feel. A feeling of suspension in which, to pass the time, we give ourselves over to activities such as being in front of the television or the computer, unwillingly, without realizing that we are killing the energy that we carry inside.

“I realize that there is less reaction time between what I think and what I express. The five is known to be deeply insecure about what he perceives and realizes it very slowly, so he puts everything off. That time has decreased for thoughts, emotions and actions. Now I feel more talkative, more communicative. There is less customs, less censorship because the fear of being wrong has decreased. There is a more fluid expression of thoughts and feelings, and I rest in not having the position of the expert,” says Luisfer. “We learn to say what we feel, what bothers us and what we need even if we do not have “solid arguments” to support it. To say enough and manage to keep it. To clearly ask for what we need,” says Marian.

Expressive freedom is one side of the medal; the other is to give less importance to the approval of others

“I give less importance to what others think of me. I liked knowing that I am great and important and I realize that there is still an approval and prestige craving part. But I don't give it so much importance; I realize more how I want that and at the same time I can put it aside, I don't believe it too much anymore,” confesses Luisfer.

Decrease the time spent on internal dialogue. Fewer explanations and rationalizations are sought that imply a delay in action. We are more aware that so many laps are the result of an attempt at self-manipulation that leads nowhere. “The limits of the mind and will are experienced as real, losing faith in the omnipotence of the intellect,” says Marian.

Lucubrations are abandoned to seek the cause of events in reasons external to the lived experience. We settle for what happens. The answer is found where the question arises: Confidence in theories, in the accumulation of knowledge, in extraordinary visions, is withdrawn. “I'm quite tired of learning theories, reading books... Right now I'm more interested in what has to do with the body,” says Miguel.

We are less planning and strategic: we realized that any type of plan, the result of fear or feeling inadequate and uncomfortable in certain situations, does not give the expected results and, often, is not even viable. “I do not seek the extraordinary to extricate myself from everyday and real life. I don't substitute human emotions and experiences for ‘mega-intellectual handjobs’ or for ‘supernatural shots’, and above all I don't believe them... I don't believe my fantasies either,” says Marian.

While the feeling of imagined superiority in relation to others is diluted until it disappears and we surrender more to friendship than to a relationship of expert and teacher, we also abandon the feeling of inferiority and guilt; the identification with the bad breast or with the one that did not exist is abandoned.

As far as *things of love* are concerned, the pleasant experience of contact is welcomed and little by little the idea that it is better to be alone is abandoned: we no longer imagine ourselves alone in life and we give space to encounters, coexistence and family. The couple and sexual relations are more complete and fulfilling, and they do not want to give up. The idea of sentimental solitude and the fantasy of *the single* are abandoned to open up to the unknown world of relationships and/or the creation of a family. “We leave behind the crazy idea that someone could love us with how strange we are,” Miguel thinks, and we leave behind the fantasy that our mysterious and inaccessible image can really serve to establish relationships.

Of course, the achievement of new balances is the result of a process that can go through several phases. As far as significant sentimental experiences are concerned, having abandoned the shell, emotional openness brings with it the pleasure of being with the other and, at the same time, the fear of losing one's own independence.

Sometimes, the initial rejection of the relationship turns into his own: a desire for exclusivity and great demand in relation to the couple.

Recognizing the difficulty of integrating erotic love with affective love and being aware that sexuality defends us from feeling love, the distance between eros and feeling is shortened, and we embark on a path of progressive integration of the two spheres of feeling love. Sexuality previously repressed or lived in a distorted way and with daring fantasies resumes its pleasurable nature. At the same time, “the dependent bond is no longer confused with friendship, and falling in love with true love, and the mechanism of fusion, confluence or dependence out of gratitude towards the other is avoided,” says Miguel.

We do not sacrifice ourselves, or other people or relationships, on the totem pole altar. This is very important and supposes a root change.

Main changes

“Hey, I'm going to be a normal guy!” warned another of our tribe... The film by the brilliant Aragonese film director Luis Buñuel “*Simón del Desierto*”, in which he presents a hermit who goes to live in the desert on a the top of a column, ends in a nightclub in a Mexican city in which the old hermit, shaved, detached from his sackcloth and dressed as one more, does everything possible to flirt with some girls.

Among the main changes stands out a new sense of life that flows inside. A feeling of being and being in situations vibrating by what happens, although sometimes we are assailed by emotions due to lack of emotional training. It is as if the path towards one's own humanity was resumed, abruptly interrupted during the first phase of life, an interruption successively renewed without any real motivation.

“We take care of our basic needs, physical and emotional, with quality. Loved people, nurturing relationships, rest, health care. Awareness and respect for one's own limits. We commit ourselves to life and to people, unlike that eternal being on the sidelines, in purity, in irreproachability and in nothingness”, says Marian.

“I am more aware of what I do. Being more present in daily life, this is my reference. Now, if I don't find meaning in ordinary life, something must be wrong”, says Luisfer.

Of course, this landing in the world is the consequence of a process, sometimes painful, of loss of confidence in the old ideals that can cause fear and uneasiness and that makes the five find themselves facing the void. You feel that the ground is missing under your feet, that everything that used to serve is now useless, and that even the highest values no longer support you; and there is also a moment in which it is perceived in an earthly and disintegrating way. That will be the moment when the mask will come off, the naive will fall from his column and the bump can be very painful. That which he had loved as most precious, that for which he had

sacrificed himself, will seem to have no value anymore. “That is the emptiness, a moment of total panic that can make one think of madness. Life loses all its meaning. Depression, panic, despair, being alone in a dark well and not being able to get out.”

Panic, empty. The vacuum. And now that? “Then strange moments can arrive, brown and without flavor; of being fragile and not being able to trust in having a north, a retreat into one's own life. And doubts. Doubts about whether to continue collecting, out of habit, transcendent wisdom that can lead to some kind of profound health or, on the contrary, intuitively more than rationally, give up finding that ancient non-existent treasure,” says Marian.

When everything seems to make no sense and the mind accustomed to understanding is not able to dissolve the knots, emotions take over with turbulence and one feels dragged to unknown and unwanted places. Literally, a way of being breaks down. The old balance is broken and the ingredients of the personality are released to re-crystallize around an essential center.

“You cannot suddenly get out of the void, that desert of ashes from burned books, which leads us to an inner feeling of uselessness, of being incapable of achieving anything. The substitute for life showed his lie and the search for love is made difficult by the lack of faith and self-confidence,” says Miguel.

But the process continues. The approach to life, which was previously manifested through thought, takes more and more form through feeling, both physical and emotional. You rediscover the feeling of being, of being present. Simple things like the pleasure of breathing, of feeling that we breathe while we are in the company of others, are recognized.

From the practical point of view, everything assumes a greater intensity. Unlike before, it is no longer possible not to be present. A charge manifests itself, a force that leads to contact and sometimes harsh confrontation. Everything takes on an unknown intensity and drama. *Grab the bull by the horns*: deal with solving the problem without putting it off. The awareness of the needs, the connection with the emotions, the experience of the satisfaction of desires, of their wide range, the taste of life, no longer make us withdraw, grumpy, for something that can be solved by asking for a hand to the person who can help us.

“Before I was in tasks that were above; before, lofty tasks *demand*ed my full attention. Freed from this, I now have more love for myself, I am more aware of what I want and I am more free-brave to say it. I dare”, says Luisfer.

The feeling of friendship, which the five has always cultivated through affection related to esteem and admiration, becomes significant, a fundamental support base to sustain oneself and understand what is happening. The saying “Better alone than in bad company” has been followed more than necessary.

“Opening our hearts to a friend, discovering that they may love us and listening even in situations that seem strange to us and yet to be understood is one of the things that most heals the E5”, believes Miguel.

Upon discovering the value of the friendship relationship, it also becomes unacceptable to give up old friendships with which misunderstandings and annoyances may have arisen, and it becomes equally important to repair conflicts, enduring anguish and having an open heart to show one's own vulnerability.

“Consolidating the territory of friendships, as we progress along our path of growth we will discover that we can also learn from ordinary people, and also from those who did not fit into our horizon,” continues Miguel.

The idea of being in the truth is abandoned and the experience of understanding other ways of seeing life is welcomed. Each one has their way of being and it is difficult to say what is the best way to approach each other.

“I have also learned a lot from the people with whom I got along badly (enemies and hated): it has been surprising to see how you can go from intolerance to friendship, to see to what extent I have the same thing that I cannot stand, understand those relationships and make them friendship”, adds Luisfer.

New attitudes that are born

While some previously impossible changes are now viable, we are witnessing the crystallization of a new way of being, of living, as a result of the work done. An interior modality that finds a correspondence in a way of feeling in the physical. It is, from a certain point of view, a psychophysical posture towards life, a way of being in it. We feel with our feet more firmly on the ground and our spine straight: both gestures contribute to creating the feeling of “I am here” with dignity and strength. The verticality is not that of the monolith but rather that of a rounder and smoother shape; fewer angles and more curves; less gray seriousness and more entertainment.

The care of the body, the attention to the aesthetic aspect, an availability towards contact and exchange, an ethic of participation, greater security, are frequent and reduce an old way of appearing careless and indolent.

“The novelty is being more in the body and taking care of myself, taking charge of my life. Now, at this moment, I eat, I take care of myself, I take care of myself in the body guiding food, health,” says Luisfer.

There are no longer reasons to identify with the child part that is attacked and *guilty*, and the perception of being little and of being seen as little as possible fades away.

“I don't feel like doing anything else but what I do... My current job is to stay there, feeling, until I find out, and as far as possible (this includes my own neurotic limits), put the means to satisfy my need”, explains Marian.

It is like accepting your assigned place in the universe and honoring the flowing life. Between the opposite poles of fear and submission there is an intermediate point that leads to an assertive, calm and self-confident attitude, which faces whatever comes without losing its calm. The sensation of verticality is accompanied and complemented by a less serious and reflective attitude.

“I discover within myself a more playful attitude, more childish, more in contact with the inner child. I have more ability to joke leaving behind solemnity/grandiosity. Being lighter, not taking myself seriously,” confesses Luisfer.

A sense of confidence develops in the fact that what can be done is done, and that there is nothing to fear if we go with the flow of life:

“It is also inevitable that a clumsy five decides to take action accepting the possibility of being wrong,” says Miguel. The feeling of acceptance extends to everything, also to the most sacrificed parts and the parts carried automatically. “It seems to me that one of the most transformative things that I have been learning is to validate myself in all my facets, including the most characteristic. The assumption is that I stopped fighting,” says Marian.

The pleasure of some abilities, of some interests and competences that were impregnated with egoic motivations and that are, in any case, a source of personal pleasure and connection with the world (reading, writing, valuing art, aesthetic dimension).

“Overcome the feeling of incapacity caused by a very severe judge, one goes through states of euphoria (like a child with new shoes), disappointment in the face of the first obstacles and need for help. But this does not affect the need to go out into the world and learn from one's own mistakes. The attitude of going with an open heart and looking the other in the eye remains, the willingness to receive naturally remains and you learn to ask for forgiveness when you make a mistake”, says Miguel.

The feeling of affection and of the same compassion that one feels growing up, do not belong to the individual but rather include them. It is natural. You feel less afraid to show and share the affection you feel. By being in contact and being faithful to the current of vibrations, the commitment to the other and to the world appears.

Sometimes we do not feel prepared to welcome such intensity, and in this case another horizon also opens up:

“I have the feeling of a deep love towards the world... Something moves me, and I feel this love. I don't know what to do with something so big... It's a compassionate love that lives

more easily in solitude. At some point I have been able to share it with the people I love. I'm still ashamed to express it. I value people, I see the best in people. Sometimes it is more difficult for me to see it in myself than in people”, confesses Eduardo.

This is a moment in the process that leads to surrendering to the evidence that there are no merits in feeling emotions such as love and compassion, that there is nothing high and special. It is something natural that arises from the relationship; something human, deeply human, for which unfortunately we are not prepared in principle, but that can be transformed into a simple willingness to be with an open heart towards ourselves and towards others.

What has helped us? Therapeutic practices and tools

The social E5 has more difficulties than the E1 to identify with his totemic ideal. This difficulty leads him, on the one hand, to search for something increasingly extraordinary that will save him once and for all, and on the other, to perceive the distance that separates his daily life from the ideal. Not being able to be comfortable in the place where we are used to, disposes us to travel, to meet new people with whom to establish different relationship modalities, and to be in places where something significant can happen. That is enough to crystallize a state of balance and deep well-being. It is, however, useful to “savor the emptiness of having achieved what we wanted, knowledge, recognition, etc., and see that it does not satisfy the inner hunger for love and contact,” says Marian.

However, “I did not get much from my searches or from the many books I read. My relationships had been few, and they were usually with women who were far away or women who were unbalanced and very emotionally charged. At work, and despite knowing I was a very talented musician, it was difficult for me to value myself and I accepted economic arrangements below what I deserved”, adds Pablo.

“The dissatisfaction is perceived and we realize that, locked up in the ivory tower of the totem, even excited, hypnotized and devoted to it, there is something wrong,” observes Miguel.

To the perception of dissatisfaction is added, sometimes, the deep experience of despair: when it is seen that everything that has been built — and often on ground that at some point had been solid — begins to crumble as after an earthquake, you can live a moment of cosmic despair. You don't know what to do, you don't know where to go, any movement seems to aggravate the situation and there is no way out.

Pain that has been contained for a long time emerges and expresses itself in unpredictable, sometimes violent and vindictive ways.

At the moment in which this experience of emotional and rational dismemberment is going through, we cannot even imagine that it could be useful and that it represents the rupture of an egoic scheme that leaves open the way to new possibilities of interior reconstruction and new

states of consciousness. When we are in the dark, other unforeseen existential modalities of being in the world are activated, new possibilities are discovered and, above all, we become aware of what deeply constitutes us.

At that time, the small flame of meditation, friendship with friends and teacher, and trust in the process help to overcome many difficulties.

In these cases, the presence of a guide and a group of friends is important to facilitate and speed up the return home that has already begun. It can be the moment in which simple and essential things are discovered or rediscovered: "...one fine day I noticed that while my head was busy with these catastrophic thoughts, my lungs were barely breathing. Then I began to pay attention to my breathing and I noticed that the obsessive ideas that invaded my mind, if they didn't die down completely, lost strength. Almost by chance I discovered a magic recipe: against obsession, breathing", narrates Miguel.

The many tools that promote awareness of the body and of the self as a body are discovered and valued. The different body therapies, dance, physical contact, conscious breathing, massages, tai chi, chi kung, gestalt therapy, etc. It is also useful to dedicate time and attention to activities such as walking, feeling the sun and the air on your skin, listening to the sounds that surround us, excursions, contact with nature.

On the path of transformation, the experience of gestalt therapy is one of the most useful because it helps to become aware of the body and allows an integration of body and emotions. For a schizoid character like number five because, during childhood, in order to survive, he had to disconnect from the intensity of his emotions and then continue down this path due to automatic laziness or mental fear of exposing himself to other *foreseeable* catastrophic events, the path of integration is the master road to psycho-emotional health.

"Gestalt therapy represents a quick way of contact with emotions, with their existence, their importance and their usefulness when facing daily life. It is a simple and quick way to get off the donkey and step into the mud of emotions", says Marian.

The authentic meeting with other people who are put into discussion – characteristic of group therapy – offers a great opportunity to the social E5, without confidence and withdrawn in himself:

"For me, there has been nothing as surprising, or as unexpected, or as transformative as being seen and taken into account as a person. Genuinely. With interest. Without abandoning me and without overwhelming me. For this reason, there are few things that have been more healing for me — more revolutionary healing — than finding that other people treat with respect and care not what I think, but what I am," says Marian.

As we descend from the totemic limbo, we discover how we have collaborated in entangling ourselves in conflictive situations. We discover ourselves wounded and sore, and with an explosive charge of aggressive feelings. It has been a relief for everyone to be able to scream, attack, rebel and unleash a ruthless and wild inner animal that enjoys the fight.

After having discharged everything that boiled inside, we realize that it was an important vital energy, that it is part of our animal heritage and that it is not synonymous with violence as we previously believed. When anger is disengaged from long-held resentment and you are open not only to feeling emotions but also to confrontation in conflict, you learn to say “no” without too much trouble.

The old behavior of swallowing and refusing to answer and clarify things doesn't make sense anymore because we feel ready to put our limits with words and posture.

Knowledge of the personality map expressed through Protoanalysis and the Enneagram of Personality has been, for everyone, one of the most significant things on the path of personal formation. And this for many important reasons; some of them are: the thickness of the information received about oneself; simplicity the vision that sustains it and the possible dynamics to move away from the periphery of oneself to go towards the center itself.

For many it has been of great importance “to know that there were five others who had had a childhood similar to mine, their hobbies, experiences and way of seeing were equivalent to mine. This relieved me greatly. I was no longer the rarest creature in the world, there were other similar ones,” says Miguel.

Another significant point has been, for those who have had the opportunity to do it in the countries where it is allowed, the experience with sacred or psychoactive plants; it can be very important to temporarily place yourself in a dimension you haven't been in before, a place where more things exist than you are aware of. The shamanic journey is a great opportunity to get to know each other better, to see where we are in life, what the fundamental dynamics are, as well as being a great help to get out of a situation of stagnation and overcome psychic bottlenecks.

What helped us the most on the journey to consciousness?

For a person who grew up with the fear of being invaded, the encounter with his peers becomes a litmus test: it is what he most seeks and of which he has an extreme need, and what he fears the most due to the disorders that it can cause.

The closest relationships and, therefore, the family ones, are the most transformative. It is important to understand the relationship with the parents and fundamentally the love relationship: a true school of growth that tests and pushes towards more ambitious goals.

Being able to give oneself, reuniting ways of loving that are usually separated, exchanging appreciation and pleasure of being with the other, can create a fluid so sweet and nourishing that it repairs and regenerates damaged existential tissues.

“The couple's relationship has been an important factor of change, a capital influence. Now I have more capacity to be present, to open up, to enjoy myself that was not possible before. This experience of love is deeper than in the past, because of an inner change. I don't think I've found a better partner,” says Luisfer.

Through the couple's relationship we realize how our three centers (instinctive, emotional and mental) are separated and how, out of love for oneself and for the other, a process of harmonization can be established. Loving the other without forgetting oneself, balancing the modality of loving expression and, therefore, harmonizing the three types of love that as human beings we can feel and express (maternal, erotic and devotional love), means cultivating a plant whose fruits can be tasty and nutritious, and venture on a path of transformation that is surely among the most laborious for a five.

“I have been able to see how much of the need for love, sexuality, eroticism and affection that was missing was put elsewhere, it was displaced in a search for spirituality. It was as if there were an eroticization of the spiritual, of the extraordinary. Now I feel more in reality,” says Luisfer.

The arrival of children is experienced as a grace and with a feeling of deep gratitude. It is an experience of joy and emotion, difficult to describe, that opens the heart and connects with humanity. Children have allowed us to open ourselves to a tenderness and feelings that can only be experienced with them. It is an experience that can break the rooted egocentrism of the social five, directed to take care of their own things. While learning the pleasure of putting oneself at the service of the child, the need to take care of the world in order to make it livable for the young generations becomes apparent.

One of the most important things is the presence of a special friend, recognized as a guide and teacher, with whom a process rich in experiences begins. It is fortunate to have found dear friends —some more significant than others—, but for many of us there was a particularly significant encounter with Claudio Naranjo.

“The relationship with Claudio as a teacher has been the most extensive in time and the most important. First, because of what he taught, then through informal contact: eating, walking... learning about his freedom, about his ability to be present, to say what was important. I have learned from his devotion and also from the conflicts I have had with him,” says Luisfer.

As for me, I don't think I could have gone through what was the most difficult crisis of my life — in which I felt I could lose her, either physically or spiritually — without the acknowledgment of her presence and the feeling of devotion that accompanied it. accompanies.

When I felt myself explode and saw the fragments of my personality moving away from each other, the level of loneliness and despair was so high that I would not have been able to go through that difficult time - which lasted a long time, several years - if I had not felt the spacious quality of his presence, if I hadn't had confidence that somehow I could find protection in him, and if I hadn't sensed that he could help me because he understood without prejudice what I was going through. His presence gave me security even regarding the fact that certain processes must be allowed to flow and that, even when there is no light to be seen, the exit from the tunnel, is a matter of letting the process flow, trying to keep the flame of the awareness.

In this sense, some common meditation experiences have been fundamental in which I felt a connection so deep that it relieved the state I was in to take me directly to another state of presence.

Another important element related to Claudio's presence has been the existence of a group of friends gathered around him; especially some of them, with whom we have met for several years to confront and share individual and collective experiences. In those critical moments it was clear to me that it was a community of psycho-spiritual work that positively influenced and influences this part of my existential path.

A different relationship with the ego

Now, after many years of personal work, we see the limits and we are careful when we are drawn to paths little frequented by ordinary people. On the path of transformation, one learns to recognize the underlying mechanism that feeds the ego and also learns to accept it when it could be functional for the situation, but it is not given space when it is clear that it leads to the reinforcement of non-functional character tendencies.

That is why a kind of increasingly refined inner compass develops that allows us to perceive the elements that are part of the "return home" or when these elements, instead, move us away. We learn to say yes or no to ourselves. It is as if we prepare ourselves not to let ourselves be seduced by the song of our own sirens, while, on the other hand, we learn to feel the winds that unfurl the sails towards home.

Progressively, just as the useless isolation of people and situations is renounced, the effort directed at maintaining a parallel world of ideals and illusions is also renounced. What before seemed like a duty of logical and moral coherence now appears in its false and inconsistent function as a mask.

"Returning to the earthly and real world entails giving up our expectations and our fantasies about the same personal transformation (our own and others). Entering into the 'I don't know' and holding on there, renouncing the extraordinary life, being in return more and more present in daily life, taking care of ourselves, attending to us, establishing more satisfactory contacts", says Marian.

“In everyday life, with its practical aspects, the need to pay attention to things and people does not manifest itself once and for all; there remains a territory to explore and discover, in which to advance with the ability to surprise oneself and a great willingness to experiment”, says Miguel.

Upon falling into the land of men — after having navigated for a long time in parallel universes — you can feel a great disorientation because you still don't know what you want and how to do it. We feel uncomfortable in many situations and “it scares us simply to realize that a good part of our well-being depends on such simple and concrete issues, and their management. It discourages us from admitting to ourselves how little confidence we have in being able to achieve what we need in this regard to be satisfied,” says Marian.

In fact, we carry within us a little-grown child who needs to learn many things that previously seemed to us to be of little importance and that now have great meaning in life. It is necessary to have an educational attitude towards ourselves and take our hand. It is about making room for that child and starting an understanding dialogue with him to help him walk through life on his own two feet.

We realize that, although on the one hand we feel closer to ourselves and more naked, without the need for disguises and identifying perfumes, on the other there are still areas of existence that are not functional, do not respond to authentic needs and that they would tend to prolong their authoritarian permanence.

As far as the parts of the self related to the old automatic mechanisms are concerned—life substitutes, illusions, subtotems can be formed—a need for acceptance and benevolence matures. It also matures a feeling of love that the social miser had not even granted himself.

“At a certain point I decided to stop beating myself up, mistreating myself, censoring myself and calling myself useless. I decided that the ‘dog from above’ had its uses to warn of errors and deficiencies, but that I should not become a slave to its torturing hobby. From that moment on, the moments of depression and discomfort or discontent with myself have not disappeared, I still censor myself from time to time, but that internal disagreement lasts much less than before. I no longer spend entire weeks or entire months mistreating myself. I try to detect as soon as possible those moments in which catastrophic thoughts come to my mind but I do not fight against them but rather I have the confidence that they will go away, for example tomorrow, especially if I do something different from what I did today,” says Miguel.

On the one hand, it is necessary to let the flow flow, to accept that there is a part that is not yet clean, and on the other, not to make concessions to the postponement of the awareness of events and to wish that certain situations and behaviors do not repeat themselves. With determination, if necessary, freeing our house from useless obstacles, from behavioral residues that lead to nothing, reducing the field of laziness and renewing the intention to work on oneself.

It is the moment of the impeccability of the warrior, of determination, like that of Ulysses with the suitors, but also of infinite love for oneself.

It is necessary to give rise to both one attitude and the other. Accept yourself, both in the light parts and in the shadow parts. Carry out the work in a context of trust in the organismic process. Things are as they are; they have their own dynamic; change does not depend on an act of will but on the faith with which they are clothed. We realize that the ego no longer covers us, does not dominate us; its dangerousness is reduced and it begins to be seen that there is a place for everything, that reality does not have two faces, but is unique.

From another, it is seen how long the road is, how insistent is the force of karma. However, we are witnessing a beneficial process: while new horizons are opened, some typical traits of character remain to be diluted and, finally, dissolved. The important thing is to do it with confidence and with a spirit of surrender.

When we give ourselves with confidence to life, the distance of our own personality is perceived. We feel good about the perception of needs that are given voice and expression; Desires are activated that, when previously perceived, were experienced as something unclear, a useless interruption of normal activity. Play, walk in the countryside, seek satisfaction, enjoy, work, etc. they become the most natural things in life, and not a contradiction with one's own search for fulfillment. It looks profoundly good and natural, and we wonder how we could have done without it for so long.

“After a process of transformation that has led me to tear down all my celestial idols, including a thousand and one conceptions of God, and to distrust everything that smacks of escapist transcendentalism, I continue to feel deep inside that I am not from here; However, this feeling is no longer presented as a comfortable excuse to not get involved in the world, to sublimate the pain or escape from the inevitable conflicts of everyday life, and even less do I use it as a maneuver to feel special, better or different to others... So, I am more present in daily life, and this is the only reference”, explains Pablo.

It is also known that the road is long and that it must be traveled with confidence. Sufficient experiences have already been had to consolidate our faith in the profound nature of things.

The inner work and realization

The social E5 is very invested in self-improvement and is therefore naturally inclined toward inner work. However, it is surprising to see how the fruit of a work that is often disciplined and ethically motivated can be contaminated by the vanity of a self that is dissatisfied with its own image in so many other spheres of life. “Look how good I am... what experiences I am capable of achieving”, is something we have all said to ourselves more than once. However, the psycho-spiritual path already traveled is and continues to be a plowed field in which to sow.

It is of course possible to resume and essentialize that path, and luckily spiritual practices have their antidotes, which generally have to do with the body. And, from the body, the social E5 has a lot of need.

Dynamic spiritual practices like the Latihan, dynamic Sufi practices, Zen meditation, meditative listening to music, all practices that involve movement and reducing mind control have been very important to us: you experience a constant change of experiences, the body's ability to self-recover and self-balance through the suspension of mental control interference is discovered. For the social E5 that burns with the desire to seek, it is essential to discover the possibility of relaxing, without making the efforts that often served to align with an ideal of behavior and image.

The social E5 has a marked tendency to indulge in experiences such as meditation, but has great difficulty integrating them into everyday reality.

Moreover, there is a moment that all of us who contribute to these lines have experienced in which everything learned seems useless or insufficient to be in everyday life and a phase of "disappointment of achievements through the extraordinary is experienced. References to the spiritual path have vanished. There has been a fall of the general lines about how things have to be and a stay in not knowing. No references. Abandoning concepts, ideas borrowed from masters, adopted by harmony but without a very deep or very embodied approach," says Luisfer. It is as if life, great teacher, asked us what is truly ours, not borrowed, not stolen.

There are episodes in life that really test us and the experience of being in the dark, disoriented, and sometimes desperate, can be an opportunity for change and transformation. We realize that the amount of accumulated experiences, the curriculum of degrees and the supposed level of spiritual maturity are not helpful. The pretense of knowing where one is going and what one is going to look for is renounced, and this represents a remarkable novelty. We marvel at how the body has the ability to self-regulate and solve what can be solved.

"There is no need to know what is not yet known. Nor do you need to know to be or to find the place", says Marian.

"I don't know where I have to go, this compulsive need to know where to go has decreased a lot. The need to confront an ideal image has been strong," says Luisfer.

This change of perspective, of direction, product of the previous work, contains and expresses more deeply rooted values. It is the importance of being versus having, of feeling versus the accumulation of high-sounding data and experiences. "It is very important to know, to feel, if it is a lived idea or if it is in the head", says Luisfer.

The feeling of being leads to the perception of life as real. Everything becomes something simple. “You go to a state of simplicity. A progressive trust in our human nature that I realize I didn't have before,” says Marian.

“Now that the smoke is clearing, you can see the most real images. In this period that I live like new I don't have a precise direction, I don't compare it with ideal images. Today I know that I don't know and I feel much more earthly”, adds Luisfer.

The feeling of being alive is established and it is discovered that as a result there is no need to do much, to make much effort. It is enough to let yourself be. We join the wisdom of the organism, leaving behind any — useless — intention of control. The experience is lived that the direction of life does not depend on a reflection or an act of will. The transformation is the product of a new crystallization of physical, emotional and mental elements based on a balance that leaves more space for the physical and for something that comes unexpectedly and mysteriously from within.

One has the experience of a wide space in consciousness, in which there is room for oneself and for the world. Sometimes everything seems to spring from consciousness. It is at the same time actor and scenery, increasing the microcosm-macrocosm relationships. Sometimes there seems to be a single energy web. Somehow, it is discovered to belong to the world, to be part of an evolutionary process expanded in space and time without taking anything away from one's own individuality.

Without dispensing with the intensity of emotions, the larger space in which they are contained cushions the alienating impact of identifying with them, and also allows them to be welcomed with a wider range.

“We accept life as it comes, what it brings and what it takes, opening ourselves to the different experiences and feelings, and without clinging to them... or avoiding them,” says Marian.

Deep down, we discover that we participate in a greater destiny and accept the part that we have to live. More than anything, be what we are naturally.

Also the awareness of the end of life, which for a long time was what prompted us to take advantage of it, the motivation for a more authentic search, now loses the dramatic tonality that accompanied it to be seen as a real possibility that can come in any moment and that vanishes in a process where full and empty, existence and being, life and death, are related and converge one into the other.

E5 Sexual – Trust

The word *trust* would be the basic issue for the sexual five. Among them there are many poets or artists. Nijinsky was such a five. He had an extreme expressiveness, but cut in many ways.

If you try to find the difference between the sexual E5 and the other subtypes of the five, it will not be easy. But if you go into conversation with them, you'll hear them say that they feel very passionate about a person; usually about a person they can't find in their lives. Here occurs a case similar to the extraordinary in the search for the social five — the extraordinary would be what is at the top of the totem pole: the sexual E5 seeks a very tall exemplar. The same goes for love: this subtype is on a quest for absolute love, and their quest is so strong that if you are the one being sought, it is very difficult to pass the test. If someone is looking for the absolute, it is very easy for him to be disappointed.

We have to understand this passionate search in the sense of trust, of being able to trust the other: the sexual E5 is looking for that person who will be for him and with him, regardless of how or what, far beyond normal vows of an engagement or 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 the minus five of the E5s. They can be very similar to the other five until you hit the romantic point: then a vibrant inner life will be awakened. Chopin can be a good example of it. Who if not the most romantic among composers? Chopin was more of an aristocrat. He was a bit stiff. Someone who knew him quite well—Liszt's mistress—said of him that she was like an oyster with icing: he wasn't very open, he wasn't open to deep intimacy, except with one or two people in his life. Chopin came from Poland and came to France as a teenager, but he did not make any new friends in France. He was in the center of high society, and his whole sentimental life was replaced by music.

The transformation in sexual E5 by Mireia Darder

Claudia López (Argentina), María Luiza Duarte Frade (Brazil), Javier Egurzegui (Bilbao), Nick Gardner (United Kingdom), Mireia Darder (Barcelona), Andrés Waksman (Uruguay) and Víctor Arans (Barcelona) have collaborated in contributing their experiences for the description of the process of transformation of sexual ennea-type five.

Ennea-type five characters live in an internal world in which reason and objectivity are king. At the same time, we believe in unconditional love as a fantastic aspiration, and we think of ourselves as having the capacity to give it, just as we hope to find a person who will take us out

of our isolation and dryness. And so we can live indefinitely, while we observe what happens around us in a detached way.

We isolate ourselves, we do not expect anything from others and we do not trust life; both people and life itself constitute a cosmos located behind a glass that separates us from everything. From there we observe what happens outside as something foreign to us out of fear and guilt of existing. On the one hand, we experience any relationship with the outside as threatening, which in the best of cases will cause us pain. At the same time, deep down, we feel guilty when interacting with others because we feel that we can get in their way. We believe that if we don't need and we are self-sufficient we can subsist, and that way they won't hurt us and we won't. We experience the emotional world as threatening and complicated, as something we can do without, since it causes displeasure. Therefore, we prefer not to get emotionally involved and remain in the role of observers of life. This same non-involvement gives us a certain emotional infantilism and at the same time an inhibited hypersensitivity, since we do not put our own emotions into practice.

“When I was young, I remember walking down the street watching everything that was going on outside like a movie that I was just an observer of and couldn't get into. I felt very distressed and disconnected from everything.”

In family relationships, there is usually a disconnection with the parents: the sexual five does not feel connected to them, and this disconnection coexists with a dependency out of necessity. In many cases the bond with the mother has not existed or has been broken, in others it has been a cold bond or has been experienced as aggressive. The wound in the bond usually occurs in the first months of life, when the baby has not yet established the differentiation between the world and himself through the maternal bond.

“In the first months of my life I had two episodes of separation from my mother, which I do not remember, but which left me with the feeling that the world was not a safe or pleasant place to live. The first episode was when I almost drowned in childbirth, with the consequent disconnection. The second was at nine months: I became dehydrated and my vital signs dropped for a few days. I was between life and death and they operated on me to save me. For all this I was hospitalized, without the presence of my mother, who was in another hospital because she was pregnant with my sister and was at risk of losing her”.

The sexual five has closed in on himself, creating a safe internal world, full of ideas, theories, romantic fantasies and utopias about the search for unconditional love. In this way, it is separated from the outside world, which lives as dangerous and full of obstacles before which it is better not to show oneself, to inhibit oneself emotionally and wait for the right person to appear with whom we can exist and show ourselves as we are, since she, in our fantasy will accept us unconditionally and we will then be able to live, with the security obtained, everything

that we do not dare to live in the world. Waiting for that encounter, the only time we allow ourselves to be ourselves is when we are alone, feeling isolated in everyday life.

“I grew up in a relationship. From the age of ten we played at being boyfriends, at fourteen we really became boyfriends, and until we were twenty-one we were together. I always believed that the relationship would last a lifetime, and when he broke it off, I felt like the world was falling apart. It was the biggest break of my life, as a result of which I realized what the world was really like. It took me a long time to recover. It was the longest relationship of my life.”

Our fantasy is that we hope to be able to be and dare to love when the partner who understands us finally appears. In this way, we believe that we can be ourselves totally, and we can become very demanding with the other, given the extreme expectations placed on him. That person is an idealization and, as such, it is impossible for him to exist. At the beginning of a relationship, it can be felt that the other is everything, but as it progresses, it is seen that the person is human, with the consequent frustration, before which we inhibit ourselves emotionally with the consequent isolation. Until basic relationship and affection needs accumulate that demand to be satisfied and must be channeled again. Then someone chosen is sought to tell confidences to or a new partner is sought to start over.

We E5s feel neurotically different and we want to be different: a difference that happens because we don't feel the same emotions as others and we don't move in life due to thirst for power and consumerist desires. We have given up being and existing as a way of surviving, we have given up showing our feelings. We try to give up our needs as well, prioritizing knowledge as a way to control life. Thus, emotional non-dependence is guaranteed, except for that of the partner, in this case being an exaggerated dependency.

“I studied psychology because I didn't understand myself at all. I did not understand what was happening with my body and my sexuality, I experienced everything as someone else's. I didn't understand anything about the others either: they were moved by things that didn't affect me. I hoped to find in the faculty the tools that would help me. In the race I found a lot of scientific knowledge, basically behaviorism, that did not connect with me. A few months before finishing I had some panic attacks, I didn't know what I had to do with my life. It was only when I discovered humanistic psychology and started receiving therapy that I was able to validate my feelings and sensations and understand myself more.”

The path of transformation

The first step for transformation is to be able to realize the existence of an internal world in which one lives detached from reality, both in romantic fantasies of finding unconditional love and in catastrophic fantasies about what can happen if one falls apart. shows and opens. Being able to realize that you live in an extreme world of fantasy, that you are not in contact with reality, is the first step towards change.

The transformation begins when you leave the world of reason and you can give way to sensation, to the recognition of needs, to be able to feel as an integral part of the world, without having so much need for isolation. It is important to realize that the body is the place where one can feel likes and dislikes, and from there we can know what one needs and wants.

“I did bodywork and the first time I moved my hip in five years, I felt like I was breaking in half; I thought it had to be stiff.”

When one gives oneself permission to exist and leaves renunciation as a way of life, a psychological change can take place that influences the way of thinking. This new way of thinking influences the senses; see, hear, hear, feel, taste, touch, do and not do. In addition, the lost senses are recovered, which is equivalent to recovering life itself, so little felt, so dry for a sexual five.

For all of the above to be possible, it is necessary to go through the process of psychologically killing the parents: with it all the introjects that we have swallowed about how we have to be and act will die, and that have led us to paralysis and isolation, to the compartmentalization.

“For me it was very important to be able to see my parents as people who had flaws and who were normal. When I first took an Enneagram course and was able to put a trait on them, I felt like I was freed from their yoke. Later, when I did the Hoffman Process, I was able to experience letting go of them and felt very free and individualized.”

When we finally begin to loosen the chains that bind us to our parents and we can feel more rooted in life, the heart also opens and, in turn, a feeling of being the authors of our own destiny emerges, recovering the father figure or inner authority, castrated by an overly authoritarian family member.

It is necessary to get out of the demands to which we were subjected, from the invasion suffered, to detach ourselves from the internal parents and kill them psychologically, so that we can assert ourselves in our own way of doing things and of being, as a first step to being able to feel and live from ourselves. Thus, we can leave behind the fear and guilt of existing, externalize what is happening to us and feeling, finding the right to be as we are. We will be able to leave ourselves more in peace and not be so judgmental with ourselves, at the same time that we will realize that we can get out of isolation to be able to satisfy our needs pleasantly. We will be able to understand that the risk of feeling can be acceptable and that living with more emotion can lead to pleasant results. We will be able to let the trains pass in front of us without catching them, but we can also get on one and enjoy it, and suffer and verify that we have not yet disappeared, nor have they annihilated us. We will be able to accept the fullest reality, without partializing it, without previous schemes, we will be able to sustain the emptiness of not knowing and daring to feel, taking charge of our own lives along the path that we want, without prior determination.

In this way, sometimes we will come into contact with the sensation of happiness and achievement, at other times we will feel pain and sadness, and we will accept anger giving ourselves the right to express it, going from dryness and inhibition to being able to feel alive and vital.

Without the influences of fear, guilt and ghosts that limited our existence, we will be able to live the deep meaning of life and we will recover the open and clear ability to communicate with others: set and remove limits, transforming fear towards others into love. that arises spontaneously in contact with the other, etc.

If before we gave materially, as a way to compensate for our de-emotionalization towards the other, now we give and take. As Fritz Perls might say, we now bite and chew well in every way, as a result of the loss of fear, mistrust and the feeling of poverty of spirit.

In the transformation process, undergoing therapy can help us establish a bond with the therapist and see that nothing is happening, that we remain there and are changing and being accepted as we are. Such a process helps us to be able to accept ourselves without judgment and to incarnate ourselves in the corporeal.

“One of the things that excited me the most in therapy was that my therapist validated what was happening to me and helped me express it without restrictions, telling me that "what happens to you is okay, you have the right to feel that", without questioning me.”

What is useful for the beginning of the path of a sexual life, can also be used for other beginnings of the path: trust and risk letting yourself be touched by others and by life.

In the process we went from being good boys to rebels, and from rebels to good women and men. We stop being passive subjects, observers of our life and the world, to become the protagonists of our own existential path. At last we dare to love without more anyone we can find, giving what we are without the need to retain or accumulate for when there is none. We can establish unions, we are capable of having feelings and expressing them in the here and now. We can be part of life at all times, taking it all in its entirety. We can feel that we are part of a group with others, that we belong. We dare to express what we think and are even in adverse circumstances, and we can be with someone because we love them and not just for practicality.

“One of the first times I dared to show my emotionality was teaching. I felt that I had been mediocre, I felt that I had not done well, and I expressed it. What was my surprise to see that the others valued me very positively and that they had liked my way of teaching.”

What serves in the transformation process

Emotional expression is basic to be able to enter the transformation process. Gestalt therapy can be an important tool as it promotes expression. Expressing and asking for a little more than what

you think you need from people in general — and not just your partner — is an effective way of not isolating yourself.

It is necessary to commit to life, to psychotherapy, to have a partner, children, to risk living. And, of course, it helps to go through the ego crusher, that is, the SAT Program.

The type of therapy that can help the sexual five is one that values the spontaneous, that excuses and promotes letting oneself be what one is, without too much theory. Not demanding oneself and leaving oneself alone sometimes implies, paradoxically, recognizing the need for isolation that one may have and not demanding oneself to be what one is not.

The connection with the body as a path towards the recovery of the senses is fundamental! This is especially useful for body work as a way to recover lost energy and vitality. To the extent that one feels vital, he can go out into the world, to meet the other. The body is also the place where you can feel your needs and, from there, be able to satisfy them. In body work, the important thing may be to recover the feeling of rootedness in the earth and, in this way, the energy.

Working with sexuality, as a place of pleasure and enjoyment, can help to find unknown parts of oneself, or with places that did not seem to exist before. In another sense, learning to relax and stretch your muscles can help you feel more fluid.

Meditation weakens the negative impulses of our ego and frees us from other aspects that imprison the healthy mind. In it you can experience experiences of feeling united to the world and of belonging to it, even of recovering the will to live, which means a fundamental step to open up.

Voluntary work, such as involvement in some type of social work, where one can interact, discuss with others and carry out tasks without expecting anything in return or any remuneration, are especially indicated. Ideally, it would be interesting if it were work to help marginalized groups, or if there was an involvement with children or animals, as a way of having contact with the real world without it being experienced as threatening from the beginning.

Being able to recover the link with the nurturing mother, once the introjected, demanding, absent and at the same time invasive mother has died, serves to feel that there is no separation, that we are part of the same thing. Through this bond, the key to loving and being loved is opened in a fluid way, wanting to stop filling it only through the couple. That is when, finally, the sexual five can be filled with love to give it without exclusive or very selective relationships, and can love life and people in general for the simple fact of existing. The work will go through opening the circle of relationships in which we are able to express our emotions and allow that flow to nourish us spontaneously, so that we can verify that the exchange is necessary so as not to stay dry.

Experimenting with forms of expression such as art, dance, poetry, creating stories or tales, in a way that can give an outlet to what is happening internally, will put our healing process on the path of maturity.

E5 Conservation (Self-Preservation) – Refuge

The need to retreat is a clear characteristic for the conservation five. But keep in mind that every E5 subtype has some of that: some need to retreat. In the case of conservation, the passion has a lot to do with finding *refuge*, erecting high walls that separate you from a world that can invade you, that can take you out of a precious little world that hides inside you. The idea of self-preservation becomes clearer if we imagine them as strong supporters of cave retreat. The E5 conservation extremely limits his needs and desires, since each desire could mean a dependency status for him.

Like each conservation subtype, this one is also linked to survival and to the concrete, attached to objects and personal space; but like E5, which is the most mental of the mental characters, it is in thought, in incessant reflection on how to survive and live by limiting external disturbances, that it finds the greatest refuge.

The transformation in the E5 conservation by José Ignacio Fernández

“I discovered the enneagram in 1998 and it was a great impact for me to identify myself in character five, seeing for the first time that there were other people like me. Knowing that the creator of the adaptation of enneagram to modern psychology was Claudio Naranjo, I always wanted to go deeper by approaching him, his school and his books. This led me to carry out the SAT process and to offer my collaboration after the II International Symposium on the Psychology of Enneatypes, held in Pilas, Seville, in 2008. I am deeply grateful to Claudio for having created this system that has helped me so much and continues to help me. others to go beyond themselves.”

How the process begins: see the cave I'm in

In the beginning, the main work for the healing of the ego consists of an awareness of one's vindictive attitude towards the world, which manifests itself with separateness. It is an undoing of the victimized self-image that judges the world as hostile, inadequate, hypocritical, ignorant, brutal, etc. When this matter is clear, one becomes aware that withdrawal and hiding are ways of attacking others.

The process is also about becoming aware of your own vulnerability, hypersensitivity, and fear of being crushed, and realizing that these difficulties are so great that they lead to avoidance and disengagement.

It is about seeing how little life one has, that the choice to get by with little implies living little. That giving up needs implies having a rather unsatisfactory life. In the end, it is to see that there is a great passion for not wearing yourself out, for conserving your own energies, since you do not have faith in being able to obtain more.

It is necessary to identify the ideal of the self so unattainable that you have. An ideal built of visions of wisdom and deep and elevated knowledge, of greatness, of overwhelming force, of power, even omnipotence. Becoming aware of this already helps to begin to approximate this ideal a little closer to reality, thus raising the level of self-esteem, which is especially low.

Conflict avoidance

The conflict is experienced internally and it is necessary to see the tributes that this entails. On the one hand, the price is self-injury by internalizing rage, internal anger. Also, killing the other internally: the interior head cutter. It is helpful to recognize the mechanism by which, in the face of what is perceived as a particularly painful aggression, a great deal of resentment develops internally, which, however, the Conservation Five is hardly allowed to express outwardly. The most common consequence of this resentment is a withdrawal reaction that can be linked to certain actions if the safe space itself is threatened. Resentment is a constant and at some point you need to see to what extent an attachment to it occurs. So much so, that this attachment leads to an internalized vengeful attitude. A testimony can clarify such a process:

“Actually, I have been leaving many relationships after feeling hurt by something. The process is always very similar: first something happens that hurts me, I don't express it, I keep it inside and later I begin to have feelings of rejection or devaluation towards that person and I move away, I stop having contact with them. Normally, the person in question never gets to know the reason for my departure,” says Ignacio Fernández.

A typical way of experiencing the conflict is to inhibit the response, sometimes changing it for the opposite behavior to what is felt. Thus, for example, when someone unexpectedly shows an aggressive and demanding attitude with a five conservation, he may accept what is required of him to escape the pressure, but at the same time he will begin to feel a sense of rage against himself, inside himself, for not having reacted in a way more in accordance with his wishes, displacing the action.

“When I started that job there were already three people there, and one of them had the only copy of the key to enter. During the day, the building was closed, so we had to open and close at the entrance and exit. I had a tendency to be late and from the beginning I found it very humiliating to have to be at the expense of someone else opening up for me, making me see my delays. Perhaps at first I questioned the system, but soon I accepted it, at least apparently. However, after a year of this situation, when the circumstances were favorable, I managed to get another copy of the keys from the person in charge, which greatly infuriated the person who until then had enjoyed that power. This gave rise to a conflict that was kept hidden for a long time until it broke out years later”, says Ignacio.

The clandestine action

Acting in secret so that your actions do not compromise you becomes a way of avoiding confrontation and avoiding generating expectations or dependency relationships.

Hyper-adaptability manifests itself, for example, in a compulsive way of saying yes to an external demand, if the refusal may be uncomfortable or lead to conflict, and in saying what one thinks the other person wants to hear. The change consists in seeing to what extent this implies a betrayal of oneself and leads to giving up the satisfaction of one's own needs.

The tendency to anesthetize, forgetfulness and mental confusion is another notable trait of this character. Working on attention and intention at the moment things happen is a good way to counteract this tendency. There is an internal idea of not wearing yourself out by paying attention to things that are trivial for you and a resistance to remembering these kinds of things. In addition, the very habit of being disconnected makes it difficult to be fully aware of what is happening around you. Information is lost and then the action becomes clumsy.

“Appearing invisible, playing deaf, that was a way of hiding from my own feeling of discomfort, of perceiving myself as a coward, a fearful person who, at any sign of threat, ran to hide inside the house. [...] I never knew if my perceptions were correct, if my reactions were appropriate, if my feelings were acceptable”, tells Luciano to describe his childhood.

Seeing your withdrawal as an aggression also helps, allows you to take responsibility for it, and therefore opens the door to see the tribute that is being paid for this withdrawal in your own life. It also allows us to understand conflicts in our personal history, stop seeing ourselves in them as victims and pave the way to understand others, especially those who hurt us. It is the beginning to deactivate the resentment to which he is so attached.

The greed of time

Not wasting time is an obsession. There is in E5 conservation a passion for taking advantage of time but without a clearly defined purpose, it is rather a diffuse thing with which he connects when he is “wasting time”.

This character needs to see to what extent he feels attached to safe objects and places, until he manages to transfer his affective ties to them. Something similar also happens with the few relationships that he establishes: although he has little awareness of his attachment to them, in reality he feels a great attachment and possessiveness.

“Recently I understood what attachment was. That getting lost in the other without any limits. That giving everything to the other and being left with nothing, from a little desiring, [I understood] that I have defended myself from hitting myself from an extreme distance, but that when I opened up and related not only did I open up but I went to the other extreme of hitting myself to the other and lose my dreams, my apartment, my limits”, says Beatriz Helena Vega.

The E5 conservation also needs to realize the great attachment they have to their own intuitions, ideas or deductions, and the impoverishment of clinging to them, closing off to other points of view. Realize that criticism or disagreement with these ideas is often experienced as personal devaluation and aggression. And also how this leads to a reaction that can be offensive or arrogant, but also self-deprecating.

Given the passion for the elevated, for fantasy worlds, it is necessary to see that it constitutes a sterile search if it is done from disconnection in a vain attempt to give life meaning.

Start to connect

The first point of reconnecting with oneself is to recognize one's own needs:

“During my first year of therapy I experienced a situation that was decisive for me. I remember one night with my partner when suddenly I see him start to cry. I do not understand anything. Then after a few moments she tells me that she has decided to leave me. I remain in suspense, I begin to think: well, it's fine, I'll meet other more interesting ones, I'll stay free, better, and things like that. However, after a few moments, I begin to feel a very great pain, an infinite pain. Something inside me said: see?, she has happened to you again, you have lost it again. So I felt that I was risking everything at that moment and I cried like never before in my life, I literally felt that I was breaking inside. That also touched her to her heart and the relationship continued. It was the first time in my life that I realized that I needed another person,” says Ignacio.

Take care of the body, appearance and personal image: realize that it is not something for others. Allow yourself to want to please others and yourself... All of this is fundamental.

“For me, taking care of myself is treating my body with love and delight. For example, I used to see physical activity as something useful to achieve an ideal, to have a strong body by subjecting it to discipline, bending it, and it was like fighting against myself. Now I have learned that physical activity can be a pleasure. Without pursuing an ideal goal, the enjoyment is in the activity itself, which also gives me a feeling of more presence, of more connection with my existence”, says Ignacio.

Food is another factor to change. There may be a lack of interest, an oversight, eating just to eat. Other times, compulsive eating may occur to fill the void. There may also be automatisms that should be banished: eating while reading, watching television, etc. It is about transforming all this into conscious eating and also into eating with enjoyment, with delight.

At first there is a great lack of interest towards people in general, for example, to waste time meeting someone who is not interesting for something. The change comes when you pay attention to the names, to the trivia that they tell you, but it is a loving attention, which should be given when a true interest arises, without implying forcing yourself to do it with everyone.

Respecting yourself in this is important. You have to learn to say no when you really don't want to pay attention.

Experiencing situations of happiness, jubilation, uncontrolled laughter, spontaneous play, is another element of transformation. It is necessary to recognize and identify two mechanisms: freezing and rationalization or intellectualization. Only by experiencing these situations can we become aware of the paralyzing effect of these mechanisms and allow them to become more common and long-lasting. Not taking things so seriously and not taking yourself so seriously is an attitude that also helps.

And, of course, it serves to experience pleasure. Realize that you can only enjoy trust in the other.

Another area to explore is to experiment with one's own assertiveness. This character is so unassertive that sometimes it is difficult for him to even understand what he is. Starting to respond differently is part of the transformation: being more congruent with oneself, trying to say what one wants to say, even if it is not what the other expects to hear...

When the anger so characteristic of the conservation five enters the scene, consisting of punishing in silence, not speaking, pouting, etc., it is about becoming aware of the inner discomfort that it causes and experiencing other ways of reacting. For example, sharing what you have been feeling can be very liberating.

Showing yourself more is a very important part of the process. Coming out of the cave is also letting others get to know you better. Sometimes, the fear of generating expectations in others is so great that there is an intentional concealment of oneself. That's where the weird look comes from. The job is to realize that you can share information about yourself, opinions, emotions, tastes, and at the same time reserve a space of intimacy. Sometimes there is a desire to share everything that is most intimate, and it is to be able to share this space with whoever you want and when you want.

Letting go of loved objects and safe places is a big step forward. There is a lot of attachment and emotional transference to certain personal objects; The first step to do this is to become aware of such attachment and move further trying to let go of ballast.

How does this whole process turn out? The transformation consists in feeling more life, in acquiring a new vision of oneself and of the world. It is also discovering that life hurts and above all it is discovering what love is. And this is a great discovery. It opens the door to live relationships more intensely, to develop trust. Also from there can be a new intuition of what the spiritual really means.

Occupy your own space

Taking one's own place is activating an antidote against resignation. It is typical of E5 conservation to resign oneself before taking risks: "taking risks, for what?", "it is not worth it", are the usual thoughts. It is a way of renunciation from the fear that you will not be able to achieve what you want. There are desires, but they are sublimated, diverted, replaced by little things or simply annulled. Well, it's about trying to take risks, starting to identify your own desires and needs and giving way to action to achieve at least some of them and feel what happens with it.

The next step is to further develop your presence, to participate where you are. This opens the E5 conservation to be more connected and generates more intense relationships with the people in the environment. It implies being more available to the demands of others and also allowing oneself to need others. It is a job of developing confidence in oneself and in others.

You need to learn to express yourself more directly. Ask more clearly, speak louder. Accept that sometimes they will listen to you and pay attention to you and sometimes not. The same thing happens with opinions and ideas: it's about expressing them whenever you want, accepting that sometimes you'll like them and sometimes you won't. It is important to detach yourself from your own ideas and conclusions.

Developing empathy means putting yourself in someone else's shoes. See from the other's perspective. Develop understanding and compassion.

Taking up your own space is another attribute that helps. In social settings, at work, etc. It is transformative to occupy one's place. The opposite of hiding and disconnecting is moserating and being connected, being respectful of what comes out of oneself. It is not an abrupt and clumsy exit but conscious and connected, consistent with one's own feelings, with the awareness of one's own needs and one's own fears.

Often, it will be necessary to do what is most difficult for a conservation five: teach groups, lead therapy groups, do individual therapy, give lectures, lead a team, to give a few examples. And also allow yourself to live your emotions and your instincts. Try to let go.

"My sexuality awoke from a very early age and was always linked to my fantasy, I could say that the creations of my imagination always mediated my experience and sexual desire. A strong contradiction between a great need and desire and a great fear took me to the end of adolescence without having a real experience with a woman. And then, too, I always needed to resort to the creations of my imagination. The first big step was the experience of feeling my partner as someone real, feeling her desire for me, for my body, and recognizing the fear I felt of abandoning myself to pleasure, of surrendering myself to pleasure with her. I experienced a breakthrough. Years later, another experience connected me with a great desire for another woman, reciprocated, which led me to feel for the first time in my life that I was totally delivered, in a passionate and instinctive way, living something like the fulfilled dream of being through to give myself over to pleasure", narrates Ignacio.

Another step is to reconcile with your masculinity or femininity, as appropriate, which are so suppressed by such little experience of your instinctive part. This means recovering one's own aggressiveness, understood as *adgredere*, going towards, putting energy into achieving an objective, satisfying a need.

Having a birthday party and, in general, organizing parties for fun goes a long way. This can be very good because of how strange it is for this character to host one of these events. And besides, you're likely to find that you actually like it.

Allowing your friends to get to know each other, getting them out of the watertight compartments where you often keep them, and doing it with awareness, will be a step forward.

It can be good to learn jokes and tell them. To make laugh. Laugh at yourself and generally bring your inner child to life.

“For me it is allowing myself to do crazy things, giving myself the luxury of saying what I think, allowing myself a bit of narcissism, self-aggrandizement, self-indulgence, giving myself a break, a satisfaction”, says Maurizio Cei.

Flourish

It is to come to pass. Give life through others. Give your time and your attention. It is to find what one is for in the world. Find out what life and the world expect of us. This is not a goal, it is a process. It requires developing an intention to go to and act on what is in the present. An example may be illustrative:

“During my therapeutic process and my training as a therapist I went through several phases. At first it was something I did for my own growth, I didn't even imagine myself as a therapist. Later, the desire to be a therapist one day appeared in me, since I realized how much that helped me to be connected, but I saw it as something distant, someday when I had sufficiently prepared myself and obtained the necessary degrees. I have finally started practicing as a therapist with my current resources. First it was organizing and running a Zen meditation group. Then the idea arose of holding a gestalt workshop, then a cycle of bioenergetics workshops. Then a person appeared who asked me for individual therapy, then a colleague sent me another patient... Throughout this process I was able to live my fears, my insecurities, my ignorance, but I also discovered that I had many more resources than I thought. and each time I trusted more in myself”, says Ignacio.

Developing a commitment to service is essential, in the area that has a personal meaning for each one. For example: working with groups, acting as a therapist or similar.

Meditation, naturally, will be more useful once a process of self-knowledge has begun, because without such a process there would be a risk of using it as an element of refuge. It can be helpful to connect with the “purposeless”, “seeking nothing” of Zen.

Leading, leading, motivating, taking the reins, in any case from a purpose with personal meaning, are transformative elements, always from a purpose consistent with going towards self-realization. No matter where you are on the path.

“Embarking on a project that involves opening my own practice, having a psychotherapy center with other people, has meant daring to let myself be seen, going out into the public sphere, aware of my fears and difficulties and also of the satisfactions and opportunities that I offers”, says Ignacio.

Helping others to heal is another step. From wherever you are and with your own resources, be it as a therapist or as a teacher, father, brother, friend or whatever. This can lead to connecting more and more frequently and counteracts the tendency to become self-absorbed.

Finally, it especially helps to work and balance the three loves through relationships, giving more space to compassionate-maternal love and recovering and giving life to erotic love or love-joy.

Enneatype 6 – Fear

If the E9 seeks to overcome the anguish of separation with oblivion or the illusion that it has never existed, the E6 has a surprising awareness of the *loss* and, in the face of it, reacts compulsively to defend itself from the danger irretrievably spread in the external world.

Fear passion implies a compulsive need—not determined by internal or external events—to move in the relationship and in the world always in a state of alertness. The anguish of the loss of meaning becomes a constant underlying anxiety that manages to attenuate with a net separation between good and evil. It is as if, faced with the anguish of feeling lost and fragmented, the E6 only finds relief in defending itself incessantly from danger, with the illusion that Fear will guarantee control in order to foresee where or from whom that danger will arrive. The anguish is channeled through the search for the enemy – the cause of the damage suffered – even preferring to feel guilty himself to avoid sailing in an uncontrollable ocean.

This tension implies a disconnection from one's own emotions and a paralysis of action, because since every action would be a possibility of error (guilt that deserves punishment) and every mistake would be irreversible, it is paralyzed by experimentation.

Try to foresee difficulties by using thought as a possibility to control and studying the consequentiality of causes and effects (as in a chess match). Deep down, anxiety is intimately connected with the fear of being himself the cause (guilt) of separation, of rejection, and therefore his interpersonal style and the philosophy that moves him in life are always based on an accusation and devaluation of himself, a deep rejection of himself (fixation).

During childhood, it is often observed the lack of a paternal guidance or authority (understood here as a function not necessarily identifiable with the physical father) connected with reality, irrationally punitive or emotionally dangerous, and a relationship with the father or mother lived, on the one hand, as castrating and harmful, and on the other, as a source of protection.

Like all schizoids, the E6 splits good and evil, good and bad, alternately identifying with one or the other, in a constant attempt to feel good to be safe from the danger of being punished and, therefore, be worthy of rejection; find refuge in the search for meanings and interpretations of reality, with a ruminant and labyrinthine mode of thought, thus completely losing contact with reality itself.

As far as interpersonal relationships are concerned, this attitude often focuses on the perception of the other as an eventual enemy; cultivate distrust rather than maintain contact with the difficulties or pain that the intimate relationship may entail. The accusation is his style of

contact with himself and with the world, and has the purpose of controlling where the evil is, where the enemy is, ending up later reconfirming himself as an enemy of himself.

Instinctivity must be controlled and kept at bay because surrendering would mean opening the doors to a devastating external invasion, thinks the E6: the head must always be in command of experiences.

E6 Social – Duty

This is what I call a “Prussian character.” The social E6 is cold, very formal. Kant, for example, was a great philosopher. He was a Prussian, and the Prussians had that form of character which has a great love of precision and an intolerance of ambiguity. This is precisely the complete opposite of the Conservation Six, which is warm and too permissive of ambiguity.

Among the Nazis there were many social sixes. His behavior is very visible: “this is the line, the party line, the line that defines who are the good guys and who 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, for the six socials are primarily concerned with the reference point. They have the mind of a legislator, clear categories. His intellectual orientation is to know very well where the north is, where the south is, and the west, and the east, and...

And if they ever wanted to become human, they would first need to go crazy and forget all the landmarks. They need to forget duty — no duty at all — and connect with instinct and intuition, with life.

The transformation in the social E6 by Gerardo Ortiz

After years of personal work, what is left behind?

It seems to me a very difficult task to make a self-assessment of my process over time and not fall into the conscious or unconscious temptation to favor me in the evaluation, pretending to sell the idea that I am better at present. However, being able to recognize the great subjectivity in which I can fall when doing this self-evaluation, forces me to be stricter and more demanding when applying this exam, doing an exercise in honesty.

With this explicit preamble, I can refer to my conclusion, sharing that a significant element in this diagnosis is the feeling of well-being with myself, achieved in recent times. This is a real novelty, since for many years of my life I felt a deep rejection of being as I was and maintained a fierce fight against myself.

This *heartfelt feeling* — as Eugene Gendlin calls it in his book on Focusing — of deep well-being, taste and joy in being who I am, is the hallmark of guarantee that I am not deceiving myself and that this appreciation I now feel for myself is the fruit gained over years of work and commitment to my personal transformation.

I recognize that several characteristic and defining features of my personality have not ceased to manifest. However, I can assure you convinced that they have attenuated their intensity.

I haven't stopped feeling anxious, but it's no longer an experience that grabs me and takes possession of me. Now it is lighter and sporadic in its presentation and, most of the time, controllable.

I'm learning to be patient and not get angry when things don't go the way I intend or I don't have control over them.

In the same way, I have incorporated flexibility into my behavioral repertoire and my body through dance and body expression, which helps me not to obsess over pretending that everything has to be done under my codes or points of view.

I have also managed to significantly reduce the prosecution — that favorite sport or pastime that traps us people in the social six — also recognizing that this aspect is intimately intertwined with self-esteem, because every time I made a judgment, I was indirectly expressing with pride that the people I sat in the dock were inferior to me.

At present I don't need to diminish or take away anyone's authority to feel valuable. Now I recognize myself as important and courageous, without having to leave because of vanity or arrogance. I'm no longer afraid to show myself or experience guilt for not being the way others want me to be. The episodes of inadequacy appear with less and less intensity, they are more sporadic and I feel more qualified to socialize, leaving behind the shyness that accompanied me for long years of my life.

Among the pending issues, I recognize that decision-making is still an issue to continue working, because although it is true that I stop much less before the challenge of changes, I still do not do it at the speed I would like.

Traits and attitudes acquired during the process

By contacting my deepest emotions and expressing them properly, I have found inner tranquility and calm, developing the ability to be patient, to be moved and excited.

By making decisions from strength and courage I have felt my self-esteem increase, and I have been able to let go of the belief that “everything is going to go wrong”. The same thing happens to me when dissenting from authorities and expressing it, and also in better handling frustration, accepting that I cannot please everyone and ceasing to imagine what others may think of me, while avoiding self-judgment and judging others.

An authentic joie de vivre has been born in me, which has led me to meet new people and to establish a greater number of affective bonds; now I surrender confidently to the flow of life,

accepting what is, what is coming, flowing with intuition, stopping only what is necessary in thought to, immediately, act with freedom and courage.

I recognize myself with a better sense of humor, I laugh with ease, even at myself. I find myself flexible and open to listening to opinions other than my own. I find benevolence with those who confront me, without automatically discrediting them in my mind. I am more self-indulgent, I see myself with less critical eyes and I am able to welcome myself, wrap myself, and accept myself in my weakness and with my mistakes.

I trust myself. I am more confident in my physique, in the energy that my presence radiates, in my knowledge and wisdom, in my sexual power. To touch and be touched. I live pleasure with pleasure, I enjoy it.

What helps along the way?

I confess that, in my case, the path is still being made and, nevertheless, I have walked with decisive steps, given thanks to unlocking or completing, through therapeutic exercises, intimate situations that have been barriers in my life.

Like, for example, facing fear. Frequently do something that scares me or that can cause me, without putting any life at risk, knowing that fear is an ally, not an obstacle. Acknowledging it, acknowledging my doubt, my ambiguity, has been painful and at the same time liberating. I have let go of the need to be perfect. Other times I have intentionally failed in some responsibility that has been entrusted to me, such as being late to one of my therapeutic groups, for example

By expressing my disagreement with authority and defending my position, I manage to act with determination and strength, with courage, feeling the impulse no matter what they say. On the other hand, practicing compassionate love with myself has helped me heal from self-demand and self-criticism.

Therapeutic theatre has helped me. Exaggerating my own character, my gestures or acting my opposite has liberated me, because it has allowed me to bring into my daily life an antidote tool against my character. Every day I leave the house as if I were brave.

As a psychotherapist that I am, the gestalt and corporal approach, the SAT process, the contact with Claudio Naranjo, with his being and his work, meditation, body work, expression, biodance and authentic movement have helped me in my process of discovering myself: taking away what covers me and does not allow me to shine with my own light.

In a more particular way, the work with my parental figures has served me well: it has earned me to dissociate myself from the toxicity of my mother, a very fearful woman who breastfed me with her insecurity, as well as shaking off the gray shadow of a father without guts.

A different relationship in front of the ego

First of all, I want to mention ego awareness and acceptance as the psychic structure that has helped me get to where I am. Knowing, recognizing and accepting myself as a coward has been a painful and sad mission, and it has also been the catapult that has launched me to get out of me and begin to dare. I have learned to live without a previous script, with the certainty of having the courage to wait for what comes, knowing that at every moment I will have the right response. I am learning to tolerate uncertainty.

Here, I want to refer to changes achieved in my professional work as a therapist. Before, when giving therapy, I was very worried about determining what my next intervention would be and I was filled with anticipatory anxiety seeking to fulfill my mental scheme of how I should follow the process in each session. Now I never know what my next intervention will be, I remain silent, without resorting to any established pattern in my mind, of how to be a good therapist and how a good session unfolds. Instead, I hope, I am fully present, in contact with myself and my consultant, and something always comes up, and it is just that which appears, which tells me my next step. This makes me enjoy my work much more and each session is a unique and wonderful experience. No two are alike.

I am in deep contact with my desire versus what I *should* feel, I judge less severely, critically. I recognize my fears, doubts, craving and ambiguity, although, paradoxically, I find serenity and joy, with less mental dispersion. I'm more attentive.

What has helped us to open our hearts

Obviously, the SAT process, whose modules I have taken twice, has been fundamental. And also the meditation retreat with Claudio Naranjo for ten days, where his presence and his indication, at a decisive moment when he suggested me to practice authentic movement, led me to contact a transpersonal experience that began with panic and terror on my part, where at times I thought I was going crazy, but that I could sustain, and that feeling transmuted into a very deep experience of contact with an infinitely loving presence within me.

I have been helped by meditation, gestalt and body therapeutic work, energy work, breathing, body expression, unlocking body segments; the awareness and contact workshops in which I am a facilitator; holotropic breathing exercises with classical music, especially sacred music.

In my work as a therapist I am constantly faced with the dramatic realities of my patients, who generously share their hurt intimacy, generating in me the effect of the drop of water that falls constantly and that, by force of hitting the stone, gradually pierces it. The same effect is produced in my heart by the daily sharing from the pain of my patients, giving itself subtly and slowly an opening, from compassionate understanding and solidarity.

It has helped me to participate in indigenous rituals and celebrations with sacred plants, such as the yopo, whose influence made me connect inside with what I call the album of my life. I saw a lot of people that I no longer remembered, like the driver of the school transport of the kindergarten that I attended when I was four years old, and many other people who throughout my life I judged insignificant, com or the old Doña Cande, who attended the little shop to which my brothers and I used to go to eat sweets when we were children.

I also saw my mother and my father with my grandparents and with my great-grandparents and many other men and women who paraded with them in front of me, and of whom I was certain were my ancestors. There was no lack in that vision of a group of people who have been, throughout my life, my benefactors or teachers. At one point I burst into a still cry, feeling a deep gratitude for each of the people who appeared on my journey, recognizing that they had all contributed something to my life and had enriched me.

On another occasion, the indigenous ceremony was animated by the sacred plant of the yagé, and at the risk of seeming irreverent to a religious public, I dare to compare this ritual to receiving the sacrament of the Eucharist. A mystical presence manifested itself in me and a deep voice that emerged from within me appealed to surrender to the divine, recognizing in all that exists and in all people, the manifestation of God.

Experiences with these have allowed me to practice passive am or com and to open my heart more widely, as well as to go to others, beyond appearance, looking for their essence, accepting them as they are and recognizing their inner richness as human beings.

Recommendations for therapeutic work with a six social ego

The premise is that people of this character do a lot of body work, rooting exercises, dance, spontaneous movement, sensitization and contact exercises, promote the exploration of pleasure (Dionysian experiences); work with creativity and artistic expression (clay, painting, sculpture, etc.), favoring the expression of feelings and focusing contact with emotions.

It also helps to meditate and even practice the Gurdjieff stop technique, in which several times a day, we stop to answer what I'm doing, what I'm thinking, and what I'm feeling. It is also necessary to work with compassionate love to balance it with admiring or devotional love, which is almost always the most developed.

You have to put a lot of emphasis on building self-confidence. You have to help him discover the courage to act and make decisions following the impulse to question norms, structures, submission, obedience and the need to look good. It is important that the patient learns to act immediately, because this does not give time for doubt to appear and, therefore, anxiety does not appear either.

The optimal state of a social six

The optimal state of an enneatype six, social subtype, will be, in my opinion, full acceptance of myself and my fears. This acceptance will allow me to relax and conceive a deep state of gratitude, joy and self-confidence. Freed from the sense of duty, I will be able to choose day by day the life I want to live, trusting with my heart and intuition, feeling loved for what I am and not for what I do.

In this way, the next step will be to live my emotions freely, containing myself with kindness, being sober but with a sense of humor, optimistic, cheerful, experiencing life with serenity, calm and peaceful, open to fun, joy and pleasure.

I will express my unconditional love and absent of judgment, balanced in the three loves; I will show myself and be assertive and reliable without explaining or justifying the actions, accepting the error and the ability to correct, on my part and on the part of others. I will live creating a world of possibilities, with more tranquility, facing what comes in the moment without thinking about hypotheses, risks or dangers.

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 strong in the same way that a conservation six can be branded as a *weak* person. One is a rabbit and the other is a bulldog: a counterphobic is much like a barking dog. It doesn't always bite, it barks more than it bites, but it has a fierce appearance. 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 attack.

A very illustrative joke about it: a woman went to visit several psychiatrists because she heard wing noises in her bedroom that prevented her 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 big scandal: the man killed his guardian angel.

So these are the madmen who go against danger, who can kill anyone because anyone can become something dangerous.

The transformation in the sexual E6 by Grazia Cecchini

With contributions from Mireya Aregui and Barbara Grassi

The awareness of passion

The first step towards the transformation of the contraphobic six is not easy: recognizing oneself in the E6 means getting in touch with the passionate/emotional part that is fear. To recognize fear as the underlying motivation for behavior and cognitive structure, the counterphobic has to take a paradoxical step: feeling the *emotion* of fear.

On an emotional level, the contraphobic feels fear, but there is a redefinition of it in terms of obstacle, limit and shameful defect from which it must be freed. For this, he develops a series of behaviors whose objective is to convince himself and others that he is not a victim of fear. Being *discovered* as fearful means reviving the sense of unworthiness and insecurity that he tries to hide through his specific passion: strength.

It could be said, therefore, that the first step is to feel the insecurity and the feeling of indignity, blocking any attempt to attribute it to events or people guilty of being bad or *unsympathetic*.

Luckily, life offers us many opportunities for this: in my case, the first contact at the conscious level with fear and insecurity took place at the age of 17, when I was hit by a car:

"The impact was gentle and undamaged, but this was followed by two months of panic attacks. The fear came improvisedly, it was vast, and the basic consciousness: you can die. The emotion was fixed to the obsessive idea of death and prevented the further step: the awareness of the need for safety and security... But I realized the existence of fear."

For Barbara, the first significant contact came when she was sent to a school: "...in that place, alone and with the obligation to stay (because my mother wanted it to) and to control my twin brother, I felt an enormous terror that paralyzed my ability to express what I felt even with a normal cry, but at the same time it was this inability to cry that increased in me the awareness of strength and endurance" The paradoxical situation here is very clear.

For Mireya, the intense contact with fear occurred on the occasion of her mother's admission to a hospital: "They took her up, she was still anesthetized and she did not answer my call. A chill ran through my body; I thought my mother had died. There I was, petrified, and when the nurses saw me, they started asking who I was, who had let me in and they took me out of the room."

From the point of view of consciousness, the SAT process and the recognition of character six according to the enneagram are fundamental, because the awareness that fear is the fundamental neurotic need and forces its direct manifestation, helps the counterphobic to give an existential meaning to his way of being, overcoming the obstacle of fear as a symptomatic emotion that must be eliminated. The horizon of consciousness is broadened beyond the strictly psychological aspect. It is difficult for a classical psychotherapeutic path to focus on this significant point.

Once fear is recognized as passion, contact with true self-deception is eaten: strength.

In counterphobes, strength is often cultivated on a physical level (almost everyone has spent time in sports or physical experiences that served to feel strong muscularly). Another trait is that of strength as resistance to fatigue, repression, humiliation and pain itself. This aspect makes it resemble an E4 conservation. The difference is that sexual E6 *cultivates strength* as an illusion to sustain each other's attack and fear.

However, for a transformation to take place, it is necessary to reach deeper levels: to recognize force as a substitute identity that fills the deep feeling of not being worthy and that is put at the service of not feeling need of the other. "If I'm strong I won't fall into the relationship and they won't hurt me." "If I am strong, I can exist, whether you/the other is in relation to me (because I will know how to defend myself), or whether you/the other abandons me." The neurotic illusion of force is directly connected with the illusion of independence and incolumity, and also with the narcissistic trait of megalomania.

To penetrate deeply into the meaning of strength, it is important to understand what it means to be a sexual subtype; in the counterphobic it is not easy to perceive the energy he puts

into the relationship because he hides it from himself and others. In reality, their passionate search for strength is intimately linked to the love relationship (attack and escape from intimacy).

In the process of transformation, the experience of weakness and that of needing the love of the other are fundamental. Sometimes physical weakness is also important. For me, the experiences of fasting through the practice of yoga have been very important: “Fasting leads to an inner emotional contact to which you cannot react in an adrenalin way, we can only give ourselves. This helped me to feel a soft and slow way of being, without any relation to states of affective weakness or that could be related to external events.”

It is difficult for a counterphobic to indulge in a crazy and passionate infatuation. But it's actually an experience he needs. Some counterphobic women say that it has been very helpful not to run away from a loving and difficult relationship. After having had a marriage relationship in which I felt protected and dominant at the same time, the change in my experience as a woman occurred due to an extremely conflictive and insecure relationship:

“As usual, I would have kept my distance by controlling my feelings. Thanks to the analytical work I was doing at the time, I didn't automatically get into the avoidance defense mechanism and stayed in relationship. This brought with it intense emotional states and a sense of madness. But when I came out of the tunnel I found myself stronger inwardly and with a new state of fullness, produced by the fact that I had lived intensely the emotions. It was an experience of integration, because this being did not allow me to split sex/love and thought/emotion. And above all, he disarmed my basic conviction: that he was the culprit and I was the victim.”

The accusation. The rejection of self

It is not easy to recognize the accusation as a *philosophy of life*. Cognitive distortion is surely understandable on the rational plane, but it is the part that most resists change.

The sexual fear starts from a basic distrust in relation to the other, of which he thinks that he will surely hurt or deceive him; therefore, he must prepare, with his strength, not to succumb. But the profound conception that a man has of himself is that he has caused the anger of another (because he has been bad, or because he is not adequate, or he is not beautiful, or annoying), and this constantly leads him to reject himself.

Another fundamental (probably the easiest) step related to the destructuring of nuclear cognitive error is to recognize the defense mechanism of projection. The difficult thing is to recognize how the accusation of the other allows to preserve the good part of oneself. The counterphobic, accusing the other of being guilty, makes sure not to be singled out as evil and therefore guilty; if this is achieved, he will not be punished and, as a consequence, expelled.

Behind the fixation of the accusation there is a constant and strenuous search not to be punished, but the accusatory behavior allows to cover up the deep belief of being the real inmate, the real *bad guy*.

For the counterphobic, the monster is the punishment of God and the consequent expulsion from Paradise: this rejection by God has been the original indelible punishment and he has no other possibility than to project it out of himself, on another culprit.

The change is in abandoning the anxious and illusory quest to be *good*, accepting and acknowledging the aggressive part. The counterphobic is not aware of living with a gesture and an aggressive attitude towards the other.

“Today I can place the recognition of my counterphobic character in adolescence (12-13 years), when after strenuous attempts to "be good", constantly making vows and promises – which I never managed to respect – to the Virgin, on the occasion of the preparation of First Communion, I abandoned all kinds of control and had a behavior of uncontrolled aggressiveness. Today I think that the teachings on goodness and holiness have acted as a mirror of my feeling of exclusion, and I decided to move on to the opposite side: to side with the excluded.”

For a sexual E6, the crazy deas, split from reality, must change their valence: “Even if I am bad, I do not lose love”, “even if you are bad, you can love me”, “even if you are bad, I need you”. To reach this cognitive change, the contraphobic has to recognize the child's own part that needs affection and tenderness. He has to recognize that the elimination of the good mother (as Melanie Klein would say) does not solve the pain of renouncing love. And you must realize that you put all your energy into control so as not to feel cheated or manipulated, thus denying the need for tenderness.

The most substantial change is the integration of good and bad into oneself and the other. It is to abandon the illusion of finding in life another totally good (and, therefore, reliable and not dangerous) person.

To obtain this integration, a miraculous technique is the gestalt hot chair; I believe that there is no other therapeutic method that can be as successful as this one to reveal the cognitive deception of sexual E6. The hot chair reveals the defense mechanism of projection and cognitive generalizations, dismantling the logical *accusation-danger-distrust* scheme and disarming the counterphobic in the face of contact with reality.

Thinking and fixation

The quality of counterphobic thinking reflects ambivalence in the relational context. Like all E6s, the counterphobic has, on an affective level, the feeling of being trapped in a relationship or situation from which he cannot escape. The love relationship is the place that is most sought, but

it is this same place that can hurt you and where you can totally lose your freedom and, above all, your mental capacity.

The counterphobic's style of thinking is doubt. Taking a direction means acting, and acting means taking the risk of making an irreparable mistake. Every mistake is, for character six, a fatal and definitive mistake.

Deep down, the contraphobic has a strong sense of being precarious, either in the relationship or in life itself. He never has the security of belonging. He wants to belong and, at the same time, is afraid of losing his freedom and psychic independence (integrity). To resolve the anguish of non-belonging or belonging by staying on both sides, always doubts about the path he has to take. This is functional for him to maintain the desire to belong and, at the same time, to be free, without realizing either.

Consequently, he fails to feel loved and part of the other, and fails to feel completely free. The truth is that he is afraid of freedom. It is better to be heroes in a delimited enclosure.

To remain in doubt means to save the skin.

Change in the realm of thought is a very hard part of transformation. Not using hesitant thinking means exposing oneself completely; it is like throwing oneself into the void, because it necessarily involves an action. And if you are not sure that it is the right action (that is, not wrong) it is better not to move and use doubt.

The fixation of accusation and doubt keep the fear of acting standing because acting means heading towards the risk of irreparable error. Not acting reinforces the feeling of emptiness, the height of the passion of strength and fear.

To transform the doubtful style into a thought connected with emotion and action, it is necessary to experience that there is no single truth. For the counterphobic it is like moving from Newton's causal law to chaos theory. Nothing is measurable, nothing is predictable, the only truth is a fluctuating nothingness. For the counterphobic, this is the real madness, it is the loss of self, the dissolution, which he tries to avoid by maintaining the hesitant style of thinking and behavior.

“Retirement marks in me a new way to face my paranoid thoughts, full of doubts and judgments. The game was born, I put my contrasting and ambivalent thoughts to fight with swords and I laughed. I once surprised myself because I laughed alone on a bus and people looked at me like I was crazy, which made me laugh more. Every time I managed to play with myself, my thoughts dissolved, they lost their value and my obsessive struggle with my dreaded god was relieved,” says Barbara.

Getting lost in madness, that is, in the void without space or time, is the cure. In this sense, I venture the hypothesis that zazen could be an important type of meditation practice in

this phase of transformation, because it creates an inner containment with respect to the fear of going crazy. At the same time, the sexual six has a need to experience crazy, extravagant, out of the ordinary things.

Virtue: courage

Courage is a word that a counterphobic does not feel deeply until he experiences that the only way to get rid of the anguish of life is action. It is not important to act justly, but to act. For the counterphobic, courage means deciding an action, making mistakes, not defending oneself from error, not accusing oneself or the other, accepting the consequences. It is important that someone accompanies you in making decisions so that you can verify that the error is not fatal, that it can be recomposed, that you can apologize. You can fall without dying and without hurting yourself (it was my most important discovery in martial arts practice). You have to experience that the distress goes away when you act and not when you have acted well.

Disarming is courage also in the face of the pain of the love relationship: disarming to open up to tenderness.

“With meditation I have been able to experience tenderness towards me, I have learned a new inner dialogue in which there is a place for everything. In a season of deep sadness I visualized myself as a mother comforting her sad, desperate child in her arms, and for the first time I felt loving to myself, a mother who transmitted courage,” adds Barbara.

Almost all counterphobes have difficulty feeling supported and in tune with the mudra of courage that corresponds to virtue. The clenched fists on the chest would seem to reflect the rigidity of the one who is closed and the force he uses to defend himself. When I learned the mudra of my virtue in the SAT, I could not feel its help, it was more useful to leave my arms and my hands open as to discover my heart. Only with a lot of practice and deepening in my personal work did I contact the deep sense of courage: entering the unknown and spontaneous and *crazy* action. Thus, the mudra revealed to me its deep meaning, that is, the courage to abandon myself, to surrender either on the cognitive plane (accepting that I am not right), or on the emotional plane (surrendering to the unknown).

Spontaneity, rage and sexuality

Sexual E6 has the neurotic illusion of being spontaneous. Only the profound experience of spontaneity, as carried out in gestalt therapy or in the spontaneous movement of the SAT process, puts the contraphobic in a position to recognize its inhibition in the face of spontaneous action.

The contraphobic six manifests a marked control over the body with the aim of cultivating strength and not feeling the chaotic emotions linked to the liberation of anger or free sexuality.

It is important to emphasize that, while aggressiveness is the predominant *gesture* in the counterphobic, anger is not easily expressed in the context of intimate relationship — an area that would be useful for expressing feelings or rights; it is easier for the sexual six, surely, to express it in social relationships than in intimate ones. Expressing anger in the context of the romantic relationship means reliving the fear of receiving aggression, the fear of being punished and the fear of the old *expulsion*. But this means putting true heroism into practice.

Likewise, the free expression of eroticism and sexuality is inhibited because it would mean putting the area of pleasure into play.

The sexual six also experiences pleasure with ambivalence: while on the one hand he seeks it (sexual instinct), on the other he cannot demonstrate it because pleasure is closely related to surrender to the other. And for people with this character, the other is always a potential enemy.

In addition, releasing sensuality and eroticism would mean leaving room for tenderness, that is, showing the weak side. Being tender brings with it the fear that the other can take advantage of the weak side and also reveals the shame of feeling fear.

The counterphobic resolves this conflict by separating emotions: behavioral aggressiveness is disconnected from the deep experience of rage, and sex, completely separate from the feeling of love and intimacy.

Under this aspect, the transformation has shown significant progress in the practice of spontaneous movement. All sexual E6 people declare themselves dumbfounded by the potency of this instrument and all recognize that spontaneous movement should be practiced for a lifetime, not only to connect and integrate the split parts, but also to cultivate surrender and trust.

Trust and faith

Talking about trust to a counterphobic is like talking about cats to a mouse! Not only is the other, as a potential enemy, not trustworthy, but the counterphobic does not trust himself. The cognitive conviction that every mistake can be fatal entrenches the idea that every decision can be fatal and, therefore, no argument that the counterphobic has painstakingly constructed in his logic split from reality will be enough to reach confidence. The separation between good and evil, and the projection of evil outside, allow him to cultivate the illusion—on the edge of psychotic defense—of always presenting himself as good and just. But if the split is not totally psychotic, it keeps and hides inside a brutal monster.

The counterphobic constructs an intellectual explanation on the basis of which the monster has every reason to exist: it has been unjustly mistreated, it is unjustly misunderstood, it is unjustly abused, it has to protect itself from humanity, which is evil... On the basis of this

approach, it unleashes incessant battles that advocate against social injustice, for the equality of peoples, for the right of everyone to existence...

But if the monster has to deal with love, that's when he doesn't know why it exists: in the face of love, the monster is just a frightened child who has no confidence, who learned to give up, who feels like one of the demons expelled by God because they were not worthy, who thinks that he will never be able to fill the distance that separates him from beautiful and worthy beings.

Recomposing the dialogue with the inner child is the only way to transform the monster: from a bad boy (who wants to see mom and dad dead) to a frightened child.

Sexual E6 often perceives beauty as a characteristic not only aesthetic, but as representative of a category of people from which it is irretrievably excluded. The ugly and the bad are equivalent. Although he dedicates his life to demonstrating that aesthetic beauty is not important — cultivating it is an index of stupidity — in the hiding places of his psyche it is an unattainable quality. The only thing he can do is conquer the beautiful object by cultivating (sometimes in secret) poetic or visual art, or by trying to conquer the other/beautiful, thus projecting onto the other all the qualities of perfection and dignity. Once conquered, he can tell himself that if the other/beautiful one is accompanied by him, this means that he is not so ugly.

The reconquest of the artistic is one of the essential stages of transformation. Overcome the shame of being an art creator. Returning to writing poetry, prose, drawing or composing music means showing and exposing oneself, recognizing one's right to be a vehicle of creativity.

The reconquest of the seductive and erotic capacity is a stage of the fundamental transformation: to be seductive and sensual means to approach the other and be in contact with the desire, instead of opposing it (going from six to three). For this, gestalt therapy, together with spontaneous movement, are surely important instruments. A kind of discipline of physical contact is very effective. Practice touching the other. At the experiential level, it can be useful to practice some body techniques and all kinds of dance as a couple that involves physical contact and dancing together. Dance as a couple is based on the movement of the other, on feeling it and moving by giving oneself.

In addition to the therapeutic work focused on projection and whose objective is to dismantle generalizations, body work is much more effective because it is beyond the conceptualization of which the contraphobic has always been an expert, since he always has at hand one more argument to prove the opposite.

The knot of distrust at the relational level is very important in the transformation process not only to rebuild a basic trust that opens the way to sentimental experimentation (the social and concrete is quite affordable). If the theories of the link are taken as a point of reference, the counterphobic could fit into the insecure/avoidant style, like all E6, but the sexual subtype has a history of insecure/ambivalent bonding. This combination makes it difficult to rebuild a secure

link base. At the relational level, therapeutic work must involve the sexual six in the approach to the other through contact, clearly establishing the boundaries between contact and withdrawal, while leaving free access to withdrawal, that is, the possibility of differentiating/separating from the other without feeling guilty. The counterphobic must learn to leave, to separate, to build his process of differentiation, with the courage to lose the relationship. The next phase involves practicing the courage to enter into relationship. This clarity of boundaries is helpful in building a foundation of support for faith.

Faith is an experience that dispenses with mental construction and above all with intellectual understanding. For sexual E6, as for all mental characters, the concrete and the pragmatic are sure ideologies that allow control of the world. Faith in organismic self-regulation implies surrender and trust that the world has natural *justice and beauty*, and that it is part of this world. There is nothing else to do, you can leave yourself alone, lay down your arms and appreciate the tranquility (passage to point nine of the enneagram).

In reality, access to faith for the counterphobic goes through living the experience of being a *creature of god*, a son like the others, belonging to the supreme family of the whole. If he manages to perceive that his origin is not *cursed* and that his existence does not depend on who has given birth to him or who surrounds him in the here and now, he can then perceive himself as a spiritual being.

For me, the timeline technique as reformulated by the SAT process was a great help. If this technique is experienced in a painting that does not have a strictly psychological sense but rather existential and spiritual, it can lead the sexual six to an experience of belonging to the fundamental whole. For me the door of belonging that transcends the concrete interpersonal relationship was opened, and I was able to begin to feel worthy and beautiful, to open myself to the other without wondering if it is reliable, enjoying, instead, the opportunity of pleasure, love and also affection.

If a counterphobic manages to reconstruct this experience of himself, he can rely on a faith that goes beyond the visible, enjoy the unknown and recover his ability to build love.

The Three Loves

In the theory of Claudio Naranjo, E6 is a character predisposed to admiring love, that is, to the search for someone superior and reliable in whom to *believe*. After undergoing various tests, the other can be recognized as a carrier of qualities that the sexual six would like to have, or as a good authority (opposed to the bad authority he lived during his childhood) and with which he can resolve his conflict between surrender/trust.

Unlike the E6 conservation, which seeks protection in the other idealized, the sexual E6, in contact with the feeling of not being worthy, seeks in the other a recognition that will allow him to *be* and not be *expelled*.

In this sense, the sexual six is an idealist, a dreamer, a hero of great battles and great ideas.

This love leads him to develop empathy and to approach the other with compassion. But, since it lacks maternal love (*caritas*), the counterphobic can become very protective but not hot. To develop truly compassionate love, the counterphobic must go through understanding the evil other who has driven him out, and understanding his inner monster. If he manages to see the enemy as a suffering creature, he can recognize the inner child as a tender creature and, in addition to undertaking great battles for him, he will begin, perhaps, to embrace him. Children are happy if someone defends them from abuse, but if no one hugs them they can die.

To develop this level of compassionate understanding, work on the inner family, as reworked in the SAT Program, is very valid. In this program, the work on the family has a personalized approach to the process and the phase of compassion and forgiveness is sustained by an authentic attitude, indispensable for the counterphobic.

The development of maternal love leads to giving permission to exist to the instinctive child and above all helps him to have confidence in his instinct. Their instincts are wisdom, beauty, kindness. Erotic love is surely the least developed in E6 — even sexual E6, even seems otherwise. We could say with Freud that the sexuality of the counterphobic is more phallic than genital. There is a huge taboo of erotic pleasure. For counterphobes, it is easier to have impulsive sexual activity than to indulge in the sweet pleasures of preliminaries. It is as if erection is more important than orgasm with ejaculation (and in metaphorical terms this experience is also valid for women). The counterphobic is sexually pushed to demonstrate his power and dominance over the other (also for women), rather than motivated to enjoy the other.

The transformation is in getting lost in pleasure, in giving oneself to the orgasmic and ecstatic pleasure of union with the other: recovering erotic love as a passionate and tender experience of union with the whole, with the supreme.

E6 Conservation (Self-Preservation) – Warmth

The E6 conservation is the opposite of the E6 social. This one is warm and ambiguous, insipid, sappy. It does not come to him to say that this or that is white or black. It takes a lot of courage to say something is black or white. For him it is better to say: “oh, there are several types of shades of gray in between. And I don't really know what kind of gray we're talking about, because life is very complex.” And so he 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 to have something similar to friendship: a little 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 familiar environment where there are no enemies.

In social contact there is a kind of alliance formation of “I am not going to hurt you and you are not going to hurt me”, “I am your friend, be my friend”. Freud said that such alliances were the essence of friendship, but of course they are only the essence of a neurotic friendship: coming together in the presence of a common enemy, huddled together in the face of danger. The "I support you and you support me" phenomenon is humanly general, but the conservation six does this constantly, in its yearning for a small, warm world.

The transformation in the conservation E6 by Betina Weissman

My first contact with the enneagram occurred in Rio de Janeiro in 1985. At that time he participated in a growth group with Guillermo Borja, *Memo*, who every year came from Mexico to Rio de Janeiro. It was he who took me to meet Claudio Naranjo, his teacher, with whom I took the Protoanalysis course. That meeting marked a before and after in my life.

In that first course I did not identify with the dynamics of Fear, but with that of Gluttony, which resonated more with me because of what I was living then. I was 28 years old, I did group theater as a first professional and vital activity, I was very involved with my process of therapy and Reichian body training and with the expressive body work of the Rio Abierto system. I also studied and worked with the Tarot and was interested in astrology and kabbalah. My theater group specialized in street theater and, although we also did theater, the main focus was language research and our social engagement.

I graduated in Sociology, since the social had always mattered a lot to me, but I had found in the theater my path of expression and social work more rewarding. I lived alone in a small studio in a bohemian neighborhood and away from my family. I earned money to support

myself, even though I had the help of my parents when I needed it. I was single after ending my first major love affair, which had lasted six years living in separate houses.

From the age of 20 to 28 I broke with the patterns and expectations of my family. I felt idealistic, I felt like I was liberating myself and discovering life, I liked to travel alone, dress unconventionally, I was a vegetarian and I took care of myself with alternative medicine. It was an expansive stage of my life, which resonated quite a bit with characteristics of enneatype seven.

For all this I placed myself in the trait of gluttony and during a good season working from that perspective was very enriching. I learned to enjoy a more open lifestyle and approached something I was looking for: to be freer. I understood the value of looking at oneself from other points of view, and also the importance of deepening without clinging, allowing the central to finally appear. Over time, I realized that it wasn't gluttony that kept me from growing, that wasn't my main defense and mechanism. I had a hard time seeing fear as the central neurotic issue.

Fear and search for warmth

Living in fear came naturally to me: I didn't see it as an impediment or as something problematic. Since I was a child I felt shy, insecure, but I was not aware of fear as a problem and normalized it. Although my shyness and insecurity threw me back a little, I always had a friend who was braver and more outgoing than me, and that complicity propelled me forward. Maybe that's why I didn't register that fear could prevent me from living what I wanted to live. My mother, her family and friends were from Argentina, and there we spent our holidays annually. I studied in an American school where children from many countries attended. I learned languages, traveled and met people from other places. All this gave me a certain ease of social relationship, although in a group I was always withdrawn and quiet. I used to access social through someone close to me that I felt safe with, like my close friends or cousins.

This way of relating, so common in the sixth conservation, I recognize since I was a child: I have always had some close bond, of intimacy and trust, with which I felt safe, and from there I could relate more broadly with the group. The search for warmth as a strategy continues to act even today, when I arrive alone in a new group: I tend to stay a little on the periphery and naturally locate someone to approach. I do not usually stay long in environments or situations where I cannot generate some sense of complicity and support, some homely, warm protection. When I do, I relax, the internal tension loosens and I can get to enjoy the group.

In childhood I was seen as a good girl, kind, loving, calm, obedient. I never gave war. "Sweet," that's what my father called me. I think he had a contented, docile and adaptable appearance. My mother says that since she was a baby she didn't give her any work: she slept well, she ate without problems, she smiled. It was so easy and so good... I do not remember myself especially cheerful but soft and collaborative, with good disposition and good humor, typical characteristics of the six conservation.

My parents were young — my mother had me with my years — and they had a very active social life, so they entrusted me to caregivers throughout my childhood. I remember loving my first nanny very much. She told me stories about monsters and fantastic beings that fascinated me but also impressed me. I dreamed of these creatures, and I used to have nightmares and delusions when I got a fever.

The next caregiver marked me deeply. It happened between the ages of three and six. I was a very cruel German woman who beat me a lot, threatened me and tortured me physically and with the word. He was always behind me, watching me coldly and extremely harshly, telling me that he was doing everything for my good, as he was educating me. I was totally terrified, and I, the eldest of two sisters — the third was born in this period and the fourth had not yet been born — lived in an environment of fear, alertness and silence. My parents couldn't know anything because, otherwise, she would get even with me. Nor did I want them to know what was going on, as they might be frightened, suffer or become disillusioned, and I preferred not to bring them trouble. I came to think that the caregiver could hit my mother, like she hit me.

I was a child who never talked about the negative, didn't tell what hurt me, didn't complain and didn't ask for what I needed. I did or responded to what they asked of me, what I owed, or what was expected of me. Looking at my photos from that time I find my look sad, different from the one I had before I was three years old. At that stage I went on to have a continuous allergy in my legs that lasted until I was 20 years old.

Little by little, I stopped identifying what was happening to me and I didn't know what to say when they asked me about me. It was not that I knew and hid or concealed, but that I diluted the conflictive, suppressed it internally, leaving me blank, disconnected. It conveyed naivety and a semblance that everything was fine, and I believed it myself. All the painful and hard of my childhood was hidden, minimized, I did not share it with anyone, I did not consider the possibility of naming it until later I went to therapy. From the perspective of the enneagram, I understood that this was how my conservation character six crystallized.

I endured the caregiver's mistreatment without saying anything until the eve of a trip by my parents, after which the three sisters would be left alone with her for a month. Although I had already seen myself in that circumstance, I was now six years old, I felt stronger or more desperate and I had a burst of tears, prey to dread, and I revealed the abuse to my parents. I did not tell the details of the barbarities to which the caregiver subjected me, but they were very frightened, canceled the trip and threw her out. Some time later, she came to visit us and wanted to greet me, asked me for a kiss and I gave it to her, shyly and fearfully. The same thing happened a couple of times in the park I was going to play. I don't remember feeling anger, just fear.

I also don't remember expressing anger in childhood, and the only fights I keep in my memory were quite innocent, a little later, with my cousin from Argentina. Also, I felt very bad

when I had *bad* thoughts towards people or when *monsters* appeared in my mind and in my nightmares: I took the blame and the fear of punishment.

I became very skittish. Any noise, a change of light, a shadow could trigger my fear. He lived as if reality was always populated with invisible and threatening beings. These beings and God watched over me, and even scrutinized what I thought and felt; they would always be attentive to punish me, because it would be *educational*, for my sake.

I grew up being a good student, a good daughter, a good friend, and at school I managed to make friends also with the loudest and most rebellious. Maybe because I was collaborative and loyal and because I liked the artistic and teamwork. I was never a leader but I helped in the groups and they counted on me, I offered support.

In the transition from puberty to adolescence I began to perceive my anguish. And to discover that I had a hard time with the relationship with the boys. They scared me, I felt clumsy, shy, I blushed, I didn't know how to chat or be entertained, and then I preferred not to go out with them. I took refuge in my group of friends and as they began to date boys, I realized my shyness and fear of intimacy. I remember wanting to be more open and outspoken than I was, but when they got closer, I would withdraw.

Ambiguity, contradictions and guilt

The adults around me said of me that I conveyed balance, serenity, peace, tranquility. This bothered me, because inside I felt the opposite: I looked tight, tense, repressed, a little tormented, distressed. What they told me was so different from what I felt or lived! I lived with different realities and these only unified in my silence and endurance. All this helped to confirm a characteristic of the six conservation: the feeling that head and heart were separated, and that the unknown and threatening instinct is associated with monsters, with evil.

I started to get fat and that made me suffer more. I was very scared of anger, aggression, provocation, confrontation, as is typical in this subtype. I would withdraw, withdraw, shrink, but I also didn't want to be seen as a coward. She showed me as peaceful and conciliatory.

I had fantasies of having a monster that could break in and that one day I would be discovered, that the ugly and bad would appear inside me and then disappoint, disappoint people. To be seen so different from what I felt internally made me feel false, a liar, and guilty. It was like a ghost that could appear at any moment and reveal the evil that I had inside.

This was one of the topics that led me to initially place myself in enneatype seven when I did the Enneagram I course (as it was then called) with Claudius. When I heard the word *fraud* in relation to E7, I associated it with this familiar feeling of feeling inside something different from what they saw from the outside: I was afraid of being a fraud. I never thought I was prepared or capable, but I seemed to generate that expectation in others.

I felt a lot of ambiguity: a part of me sought to go forward, I was attracted to expression, freedom, courage. Another part was pure insecurity, impotence: not knowing how to position myself, what to say or do in the face of problematic or conflictive situations or people. I had a hard time accepting my duality, my contradictions, as if this in itself was something bad and lying, fraudulent.

Doubt being such an important issue in enneatype six, I did not recognize it as such but my experience was the contradiction. Integrity, being true and consistent, was fundamental to me, as was the fear of hurting loved ones, of disappointing them, of not living up to it. From the mind I have always been clear that contradictions are inherent in life and in our humanity. Intellectually, it is very easy for me to relativize, to justify, to include different aspects of the other and of reality. But, emotionally, I have had a hard time getting out of the dichotomy of Good and Evil.

Guilt was another of the clues that led me to place myself in the E6: it was shot very easily, with the consequent discomfort and fear of punishment. As a child, at school, when they threatened the whole group because they wanted to discover the person responsible for something that should not be done, I, who never got into trouble, began to burn inside as if I were guilty and they were going to discover me. As a young man, the same thing happened to me when I went through some police checkpoint, which at that time were very common in my city. I knew I had nothing to hide, that my papers and my life were in order, but I lived it as if I were guilty of something.

From disconnection to greater freedom

Theatre, expression, movement and bodywork were my salvation. I started dancing since I was a child and at school I participated in everything-theatrical and artistic that was organized, but it did not occur to me to star. I enjoyed the expressive and playful, and when at the age of 18 I became fully involved in this world, I began to transform.

That same year the sister who followed me died of leukemia. It was a turnaround in my life. Contact with death propelled me into life. I committed to everything I was doing and began to have a searching awareness, and to see life as a path of growth. I think my reaction to my sister's death was my first big victory over fear. I remember the strength, the certainty and the courage I felt one day in the cemetery visiting his grave, crying and telling him that I was committed to my life, to giving meaning to life, to not letting it pass blank, not to settle in. It was when I took the theater as a profession and path of life. The theater made me feel alive.

A few months later I entered the University of Theater, participated in other free courses and made my first great trip abroad alone. This trip to the United States was an adventure for me. Staying at friends' houses I managed to feel protected enough to move alone and look for what interested me. I felt brave and adventurous, I had my first meditation experience: an intensive Transcendental Meditation, something totally new for me. I visited drama schools, saw shows,

walked the streets alone, had my first sexual relationship and even an experience of altered consciousness. In short, I felt courage and the effervescence of freedom.

On the way back from this trip I joined the theater group that would be the center of my life for the next 20 years and I looked for a less analytical and intellectual therapy: I did three years of bioenergetics and later I continued with Reichian therapy.

Both the artistic expression and the clinical framing have been the most healing and transformative for me. In both contexts I went beyond the taboo of taking out what happened inside, which implied connecting with my emotional world, so blocked by unconscious fear.

I didn't know that the blockage I perceived in the relationship with my emotions and inner life, typical of E6 conservation, was a consequence of fear. Fear of feeling, fear of pain, fear of intensity. I had a fantasy that I could not stand the intensity and that it would disintegrate me. And, on the other hand, I longed to go beyond the barrier that prevented me from feeling.

What I perceived most was my disconnection: I didn't know what was happening to me, I didn't identify what I felt or if I felt something, I was blank, paralyzed, a little dead. This mechanism of character six conservation of disconnecting from reality that frightens or uncomfortable, occurs especially in conflictive or painful situations. I didn't know what affected me until some time later. When I finally woke up, I felt worse about myself because only then did I realize things, their effect on me and what I could have done and didn't do.

Something like this happened in relation to my sister's illness, which lasted two years until her death. I sensed that something important was happening. I was almost 16 years old and I realized it was serious. But since it wasn't talked about at home, I didn't name it either, nor did I ask. My parents wanted her to continue with a normal life, and they chose to hide the situation by saying that she had a strong anemia, thinking that this would avoid suffering. I lived as if nothing serious was happening even though I was very attentive to my sister. I felt distress, I felt a little frozen, and I started to get fat. When she went into a coma and finally everything was revealed, my heart opened. The emotion gushed out, I felt alive and present and without fear of pain. A pain that opened me to feel like never before the love for my sister, for my family and for life. At that moment I understood the internal tension I had experienced beneath my disconnection during the previous two years. Understanding this, as well as experiencing the consequences of everything that happened then, uncovered in me the possibility of deeper changes.

Body, expression and transformation

A fundamental change was to begin to perceive and say what is happening to me without much time passing. When I'm in fear, I have a hard time even realizing what I see, feel, and think. In fear everything fades, as if I were in a cloud that confuses me, blocks me and there I stay. If I let myself be taken by this feeling, the fear grows and each time I block and shrink more, and the distance between my head and heart increases.

In my process I learned that, if I can sustain fear and go through it with awareness, I begin to see, to realize what is happening to me, beyond fear. The most transformative thing happens when I manage to say what I feel/think/see. I have learned a lot about this subject in my marriage, since in previous couples I almost did not say what I felt, especially what I did not like. I kept it, adapted, molded and told myself that time would solve it. He justified everything because if he named the conflictive he could make things worse, lose the other, be rejected. I was so afraid to manifest myself that I thought it was better not to say anything: it will happen, it will change.

Seeing fear as a central element in my neurotic dynamic, and not as something natural, has been decisive and very healing. Before it was so close to me that I could not focus on it and, therefore, I could not delimit it either. As I also tend to be confident and optimistic about others, I did not identify with the descriptions of paranoia and distrust associated with this character. Now, whenever I can name the fear, it becomes more concrete and localized, and then it decreases.

What has helped me most in my transformation has been to pay attention to the body: to identify the physical sensations of fear — how I feel when I'm afraid — and to allow myself, especially when it comes to that diffuse, ambiguous, disguised fear that misleads and decenters me. This fear does not seem fear, and it fills my mind with *reasons* that devalue, entangle, confuse and paralyze me more and more.

One of the especially healing experiences I had happened during a job in the context of the SAT Program. I was able to indulge in feeling fear all over my body, without containing or controlling it, without judging and without fantasizing or bringing it to mind. For the first time I let my body tremble freely and consciously: tremble with fear.

I had experienced tremor and vibration in bioenergetics and Reichian therapy exercises, but this was completely new. Surrendering to fear was an intense bodily experience that brought me enormous liberation and consequently, a great sense of vitality. Before, my unconscious strategy was containment, and from there I cooled, disconnected, dried and blocked. Then he judged me and blamed me for it.

Now, when I feel the fear in my body without avoiding it, I can make decisions. If I allow myself to tremble, even subtly, and I manage to endure it, breathe and be there, a change occurs. I go on to feel my body, to be in the body, and that in itself already reassures me, I feel more real. The focus changes: it is no longer just panic tremor, it is also vibration and connects me with the flow of energy in my body. I feel alive and I can move forward, albeit with fear, I am here and I do what I can.

Anger, aggressiveness, innocence and punishment

Getting in touch with anger, living it, expressing it and sustaining it has been the most healing. When I started my process in body therapy I could not connect with anger. I knew it was important, I understood it, but I couldn't live it. He did the classic exercises of rage: hitting the cushions, using the racket to hit, pushing, screaming, all the things that had to be done, but he didn't feel it. Guilt and fear were so unconscious and internalized that I could only cool down and disconnect. Distrust and discredit in relation to oneself and one's own experience, seems to me a very active defense in trait six conservation, which can lead us to desist or not to give value to important issues.

Seeking contact with rage—at first mechanically—helped me to get closer and demystify the taboo towards this emotion, and gradually, the inner permission to live it was opened.

As I began to experience anger, I saw more clearly how the fear of punishment was constant and internal: life could punish me. I lived the fantasy that if someone got angry or fought with me, they would never love me again. Therefore, I feared that if I got angry, I wouldn't love the other one anymore either. I couldn't put love and anger together. For me, the great learning of anger has been in the couple, in love and in trust. The effort has been to go through the fear that it would end or that love would be withdrawn. Now when there is trust I can get angry, diverge or have a different opinion and the world does not end. But if there is no trust, I can still tend to shut up, to retreat.

With aggressiveness, the taboo was also immense. I felt unable to defend myself, without resources, and therefore afraid of the world and life. I knew my endurance strength but not the strength to face. It wasn't just the idea that the world is dangerous but that I wouldn't know or couldn't defend myself. Claudio asked me about the tendency of the E6 conservation to do like some small dogs, which are thrown on the ground on their backs offering the chest, belly and soft parts to the aggressor. I think many times I have done this: to be fragile, weak, open and submissive to defend myself from aggression.

There is also an unconscious use of naivety as a defense in the form of “I didn't realize it” or “I didn't know,” a childish attitude. A position of innocent weakness. I think this also has to do with guilt and fear of punishment. It is a mechanism that blinds me and that really prevents me from realizing it in the present, therefore I cannot take responsibility and defend myself in the moment. Today, when I look like this, I stop and wonder what is happening to me, that I am afraid. When I perceive it, something changes, I can take responsibility, and even if it hurts, I reconnect with strength and confidence.

In the process I understood that behind so much fear of the harm they could do to me is the fear of doing harm. When I began to feel the rage, the fear of exploding, of losing control and doing a lot of damage appeared: the monster.

Safety and security

I have heard many six conversations name the pursuit and importance of external security. I think that this matter becomes compulsive because we do not believe that this security can be achieved: a flat can be burned, money can be stolen, fate is not safe, nothing is certain, nobody knows the future... Even so, there is a constant attempt to make sure, to foresee just in case; so many times investing energy in creating a security in which we do not finish trusting. This tendency often appears in the material, even in the most everyday and banal. More than once I have contained the temptation to buy two of something I need or like in case it runs out, wears or breaks. In my bags and suitcases I always carry everything in case I may need it, I do not like to ask or depend on the other. There is a satisfaction in being able to attend to one's own need and also that of others without having to ask. Although there is consciously a rejection of dependence, protection is sought in the links. Friends have been my main support since childhood, and I have always lived them as my family, as the most valuable thing I have.

A crazy idea that fuels neurotic behavior is, "If I have friends, people who love me, and who I love, I'm protected." If something happens to me, someone will give me a hand, I will have somewhere to grab me. On the other hand, there is a lack of trust in love. I didn't think they could really love me, much less that they could protect me. The little girl in me didn't understand why my parents, who loved me so much, hadn't defended me from the caregiver's mistreatment. My fantasy was that friends would forget about me, that they wouldn't see me. Therefore, it was important to have many friends and take care of the bonds. Most of the time I was the one who offered the hand, the one who protected. As if this were to guarantee future compensation, in case of need. A kind of life insurance, which as with all insurance, I preferred not to have to use it, but it relaxed me to know that I had it.

I have observed the difficulty of cutting relationships even when they have left wounds. There is a tendency to maintain a kind relationship with everyone, as if this could ward off danger or a next attack. Nowadays I can cut a relationship with someone who has hurt me, and this makes me feel stronger.

Confidence

Another big change is to perceive certainty and trust internally and not just to deposit it outside. When I manage to recognize my intuition, realize what is real to me without the external confusing me, I feel connected and safe. When I can hear an inner voice that I experience as true, even if it is not perfect, and life confirms it to me, I feel stronger and more consistent. This *voice* corresponds to sensations in my body: I locate it between the solar plexus and the lower belly, in a central place within me.

It's not about the voices in my mind, which are many and can confuse me. When I am insecure and from the outside I am questioned, my mind becomes entangled and I lose my

center. I begin to doubt even more, to think that maybe there is something that I am not seeing, that I have to consider it and that the other may be right. That brings back to me the feeling of fraud, of helplessness, of not knowing, of not being worthy or of being inconsistent.

If I stay connected to my body, giving credit to my perception, I feel more whole and can defend my point of view. This experience is something else: it connects me with trust. It's an experience and not an idea. The work with Authentic Movement, practicing and imparting it, has been key in this conquest.

Writing about myself, showing myself and allowing this text to be published, is an achievement in the face of another fantasy: that exposing myself is dangerous and that it is better not to appear. Exposing yourself means being too much in focus and that is very dangerous, an idea confirmed by my childhood experience of severe punishment. This is another crazy idea: if I show up, they're going to cut off my head. It is not a conscious thought, it is something that when it happens, it is so fast and automatic that it invades me completely: it burns me, I blush, I want to run away and get out of focus; it's too much of a threat. I remember hearing from my paternal grandmother, whom I loved very much and who was a model for me, a Jewish saying that said: better not to stand out too much, neither up nor down. Otherwise envy or contempt is aroused, and the consequence would be persecution.

There is a kind of taboo to highlight, to become very visible that seems common to the six conservations. As well as the childish image of a severe, controlling and punishing God, like that of the Old Testament, with whom we must be constantly negotiating, praying for forgiveness.

The playful, expressive and creative path, both artistically and therapeutically and especially the theater, allowed me to expose myself with meaning and pleasure, with less guilt and more freedom.

Getting to know the work of Claudio Naranjo, who integrates the wisdom of compassion — so central to Buddhism — with his own Jewish cultural heritage, was deeply healing for me. I didn't conceptually understand the meaning of compassion: for me it was a very new vision, but in its presence I felt it like a balm running through me internally. Like a nectar that healed inside my body, my cells, my heart and my mind. And it remains that way.

My husband's love is for me another miracle of healing. At the age of 42 I moved to Spain to get married. With my previous partners I had not lived together and we kept houses and economies separate. I didn't give myself up completely, I feared intimacy even though I wanted it. I didn't trust that they could really love me and therefore I didn't compromise. He protected me in my *independence* while longing in fantasy for a wonderful love. Until the relationship with my husband, Juan Carlos, with whom I am much happier than I could have imagined.

Today I feel more resourced, more autonomous and more able to defend myself, although from time to time fantasies and fears return, especially in relation to the future. It helps me to remind myself that this is all part of the neurotic dynamic. I also keep blushing, but less, and I don't care so much anymore...

Enneatype 7 – Gluttony

Gluttony is the irrepressible need to savor all that the world has to offer. Tasting without digesting means taking from the world only the most exciting and tasty aspects, and above all easily rejecting everything that hurts or does wrong.

The E7 avoids contact with the feeling of emptiness by “filling the mouth” with pleasant experiences and stimuli, thus cultivating a great ability to always stay on the surface. The E7 believes to fill the void with an illusory layer made up of multiple behaviors tending to displacement and distraction.

The pleasure of the search for stimuli requires a constant movement that prevents the E7 from feeling the lack or frustration that the world obviously faces.

If something or someone disappears, it is enough to head towards another pleasurable stimulus.

Since its childhood, the E7 develops an intellectual background that allows it to understand how to move nimbly in the face of obstacles. This function has been experienced in family relationships, in which E7, in the physical or emotional absence of the father, often took charge of relieving the mother's pain or depression.

For males, this has meant a distant relationship—or rejection—from the father; for women, on the other hand, it has been to fulfill a masculine role, leaving aside the feminine dimension (either in terms of the erotic or emotional aspect).

This support function did not translate, as for E1, into a rigid assumption of responsibilities, but led to a compulsive need to please and be recognized as a skilled harlequin who puts himself at the service of the other without renouncing his own advantages.

Although touched by the feeling of guilt, he tries to escape by distracting the attention of the other (and his own) from his misdeeds.

The weapons he uses to enchant and obtain the forgiveness and approval of the other are cunning and seduction (self-indulgence is his fixation). He takes pleasure in his achievements, confusing cunning with intelligence. Making the other fall into their nets gives him back a narcissistic assessment of himself; he is not interested in knowing the real feeling of the other; their constant search is the feeling of satisfaction product of their own abilities.

Leading a relationship — whether sentimental or social — means, for E7, adopting strategies. In love, friendship or profession, you always have at hand a plan B that can solve both emotional suffering and the weight of a commitment.

To assume a commitment, for an E7, is to find yourself immersed again in that subtle obligation to satisfy the impossible expectations of the family environment (and also to stop). The biggest ghost of an E7 is not being able to escape or not having an exit.

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 strives to hide it with an altruistic behavior that, in some way, *should purify him* from the guilt of feeling an attraction to 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, on the surface, 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, about world hunger, and so on. New Age fashion was a hotbed of this seven social culture.

It would seem that the individual had the intuition that he hides a pig inside himself and said, “No! I'm 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 in 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 a sage. It is a path.

So San Francisco wanted to be good. Therefore, he did all the things that a seven needs for transformation: he lived miserably, he raised stones to repair the shrine, he kissed lepers... Nothing could be more horrible. So he did all the right things to detach himself from the seven of him. But if we examine the early life of Saint Francis, we will find a very revealing anecdote. Together with his monks, the saint built a kind of tent to take shelter. Suddenly it started to rain and Saint Francis and his monks went to the shelter to rest. But when they arrived they found a farmer with his cow inside the store. And Franciscan generosity was to 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 get 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 about this too: deep ecology has something to tell us about it. But where is the limit of goodness? There is a kind of kindness by applause, very typical of the social seven.

The transformation in the social E7 by Francisco Peñarrubia

The word *sacrifice* with which Claudio Naranjo has traditionally labeled the social subtype of enneatype seven portrays well a complacent and generous personality, capable of managing projects and mobilizing energies for a certain purpose, to which he can give himself with great dedication. This requires enthusiasm, idealism and social skill, and of all this he usually has in abundance a sacrificed seven. Such a position before the world has many selfish compensations: appreciation, recognition, good image, reduction of conflicts and create debts in the other (so that in turn it treats you this well), finally generating interested relationships that end up devoid of real meaning (yo-yú), and with a tendency to superficiality.

The path to self-realization involves dissolving this compulsion of a *good child*, going through two complex and complicated internal pitfalls: guilt and selfishness. The guilt is hidden, rather projected, blaming others for their lack of commitment and dedication (the latent complaint is: “with what I have done... and how unjustly I am answered”), or reproaching himself for being naïve and delusional, for expecting so much from the human race.

But behind all this there is guilt for feeling so interested under the mask of good, for manipulating through enthusiasm, for delegating excessively in the name of tolerance, etc. So he begins to distrust his good intentions, to feel quite miserable and to make a mess between what is altruism and/or selfishness.

Changing the “being for the other” to “being for himself” is a complicated process: attending to the deepest self-motivations is extremely difficult because, either you do not see them, or they seem “bad” (interested). So you have to clothe them with altruism, idealism, dedication and sacrifice to make them acceptable. The reverse path is to recognize comfort, laziness, narcissism... and then the hunger for recognition and love, so insatiable.

The healthy way for a social E7 is to decriminalize selfishness, turn this taboo around, and start really loving yourself, legitimizing your real needs instead of fraudulently disguising them. Contributions in this regard abound, received from other social E7:

“To be more for me and less for the other. Being more *selfish* in depth, knowing what I want and need.” (Irene Díaz)

“Legitimize one's own and others' ‘no’, without conditioning or commodifying it... Generally, we use sacrifice to cover our deficits and shortcomings, to claim recognition and admiration, to be loved (as we do not know how to love ourselves), to legitimize our desires and whims.” (Enrique de Diego)

“Sacrifice and service is the price to pay for my neurotic need for the admiration of others.” (Josep Micó)

“Acceptance that ‘nothing happens’, but not in a superficial sense of false joy, or rather, of superficial joy, but in the line of trust in others and, above all, real confidence in myself.” (Jaime Locutura)

“...when the complicated mind quiets down, one can be at peace, open, to the rhythm of the present day, with nothing to prove or anything to hide.” (Katriona Munthe)

“Sometimes I feel guilty that I am not giving what is expected of me, but it is like a burden of guilt that I have left over, better to be attentive to my responsibility, not to become a small child to avoid the things I do. Take over. It is not guilt, but responsibility.” (Manuel González)

What was left behind, what has changed

The most notorious thing that has been falling is idealism, that mixture of illusion, good intentions, idealization and naivety that works as an intellectual drug (a cognitive stimulant) for action. With a shot of idealism you can maintain the energy and effort that all sacrifice entails, otherwise, strength and dedication would decay, time would go on dreaming and not on doing. And the social E7 is active, it is moved by ideals that it tries to capture in life, and that, generally, refer to improving the world, whether from religious, socio-political, therapeutic budgets ... with a certain sense of mission, not in the most tremendous version of messianism, but in that of the visionary, the one who is able to imagine a freer world, or peaceful, or healthy or whatever moves him. In this idealism there is a considerable component of rationalization and ideology, almost always in favor of the change from the obsolete to the modern. If any of these creeds proves wrong, it is changed to another, explaining this change as evolution.

The dissolution of this idealistic structure is therefore very difficult and at the same time inevitable if one is serious about maturation. The fear of stopping moving for ideals is to fall into apathy, to lose the fuel that allows you to intervene in the world, to exist socially, to be recognized.

Deep down there is a deep pessimism towards oneself, towards people and towards the world: with a little more confidence in life it would not take so much indoctrination in one's own ideals or so much effort to please and mobilize others with these ideals. Some of this is being abandoned in exchange for greater and more authentic confidence.

The mind of a social E7 has something of a permanent teenager: provocative, enlightened, simplistic and comfortable when the task becomes too demanding. Growing up literally means getting older, more realistic, less subjective and willful. More sympathetic to the models previously reviled ideologically.

“Change is seeing more accurately even what I find ugly or painful... Discover the simplicity... To put under suspicion the excessive enthusiasm...” (Katriona M.)

“I look and feel more normal. I am aware that *sacrifice* is to achieve my ideal... for the search for recognition (narcissism), to not set limits... and it is also a compensation of the most manipulative part, which leaves the other in debt.” (Irene D.)

“I have stopped having perfect future fantasies, where everything was just as I wanted. Now I only have catastrophic fantasies, and the other day I understood that they are a way to give way to my fears.” (Xavier Florensa)

“Breaking the mask of the good, taking my strength and my power... Do not avoid dissonance, conflict... Stop wanting to be the savior or permanent helper of the other, who has his own responsibilities and does not ask me or need me to be the savior.” (M. Gonzalez)

“I understand better my need to be loved, the fear of not doing what is expected of me. I can look compassionately at the need I have for what I do to be valued, as if I constantly ask, ‘Look, Mom, what I know how to do.’ I can tell and smile when it happens.” (Pep Duran)

What a social E7 would have to understand to transform itself

That the world is hopeless. That the human race is quite abominable.

That beliefs are self-hypnotic.

That there are some (few) solid and respectable values: the pursuit of truth and knowledge, right action, compassion... Everything else is questionable (or outright false)

And, with all this, do not fall into cynicism, accept the pain of lucidity and honor life as a sacred joke, which is not the same as surviving or adapting.

I have come up with a kind of manifesto, an anti-idealist statement of a somewhat skeptical renunciation of altruistic ideas in order to be able to heal from the illusory nature of this subtype. So, let's look at other contributions less iconoclastic than mine:

“How to be fully awake and doing nothing. Awake and sensitively empty. Hungry without being sad. But avoiding the trap of putting oneself in parentheses (“I will attend to your needs now and think about mine later”). Part-time sacrifice (a form of deferral or self-denial) idealizes intermittent effort. And it postpones being. For transformation we need to understand

the continuum... the present, in the here and now... May each of our actions tend to open and reveal the simple and dynamic development of life.” (K. Munthe).

“In the rebirth (SAT 3) I had a kind of vision of Jesus Christ with these words: ‘You have already sacrificed enough, now it is time to live.’” (J. Mico)

“The fantasy that everything has to be perfectly fun and that any pain, no matter how small, is not worth living, makes you lose the meaning of life. You have to understand the meaning of life. You have to understand that happiness is not an idea, it is something real, on many occasions (when there is harmony at home, etc.), and that the price I pay is to be sad, sore or angry when, on those same occasions, things do not flow.” (X. Florensa)

“Understand that things are simple. That no matter how brilliant one believes, one cannot deceive everyone all the time, particularly oneself. And it's okay to be weak or clumsy: it's worse to be an emotional idiot.” (J. Locutura)

“That the world can function without your presence. That what the body feels is real and adequate... That what you should do is what life puts in front of you. And it must be done in the moment. That doing needs time, awareness and presence.” (P. Duran)

Difficulties in love

The most difficult thing is to recognize one's own and others' limitations in love. Neither everything is pure and perfect nor does the opposite justify disbelief.

What is difficult is to humanize oneself, to see the other as such and not as an expression of your unattainable models; all these are dreams, fantasies ideologized to avoid loving surrender, without guarantees or reservations. Feel (emotionally and sensorially) instead of thinking and imagining transcendent love, the one that makes you touch the heavens. That love, as a transforming force, exists, it is a real and known experience. The mistake is not to accept its gratuitousness and impermanence. To want to hold it back is to condemn oneself to limbo and then sink into hell. The love aspiration is that of a perpetual infatuation, even denying that it is impossible and exhausting to maintain such a level of exaltation.

The experience of maturity puts things in a less absolute place: the heart is generous and also petty, love is sometimes unconditional and sometimes calculating, etc. And that psychospiritual development will not end all imperfections, since, in addition, one puts oneself in the arrogant place of feeling better than their partners and of *waiting* resignedly for them to evolve towards perfection. This position conceals a poor internal opinion: the incompetence to love, the limitations to trust and surrender. Without crossing these wastelands it is difficult to rebuild self-esteem and become more permeable to love.

In my work a certain emotional *indifference* has appeared, at first forbidden and recriminable, but later recognized: in reality it is not to feel less but to feel better. Quality rather than quantity. They move fewer things, but those that are genuine touch your heart more deeply.

Regarding admiration, the same venerative love is maintained for everything that was once really meaningful. Most of the true appreciations have survived the process of desidealization. But I find it more expensive to recognize new ideas, people, teachings. In part there is less willingness and openness, in part the experience is disappointing: almost everything sounds like *déjà vu* and usually loses when compared to what has already been received and learned. It happens with teachers, books, music, artists, etc. The loss of the old enthusiasm leaves a certain tone of indifference towards novelties, with joyful exceptions.

In this same line of the three loves (father-mother-child), we present some more contributions, followed by other more generic reflections on love and affections:

“In my feeling of the three loves I see fraudulence. In the love of the father (admiration) there is competition: it is an example to follow to immediately overcome it... with the illusory dream of becoming another that exceeds the old limits of its own... Mother's love (compassion) seems like an overwhelming stream of empathy, but it is a deception: I step over my loneliness, hide it in the illusion of ‘being in this together’, seeking companionship and comfort in this valley of tears, but without revealing my feelings, without letting myself be touched. Childlike love (pleasure) is sometimes confused with indiscipline or distraction. I recognize feelings of guilt or introjections that contaminate my naturalness and control fluidity, abandonment and trust in life. Fear paralyzes the child's creativity.” (K. Munthe)

“The most expensive thing is to be with an open heart... If I get paranoid, my internal dialogue shoots up, I get angry and thus avoid feeling bad. That closes my heart and takes me away from the world.” (X. Florensa)

“In the couple I have always had a high concept of commitment, I have done the impossible to fulfill what I promised. This awareness of responsibility I think is what makes it difficult for me to commit, and especially with a woman, since it will be for life. Which, together with the idealization of women (the certainty that there is a better one) has been a cocktail of difficult solution.” (J. Micó)

“My biggest difficulty is to surrender, to give myself. Sometimes I feel like the situation of not having love is a punishment for not having taken it when I had it.” (M. Gonzalez)

“Do not encapsulate or hide anger, anger, or narcissistic wounds, which only seek false isolation and resentful loneliness.” (E. de Diego)

Recommendations

In the general wave of practicing the virtue of sobriety, the social E7 does well to stop, slow down its actions, stop anxious action and prioritize what has intrinsic importance.

The development of non-doing as a psychospiritual attitude is the most powerful field of experimentation for its transformation, since it does not correspond to the passivity or comfort that drags all E7, but to a detachment from interested, egoic, narcissistic action and an approach to action *per se*, to the work well done (not in the sense of perfectionism but of impeccability): do what you touch in each moment without going overboard and without falling short. Then much of the compulsive activity ceases to make sense, things are simplified and the inner chemistry is transmuting the doing for being, helping the experience of being.

Meditation is the practice par excellence to cultivate this attitude. In my case, which is not static meditation, I am more helped by meditation in movement, attention paid to physical/manual activities (gardening ...) or artistic activities that require concentration and at the same time inner freedom.

Listening to one's own body is a regal way, as well as the practice of the present, especially separating oneself from goals and focusing on the process.

This attitude is highly recommended when imparting therapy, as well as the above: develop a therapist with more patience, less savior and more companion, precise instead of overwhelming, more tolerant of dry phases; and without absolute maps of health, awakening, maturation and much less therapeutic success.

Here are some contributions in this regard:

“To carry out the projects, to transform them into realized works, to consciously suffer the pain of disappointment when the final result does not resemble the original idea... Practice the Gestalt precepts: get ready, live in the present and take responsibility!... As a therapist, the work on one's own character has helped me to develop an attitude of help and service to the other, not to be the protagonist but a discreet witness... with more patience with me and with the world... incorporating the relationship as an essential factor of the therapeutic process... that helps to feel the pain in company, without feeling judged or consented ... with the help of silence, body awareness and especially with work done with the hands.” (E. de Diego)

“Meditation, being in the obvious, the here and now, as a mantra to be in touch with reality, helped me a lot. And work with the body.” (I. Díaz)

“Connect with the pain of seeing yourself with judgment and contempt for others.” (J. Mico)

“Helping the social E7 focus its ape mind and challenge it... to reach a place of rest and stillness. He has to find an inner sanctuary... frustrating his escapism: no one can do the work for him, it's the only chance he has to really live.” (K. Munthe)

“To say to the other: ‘So far I am with you, now I am leaving, or I need time for myself’. Lately I have managed to be more at home, reading, quiet, and I have stopped walking so much on the street without concrete direction.” (M. Gonzalez)

“The practice of meditation so as not to get lost in fantasies... knowing how to really listen to others and myself. Be. Laugh, do not ironize... Pay attention to the body... Go to the essence of the problem and not stay on the surface... Acknowledging that I don't know something.” (J. Locutura)

“In my case I have found pleasure in the physical, in the body, through simple activities: walking, cooking, digging the earth, resting... Claudio's formula has been magical: “do what is right in the moment.”” (Fr. Duran)

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 could call a dreamer. To define it, Ichazo used the word *suggestibility*, which I understand as the passion to imagine something better than the desolate reality. It is the passion to enthrall 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 — totemize 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 Freud for character description, spoke of a completely optimistic character in every way: “I’m fine, you’re fine, everything is fine.” And of course this can be very therapeutic... for anyone who isn’t a seven. Or, put another way: the virtuous life is good for anyone who is not a nun.

The transformation in the sexual E7 by Enrique Villatoro

Aspects that are left behind in the therapeutic process

Think.

Today I feel more distrust of rational thinking and more credibility in sensation and instinct. I don't listen so much to the intellectual flow, which makes it easier for me to silence that internal mental noise of multi-possibilities, plans, opportunities, exciting ideas, and so on. This internal silence also manifests itself in greater external silence, in less talking. It has been left behind to go around the bush talking, exciting oneself with his own speech. Now there is more precision and ability to use language better, both in the exact words and in the structuring of the speech, and I can specify more accurately what I want to express. I do not have so much need to externalize those wonderful ideas and possibilities that arise in the mind because you do not believe them yourself: they are less important, they catch less and they do not self-suggest so much.

It happens in a similar way with constant planning. There is less anticipation of the future, fewer tales of the milkmaid and more contact with reality, both internal, with what is felt, and external, with what is happening: it is a being more in the here now. I feel more distrust in improvisation or in a divine force that solves everything, which I see as an avoidance and flight,

which implies more and better preparation of things, and a fulfillment by oneself, with acceptance of what happens. There is less need for anticipatory strategies.

In this same line of distrust of one's own reasoning, the attachment to idealizations, fantasies, and suggestions has decreased. It is easier to recognize and dismantle fantasies, differentiating them from reality. There is more realism, a being more earthly, more rooted and even more primal and instinctive. I take life more seriously, with more responsibility, commitment and less avoidantly, and I face it more adultly and maturely.

I have been losing that humorous point to everything, that making irony of anything and on any occasion. It does not manifest exclusively the clownish aspect, carefree, as if it does not affect anything, but can appear serious to others. Internally, it's like it's more boring, less funny, and interesting because there's less jokes. But, as in the intellectual, it is *no longer funny to me*.

Feel.

There is a more generalized sensitivity, emotions are more on the surface from sadness, anger, pain, anger, to joy, satisfaction, contentment... It's a seemingly less intense feeling but more truly, more authentic.

You could compare it to taking off your rose-colored glasses so you can see the dark colors, that is, notice and sustain more pain, frustration, discouragement and all those *unpleasant* sensations without having to manipulate your own perception of reality. Dissatisfaction and what does not please is felt and manifested more and more clearly and directly. There is less self-deception, falsehood and manipulation. On the other hand, more transparency appears with oneself and with others in the expression of feelings (pleasant or unpleasant), saying what you want or do not want, so that image of *nothing happens*, of being well chronic with a happy clown face and wrapped in irony and apparent joy, decreases. In this sense, a facet of more complaint appears that even comes to be able to show itself as curmudgeon and protest. It is left behind to seek acceptance, appreciation, recognition at the cost of falsifying and manipulating with seduction, the good face and the non-expression of what hurts or does not like. With this greater integrity and transparency in disagreements, rebellion is lessened in the form of passive aggression, boycott and hidden resistance, hurtful irony, and so on. There is more honesty in this regard.

So much restlessness and anxiety is left behind. There was a permanent state of alertness and activation, not knowing how much a defensive form was or how much an opportunistic and self-serving form, possibly both. In general, there is no longer so much sense of being threatened or that life is like a jungle in which surviving is an overexertion, only possible for the most savvy. This decrease in inner distress has to do with a greater awareness and connection with fear, with difficulties and limitations. Before, I lived an oversizing of the belief of power with everything that, in reality, hid the feeling so little and the discomfort that this caused.

Conduct.

First of all, there is a considerable decrease in physical movement. This implies greater stability by being able to stay longer still, without moving, in the same place and with the same activity. On the one hand, there are no longer so many fronts or simultaneous activities and, on the other, there is no such sense of provisionality in life, in the sense that one day that idyllic and promising future will arrive in which everything will be tranquility, peace and happiness. Become aware that this moment is already, here and now.

There is a more restful, more balanced being, as if before, both internally and externally, there was constantly a vibration and jumping from one place to another due to a lack of consistency, solidity and firmness. Transformation has to do with discovering an internal place where you can stop, where there is peace and tranquility and, simply, nothing has to be done. In addition, this decrease in agitation, chronic oscillation, allows to channel the activity and facilitates greater concentration and centering. There is a greater ability to focus on what is done at each moment. In the concrete, this is manifested in that, apparently, fewer things are done but, instead, there is more discipline and those that are done are finished. There are fewer open fronts and more self-mastery in being able to do one thing at a time, not as before, when there was a belief that we could do several simultaneously.

The world has ceased to be a great market of extraordinary occasions that must be taken advantage of, where, the more you take, the more you have and enjoy. Although this caused a lot of excitement and enthusiasm due to the large number of scenarios that opened, the emotional cost was high due to the dispersion and anxiety it causes due to the difficulty of not being able to be in all the scenarios at once and having to give up something. Faced with this dispersion by the multi-possibilities and by the quantity of experiences, the concrete appears, the routine, the discipline, the austerity, valuing the situations of greater quality and depth.

Now, the great and tempting external world has been reduced to a smaller realm: home, work, family, some relationships, spirituality, and little else. The focus of attention is directed more inward than outward. From looking at and prioritizing the external, the public, the outside, has gone on to value the internal, the personal, less spectacular and luminous on the outside but more own, more intimate, simple and deep. There is a change in the rule of measuring, by appreciating more what you have instead of what is missing or going to be missed. It causes more discomfort the loss of what already has to give up the possible, however interesting it may seem. It's a more conservative one. As the saying goes, "better bird in hand than a hundred flying."

In a way, it is not only about being able to sustain one's own desire, the impulse, the trigger that triggered voracity, but also that same desire has been focused on other interests. The excitement produced by consuming many experiences has been transformed into the tranquility of savoring fewer experiences but with more depth. Opportunism has been reduced by

discovering that what really attracted me was the excitement of everything new. It is not that more was needed before, but that it was digested worse, simply because there was no time to do the digestion. Now, although it is less quantity, it gets more to the bottom, deepens and takes advantage of more.

The change also has to do with acting without so many expectations and without putting so much excitement in the action or self-suggestion that what will be done will be so exciting and spectacular; a self-confidence is required in the face of that search for intensity and the *extra* in everything, in addition to maintaining a lower level of activation, of excitement. Actually, it's about sustaining monotony, routine, custom. That promising future that one sells oneself is no longer credible. Automatically, more attention is paid to the real, to the present. The sexual seven acts like the one who arrives at a pastry shop and asks for a little of everything to try everything, and even eats mixing the different flavors. Thus, the nuances are not distinguished, and satisfaction consists only in having tried everything, in not having missed anything. Now I enjoy eating a single whole cake and savoring it. In short, I feel more satisfied.

New traits and characteristics that appear in the character

Below I will present in more detail a series of new features and aspects that have appeared in this process of psychospiritual maturation. The order of presentation does not mean that they follow a certain hierarchy, but that they constitute different fronts and paths of simultaneous and parallel development and evolution of such a maturation process.

One of the most outstanding aspects has been to discover silence, understood as a decrease in internal noise, a decrease in interaction with the outside world and a work of attention and filtration of perceptions.

On the one hand, this decrease in noise allows me to soothe the constant and permanent mental effervescence and effervescence, until I reach a point of centering in which the mind is more collected on itself. In this way, it is possible to be less trapped by external stimuli, less tempted to peck at what the world offers. Today I am more in control of my own perceptions and the direction that the focus of attention takes. Although the senses are open, seeing, hearing, feeling, and the mind perceives it, it does not go after such perceptions.

In this internal place of silence, in addition to being able to become independent and detach from external noises (not only auditory but from any type of stimulus), new internal noises are not generated (thoughts, fantasies, strategies). Of course, all this has to do with less talking, both of words outward and also in terms of one's own inner discourse: literally, thinking less.

It also opens a space of greater listening to what is there. Instead of being so active in the uptake of sensory stimuli or in the apprehension of concepts and ideas, there is a greater receptivity; searching gives way to simply finding. In the mere fact of stopping trying to achieve

something, much of the effort disappears and, consequently, the excitement and anxiety that clouds one's own perception of reality. The less you do and the less you react, the more things flow. It is a bit paradoxical in the sense that one leaves the "I", but, instead, one finds oneself more. A self less protagonist, less summit, but more open, quiet, wide and free. It is as if one had withdrawn from the foreground of the stage of the experience, where he tried to control and direct everything, to now take a kind of step back and place himself on a second level, more as a spectator, letting life flow without so much manipulative and interested intervention. From this withdrawal from the protagonism arises a kind of sixth sense, of intuition that guides and directs to where the energy is and moves in each moment. It also favors contemplation and facilitates greater freedom of movement. From there, almost any activity or sensation becomes a form of connection and contact with oneself.

Another noteworthy aspect is the stillness. In a very simple way, stillness resembles having discovered an intimate place where you can stop, be doing nothing and rest. There arises a sense of generalized tranquility, as if the engine revolutions had slowed down. There is less activity, both of thoughts and sensations and at the body level. It is an awareness of the extra excitement, of effort that was being put into life without a specific objective and the wear and tear that it entailed: the more you ran, the longer it took to get to you do not know where.

Stillness is having discovered that place where you can rest your head, rest and relax almost indefinitely, because everything has a relative importance and transcendence. This stillness springs from the decrease of so much analytical process, judgment and mental contaminations of good/evil, adequate or not adequate, and so on. There are no longer so many extremes, everything has a place and you do not have to worry so much. It reduces the duality and division between the doer and the action. The one who constantly observes, asks and questions is more blurred; thus, the activity changes and the action itself occupies the whole consciousness. Ultimately, there is a greater acceptance of what is happening in each moment. It is a certain pasotism that, unlike indulgence, is not avoidant but connects with something similar to a *whole is fine, nothing is missing, nothing has to be done*, and to a feeling complete, full and satisfied in the here and now.

With this relativization of reality, in which it does not matter so much what the perception itself is, but how and from where it is perceived, attachment and the need to reach, to reach, solve or clarify anything is reduced. Likewise, voracity changes and is no longer so aggressive or wild. Of course, the impulse and the desire to swallow continues, but they can be sustained more easily, placing themselves in the center of oneself, where everything becomes more relative, relaxed and with less pretensions. The road has become more spacious and with fewer references.

This process and experience of letting oneself be carried away by this new sense of smell has to do, precisely, with being purely in the present, open and fused with what happens. And so this present becomes bigger, opens up enormously, as if entering another very subtle dimension.

Although it can be perceived, it is impossible to describe it because in the act of trying that opening is interrupted and the self returns to the foreground. In the instant, no assessment of the experience can be made, the present cannot be apprehended.

This stillness is not forced, rigid or frozen, but is fluid: movement is recognized from rest. When riding a bicycle, stability and balance are achieved with the movement itself, and trying to stay totally still is when you fall. The flow of ideas and perceptions does not distract from stillness but increases with the recognition of one's thoughts. If you try to freeze consciousness and attention, they are blocked, if you let them oscillate freely with an observant consciousness, they stabilize on their own.

A third aspect in this process of maturation is simplicity, simplicity, austerity, in the sense of not complicating things so much, of making life easier, more concrete, less complex and with fewer unnecessary ramifications. It is about positioning yourself in a more focused and collected place in which the focus of attention is neither so open nor as active. As if the permanent search radar was disconnected and was no longer persistently scanning the horizon of experiences. Physically, it would be to close the eyes, ears and the rest of the senses a little, even close the internal muscle of reasoning, of thinking. The senses, the world, life becomes more sober, not so much because there is less quantity but because there is less voracity and hook to that apparent abundance. This perceptual distancing is not a retreat from isolation, but a greater capacity for renunciation and detachment in the sense of a greater ability to say no to those *temptations* that attract and incite to fall, in short, into what is not so priority.

This simplicity also involves taking excitement, embellishments, and fireworks away from things. The experience in particular and life in general are less transcendental and spectacular than one thinks. It reduces that constant attempt to inject an extra excitement and suggestion to make the experience more interesting or valuable than it actually is. The volume of life is lowered. It becomes more natural, more spontaneous, less far-sighted and anticipatory with what could happen. It stops planning or mounting successful strategies permanently before any event.

Finally, simplicity is also about being a little beyond divided consciousness. Each time, the different aspects of life are less fragmented and separated: family, work, people, spirituality. There is a more holistic and global functioning between the different areas.

The next aspect to highlight in the transformation is that of an orientation towards spirituality and, especially, an awakening to devotion, understanding it as giving oneself to something and a guide greater than one, which is in charge of higher levels, with the protection, security, order and rest that this entails. The feeling is similar to the surrender of a child, but unlike the capricious child who expects to be given, one surrenders from tranquility and filial confidence that there is someone who knows what to do in each moment; this allows the child to let go and be purely child, without having to burden himself with roles or responsibilities that do

not correspond to him. It is a feeling of being full, protected and, again, in an internal and external place where you can rest. Likewise, this place facilitates being more honest, more responsible and, paradoxically, more adult. With that dedication, acceptance and openness to something higher, the positioning in life becomes clearer and allows to do what corresponds with more commitment, involvement and presence.

Parallel to devotion, humility and compassion arise. On the one hand, it implies looking more at the other, seeing it, taking it into account, perceiving that others also have their needs, sufferings, interests. Realize that they are another me. On the other hand, it has to do with being less self-focused, less interested in oneself, less capricious, less child, and with being able to value and feel more satisfied with what there is: being less profitable and opportunistic when taking into account the interests of others and not thinking unilaterally about one's own. Put another way, humility and compassion have to do with being more aware of narcissism and its ally, picaresque. We must realize how difficult it is for us to put the other first, give in, or simply see and take into account others, because immediately the strategy always appears to get ahead and not run out.

Change comes from recognizing and deepening what is behind that search for greatness, for interest, to profit for oneself. On the one hand, there is the feeling of feeling small, insecure and, to some extent, in inferior conditions. On the other hand, there is a great distrust that the authority will be fair and provide security and protection. With such a way of thinking, it seemed more reliable to become one's own reference, one's own authority, with an interested sense of justice, security and self-protection. An E7 has its mind programmed towards survival and cunning. Almost at any opportunity the thought and plan of how to get something of benefit appears.

The antidote is commitment to oneself and to what one wants and desires, is to give oneself permission to be transparent and honest, expressing more clearly what one wants or what bothers oneself. You can express the clearest demands and also sustain more the frustration of one's own desire and lack. This honesty and transparency with oneself and with the world is the antidote to rebellion and hidden conspiracy.

Paradoxically, there is not so much interest in social relationships, in people, in contacts. With the psychospiritual process, a greater awareness of the antisocial aspect of E7 arises. Now I have more desire to be with myself or with my own, and not so much to discover those who are more alien. What used to be a painful loneliness that translated into abandonment, marginalization, rejection and fear, is now security, comfort, rest. The fact of enjoying greater honesty, transparency and frankness in the expression of desires and needs frees from having to appear, from looking good, which facilitates being able to enter and leave contact with others.

The general feeling is of maturity, of becoming more adult, serious, sensible and judicious. Stop feeling like a child dependent on the world to assume the obligations and tasks,

become more present and competent in the world, and understand responsibility not as a burden or a weight, but as a freedom to be able to choose and decide for oneself.

In my process, I have gone from feeling blocked for fear of rejection, to not being adequate, to not knowing exactly how to behave (as if there were a right way, a being up to the task, at a certain level that you are not sure to achieve) to trusting me more and giving me more credibility, without so much invalidating and neutralizing judgment, without so much doubt or fear.

This represents a liberation at a very essential level that has to do with giving oneself permission to be as one is, without criticism, without judgment, with effortless acceptance. It is a genuine permission that is born from no doubt: you do not have to choose anything. There is no choice between better or worse, right or wrong, the permission starts from before the dilemma itself. The action emerges as a spring that simply springs up without wondering if it is better to flow to the left or to the right.

Maturity implies greater resistance to pain and frustration. Instead of stopping to feel the lack, the typical trap of sexual E7 is that the frustration of not having something is replaced by a rosy fantasy that satisfies in a substitute way. Such is the mental insistence with *logical* arguments that support the fantasy that, in advance, you begin to enjoy it. This means a disconnection from the feeling of discomfort caused by lack: the illusion is built not to assume it, and also progressively loses consciousness of reality, to the point that, crawling more and more between the lies themselves, the sexual seven becomes unable to distinguish fantasy from reality.

The interruption of this avoidant cycle is achieved when the impulse of one's own desire is sustained without necessarily acting it, both in its aspect of attraction to the new and stimulating and in the avoidance of the unpleasant, of frustration, of the painful. Patience, serenity, temper have grown. Being able to sustain the craving and desire with greater tolerance, calmness and fortitude, and not allowing oneself to be altered so easily by external circumstances, is one of the great fruits. Solidity manifests itself in internal stability and external perseverance. It is as if willpower has been invigorated and strengthened. There is more diligence, discipline, determination, to the point of being able to stay in the routine, the repetitive, the boring and reluctant.

The way of entering this internal stop, that rest and tranquility, consists in the connection and discovery of the body as another place of the self in which to be. This starts by getting out of your head, stopping being cognitive all the time. To do this, you have to become the owner of your own desire, to be able to hold the craving, the appetite, the craving. At first, it was especially difficult to sustain the impulse of always having to genitalize and sexualize relationships, especially with women, whom I always looked for as an element of excitement, novelty, activation, and also of recognition, validation, and so on. After this better management of sexual desire, comes the domestication of temptation before other different stimuli, for

example with drugs and altered states of consciousness, or with the consumerist and sweet desire of any type of experiences that could produce excitement, enthusiasm and novelty, and that are also usually used by the sevens as an avoidance of unpleasant sensations. Finally, it serves to be able to sustain the neurotic attraction of always going after one's own thoughts, sensations and perceptions. And that's a very subtle aspect of the process.

Intuitions about the state of self-realization

One of the main themes of psychospiritual transformation is to stop looking at the sky as a escape from the earth, that is, to become more realistic, more earthly and even visceral. This greater objectivity implies less cognitive defense in the form of suggestion, fantasy, illusion and, consequently, less manipulation and self-deception, both for oneself and for others. There is not so much head, so much rationality, and there is more heart, more emotionality.

Thought and planning are concretized and systematized, they are more real and less cosmic. Effort and energies are focused more methodically, with greater diligence, perseverance and determination. This greater presence and involvement in what is done allows us to use strategy and programming as a search for greater commitment and not as avoidance, flight or opportunism. For this, it is useful to trust that happiness is in working in the present moment and is obtained step by step and little by little, not suddenly or avidly.

In this sense, honesty and transparency are fundamental. On the one hand, with greater contact and awareness of what you feel, want and need at all times and, on the other, with greater self-confidence and integrity in showing it and governing yourself from it, expressing both what you do not like and gratitude and recognition to Others. This implies being more confrontational, direct and clear, instead of moving from the rear, from the occult, the manipulative, the boycott or the rebellion typical of E7. It would have to do with assuming oneself as the authority and becoming responsible for one's own life. That is, to develop more seriousness, commitment and presence not only before others but, mainly, before oneself, before one's own sensations, desires, objectives.

It helps on this path to be able to hold and look at pain, frustration and unpleasant sensations. Be more in touch with your own dissatisfactions while valuing what you have. Seek more satisfaction in the real, in the quality and depth of life than in quantity and variety. Trust more in what life brings instead of moving from fear and dread to lack, to dissatisfaction and, from that trust, give up the preventive strategy. It also helps to generate a solid internal self-confidence, relying on one's own resources and recognizing limitations, instead of appealing to the false tranquility and disinvolvement of relying on improvisation and that things will resolve themselves, which is still an avoidant behavior.

It serves to be in life with greater tranquility, simplicity, simplicity and even naivety, as opposed to the messy, murky, branched and rolled up that there is in a sexual seven. It is convenient to look for more spaces without filling anything, more downtime without external or

internal activity. Of course, this means more silence, fewer words and more listening. The goal is to live without avoiding anything that arises or appears, without fleeing to an idyllic future so typical of this planning character.

The spirituality of a transformed sexual seven is not so fantastic or ideal but more practical and materialized in concrete facts and actions. For example, it is possible to develop generosity, collaborations and more altruistic and selfless tasks, as well as greater devotional dedication and compassion based on really seeing the other for himself, not as a means of fattening one's ego for "how good I am".

In the process, a more open and clean sense of humor and optimism, less ironic, escapist and hurtful, understood not as another mechanism of defense and aggression but as a form of detachment and lightness before life, has been awakened in me. It is an ability to enjoy and to make others enjoy with a contagious optimism from transparency and honesty.

It is not that the ego and neurosis have stopped doing theirs, but their antics and escapades are less and less annoying, because the character is less indomitable. Like those dogs that have a very long leash, with a mechanism that allows the owner to give a pull at any time to pick up the rope and get the dog to come. Depending on the situation, the leash is longer or shorter, but the dog is always governed. I observe a distancing and distancing from neurotic impulses and habits, but not from repression but from the awareness of their existence. Sometimes, I also have the ability to harness them as seeds in order to develop more awareness and attention. It is not, therefore, a question of avoiding anything, but of integrating and better managing what is there.

Suggestions for therapeutic work with a sexual seven

From the therapeutic point of view, E7 in general – and sexual ones in particular – usually come to therapy either because of an acute crisis from which they cannot escape, or out of curiosity, to experience a new toy for illusion and fantasy. In case of attending for a crisis, once the first most painful symptoms have been overcome, it is easy for the seven to leave the process deceiving himself with the conviction of believing himself better than he really is and settling for a band-aid instead of an in-depth cure. In case of attending therapy out of curiosity, once the initial excitement and illusion has passed, together with the fact of starting to touch on more painful issues, they will facilitate the flight to other more motivating and less distressing matters. Hence, there is some difficulty in which people with this type of character can have enough constancy in the process to, in this way, enter into a greater depth.

Therefore, one of the first tips to therapists who attend to sexual sevens is none other than to make them note the importance of creating a favorable climate for the development of perseverance, patience and commitment to therapy so that the process can develop. From there, it can be helpful to periodically re-contract sessions in packages of a certain number. This will allow, on the one hand, to carry out mini-processes with their proper integration and closure. On

the other hand, we will ensure that the process is not interrupted suddenly with a getaway from flight or rebellion, and we will leave the door open so that, if you wish, you can resume the process at another time. With this, we will give you enough space and flexibility so that you can enter and leave with certain margins of freedom.

It is also very useful to generate some of your own curiosity. Leave you a little hungry from one session to the next. In this way, we will take advantage of their own gluttony, insinuating or showing them that there is a better place than the one they inhabit psychologically and that they can achieve something more essential than what they live.

Before a sexual E7 it is necessary, in fact, to find the middle ground between a clear, concise and firm therapeutic frame, and a certain softness, delicacy and spaciousness to favor its confidence. If very strong and rigid limits are imposed on him, he will stop therapy; if the boundaries are very soft, it will tend to invade the therapist's space and escape the process. It is important to find the balance so that you do not invade, so that you respect the therapy and do not confuse the therapist with a friend; at the same time, it is also necessary that you feel an atmosphere of tranquility, encouragement and confidence, so that you enter little by little and get to open up and let yourself fall into pain. All this will mean a constant tug-of-war in which you will have to be reminded of the limits during almost the entire treatment. It will be a process of continuous but very delicate confrontation, a soft fight with a lot of welcome and protection for when it begins to fall. It will be necessary to give it space so that it can be shown without dragging the therapist, seducing him and deceiving him with his confusions. It will be something like letting them believe they have the power. This give and take, certainly, wears down the therapist a lot, because the sexual E7 will put the limits that we mark to test constantly.

The challenge is the intellectual side, rationalization as a defense mechanism. You have to take enough distance not to get hooked on their games, traps and mental filigrees. You have to put everything in the sieve to try to differentiate the roll of experience, the manipulation of authenticity, fantasy from reality. It is about the sexual seven learning little by little to be silent and to listen to each other from other levels. In this sense, body work usually goes very well to silence the continuous mental noise.

It is necessary to capture their confidence from the ability to welcome their pain, their sensitivity and fragility. It will take us to transmit security, tranquility and encouragement so that they go as far as they can, communicate to them that it is better a little, as long as it is genuine, rather than wanting to advance a lot with falsehood. We must support genuine authenticity, honesty and transparency. We will help them to get in touch with the feeling of what they have not had, of what they have lacked, lowering them from the fantasy of having everything and facilitating their contact with pain.

This entry into the pain — the descent into the pit — is usually a very delicate moment in the process. It has to do with remembering and crying for the past, for childhood. It is an

awareness of the self-deception in which they have been immersed and the time they have lost. It is an awareness of vulnerability, insecurity, fear, the feeling of abandonment and loneliness. At this point, you will need a lot of welcome, understanding, encouragement and hope that the path is to continue there. At that point resistance may appear in the form of delays and faults until, directly, he escapes so as not to return. Therefore, it is important to have previously developed a solid and genuine bond based on trust. At this time it is important to root it, in the sense that it finds internal supports different from reason: therapy will be an internal (and external) place where it can stop, deposit. In any case, depressive states are a sign that the process is moving forward.

Finally, it should be noted that it is necessary not to miss one of the manipulations of a seven. As they become involved and gain trust with the therapist, it is necessary to denounce them more and more rigorously. It doesn't matter that he believes he is in control of therapy, as long as he doesn't use it to assault or to run away with an expression of rebellion. In such a case, it will be necessary to uncover this game progressively, to thwart it, so that each time a greater honesty can be expressed in the therapeutic field.

Suffice it to add that, as an effective resource, it may be useful to use its same mechanism: a sense of humor and irony, taking into account that it is an area that the seven generally handle very well.

E7 Conservation (Self-Preservation) – 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.

The transformation in the E7 conservation by Albert Rams

The following pages contain several quotation marks from the author that come from his text „Biography of character” (1996). The rest of the quotes in quotation marks correspond to the people identified with enneatype seven conservation who have been kind enough to collaborate on this report, who have preferred to remain anonymous and to whom Albert Rams is deeply grateful for his contributions.

What is left behind

It seems that what is left behind in the process is essentially a kind of anxiety, a state of nervousness, of indefinite agitation that sometimes manifests itself as “greed, impatience, wanting to eat everything”, as an E7 conservation says; others, like „a thought that maintains that I can always focus everything from the positive; the desire to be surrounded by people that anesthetizes me and allows me not to be aware of myself, to live asleep, in a dream”, affirms a woman with the same trait. It is also, according to another, „the sensation of a fictitious life, as if lived outside of me. As a young girl I used to define it as if it were a movie; It was fast, funny, it was the protagonist but I didn't recognize myself inside: I recognized myself as dissociated”. Sometimes it is „[fantasy,] understanding as such the fact of exchanging reality for what is invented (of course, unconsciously), even going so far as to defend what is invented as reality,” according to another conservation E7. Others times, it translates into „always getting away with it; to spend so much energy controlling everything, managing everything and not being noticed.”

In my personal case, I summarize it like this:

„Until recently I thought I was born weighing six kilos and in a normal time. Later I found out that in reality the kilos were not exactly six, but 5,800, and that the reason was that I had been born after ten months of pregnancy. I believe that three of the main elements of my character constitution are contained in this anecdote: the sense of deception (and the diffuse awareness of self-deception), the retroactive compulsion to the womb (where it seems that I spent a month too long) and the fantasy of grandeur.”

This state is often accompanied by “addictions to alcohol, drugs and other excesses that also invite me to anesthetize.”

The seven conservations seem to have, then, a self constituted as a kind of I-you interestedly eroticized by the mother, in the case of men, and by the father in the case of women. In the first case, the father does not occupy the paternal role because he is subject to the mother, due to excessive authoritarianism or because he is perceived as weak; so there is no good law. The norm, the limits, are not reliable. In the case of women, there seems to be a father-not-father,

a father who does not make it sufficiently clear that his wife is the mother and not the daughter (who is usually daddy's girl).

Paradise, the false paradise, seems to be truncated, broken (separation, abandonment, trauma...), and we are left with the idea that it was a lie... Then everything is a lie... I can do whatever I want because there is no law: anything goes. In my case:

“At the age of thirteen I made a trip to France that marked me deeply. I spent a month in the house of an old neighbor on the street, whose parents, Spanish immigrants, hated the Spanish and loaded on me, I suppose, all the resentment accumulated by years of hardship and effort. For me it was the first strong blow I remember. The image I had of myself and of the world collapsed.

First of all, I was smaller than my friend at an age where the differences are quite significant. Also, I was fat, so the girls didn't like me, I had to speak in a language I didn't know and practice activities such as sailing or horse riding, which were totally new to me. I felt a lot of ridicule, a lot of shame, a lot of loneliness and, today I know, I accumulated a lot of resentment against the world and against my family for having sent me there. It's also true that I got a lot smarter, and much of what I learned there has been very useful to me in life... But I think I swallowed too much without chewing, and I was left artificially alone without realizing it.

It turns out that this brilliant and apparently well-liked boy was a clumsy ball of tallow. That the world I knew was only one of the possible worlds, and everything that had been easy for me became terribly difficult or almost impossible. It turned out that that child so praised because he was very well behaved, always said yes, got good grades, did not get into too many pranks... and very particularly he ate everything and a lot (which was the summum in the scale of family values at that time); it turned out that that wasn't the only me that inhabited me. And at that time, that meant that it was not me, since I could only be one. So it was logical to conclude that someone had deceived me, that things did not add up. I remember that he wrote to my parents daily and in none of the postcards was I able to tell them how bad it was going or, of course, ask them to come pick me up. He was in shock and was not able to realize it. Nor was I able to dismantle the fantasy that before going to France we had made in the family: that everything would be wonderful and very exciting, of course: once again, rosy.”

So life is going to be dedicated to the search and restoration of that primordial paradisiacal state, that family-mafia in which the seven conservation occupies a place of tacit privilege.

One of the evidences of the process is that „the way of building families to feel alive disappears; I continue with them, but now I allow myself to have my own real family.”

Likewise, the flight—often unconscious—from the dysphoric, from loneliness, from the unpleasant, from emptiness, from boredom, from what little is left behind: „the desire to

constantly experience new things to avoid boredom and fill my time”, affirms a seven conservationist; not touching unpleasant emotions, the feeling of already because life is over, impatience, the need for everything to be okay permanently; „The excessive noise in my life,” adds another conservationist; „Believing that I am so good and generous, that I help so much, believing that everyone depends on me, instead of me depending on them,” concludes another.

What emerges in the transformation process

When the lie of much is discovered, the little appears, the silence, the goodness of scarcity; the freedom of not needing as much as one had told oneself. The calm, the serenity (relative, of course), not having to run to any place because you have already reached that particular nowhere that you are learning to appreciate as good enough.

Another important change consists of the distinction between desire and need — fundamental—, which had been confused from the beginning. We had counted ourselves and others our own desires as needs. And, in reality, we really need little, although much can be desired.

It helps to let go of the dictatorship of „this yes, this no, imperatively”, and also to develop greater flexibility: to stay in the „...or not”. It helps not to have to discriminate a priori between the allegedly euphoric and the allegedly dysphoric; stop clinging to the first and terrifyingly fleeing (and covertly) from the second. Access to sadness, emptiness, rage without justification, when feeling one's own evil.

Here are some concrete ways to say it:

“Questioning myself, being critical, leaves me alone, connects me with reality; Being concrete, serenity, walking slowly and enjoying it relaxes me. The more insignificant things are, the better. For example, I feel great pleasure sorting waste for recycling, placing it in the right places and feeling responsible and supportive. The routine gives me peace, knowing that, if I want, I can escape from it.”

“When I give myself permission to feel the experiences in depth, I feel ecstatic and happy, positive with the benefits that the cosmos offers me.”

“It is emerging, serenity. The awareness of 'this is what it is'. And I enjoy it. Before, it was more difficult for me to remain in things as they are.”

“[It appears] the need to be with me more, the need to be truly present and connected with what I feel, and the feeling that enough is enough, that it is okay with what there is. I also try to stick to the Buddhist principle that 'if you are not happy now, right now, you will never be'. And I lean on it as the only truth that exists, because I have spent my life chasing a fantasized happiness that was always to come: I thought that the next thing would always be better than what I have now.”

What is the use of transforming

My general impression is that what is most helpful is being able to meet someone (a therapist, a teacher, sometimes a friend) who combines knowing how to say “no” clearly, and who can provide support in falling. “No”, then, to games, traps, manipulations... That person will be a wall to crash against as well as a loving company, sometimes silent, always close in the collapse, that allows the discovery of what has been avoided, making it possible for me without experiencing it as a catastrophe: silence, loneliness, nothingness, sadness, rage, evil...

Here is one more passage from my biography:

“In the summer of 1988 I took my first SAT Program course, and it turned out to be the beginning of a long crisis that would last until the summer of 1993: the crisis that I have seen repeated after in different ways in many people when they focus on work. with character. They were five very hard, very intense years, during which I felt at least twice in a very clear way the border between being alive and being dead. That is to say, I felt very clearly the desire to be dead. They were years in which I discovered aspects of myself that I did not even suspect, such as feeling absolutely foolish for things in which I had always felt capable, or how to see the many bad host that was inside me and the aggressive acting that accidental mistakes can mean, jokes, forgetfulness or self-forgetfulness.”

In those years, the process became extreme, especially on the SAT:

“There I felt that someone broke me and that someone contained me at the same time; that someone hit me and someone healed me; that someone moved me and that someone quieted me in the most intimate. That everything was breaking, breaking... And there he was, Memo, and them (Paco, Antonio, Cheriff, Juanjo...), and them (Annie, Graciela, Use, Silvia...). And Claudius. During the fall and winter of '88-'89 I thought I was going crazy. Seen from now (January 1993), I think magical thinking shot through my head, anguish shot through my heart, and paralysis shot through my body. I became paranoid and I entered into the most terrible panic that I have felt since I was fourteen [...]. I, Alberto Rams, 'famous therapist known throughout the South of Europe', was scared shitless. I remember that he was not even able to call the travel agency to book tickets. Everything was a huge effort, even the most absolute trifle. I felt unable to write the smallest note or letter, and any phone call scared me. Actually, I was totally guilty, but I didn't know it then...”

What helps in the process? Here are more testimonials:

“Decrease activity, contact the body as an end and as a means to reach emotion. Specify, dimension. Making the resolution to be punctual, in my case, has led me to respect the other, to take him into account, to see him and take care of myself. It helps to understand before finding something inside myself, confrontation, taking the risk of being direct, of being mean. Open your

eyes, see reality, see the present without making it up, acceptance, silence, loneliness. Believing that there is something bigger than me, spirituality.”

“For me, above all, [it helps] to hold my emotions, not to run away from what happens to me, from what I feel (shame, anger, discomfort, frustration); Dare to say what is happening to me, how I feel, what I think, what I want to do, even if this leads to conflict. Behind that fear of conflict there is always pain and fear of rejection.”

“[It serves me] to let myself rock and fall into pain. Loneliness helps me to be able to be with myself and then lose myself less in others. The more I stop running from myself, the less I trade with others. Don't stay superficial, go deeper. Realize that I use people.”

“The observation. Something of self-absorption (which Ortega said). The therapy. The meditation. The lonely spaces. Contemplation without judgment. The silence of the field.”

What is not useful for the transformation process

“Action and more action, thinking, designing strategies, escaping, sex and eating to escape, letting myself be fed by the aroma of my own seduction. Wearing out, overexerting, trying to make my fantasy come true. Save the world permanently.”

“Letting myself be carried away by anxiety, doing and doing without conscience, starting many things and not finishing anything, letting myself be overcome by boredom, not accepting the reality of life as it is and letting myself be carried away by the idea that life can be rosy.”

“Always blame the other and not take responsibility for mine. Turn to my capricious inner child. Avoiding conflicts — how difficult it is for me to face them, especially when there is no intimacy and my image as a good person is in danger.”

“I have lived something that has given me too much dispersion, that fed me the most unconscious and the least authentic. It is a kind of permission for everything goes, for everything is allowed. I have needed to set my own limits, but without a doubt it has also helped me to see limits from others, from the everyday world.”

“That space, so nutritious for others, which favors the expression of the internal, creativity, spontaneity and other facets of the individual, led me a bit to lose myself. I'm not saying it's not useful, but it's of little use to me. However, I can work with it easily. I can use the most instinctive, basic and spontaneous in favor of the internal work of others. But, to me, what is most concise, clear and simple favors me, against other explosions of being.”

What tasks are favorable for transformation?

Again, some testimonials:

“The most favorable tasks are the tasks themselves. A process that consists of a proposal with a beginning and an end, and the responsibility to achieve it, already makes sense in itself. The work through the enneagram has made great sense because it needs continuity, follow-up, updating, revision, consistency and, above all, authenticity. I am so conflicted with deception, cheating, and the complex journey of fraud, that I make a lot of sense in understanding and practicing something sincere and authentic, while also giving it serious effort.”

“Meditation as contact with myself and reality attack is essential. The practice of a space for the spiritual, for the divine path, to believe and surrender to something more than myself or my supposed desires, makes me feel like a better person”.

“The silence.”

“Nature.”

“Say no. Do things slowly. Take care of plants. Do things where later there are no rewards of any kind. To meditate.”

“It is favorable to me to make decisions and carry them out. Creating self-programs and fulfilling them (to avoid the tendency to dispersion). Commit and fulfill the commitment. Reflect before acting. Try to act with the maximum emotional sincerity possible. See others.”

What needs to be understood

It seems to me that what we conservational sevens need to understand is, fundamentally, respect, which I think is what we lost in the elaboration of that monster that devours everything because everything is a lie...

And no, of course: not everything is a lie. There is honor, there is what it is in itself, and not because it is used for anything in particular...

We also need to understand that the limit, the no, that we can be healthy, because it not only limits gluttony, but also because it protects. Like the border, which marks a „no there—, but also a „here yes... it's my home... my country”.

Some testimonials say:

„The world was not made in two days nor will it end in three. That without me it doesn't end either. Everything doesn't have to be so intense to be alive and happy. It helps to discover that there is the small, the insignificant, from within.”

“That pain, sadness, loneliness and boredom do not kill: they are part of life and enrich. That you can be comfortable with reality. That not everything is worth just to be well. That I am a slave to my ideas and to an enneagram to psychology that I am making bigger and bigger in order not to contact what I don't like. That pain and love go together. That the shield against pain

is only removed with pain. That pain and suffering, in the long run, bring me closer to people and to myself.”

“The beautiful gift that is life. Nothingness as the beginning and end of all things.”

To finish, I rescue another fragment of my biography:

“[...] I feel more concise and with less need for external recognition. The professional style that began appearing as something very disproportionate, very strident and very garish [...] has been gaining refinement and calm. I still have the sense of smell to detect the false that then sprouted so brutally, but I no longer have as much need to use it to show off. Or, simply, I give myself the opportunity to shut it up to the extent that I can distinguish what it is that I really want at that moment and, above all, what I am willing to accept. I can be confrontational without being violent. And, above all, I have been developing the experience of being in a heart that did not live before, or that did not live in that way; that shows itself professionally, sometimes, as the grace to touch people's souls in ever simpler ways. However, I feel the weight of the years of work, I feel less passionately interested in it, and I tire more easily...”

Enneatype 8 – Lust

The passion of Lust denotes a passion for excess, “a passion that seeks intensity, not only through sex, but in all kinds of stimuli: activity, anxiety, spices, high speed, loud music, etc.” (C. Naranjo, “*Character and Neurosis*”).

He has transformed the intensity of suffering into the intensity of satisfaction, feelings, pleasure and the war against the abuses he suffered.

The E8 is an excessive character, the most impulsive of the *action* characters. Energy consumption, the search for intense stimuli, the attraction to violence and risk, and the effusive manifestation of enthusiasm are typical expressions of Lust.

Lust manifests itself through an uncontrollable tendency towards the satisfaction of impulses and needs; an incessant search for pleasure understood not as surrender to the senses or as well-being, but rather as an intense experience that returns to the individual the feeling of being alive and that can go beyond the barrier of hardness and insensitivity.

In short, we could say that his passion is to obtain here and now satisfaction and gratification, like a teenager. The future does not exist, and the past is not necessary.

It is pragmatic and concrete; you have to solve the problem immediately (and *the problem* is your need to possess and get satisfaction).

The wound is an offense received, an abuse: the E8 feels and lives with the conviction that it must be immediately compensated. His interpersonal style is revenge (*fixation*); accounts cannot be left unclosed; when he carries out revenge he finds fulfillment again.

The origin of this character structure lies in a childhood in which he has been denied to be a child; it has not received adequate care both on the concrete level and on the affective-psychological level. In extreme cases we can find abuse and mistreatment that have humiliated and subdued him.

This situation of oppression and prevarication leads him to cultivate within an aspiration to respond to violence with the same vehemence and force, while waiting for the day of final revenge.

He is a child who has had to grow up quickly, who cannot give himself over to weakness, tenderness or fragility.

Learn to fight and defend yourself and others from injustice. The strongest experience is the attribution of being a bad child.

The sense of justice derives, sometimes, from a family context in which the paternal father figure concretely exercised violence, physical or psychological, or abused his power, while the mother — or siblings — is perceived as a victim of this violence and as an object of rescue.

The compulsion to restore one's power at all costs is clearly manifested in the relationship with others. The feeling of justice may also be an ideal, but it is above all a way of settling outstanding accounts.

From this point of view, the friendship relationship is one in which the E8 is committed to defending close people on condition that they do not interfere with its power. Power is to maintain dominance and control of its territory and the people who belong to it.

The E8 has no empathic capability. Considering that he has no contact with his emotions, the bond with others can be very strong and intense not because he is sensitive to the needs of the other, but rather because he is moved by the compulsion to defend who *belongs* to him. Because of this lack of empathy regarding the affective relationship (sentimental or friendship), he is not aware of the way in which he comes to subdue his relatives, and does not worry about the judgment of others; he comes into contact with guilt with great difficulty.

He is autonomous and often despotic and arrogant. Their motivation is not to show themselves superior but to obtain the satisfaction of their needs.

He learned to be strong; his body proves it: thick skin, solid musculature, well planted, safe behavior without revealing a state of alarm, great resistance to physical and psychological pain.

Just as he does not give himself permission to feel his emotions, he also does not leave room for physical pain, even neglecting the body; even when he suffers, he finds satisfaction in intensity.

E8 Social – Complicity

The social E8 is a kind of *social antisocial*. If we want to use the categories of modern psychology, the 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's like a child who became violent defending his mother against his father. His violence arose from solidarity. He has resonated a lot with the phrase of “thundering in the face of injustice”.

The central theme of the social E8 was named 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 allies himself with the mother to confront the father and who develops a strong detachment from the paternal bond, for which he surely becomes a difficult child at school. He rejects school because the entire institution is associated with a father-like authority, and he comes to experience intellectual detachment because the intellect is equally 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 his father. Therefore, he concludes, “I am going to join with my mother against my father, I am going to protect mom, and I am going to get mom's love.” If we go into Freudian psychodynamics, we might also add that this mechanism is not, after all, composed of pure loyalty, but rather a matter of self-interest.

But, for any person 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 the Freudian reproach, that he would say that he simply ganged up with his mother against his exploitative father. Or that his affinity with his mother was Oedipal and he had something to do with his own need for love.

It is difficult to make an eight aware of his need for love. We are all moved by love. Each form of disturbed personality 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 his morality, and so on. In an eight, it seems that the main issue is renunciation, the abandonment of love. He thinks it's better to go for power, for pleasure, for what he wants, instead of waiting for love, instead of getting sentimental. For an eight, people who are looking for love are sentimental. So an eight is a character that veers towards the cynical, towards the rough, towards the harsh.

Incidentally, eights are not usually interested in activities related to self-knowledge, since it is a little harder for them to develop this type of insight in their own emotional life: they have a lot of repression from the soft side, as if they had had to bury their inner child to be able to go out 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.

The transformation in the social E8 by María Elena Tinoco

I was maybe four or six months old. I'm looking at mom, she's very beautiful, full of light; he looks like a heavenly being. I feel so full in his arms; the nectar in her breasts is so full of love that it shakes me; I look at her and feel ecstatic with love for her. When she leaves me in my crib and I see her walk away, I feel almost dying of pain. I think from here emerges that dreadful feeling of being dead, of an enormous feeling of emptiness and abandonment, extremely deep.

I decide to hate her, but I would actually give my life to be in her lap; I wonder: is this where I first felt this existential emptiness that leads me to fill it from lust, without ever achieving it?

Between the ages of two and three I want to go out and, near the door, mom has a stove full of burning coal; he's about to cook something and I pass... I can barely sneak between his legs. I lose my balance and just put my open hand on the burning embers. I feel a huge pain that runs all over my body, and they take me out of there. In my hand a kind of balloon appears, it hurts so much that I explode against dad and mom, and somehow I decide that they are assholes because they do not know how to take care of me.

Revenge appears as a companion of my life. It is not a premeditated or prepared revenge, it is rather a hidden revenge, crouching, as an act of its own for those who do not know how to fulfill their obligations (how fucked!).

A teenage girl also emerges, murderer? I don't know where she was crouching, hidden. She wore her hair Yoko Ono style, her body shapeless, she felt a huge hatred of women and a total contempt for men. It measured one meter and 54 centimeters, and weighed 38 kilos, pure bones: it was "La Flaca".

It was almost flat, because my breasts and buttocks didn't grow, so I wasn't very attractive. I felt more male than female, although sexually I was not aroused by girls. She was very daring with jokes and very *broncuda*.

I had a sick hatred against my stepfather. At the slightest provocation, we gave him some very strong *madrizas*. My brothers were younger than me, so I told them: "If you don't fuck them up, I'll fuck you up."

My friends were mostly male. Friends, I only had one from school; the others were known, from *the blowout*.

My longing to continue with high school was impeded by the misery in which we lived; so I had to go to work. I did the cleaning in a spa. He left home at five in the morning and returned at five in the afternoon.

I didn't know what I wanted, I didn't know who I was, I felt lost in the middle of a very difficult situation at home. I only lived to give my salary to mom and be defensive with my stepfather. My existence didn't seem to make any sense. I think that's where I developed the most a very great contempt for life itself; and at the same time I recognize that a desire for suicide also appeared in me, but more as revenge, so that others may feel guilty. The desire to kill or for someone to die was also constant.

I felt a huge crush, it hurt me a lot not to be able to quit the job, since we needed to eat; the boss was the most fucked up and there was no way to send her to shit. It is also at this stage that I feel most in the midst of ambiguity.

The religious family gave meaning to my life. Still, I felt hungry full-time.

I became a missionary and, in those years, it was like living fully for that goal. But as much as I worked and the mission was successful, there was a very large void that was never filled. It manifested itself in the disproportionate lust of projects. Now I am looking more to delve into the work I started 14 years ago.

Today I see that I was a very dark and undervalued teenager, with a very great instinct to end everything and at the same time living as the cleaning girl, who speaks little and receives too many humiliations from gringo bosses who are never pleased.

The beginning of the search

When I met Claudio in my life, apparently everything was going well. At that time I saw the SAT Program as a very liberating path for the indigenous people with whom I worked in the mission. I saw it as a synthesis of peace education.

As I walked the path of the SAT I realized how it was wrapped in a shell larger than that of a turtle. To encounter my truth consisted in recognizing lust as a disease that automatically dragged me to be intensely attached to the life of the groups all the time, without recognizing myself in my deepest needs. It was to be chained to the power that a group gives, but at what price.

Recognizing my enneatype, what first emerged were the *madrizas*: the pain, the helplessness in the face of such heartbreaking situations that I lived, and hence the decision that it was better to defend and take revenge than to *lie on one's chest*.

The process went through assuming a life where the constant had been; "I hit you where it hurts the most, so that you are careful not to get into my territory."

A very small little girl also emerges, who has the crazy idea to save the father and mother because they are so stupid. They are so unwise that they use the force of violence for everything. So this little girl is going to show them a finer, wiser violence, made of fewer blows to the body and more blows to the other's ego. And it goes around the world like a dead mosquito, playing the good game and screwing over those who are taken advantage of with the weak.

It's something like: "I can't hit you or kill you... but I kill you from my inner contempt and I move everything around you so you realize what a shit you are, and I'll always be there to remind you." This would be the five-year-old "Shit Elena" in me.

In reality, that girl is worth mother to adults, she is not afraid of them, her strength is those around her, her group, whom she protects with her very life and who also manipulates against all those considered enemies.

"Shit Elena" is unable to commit to a single person, since she can't stand submission, nor does she want people hanging on her. So the saying goes: "The ox licks just fine". Directing everything from the hidden, that's what he likes best. If she goes well, she thinks; "Wow, what a chingona I am!" If she goes wrong: "these assholes don't do anything right."

Jealous, gossipy, rude, lying, bossy... I have the intensity of a volcano!

"Recognize me!", is my childhood cry. Recognize me! I am just a very small girl, full of needs, full of hunger for tenderness. Hidden tenderness, hidden under the shell of a turtle. Tenderness that many times I hated to admit.

I have hidden my primary need: to recognize that I need to be loved in order to love myself. Recognize myself, my shame of being a little dog. My fear of rejection and abandonment.

Deep down, my lack of commitment to a partner has more to do with the fear of abandonment. My peculiar way of committing to the mission of the congregation to which I belonged is, in reality, a path of search where, through service to others, I have found myself, with my own reality as angel and devil.

My greatest suffering was the decision to leave the congregation to stand on my own two feet and not knowing what I needed or what I really wanted. It was like being in adolescence again: I lived with a lot of shame recognizing how twisted and tricky my life was, and it was very difficult for me to see myself as I am.

Today I begin to walk from a greater awareness, realizing when I want to subdue someone or when I am manipulating. And I recoil. This leaves me freer and less attached to relationships and teamwork, to material or spiritual things.

What has been changing in the process?

One of the biggest differences from the past is that now I can give myself a lot of time to reflect. It is an ability to enter thought in a new way, it is to look at the ego as a prison, a rhinoceros with small eyes and a horn ready to charge when they don't give it what it wants.

I also discover myself being able to choose better in each situation, realizing that I can respond from the rhinoceros or from the Breeze (the new name I assumed in my religious life, which means mercy), feeling from the heart and thinking what is most beneficial.

This is finally not automatic: I walk at times on one side or the other. I'm still on this path...

I see myself walking here and now with what each day gives me.

I find myself engaged to a partner.

With 80% less anxiety, I continue in the civil association that I founded, Edupaz, working as a team and assuming what I have to do: I stopped being the protective mother. And I feel free.

My life, I now live it with me, according to my needs. I started by renting a house and stocking up on the basics. Before, even the food was depending on the group.

I continue to work in groups; what has changed is my detachment.

I am recovering my sexuality, which I had lost for some years.

I feel honest with myself for deceiving myself rather less.

What works on the path to growth

In my path it has been especially useful the self-knowledge that makes possible the SAT and to recognize the ego, its magnitude, its sick force.

Now I feel an ability to enter thought in a new way, and I can look at the ego like a prison, like that little-eyed rhinoceros, with a horn ready to ram when they don't give it what it wants.

I also find myself choosing better in each situation, making aware that I can respond from the rhinoceros or from mercy, feeling from the heart and thinking about what would be most beneficial.

Above all, I have taken responsibility for my actions in my hands, which is equivalent to entering a space where every event I live is a teaching to me. The feeling is of a pleasant internal unity.

What is left behind and what is emerging now?

Blindness is left behind. From lust, a great anxiety was always present that is now left behind. Neither do I invite her or avoid her, she arrives and, from her, I recognize myself as needy.

Left behind is the *patotera* or gang member, as we would say in Mexico. That little girl so instinctive is left behind.

The disproportionate lust for projects is left behind: I seek to deepen the work that I began ten years ago. I start to walk from a greater awareness, realizing when I want to subdue someone or when I am manipulating.

All this leaves me freer and less attached to relationships, teamwork, material or spiritual things.

Now the intensity also emerges, the difference is the way I use it.

Now it's like sharing that strength from the needs I have as a person. The concrete commitment to the SAT for the Mayan indigenous people has been very important, trying to have a healthy balance between work and my personal life.

I am also more tolerant of frustration, and I recognize the rights of others.

I understood that if my torment came from when I was a two-year-old baby, it is totally absurd to be in a place as if it were the ultra plus of the universe.

Right now, my job is to occupy my real space, a more humble space, from the authentic. I work to be more receptive, more vulnerable, less arrogant, assuming that I can't do everything, admitting my needs and giving space for them. I understand that the others are doing their best and I am not the one to disqualify them. I understand my difficulty in acknowledging my own tenderness and love for others. I open myself to making a path with others, accepting the necessary confrontation as part of the process of maturation and growth, playing fair, without cheating.

I have also placed myself in a different place in my work team. I try to encourage everyone to take their space, without being "doña protection". At the same time, I feel free from expectations, happy with a more concrete, democratic and achievable project.

How I work the specifics of my character

I work with my character and I practice working with others. It has helped me a lot to be in the SAT for educators and in the SAT for Indigenous Mayans. It's a constant ruminating and realizing. I think I have a character that is constant action and, from it, I learn. It has not been easy. I have found no other way to grow than in action, recognizing my ego, which not infrequently hurts myself and others.

I review my actions every day, just to realize where I was responding from, what I said, how I interacted, which parts were egoic, and where those actions are leading me: toward transformation or into the ego trap.

If I want to walk, I need to look at myself. If not, I am not even aware of the actions that boycott my growth process. I am making my way from observation, looking curiously at my way of proceeding, listening to my speeches, studying my reactions, telling me everything as it is, without making up.

I helped by friends who approach without judgment, books, theater... And, above all, love.

Meditation has done me a lot of good in my life: it was also a long process at the beginning. Some years ago I got hooked and, instead of doing an hour of meditation, as the teacher indicated, I threw myself up to five hours in a row. This blew my fuses, since at a certain point I abandoned everything, not understanding what was going on. Now I can realize that it was the taste for intensity, trapped in the hardness, which in the first moments cracked. But he was not aware of it.

The path to self-perfection

The taste I feel for intensity is very strong, and the way for me is to learn to live with limits. Edupaz colleagues and colleagues in everyday life help me a lot in this. It is by feeling affection that I put the brakes on my actions, especially when they have a disproportionate and lustful character. Meditation is another space that allows me to focus and take a break before rushing into sterile actions.

In the future, I would like my process to lead me towards the unity and integration of my mind, emotion and instinct. I want to be more human every day. It is time to trust more in the smallest part; Fritz Perls would call him "the dog below."

In my experience, orgasmic regulation has taken on great relevance; It's been many years of living without knowing what was happening: instinct didn't ask for permission and wanted to do everything its own way.

In my future I see a greater harmonization, unity, authenticity, wisdom, freedom, mercy... There are many extremely beautiful words. This is what generates looking at what we really are.

It's not done yet: I have to do all these things moment by moment, as if it were a constant challenge.

For me, the path to perfection is through being what I am. The ego has its place, but I cannot allow it to drag me down all the time. He is a bit like a demon in the service of truth

seekers. By giving the ego a space, it also helps in the process. I find it present every time I think I'm enlightened or that I want to put myself above others by crushing them.

Recommendations for the internal work of a social eight

Although it costs a lot of work, it would be nice if the social E8 wrote down their actions every day and saw where they take them. I was very helped by the biography that Claudio asked me for, as well as group therapy.

Body work is also very helpful. In Buenos Aires, my first therapist hugged me like a baby and spent the hour crying, until little by little he led me to work with the body, to regain confidence in my value for what I am and not for what I am what do I do. Losing ourselves in group actions and the fact that they have to be great actions in order to value ourselves and feel powerful, is a very big deception. As a social eight, I was lost in megalomania. If I didn't focus on the concreteness of the actions, I was going to a wild fantasy. I dedicated myself to spending a lot of energy so that they would recognize me as the standard-bearer of the poor; how absurd or ... In this way, I also fed my narcissism.

Definitely, the SAT and the meditation retreat with Claudio have been a help. And also writing my emotional autobiography, revising my speech: who do I say I am? Who am I truly? What do I say about myself in the speech and what do I hide or do not recognize?

Meditation has been fundamental, especially vipassana meditation.

Body therapy has helped me to let go and recover my sexuality.

For the process of an eight, it is useful to leave the entrails a little and go to the heart, from the real and selfless service towards others.

It serves to spend more hours in reflection, meditation, observation.

Group therapy and silent retreats are the techniques that have helped me the most

How to help a social eight from therapy

I have a hard time admitting that I need help. It is difficult to find a therapist to trust, since my internal sensation is that of having a radar that leads me to immediately perceive the traits and weaknesses or shadows of others, and this is very fucked up for therapy. When I was blind, I thought that what bothered me was my frankness. And it hurt me when they told me that they had not told me the truth, because they were afraid of me. Worse instead of letting me hurt, she reacted by making me furious. Of course, I was one to put my finger up my ass, and I wouldn't let go of my prey until I cracked it. On top of that, my conscience didn't even bother me.

With therapists, I felt a lot of distrust: sometimes, feeling rejected or judged, I just closed the door.

Therefore, it is necessary for the therapist to be true to himself, to be sincere. What has helped me most about the SAT teachers is that they accept me as I am. In group therapy they contain me, not from the discourse, but from the body, from feeling accepted as I am. I feel that the therapists who have helped me the most are those who are closer to me than those who are worried about my neurosis

Group therapy allowed me, from within the group, to observe myself until little by little I let out my lone wolf disguised as a sheep. The therapist accompanied me and invited me to take my place without having to attack or defend myself. The acknowledgment of him was enough.

It also helps that the therapist makes constant reference to the actions that the social eight is performing, because it is in the action that it is lost. It is good to focus on your world of personal relationships, especially those outside the group, as the social eight has great difficulty committing to individualized relationships.

E8 Sexual – Possessiveness

A sexual eight has a tendency toward 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 becomes 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 his 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, from 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 one is more emotional, while the conservation one is pure action and the social one is the only intellectual eight.

The transformation in the sexual E8 by Alice Maria Ribeiro

The following text is based on interviews with five students of the SAT Program (three women and two men), all of them located in the sexual enneatype eight, from different professions (butcher, therapist, doctor, police and retiree), and aged between 40 and 50 years. Each of them is at a different stage of their search path (one has been going on for 20 years, another has been only five), within the SAT school.

The general impression is that none of them could express themselves as they were in childhood. There was no affection, affection, attention, appreciation, recognition and much less respect.

Only one of the interviewees preferred not to say anything about his childhood, but from his life story it can be assumed that he suffered a lot of disrespect and lack of affection and attention, like the others.

They all had difficulty writing about themselves. It seems indisciplined, but it may be an excuse not to put yourself in the other's hands and not to reveal your weak points or show your vulnerability.

Four of them cited the fact that they did not recognize paternal or maternal authority. They lost confidence, they felt betrayed and they refused to be guided by someone who did not give them the necessary security. Hence the rebellion.

They all broke the rules of society, did not respect the laws of the world and disregarded the divine laws as if they were immune to them.

They are all antisocial, feel excluded and are attracted to illegality, coating it with legality.

Shyness is also present, but appears combined with seduction, strategy and fear of being swallowed by the social. It is also a way of hiding marginality. One of the explanations that emerge consists of the need for dominance and power: since they do not like or want to expose themselves, they need to know where they are stepping, which is a form of control. Thus, they manage to hide their insecurity, their loss of value and their fear of appearing weak.

None of the women completed college or was interested in developing their true talents. They all looked for adventures, challenges, risks and a lot of adrenaline; one of them was involved in drugs. They are all masculinized women; they never paid attention to appearance, vanity or image.

One of the men, despite considering himself vain, says that this vanity was functional for the conquest of the opposite sex as a form of dominance or pleasure. And the other man interviewed made no reference to image or vanity, showing that he does not give it the slightest importance.

Two of the interviewees (a woman and a man) looked for professions of power: one in the police and the other was a police officer and today he is a surgeon.

They are very generous when they consider that the other deserves help. Otherwise, they disregard it as a form of punishment.

They all said —unanimously— that, through intentional personal work, they had discovered new ways of relating to their partner, family, work, and other people in general.

The personality before starting the path of growth

Possession/dedication and sexuality, anger/intolerance, intensity/excess, histrionics/rebellion.

All sexual beings voraciously sought out love, sex, and excessive pleasure in life. It was a form of rebellion, as if everyone had been deprived of their dreams, their desires and their sensitivity. Without a doubt, they could develop an armor to hide the devaluation

During childhood they were forced to do what they didn't want to do, they were disrespected and they had an authoritarian father or mother. They behaved differently inside and outside the house, because they did not have the right to be as they were.

“When I was eight years old, my sister got married. I stayed at home with three brothers and my father. The three women in my life disappeared at the same time and I was left alone

with men and with the feeling of fear of being abused and not respected; I felt profoundly alone”, tells us C.

As creatures, since they were not recognized for their sensitivity and matured very early, they began to rely on the value that things have in the world and not differentiate between people and material things. As adults, today, they buy what childhood dreamed of.

The value given to material things and people was not intended to supply any type of material security, but rather to gain power over them. They do not mention that possessing serves for sustenance or for security in life; Quite the contrary, the five come from rich and/or powerful families, linked to politics, ranching, civil construction, etc.

“Since I was little I turned to the material. People were worth what they possessed and not what they were. I was educated that way: totally focused on having and not being. There was this crazy idea that everyone and everything has a price, no matter how much,” says A.

All, without exception, were possessive people in love relationships or with friends, things and situations.

“When I was little I had the clear feeling (I think it's a crazy idea) that the world started to work when I arrived. Everything belonged to me,” says G.

“My relationship with possession was with all the people around me. I wanted to know what was happening to each one, I did not want to lose control of anything, apart from influencing with my words the things that the other was going to do,” adds P.

“The world was mine. What was missing, I took, bought, appropriated. He gave nothing, he gave nothing. Because no one was worthy to receive even what was left over. Not a leaky boot or a torn sock,” confesses E.

Taking/giving is related to sexuality. It is perceived that there is moralism in this, that it is only a game to protect himself and the other he appropriates. All out of fear of betrayal and loss, as if the other were an object. Hence the difficulty in accepting any Dionysian behavior when dealing with someone.

Sexual E8s control the partner by completely dominating them, distancing them from friends and acquaintances, making them dependent. They demand fidelity and a lot of coherence and get very angry when this is not the case. This shows a capacity for control and power over the other, as if they were their owners, their masters and responsible. Thus they satisfy even more their possession, which feeds revenge, which strengthens lust, creating a vicious circle.

“I felt very powerful and very owner of everything. This is where possession comes in. By wanting, I felt the owner of the loved object, mainly the couple, who had no right to have a life before me. I had to be the center, the focus. I wanted everything from the other, but didn't

deliver anything. In the sexual relationship it was very clear: I made the other surrender to my joy but I didn't want to surrender. It seemed that my soul would escape and I was afraid of losing it," says C.

Regarding sexuality, three people reported that they had contact with sex early. They discovered sexual behaviors of adults very early and the disturbed awakening of sexuality became a preponderant piece for the development of possessing and, consequently, the difficulty of giving oneself. They had no guidance in this regard, they gave way to their instincts and narrate that they liked that sensation.

"My interest in women appeared very early, around the age of six or seven. Door cracks or keyholes were a feast for me. Sex is my neurotic base. But, along with that, comes possession above all things", narrates G.

"I began to be interested in boys when I was ten years old. They sent me to a boarding school in Rio de Janeiro and I only saw my parents again six months later," adds A.

As for the other areas, there is no moralism. On the contrary, the norms were violated and the laws, ethics, morality or good customs were not respected, which were run over when they wanted to obtain what they wanted: sexual rights are amoral.

"I have lived with weapons since I was little and being a police officer was for me as if I could be the one who would fix things. The police could use the revolver," explains G.

They were deeply angry, intolerant of weakness, dependency, and slow, dumb people. It made them impatient to the point of histrionics and explosion, sometimes causing situations of physical aggression. Everything happened very quickly because of the speed with which they reached their own conclusions, without even listening or allowing the other to defend himself.

None of the interviewees was aware of the guilt.

"I've been through a lot of fights. Before, I attacked physically," says E.

"Before I didn't consider myself a quarrel, I swore I wasn't. What he was saying was that I was fair. I had a very personal justice, very peculiar, very mine," adds G.

Self-exclusion is very strong in three of the five. It is a state that consists of feeling that you do not belong to anyone or anything. They were all sent to schools far from family, causing a feeling of abandonment, rejection and loneliness. That further strengthened marginality, which in the end is a way to feel included.

"I knew when I was very young that my father had been excommunicated from the Catholic Church. I knew he paid bribes for me to study at the best schools (which were Catholic). Again, money spoke louder, and so I grew up, thinking that I could buy even from God," says A.

“I had and have that feeling of feeling excluded. After SAT 2 I began to perceive that. First I enter the places, study the entire environment and see where there is a gap to enter; a very strategic thing. Today I know it's strategy. It was so common that I didn't perceive it. It was a game, an unconscious seduction. ‘Where is the weak point? Ah! Then I'm going to go in here’,” says G.

“When I go into places I don't know very well, I'm always left alone, on the sides,” says C.

More relevant changes in the process of self-knowledge.

None of the interviewees were aware of possessiveness, intolerance, aggressiveness, and they did not know how to answer precisely when they hardened and began to develop that armor and insensitivity. The coldness with which they dealt with their problems was not recognized by any of them. There is an ambiguity in the way they looked and how they were shown to the world. It was an immense surprise — after entering the path of growth — to come into contact with that state of war, because they considered that the truth had to be said “whoever hurts² and at no time did they consider themselves cold and insensitive. On the contrary, they looked fiery, fiery, very sincere and authentic.

“Cold? I? How can fire be cold? I was unaware of my toughness. I'm cold, I'm insensitive. That's why I'm a surgeon. It was hard to admit,” says G.

During the process, they became aware of revenge as a response to anything that did not agree with their will. Three of them were shocked when they realized this feeling and are watching how they react to being upset.

“I didn't know he was avenging me. He didn't know that what he gave back to others was a form of revenge. Knowing that was a huge surprise, I always considered myself very good and I still can't perceive all the moments when I come,” says A.

“I didn't know what revenge was, I considered that word not part of my life,” C adds.

“The impotence was total. I was losing the loved one and couldn't do anything (that hit me directly against possessiveness). I remember that day I thought I would die. I only managed to sleep at five in the morning and prayed all the time. When I woke up the next day, I was grateful to be alive,” says C.

One of them said that he found himself in an arid void and in a very deep well when he perceived that he did not own anything or anyone, and that he needed to experience other losses to feel that he had no other way out than to open his heart and give everything into the hands of God.

Another interviewee said he perceived the ability to love and be loved after feeling divine love in himself, during a job at the SAT.

According to their answers, only four feel closer to spirituality. Only one claims to have no religion or a spiritual sense of life; but only the verification of the fact is already a step to achieve it, a means to obtain peace.

In the process, everyone began to control the anger and fury when they were upset and sought, by observing those feelings, where the true motives are hidden. One of them stated:

“It was difficult to become aware of the egoic characteristics. Perceiving lust and aggressiveness caused me pain, but it is undeniable that it also made me feel that there is a way.” These are G's words.

Four of them said they had changed, went through moments of reflection and saw that intensity and exaggeration could not continue to be the fuel of their lives. One of them said he still needs it and that it is still vital.

The most relevant change is that everyone is more tolerant and, observing possessiveness, they are aware that the process of self-knowledge can lead them to a less arduous and more loving path. It was perceived that things cannot be achieved “by iron and fire”.

There is also consensus of a greater perception of the tricks of the ego. Everyone understands that they have to step back and start over or otherwise. Everyone is looking to decrease the intensity with which they do things, paying close attention to excesses and explosions.

“In life, in relation to the ego and the way forward on the way, I have tried to better observe people and their mysteries. I feel more humanized, less invulnerable and less vulgar,” G explains.

“When my ego begins to manifest, mainly in relation to people, I perceive and feel that there is an alarm within me,” adds P.

“Becoming aware of egoic characteristics was not easy. Perceiving lust and aggressiveness caused me pain, but it is undeniable that it also made me feel that there is a way. I feel calmer, calmer and less demanding of myself and others. I feel like a better person,” says G.

“I'm less possessive with my stuff. I even lend my car to others. I'm doing things more slowly, I'm not in such a hurry anymore, I know that others have their times and I can't change that,” says A.

“I sold my car which gave me a lot of power (a jeep); I ended a seven-year relationship...”, explains C.

“I’m starting to think before I answer, I feel even very slow. I decreased aggressiveness, intensity, excesses, possessiveness and acquisitions,” concludes E.

There is also a unanimous disposition for discipline, such as the effort to organize myself in relation to the work of the university, or the dedication to the professional and to the family.

As for the women, all the interviewees are rescuing their femininity, seeking their role as a woman, mother or daughter. One entered that process after becoming aware of motherhood, after the birth of her grandchildren.

“My true fulfillment was directly linked to my talent as a therapist. Then I understood that in the same way that I castrated myself in motherhood, I was castrating that talent,” says C.

“I am cultivating my femininity more, but it has been very difficult, because in certain situations I do not achieve it. I can look at myself and say, ‘You’re a woman!’” says P.

“Today I have an excellent relationship with my children, even though I still have a lot of control over them. I have to be attentive to that 24 hours a day,” adds A.

The imaginable future: what would full development look like?

The group emphasized the need for responsibility to oneself and to others. It was highlighted as important to have discipline with daily and professional chores, taking advantage of and recognizing true talents.

It is necessary to develop awareness of the responsibility of using sexual energy (formerly used for pleasure, exclusively). Get rid of the religious/sinful concept linked to sex and go in search of self-love and dignity.

There is an effort by everyone to get out of the state of egoic anesthesia and a deep interest in improving, in an attempt to recover some stages of life that were neglected, mainly in the family environment. Only one of the interviewees does not talk about what he wants for the future, but it is noticeable that he has a willingness to remain in the process of growth through attention, intention and decreased pace of life.

“I need peace. I have to learn to be still,” says E.

Meditation was the main point pointed out by four interviewees to slow down and approach spirituality, as a support to live well. Also visible is the understanding of impermanence and acceptance of the nature of things.

“I think one of my ways out is to slow down, through the practice of meditation, to slow down my pace and be more focused. The awareness of impermanence has reduced the voracity that is and has always been the food of my ego,” says A.

It was also proposed that it will be necessary to find the inner void so that it is occupied by something greater. Look for the reference in oneself, having a teacher as a bridge; a guide who helps replace the food of the ego with compassion and love of God, healing the original wound. Because only in this way will they feel included as human beings and beloved children of the Father's heart, so that they can rescue the missing link in childhood, which is sweetness and spontaneity where innocence dwells.

E8 Conservation (Self-Preservation) – Satisfaction

The most armed of all the E8 is the conservational. The word that corresponds to it is *satisfaction*: "I have to have it. This is mine. I have to have it." It is more an intolerance of the frustration of what he wants to have than the actual having of it. In this sense, it is somewhat like a characteristic of the sexual E1, who is also obsessed in the desire for him. But an E1 is very different from an E8. One is hypersocial, while eight is completely antisocial. One is too concerned with the rules and the other too little.

The E8 conservation pursues the satisfaction of your needs. He doesn't usually talk much. It is like the lion. A lion only moves when it is hungry. It seeks to satisfy its unsatisfied hunger and then sleeps for the rest of the day. Very majestically. It's like no nonsense, no words, no puns in a conservation eight.

We could say that his need is that of an exaggerated selfishness. They are the people who know how to do business and know how to haggle to get ahead of everyone. There is the expression: a used car salesman. That is the art or the 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 the conservation eight. He knows how to survive in the most difficult situations. He knows how to get things, how to get away with it.

The transformation in the conservation E8 by Juanjo Albert

Claudio: I don't know if everyone here knows Juanjo Albert, part of the national psychiatric mythology. We haven't seen him around here in a long time. They are scarce, the eight conservation. So I'm very happy to have one who is not only eight conservation, but also an experienced psychiatrist who has not only seen himself through a long journey, but has seen many patients through his life, and surely he has taken a great account of people similar to him.

Juanjo: Well, I had seriously prepared a paper, with etiology, etc., but I am going to limit myself to Claudio's indication of talking about what the path of self-knowledge is like for a conservation figure. So I go to read my text and thus save time.

In the first place, what the eight of conservation need to understand is that, basing ourselves on our idea that kindness and good intentions do not exist, what we do is disqualify and discredit before ourselves and before others any feeling or person, idea or institution that opposes our wishes. Also, we disqualify for the mere fact of having something to go against.

When an E8 approaches therapy, this is something he already senses. Although they do not believe too much in the therapeutic process, it is from this intuition that they approach it.

From here, it is necessary to start assuming the anguish caused by the emptiness of not having reasons to go against anything. We must also assume that this compulsive movement only responds to intolerance, frustration and anguish, and that, deep down, it is nothing more than a desire for revenge for which we do not even know why. It is healthy, therefore, to open up to the understanding that something must be covering up this compulsion to attack, since there are no objective reasons to attack.

The eight conservation also need to open ourselves to the understanding that, in reality, there is something more than the purely material and physical, and that we are something more than a body. It is necessary to understand that life goes beyond what is perceived sensorially. That love exists and that, in principle, for us it is a completely unknown experience. From this ignorance of love we can assume that it is precisely love, because it is unknown, that scares us. It helps to recognize the impotence to love and the disqualification with which we look at the world of feelings, precisely to hide this impotence towards love.

We conservation E8s also need to recognize that generous group protection—going to the point of allowing others to lean on us—is more than a way for us to secure our status and hide insecurity. We must realize that this generous offer imposes the condition that things always be done our way, and requires that others give up a part of their lives and their ways of doing things. All this implies an obedience that we falsely call loyalty.

We conservation eights apply a drop count, under strict control, in what is nothing more than a way of generating dependency. Dependence of which later we are equally slaves.

Under the cover of ensuring the fidelity of others, what we seek is to feel security. Furthermore, we then blame the protégés for being dependent on us, for not doing things well and independently, for themselves, since we want everything our way.

A very important step in evolving is to let go of the need for possession. Both on the material and on the emotions of others. It would be about reaching the conviction that the world and people do not belong to us and are not at our disposal.

Recognizing the right to one's own life of others, letting go of the desire to own people and goods, and trusting in the generosity of others and of one's life itself are also steps toward healing.

It is possible that this renunciation of possessiveness is one of the hardest steps and that it needs more time to establish a healthy nucleus in the personality, since possession is one of the ways with which we feel that we secure our lives, and renouncing it means confronting ourselves with the anguish of insecurity. The feeling is akin to being left without any possible protection.

It helps to take responsibility for our actions and, above all, for our own failures, excesses and exploitation, both of ourselves and others, and not to blame anyone for their weakness. This

inevitably happens by acknowledging the pain that we have caused ourselves and that we have caused to others.

It is necessary to assume the use that is made, with total contempt, of people and their lives, both emotionally and physically, for their own benefit – even those who were believed or claimed to love – either out of evil or ignorance.

It is convenient to see the insensitivity to pain, contempt, disregard, not taking into account the lives of others except as mere throwing objects... This is the crucial bridge for the enneatype eight conservation, and crossing it supposes such a laceration of emotional and physical pain that you never want to cause this damage again, neither for the other nor for yourself.

I think this is the point of no return. Once we become aware of the consequences of the pain we cause ourselves and others, we don't want to go through it again.

In my experience, this has been the crucial point. The experience of the pain caused leaves no other way than to move forward to try not to fall into it again. And to restore, as far as possible, the damage caused.

From this recognition, we are intensely sensitized to the emotional pain that we can unnecessarily cause. Seeing the pain, one strives to be impeccable in the action and care of the other.

On this path, one comes to the understanding and knowledge that the pain of the other is also mine. Not in theory, but in the flesh itself. And we can choose to be harmed rather than harm others.

Thus, consideration for others, their recognition as free and sensitive people — not as objects of exploitation — is the achievement from which this enneatype begins to grow and mature.

But this awareness is not easy to maintain, both because of the tendency to unconscious action, based on the pure habit of not giving consideration to anything beyond one's own noses, and because of the difficulty of controlling one's own impulse.

Control over impulsivity, both for those actions that from a moral point of view we could consider *bad* and for those that we would consider *good*, is a tool without which it becomes very difficult to move forward. Impulse control involves not only stopping action, but most importantly: being aware in the present of the consequences that actions can have on others. That is, to have others present, so that we avoid acting without paying attention to the consequences. It is difficult, but this awareness helps in the attempt to get closer to impeccability in action. It's worth a try.

Stopping the momentum and staying idle gives you the opportunity to see what's behind the compulsion to action. In addition, you have the opportunity to get to know what we really need and want, and it opens the possibility of realizing that the compulsion to action responds only to intolerance to frustration and anguish so typical of E8 conservation, embarked on a permanent flight from it, in a behavior of avoidance. In short, a cowardice.

Stopping the momentum also means giving others the opportunity to see us devoid of the power with which we invest ourselves. It is the opportunity to present ourselves as limited and normal people, something that is avoided because it can suffocate the source of security.

Neurotic thinking assures that, "as long as you are loyal to me, I will meet your needs." This is an important point, since it is one of the most unconscious movements of the conservation subtypes, one of the pillars of their neurosis, since the eight conservation is supposed to be omnipotent, capable of satisfying itself and satisfying any need.

All this assumes that the path goes through understanding and assuming that the limits are not established to limit myself precisely to me, to limit my freedom, but on the contrary: the limits are established in order to be free. Normally, we tend to consider that boundaries mark the place where something ends, when rather they could be seen as a support from which something new can be started. Accepting boundaries means being able to contain anguish and not run away from it. It means to stop cycling downhill and without brakes, shouting without anyone hearing us: "Oh my God, someone or something stop me!" To accept limits is to leave behind rebellion: rebellion against the external and the need to dominate reality. It's a break.

But it is much more important to be able to leave behind the rebellion against oneself: that means constant and sound health in the present. You have to accept that things are as they are, that you are the way you are, with your own physical, emotional and intellectual limits; something as simple as realizing that being tired is not being sick, and that being sick is not unimportant. It means accepting oneself and being able to see that it can be changed from within. That I need to change from within and that you can influence the path more effectively by going for than by going against.

To leave the inner rebellion, against oneself, is to reach the backwater that this guy needs, the peace he longs for, the love he does not know. It offers the possibility of taking care of yourself, of loving yourself and of being loved.

From my experience, this means being able to come to love and be worthy of being loved, as well as leaving the need to make demonstrations of power: to surrender power. So, plain and simple. To concede that the other also has reasons and feelings that, probably, I do not yet know in myself and with which perhaps I can develop and grow.

It helps, by song, to concede that the other may be right instead of going with a previous attitude of rejection. It helps to stop presupposing the other malignancy: this opens the door to

being able to establish a real emotional contact, and leads to being able to be really generous, tender and kind.

I believe that it is from the surrender of power that another stage of the road begins where there is more truth. And then the path becomes faster: one perceives deeper and more permanent changes and, although it is also more painful, at the same time one is much more loving, above all loving with oneself.

One perceives that people are good and deserving. And, from there, whatever comes is accepted. It is, in the end, to develop an attitude of trust and dedication to life as it is presented.

Claudio: The good thing [about Juanjo] is that he is believed. His words sound like he went through that.

Juanjo: Yes... to blood and fire.

Enneatype 9 – Sloth

By Laziness is meant the laziness of the conscience. Having a passion for Sloth means having the motivation to maintain a low level of consciousness so that no stimulus, emotional or environmental, can conflict with a status quo or pre-constituted balance. Faced with the loss of the meaning of life, the E9 reacts with spiritual and psychic indolence, a “deafness towards the spirit and loss of the sense of being to the point of not even knowing the difference: a spiritual exhaustion” (C. Naranjo, “*Character and neurosis*”).

Energies are invested in external action that tends to compulsively resolve any type of conflict or confusion, without said action being developed at a cognitive level or related to internal needs and their emotional valence; all conflict is annulled through the loss of interiority.

The E9 is, in general, a person who, from childhood, was forced to put into practice a kind of numbness so as not to come into contact with the child's wound, which has not been considered or seen as such. It is about a child who has had to deeply renounce his nature and contact with himself, seeking to fill his existential emptiness through confluence with the other and putting himself at the service of the needs of others. The incessant doing of him hides a deep sense of not being suitable or important to anyone. He reacted to the lack of care and recognition by identifying himself with the maternal role, with the aim of taking care of the mother herself (and often of the whole family) and only then could he take care of himself and have a place in the world.

Faced with the pain of separation, the E9 denies the separation itself, since it has no conscience and, above all, does not differentiate the feeling of an I from the conscience of a you. If there is no separation between you and me, illusorily there will be no possibility of being abandoned either.

In order to maintain this lack of differentiation, the E9 demonstrates a considerable rejection of introspection and change; develops a lifestyle aimed at self-forgetfulness (fixation). At the behavioral level, it carries out distracting actions such as abuse at food or at work, or filling and accumulation activities even at an intellectual or work level, such as reading or spending hours in front of the television.

It performs its activities like a robot and without complaining of fatigue, showing a high degree of anesthesia, even on a physical level. He does not listen to the needs or the pains of the body and neglects the aesthetic aspect.

E9 Social – Participation / Belonging

The social nine is a good-natured person. And what moves a good-natured person? What is behind these cheerful and light-hearted people? According to this map, the passion of E9 social is *participation*. What you need is to feel part of it. 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, being very attentive to the others and the group. It is a character very gifted in satisfying the needs of others. And he becomes a good leader. The best type of leader, in the sense of being a good person, generous and sacrificed in the face of 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, for this, a lot of effort is needed: the social E9 are the workaholics of the enneagram. They feel that they have to give a lot, but at the same time they have to be nice and pleasant. His internal motto is: “do not show the pain, do not put weight on the mind of another”. His expression is more happy than sad, but that does not mean participation, but a kind of partial participation: a substitute.

The transformation in the social E9 by Miriam Ortiz de Zárate

How did the search start?

What was the moment of greatest suffering?

I don't think there have been periods of great suffering in my life, just as there have never been periods of great joy. A striking feature of my life is that it passed for years without great ups and downs or alterations. Zero degrees: neither hot nor cold. Flat encephalogram. Sometimes I looked at the others enjoying and celebrating moments of happiness, but I didn't feel like them, they seemed excessive. So I didn't think I had a problem. Everything in my life was fine, under control. I was blind and insensitive, the best formula for not seeing, not feeling, not noticing.

My search started quite accidentally (I'm putting it in italics because I don't believe in accidents). At the end of 2003, at the age of 44, I left my job as a manager in a multinational company. It was not a thoughtful change but rather a decision I made on impulse, as I have made some of the most important decisions of my life. It was stopping work that allowed me to slow down, to think more carefully about how I wanted to approach my life, to decide that I wanted more balance between professional and personal. In the following months I decided to take a year off to train as a coach, so I approached the year 2004 with this idea.

For a semester, I took the *coaching* course, and thus began a process of self-knowledge and transformational learning. During Easter of that same year I took a course on Introduction to the Psychology of Enneatypes (again, following an impulsive decision and the advice of my sister, who had been talking to me about the SAT for years). That same spring I participated in some family constellation seminars, I started doing yoga and meditation and, after the summer, just turned 45, I started therapy. All at once!

When I think about that stage and what got me started, I think it was a mixture of luck and intuition, as if a part of myself, of which I was very little aware, had made the decision to that the time had come to make changes. When I started my therapy, I declared that I wanted to live with more awareness, not so much for myself (I was fine), but for my daughters. I also remember the fear of losing what I had (my partner, my daughters) and how blind I had been for years, too focused on the world of work, with positions of great responsibility, believing that I had everything under control when, in reality, it was quite the opposite: my daughters had problems, my relationship with my partner was completely deteriorated... This is the situation I found around me when I opened my eyes and began to look.

In other social E9 partners, the active beginning of the search is marked by a painful event. And this pain, in many cases, is caused by a separation: estrangement from parents and children, estrangement from partners... The separation may be due to death or the breakdown of a relationship. But, in all cases, the most significant person for a social nine ceases to be present in her life, and this triggers a conscious cataclysm, like the one described by a young woman of the social nine enneatype referring to her partner:

“When he died, I fell into a deep emptiness; I realized that I had lived his life and that I had died with him”.

Or it manifests itself with an appearance of symptoms, such as that of a woman who describes how, following the death of her father, she begins to suffer from panic attacks that lead to a paralyzing agoraphobia.

In most cases, the person causing the pain complied with giving a sense of identity and reality to the social nine, who frequently doubt their own existence. In the descriptions of the before and after starting the process that the nines make of themselves, phrases often appear (I quote verbatim) such as: “I did not feel that I existed”, “I did not exist”, “I had a life full of things... but without me”.

How do I see myself now?

What are the biggest differences that I perceive?

One of the main differences has to do with my ability to see, to feel, to realize things. Before, I lived much more automatically, less consciously, more disconnected from emotions and

sensations. For example, she was very clueless. For me, being distracted was a defense mechanism. It's not that now I've stopped being so, but I see myself as much more aware and I'm less distracted.

As for my ability to feel, I have clearly experienced what Claudio calls "elephant skin," so typical of nines. I have learned to tune it and, with this work, my sensitive capacity has been developing. I remember a time in my process when I used touch to enter. I touched things, textures, I touched myself, and this helped me to connect, to focus attention, to locate myself. I remember dreams at that time related to the idea of inhabiting the house.

Working with sensitivity, the ability to perceive sensations, was the entry point to address emotions. At first, every time I stopped to look and wonder about my emotion, sadness invariably appeared. When I did, it seemed to me that I was meeting an old acquaintance who had been with me all my life. However, behind the pain and sadness was rage. And fear, which appeared much later. Before, I barely had the experience of intense emotion. Being able to feel and evoke emotions of love, gratitude, joy, fullness... and also feel sadness, fear or anger, are very new things for me.

I had a hard time dealing with conflict situations. In fact, I had a hard time seeing them. I could have people around me who hurt me, who attacked me, and I had an enormous capacity for endurance, I didn't realize it, I acted like a *punching ball*, and I let myself receive the blows without acknowledging receipt. Now I clearly perceive the attacks; I know when something hurts or hurts me. This has especially happened to me with my partner: it has been hard to accept his revenge mechanisms (and mine). Setting my limits, defending myself, approaching difficult conversations, are things that I did not know how to do before and that I now do much better.

Before I controlled much more than now. Things had to be a certain way. At work, with collaborators. At home, with my daughters and with my husband... I organized, I ordered... Everything had to be done as I said. He did not trust, he had to intervene, supervise everything. I still have a lot to learn here, but I am slowly letting go, controlling less and trusting more. Accepting that there are other ways of doing things, that my way is not the way. That my oldest daughter's lifestyle, for example, is neither better nor worse than mine. Before, she intervened all the time in her life, in her things, in the way she acted. Then I stopped intervening, thinking, however, that she was wrong, that she was not doing things correctly. Now I accept that she has her own judgment and I respect her decisions... almost always.

A characteristic in my life was always that of not feeling belonging. I was a sandwich girl (the median of five), I didn't belong to the older group nor to the little ones. I have always had to do something extra to feel entitled to be in groups and I have never seen myself totally integrated: it was a longing that was not satisfied, a fantasy that had no correlation with reality. For example, I have been a founding member of a choir for ten years and one of the oldest singers, I am the president and I have a special relationship with the director, with whom we

have been good friends for twenty years. However, I am constantly attacked by the idea that I don't belong, that I haven't sufficiently earned the right to be there, that I don't sing as well as... It's totally unreal, a fantasy. I can see it and I can laugh, but it's kind of a reoccurring thought, especially if I'm touchy or any difficulty comes up.

I had my entire instinctive world denied: desire, sexuality, my inner child. This work has been the most difficult part for me, because it meant breaking a family mandate, dealing with something that I experienced as very threatening and dangerous. I am in it right now, realizing it, making small changes, allowing myself to feel and desire, playing a little more, trivializing, taking myself less seriously. Little by little the fear and the threat dissolve and I am learning to feel better about myself, freer.

What has helped me grow?

From the very tension of these impossible lives, dominated by self-forgetfulness, arises the necessary energy for the social E9 to undertake the search. Sometimes almost magically, by chance, as an emergency measure, or as a matter of survival.

All the jobs I've tackled have given me something. Of course, the SAT process, therapy, the Fisher-Hofifmann Process, my own work as a coach and trainer, family constellations...

I think that group work does me a lot of good, it helps me to connect, to refocus, to not forget myself. They are like a battery recharge for me, like a catalyst that has accelerated processes of learning and change.

Meditation and yoga have helped me to focus my attention, to be present. And also to connect with my breath and with my body.

Bodywork and authentic movement work have been especially important.

The search for teachers and fellow travelers, knowing that they were there to help me, allowing me to move forward and letting me take care of myself, often without knowing what lay ahead, forcing me to trust.

Some readings that helped me understand and intellectually process what was happening to me.

Write an emotional journal and review it frequently, so as not to forget, to bring back to the present what I had a tendency to let go.

And, of course, writing and working with dreams.

Through pain, doubts arise, questions... A social E9 asks himself: "What if all my acceptance was the result of my indolence?" Taboo or simply ignored topics also appear. "What if it was all a mask, what if my love wasn't so unconditional? What if the true origin of

unconditionality was the fear of abandonment, the fear of conflict, the fear of separation, of losing the apparent and feigned peace and harmony?”

Claudio has said that the essence of the spiritual path is the transformation of our attitude towards suffering. And this can be observed in all cases. They feel and accept unwanted emotions such as fear, anger, sadness... Below, we can read some testimonies about it:

“Before, I barely had the experience of intense emotion. Being able to feel and evoke emotions of love, gratitude, joy, fullness... and also feel sadness, fear or anger, are very new things for me”.

“I learned to feel and sustain the pain”.

“I feel much more the pain and also the pleasure. Both physically and mentally. I live more”.

“The awareness of what I do occupies an important part of my thoughts”.

“I let the things that hurt me hurt, I get angry less and enjoy it more”.

What did you leave behind and what is sharpening now?

I'm not sure I've left anything behind, definitely. For me the image of the onion and the layers is very clear. I find that I can tackle a lot of difficult conversations now, but there are others that keep throwing me off. I see myself as more focused and less forgetful, but I still have forgetfulness and forgetfulness. I feel more connected, with more capacity to feel, but I still disconnect at times. I control less, but I still control. I feel more belonging, but I still long for I don't know what kind of impossible. And so on.

In any case, by removing layers from the onion, new things do appear. Something new for me, for example, is experiencing fear. Before, when I was afraid, I disguised it, I got angry, controlled, blamed others... Now I realize that it is fear and I feel it in the pit of my stomach and it is a totally new emotion for me.

Another new thing that is appearing is a need to transcend, a spiritual dimension, which I still don't know how to handle or where to channel.

How to work on the specifics of the new social character?

For me there are two phases: the first is realizing. The second, action, change. And for both things I have to pay attention, awareness, because the automatism is to forget and disconnect. I have my tricks to not forget, to stay connected. For example, I wear a medal with the enneagram symbol, which I use as an anchor. I touch it and it reminds me, it helps me wake up. Meditation, or simply breathing, also help me.

I try to go further, to do something with what I realize, to take action. Most of the time, the action translates into a conversation, a request, a claim, a statement...

It also helps me to ask myself what I need, what I want, how I feel... Dedicate time to myself, to take care of myself, to be alone.

What do I propose for the future?

Continue with this work, which is a job for life. I look back and I can see a lot of growth, but I look forward and it still seems like I have a long way to go. This year I finish therapy, but I have decided to start gestalt training. I want to continue having group support, but I also plan to do something with all this that I am learning. I want to continue to be linked to the SAT in some way, I would like to be an observer or monitor in the future. I can't think of anything better to continue with my personal process than being linked to other people's process. That is why I am passionate about my work as a coach and as a trainer and supervisor of coaches, and that is why I want to work at the SAT and, in the future, perhaps, also as a therapist.

What do I imagine my own path to perfection would look like?

I believe that my path of perfection is oriented towards this spiritual dimension that I was talking about before. A path barely glimpsed, but a path that I know I am going to travel.

One answer to the question of a social E9 deserves to be highlighted:

“Curiously, towards unconditional and compassionate love, what I thought I had at the beginning, but with the authenticity that comes from the awareness that there are no shortcuts, that it is not possible to love others without loving oneself”.

What would you recommend to social E9s for their own inner work?

In the work of becoming aware, we nines have to pay a lot of attention and a lot of awareness, not to get confused, not to forget. Establish mechanisms to not be dumb and stay awake and aware. It has helped me to approach my work in a massive way and from many fronts: meditation, yoga, therapy, body work, group work, reading, writing, keeping in touch with other people who are doing the same work, etc. There was no escape! And, despite having all these supports and reminders, one forgets again and again...

I also find it important to refine the elephant skin by working with the sensory. Connect with the body, with sensations, inhabit the house.

This is a journey that lasts. The social E9 that have undertaken the search carry out various practices that allow them to continue growing and avoid others that have been harmful in the past. They are now more selective about their circumstances, seeking quality rather than quantity in their relationships, burdening themselves with fewer things, and managing time to

their advantage. Of all the things discovered in the testimonies, the need to have time for themselves stands out. Most of them are engaged in practices such as meditation or yoga. Body work is very important and frequent for social E9s because it allows them to reaffirm their sense of being. It is also important to participate in groups to work on that feeling of inadequacy and to be able to feel accepted without having to make special merits to earn the right to be there. Writing an emotional autobiography has been a great tool, according to a social E9, who has been able to connect with his life in this way.

The person who emerges from this process of change defines himself as happier, happier, more truthful, more attentive to himself, more centered, with a greater capacity to feel, responsible for his own life, less accelerated. In short, as one of them says, she feels her own inner power.

Advice to future therapists to accompany a social nine in their process

My therapist has helped me a lot by asking me over and over again the most difficult question for me: “how are you?” My tendency was to answer with my head. “How am I supposed to be? Things are going well for me, so I'm supposed to be fine”. Being able to lower the attention to the body, listen to what comes from the gut, dare to open Pandora's box where the instinctive and the emotional are locked up and look inside: that is the answer.

The work with the dreams has been very revealing: the metaphors appeared very clearly and gave us many clues. I dreamed very little, but whenever I needed to, I had the dream I needed to therapeutically work on an issue at that time.

A social nine is greatly helped by confrontation, by lovingly but firmly shaking us, because we run away a lot. One of the ways I did it in therapy was with a lot of chatter, which was like a smokescreen that I distracted my therapist with.

And finally, how important it is to know how to give good feedback, or anything else that helps to realize...

E9 Sexual – Symbiosis

I would prefer to 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 the other, the need to be through union with another, through fusion with another person. He uses the relationship to feed his being because he can't stand on his own two feet. A true union would require the two people to walk on their own two feet before they actually meet.

But in this case a kind of substitution takes place. 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, like one of the many forms of surrogate love that occur in the ego's repertoire.

What stands out in the sexual nine is that they belong to no one: 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*”, perhaps they were referring to someone of this character.

In Spain there is the “dead mosquito”: no one would notice that person, it is confused with the design of the wall paper. In English it is said that there are people who are like the flowers on the wall: they get lost in their surroundings.

Elias Canetti wrote a book about characters called “*The Listening Witness*” and described someone who is obviously a sexual nine:

“The Legacy never asks for a certificate and wouldn't get one either, since he's not going anywhere on his own business, he doesn't need them. It is true that he eats, but he does it in moderation and without causing discomfort. Nobody has seen him with his mouth open, he has the good sense to do it in a corner, without noise. He surreptitiously feels his teeth, he still has a few left”.

It is a very cruel characterization: this person betrays his needs so much, 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 step aside, he's in the picture too, uninvited. The owner's family looks at her and makes a face. But also in those cases you can trust him. He himself takes the reels to develop and, when he returns with the photos, he has disappeared from them. How he does it is a mystery, they don't ask him

and he doesn't explain anything, the important thing is that the owner's family stays like that in the family and the Legacy doesn't appear anywhere”.

All this is a 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...

The transformation in the sexual E9 by Juanita Richter

Acknowledgments: to Wilma Hannig, for receiving me at her home in La Serena, Chile, and opening her life to me without reservation. To Mónica Ventura, for lovingly sending me the biographical interview of her done by Dr. Claudio Naranjo, thus helping me to write mine.

My life before starting the process of self-knowledge

When I was born, my mother spent the first three weeks with me, and then she and my father went to the coast to pick up my aunt Helga, who was coming by boat from Hamburg to take care of me. My aunt had just studied neonatal care and I was her first case. She, 20 years old, arrived in Bogotá from her native Germany, became my second mother, while my mother returned to her job as secretary to the ambassador at the German Embassy in Colombia. I was made independent three weeks after I was born, which left a deep imprint of emotional need on me.

Inside of me there is a space that is sorely needed. And what this place does is take all the energy inside, until it disappears. The feeling of belonging to the world disappears and the feeling is that I live on Mars, not on Earth. And the sounds of the Earth reach me from afar.

“You were a wanted and loved girl,” my mother tells me. For me, it has been very difficult to understand this deep emotional gap.

When I was two years old, they took me to live in the countryside, two hours from Bogotá. The house was huge and I had two large rooms across from my parents' room. oops! how lonely I felt. I was not able to sleep there. They finally had to move closer to me. I used to get into his bed at night.

In that great house, I lived until I was five years old, the age at which I entered school. At that time my brother Christof was born and my mother left her job at the embassy and went to raise him at home. My father left his job at the university and moved into the house to paint full time. And I went to live in Bogotá, at my aunt's house. My cousin Stefan had been born there, and I thought he was much nicer than my brother. He lived there during the week, while he went to school, and on Saturday at noon he came home to return, early on Monday, to Bogotá with my suitcase.

With the birth of my brother envy was born in me.

I lived with my aunt for about two years, then they took me to live with Frau Jung, with whom I was very unhappy and marginalized. About seven or eight months. How painful it would be that, despite my difficulty in defending myself, I managed to get myself out of that house.

When it was barely Monday, the prospect of returning home was tremendously distant. There I became rebellious. At night I had to take a bath, and I would put the shower cap on the floor of the bathtub so that it would sound, I would turn on the shower, wait a while and leave without taking a bath. The other rebellion that I used to do, for which they punished me by leaving me without lunch and in bed in the middle of the day, was that I never ate the muffin with butter that the lady sent me to school, but I kept collecting them in my desk, in my tenant room. She found about a hundred old stale rolls lying around and she got very angry.

Finally, that torment ended and I went to live with the Francks: Karl and Gisela Franck, with their three children, Silvia, Gine and Lolly, the youngest son.

It was a little better there for me. I remember seeing myself standing under Gisela Franck's huge boobs and saying to her, "hey, when I grow up I want some like that too." And there was something in her, with her huge tits, something that was good for me, something nurturing, and Gine had something of that too, something good. They were not as hardened as Frau Jung.

After the Franck family I arrived at Frau Pieper's house with her daughter Susanne. There, finally, I felt good. She was a teacher at the German School and had turned her house into a boarding house for teachers. I arrived and felt in the same conditions as the others. She was among equals, not close to a family. And that was very good.

At that moment in my life there was a change. I started to feel better inside my skin. I began to feel more pleasure, more joy.

After the stay with Frau Pieper, my mother organized a transport system with some neighbors and I was able to get home after school. And I really enjoyed this. My memories here have another light, they have joy. I see myself riding in Mr. von Rotkirch's vintage VW Beetle. They bought us ice cream and it was a delight that journey to the checkpoint, where my mother was waiting for us.

At home, on weekends or in the afternoons, after school, I would go horseback riding to a neighboring farm. Aladdin was the name of this being that was taking me on his back to the mountain. This was my first contact with freedom. I loved him. And the forest. And I always had the fantasy of being able to share these moments with a human man. That was my wish. And mounted on this animal I had my first orgasms. This time is a light in my life.

Finally, I got my period. I was happy. I wanted to tell my mother but she didn't dare. Finally, I told him, and the look on his face made me understand that I was not going to find any

support there. Alone with me again, I went into the kitchen and discussed it with the maid. And then I self-disconnected from my menstruation.

Throughout my life as a woman I forgot my menstruation. Month after month it took me by surprise. And it was also here that I lost contact with my place of origin. With the people from the school, with the Germans in Bogotá. My relationship was with the simple people of the countryside, with the employees of my house.

The boys at school that I liked didn't see me. And I imagined loves that were not realized. Here began to appear my difficulty in relationships with men. I did not know how to relate to men of my age or with those of my condition. My parents were not conducive to talking about these issues. Never.

If I had experienced loneliness and abandonment since I was three weeks old, now I was experiencing loneliness and the abandonment of my sexuality, my body and my emotions.

But I was driven by my boundless drive, and with a force that these parents could no longer stop with their feeble attempts to do so. When marijuana came to school, it had a strong appeal for me. I wanted to become a marijuana user, but smoking it caused me anguish and paranoia.

At school I stopped understanding what they taught me. I found myself a totally unsuitable boyfriend for me, an already old man, addicted, who took me to have sex in some dark places in Chapinero. It was all very depressing, and he couldn't say he didn't want that. Besides, I didn't enjoy any of this, but there was a force inside me that carried me ahead. I was facing my mother, she was ready to leave home, she was crying out for a limit that no one had the courage to put on me.

At that time I stayed at home studying with my father and getting really bored. But I also forcefully refused to enter a school, which was what my mother asked me to do. After a while, I looked for a painting school and ceramics classes. In ceramics I met Fernando Villar, my wheel teacher, and I fell in love with him. I followed him, I looked for him, I managed to become part of his workshop and finally he became my partner. I got pregnant and we had Esteban.

Esteban was born on April 1st, 1975, two days before I turned 18 years old. The day of his birth they gave us a house in Cota called Rancho Alegre, for rent. We lived there for 15 years.

My search

For my parents it was very hard that I had become pregnant so young and for me it had two aspects. I was pregnant and without studies, and the only thing I know how to do is very little. What my father has taught me and also to make pottery with my partner.

My mother, a few days before the birth of my son, told me that she dreamed that a little Indian had come into the world. This dream of hers shows me her non-acceptance of her grandson coming from her. She, with her introjects from Nazi Germany, had to produce such a dream. And these things made our relationship less than close and loving.

When my son is born, I am alone, without a mother or a husband. It is midnight and I am taken to the delivery room, tied hands and legs. They inject me with something that puts me to sleep minutes before the birth of my son. I miss that moment and I receive it I don't know how long later, already disconnected, coming out of anesthesia. And then the whole story repeats itself. Neither my husband nor my mother nor I really know what to do. We all do things without awareness, without connection, without love.

Since Esteban's birth, I have been faced with the tremendously painful fact of not knowing what my son wants. I don't know how to be a mother. And there, in that situation of deep reality, my disconnection is manifested, my living on Mars. Now it is Esteban's turn to feel the loneliness and abandonment since his arrival in this world. I spent a lot of time with my son, but he was a being without being, without a real presence.

Everything emotional was chaotic and always overwhelmed me. I was very jealous of Fernando and tormented him, and he tormented me too. So our sexuality wasn't very satisfying either. The anger and reproaches began to arise and also there was very little money and I began to know how to earn it better than him. And the gap between us was widening. Almost from the beginning of our relationship I supported him financially, and this is a very new trait. I am the generous one, the one who can with everything, but inside I despised him for this weakness. And he let him know.

I became an intense, abandoned, hysterical and crazy woman. But I couldn't separate myself. She was glued to Fernando.

At this time of my life in Cota I remember that I stumble a lot, hit my head, bruise my finger, etc. I am accompanied by a great clumsiness. And I tell myself I'd rather have it hurt physically than hurt inside. I think the pain also connects me.

The situation is hard and my son is alone. I begin to feel that life is not worth living like this. I start to search. I find readings. A longing is born. I'm starting to feel like I need help.

My father died two days after his 88th birthday. I was with him that day. I am sitting on the edge of his bed, I tell the nurse that I feel that my father should die now, because he is very ill, he has been in the state of a small child for a year, everything must be done for him.

After a while the nurse calls me to accompany my father to die.

I am with him in his last minutes of life. I know I am receiving a great gift but I don't know what to do. I ask him to take me a little piece with him.

And he dies. And a great silence enters the house. And my son that day has been counting dead crosses along the way.

It hurt me a lot to bury my father. And a few months after his death I hit rock bottom.

At that time, a friend takes Esteban and me to see a Hindu sage, Sanjay, who has arrived in Colombia. A week after that visit, the director of Esteban's school tells me: «Juanita, you have a sad son, I recommend therapy for him. Go to where Felix Canton/». And Esteban began to work with Berta Gamarra, Félix's wife. With the help of Sanjay, Esteban and I began the recovery journey of a lifetime. He stayed five years with Berta and I ten with Félix Antoni.

Two months after starting my therapy I separate from Fernando.

With Felix, I have an appointment twice a week. I work on my big identity problem. My complete lack of structure. I see myself as jelly, without bones. He puts limits on me. I get out of so much strange religion to me. I can separate because now I have emotional support. I work on my masculine and feminine aspects, eros and thanatos. I feel a feeling of hope being born in me. I cry a lot, it is very hard to see the state in which I live. See my son's pain.

I work with Félix mourning the death of my father. I learn to express my affection to my son, my love for him, to receive him with my heart. I learn to express my needs, I learn to speak, to call on the phone, to say yes or no, and I stop barking and biting. Slowly, I become human. It is a very beautiful learning. And very hard. I can see the symbiotic relationship with my mother. For me, what she says is the law. I learn to get away from her, to visit her for two hours, have some tea and leave again. My internal mother usually appears as a punisher every time I make love: immediately, my passion is cut off and from then on I have to pretend.

I dream that I am in the living room of my father's house, and inside the living room there is a big, red truck, making a lot of noise and fuming from the exhaust. In the analysis we see that it is my father who occupies all my erotic and sexual space in such a graphic way.

Many times I forget my appointment with therapy or I arrive an hour later: the resistances do their own sabotage. It's hard work and it's brave work. Money is tight. The only thing that is clear to me is that I need help and that, now that I have found it, I am not going to abandon it.

I meet a man at a party and we fall in love. I discover erotic pleasure with him and live it. And again I make a dependency relationship. And it is because at the beginning of the relationship he has another woman. When he leaves it's like a piece of meat is ripped out of me. Only after a while does he part with her.

I feel like I can't live without Dunny. It hurts me not to see it. Again I lose myself. And it is from that feeling that I abandon my son. The other is stronger. I don't have the internals to handle this situation. It is him or my son. My being a mother is just being trained in therapy and my affective need is very great.

He doesn't have the tools to accept me wholeheartedly with my son. Esteban feels abandoned again, reacts very strongly against Dunny and goes with his friends and gets into alcohol.

In therapy. Cantoni tells me: "the day your son accepts your man, it is because he is a good man for you".

I do not forget this phrase.

My accident

On September 15, 1991, I had a car accident leaving Dunny's house. He had 33 facial fractures. My face, after the accident, is different and will never be the same again. Never. When I find myself with that reality I feel tremendous vertigo. But the same accident gives me two important gifts. It shows me my deep love for my mother, I feel it when I see her enter the clinic at two in the morning. I feel a lot of love for her at that moment when I don't have any mask of her. And the next day, when my friends come to see me and cry when they see my face all swollen and decomposed, I perceive without a doubt that my face was not fractured but the shell. These two experiences become fundamental: seeking to be able to relate to my mother in a good way and seeking my true face, my being.

And I receive another gift these days, unexpected. Despite having lost my face, which was not ugly, but which I could never accept as mine or as beautiful, now I accept myself better, I no longer have this revulsion for my face, I accept it. She's crooked, she's irregular, she's much less pretty than the first one and she's mine. I accept it, I love it. I had to die to my old face in order to accept myself with the new one.

My relationship with Dunny grows stronger in the first three months after my accident. For him it is also a blow that opens it. And after three months it's over. He ends up because he goes to his farm in Raquirá with an old girlfriend for a few days and I, in my vulnerable place since the accident, can't resist that and I separate.

Now begins a long stage of surgeries in which many things happen, but I am only going to mention two important facts. After one of the many surgeries I suffer another accident, and now my son takes care of me. And at another time of another surgery that causes me to die from anesthesia and I come back, they show me my heart on a screen through a catheterization. And I see him beating nonstop, doing his homework without fainting, movingly always present. I cry when I see it and I feel very, very lucky to have such a wonderful gift. And there I decide to live, enjoy, come to earth. Stop leaving me.

After this experience, Cantoni works with me taking my hand in his to transmit warmth and bring me back to life. He teaches me to earn my money with my work, teaming up with

other people, he shows me my arrogance, my anger, my greed. Each time, I see and recognize more the importance of my time with Felix.

After the accident, a time dedicated to living my life begins, to take care of what is mine and to be the mother of my son. On a professional level, I have to learn to let go of my personal work for a production job. I have to deal with my resistance to prosperity. My reluctance to believe myself capable. My resistance to happiness. And it is in these years when I begin to have a sense of belonging. At times a feeling arises of being part of this city, I go down the street and suddenly I feel like I'm from here.

My work in Mister Gurdjieff's group

The same question always haunts me: what is faith? Then, at Felix's suggestion, he joined Gurdjieff's group. For me it is wonderful to see how the paths of God are shown and how everything is a process. Here I am going to quote a writing from my father that I always have with me. He says thus: "An idea, a work, is never born out of nothing. One leaf grows after another, then comes the flower and the fruit. Successive development is the intimate character of all creative work."

In the Gurdjieff group in Bogotá they teach me to feel my body with acceptance and affection. They teach me to lower the image of my mother to my heart and begin to accept her with sweetness, with affection. It is here where, for moments, in the work with the sacred dances, the transpersonal opens. They call the difficulties that life puts in our way "the little land with which we work".

For me, waking up in the morning was accompanied by a feeling of depression and that the ceiling was going to fall on my head. One morning that feeling appeared again. I sat on my bed and began to meditate as I was taught in the group. And I could hear the voices recorded on my hard drive that had been saying to me since my childhood: "Janni, you're useless", or "Janni, I'm taking you out of school", etc... I heard them all and told each one that I was not going to hear those messages again. And my depression and my feeling that the roof was falling on my head was gone never to return.

This was one of the most significant events of my life. There I saw that I was really being helped both by myself and by others. And those others are here, and also on a more subtle, spiritual level.

With the work in this group, my work with Félix is complemented: after ten years of psychoanalytic therapy I ask him to discharge me. Here I see something very new in my behavior: I went to my therapy judiciously for ten years for myself, but also for Felix. There was a voice in me that didn't want to disappoint the analyst.

At that time I was living a relationship with Alberto, a married man. For both, this relationship is a respite and an illusion of life. And I also see how I relate to others, disappearing myself. This happens to me with Alberto, with Azucena, a woman who worked with me for seven years, with my mother, with my analyst... This is how I relate: my limits are erased and I lose myself in pleasing others. That's why it was important for me that, after four years of being lovers, one day I opened the door and kicked Alberto out. And this comes to me without him being able to foresee it, as if out of nowhere, because I have been incubating it, inside, without saying much. And suddenly a devastating "you're leaving" breaks out.

And I see that I have no reason to be guilty, on the contrary, I am doing what I feel and I am defending myself from being unhappy. This relationship was good for a while, not anymore. He is not a man with whom I can have a real relationship. I fall asleep with a deep feeling of well-being and joy. I am supporting myself.

My labor and economic process

It begins for me a stage of learning to live from my work. And, like a good nine, I'm not organized, I get distracted very easily, I leave essential tasks for later and I also don't believe in myself or my work. And when a client shows up, I almost end up giving him my only work hanging alone on a wall, and he even makes me want to thank him for taking an interest in something of mine. Mine is not worth it. The economic situation is difficult due to this attitude.

And when I earn some money, because whenever I have a job I sell it and earn it, I can give it away without hesitation to others so that they love me, forgetting about my needs and those of my son.

In my work with Félix we agreed that he should look for helpers. Tirso Junco arrives at the workshop, a business advisor. He helps me a lot. Soon I have several people working with me. This again is a learning of years. We make large murals. I have to learn to draw for others to apply color. They demand that I draw better and clearer. I feel envy, I don't want others to paint mine. Every issue that comes up I can work on, talk about and resolve with Tirso and Félix. It is a time of great conflict, crying, not knowing how to stand up to others, not knowing how to defend what is mine. I have to go out looking for clients with a suitcase with my catalogs and photos. Now I must respond with the payments of my employees. And that is the time to recognize that my work is worth it. And that is valuable to others. And what can I charge for it?

Today, I work with three of those people who came to my workshop at that time, professional painters, draftsmen and potters, Pedro, Indira and Pilar. Last week, Indira invited us to her house to celebrate her 15 years of work in the workshop. Nowadays, the workshop doesn't need all my time, which frees me up and allows me to do other things or nothing, sometimes. And today I have a good relationship with money and abundance. A relationship of trust and deserving. And people like my work and they look for me to buy my paintings. And I like to sell them and get paid in return. And I am capable of charging well for a good painting and I am also

capable of giving it away, from the heart. And I am also generous to others from my abundance. Like my father, who was very generous. (Thank you father, you knew what you were doing when you took me out of school and taught me the narrow path of independence. And thank you mother for making me so lonely, because that loneliness forced me to seek help).

My path with Jorge Llano and his school

My friend Janine Spitz invited me one day to Jorge Llano's Wednesday group. And I remember like it was yesterday what happened that night. Jorge put us in pairs to work on our breathing, which was becoming more erotic. I worked with Germán, Julieta's boyfriend. And at the end of the job, Jorge invited us to make a litter. I felt that I had finally arrived home when I felt the warmth of so many bodies below, above, next to mine. I was able to laugh from my insides and Jorge also laughed with me. He was very liberating and so happy that moment. This is how Jorge received me to show me the way to life. I spent two years in Jorge's Wednesdays. I signed up for his therapeutic training.

I started my training and realized that I couldn't go to Gurdjieff's group and also go to Jorge's training because I was going to lose my mind. I left the group and went with Jorge until I finished and graduated. It was a personal process as if I had never done one. Right from the start. All new. Cleaning. Unlearning. Learning. I also did the Fisher-Hoffmann process at that time with Jorge. How it helped me to see that my parents are who they are because of what happened to them in their own path of life, and never because they were bad. Today I am here to care for my mother in her old age, when before, that thought alone made me drunk.

Halfway through the training I was able to go to Mexico with Jorge and other people in the group. And there I had the experience of being here and now, without ego dress, standing in the middle of the desert, overwhelmed, in my true size, tiny before the planetary enormity, breathing. And there I also had to see my arrogance again by not wanting to get into Aurelio's car, who came for us, and get lost, and see that that is what I do with men: underestimate them, not receive what they want to give me, leave with an attitude to spare and then get lost, arrive home alone, late and cold and not find anyone.

There I could see my son in his greatness, after two eagles turned me around and put me on the way back. Then I found Jorge and my companions Beatriz and Nerea, tucked into a sleeping bag under some trees, in the desert, laughing. How nice it is to arrive and meet soul friends. Thank you Jorge, what a trip. Later, in Tepoztlán, drinking tequila and coffee, in Jorge's old house, integrating what we had experienced, we met Don Lucio and received his blessing. And there I knew that I was not going to continue on my way without a partner. I learned that there with Jorge, because Jorge is the master of life and its flavors, of the house, the land, the couple, the children, the animals, the service and the abundance.

My partner

I always wondered why I am so invisible to men. And I realized that I don't see them. The one who was not allowed to have one for me was myself. And I also saw that in reality I had not been alone but had made a couple with my son. And when I saw that I put my batteries to free him and to match myself. And I really started searching from my clumsiness to do it and from my genuine desire for company. And first I met a strange character, half witch, black. The next day I had an erotic one night stand with a young man. And a few days later, sitting in the living room of my house, looking at the little patch of sky that can be seen from there, a cloud passed by and an opening opened up inside me and I knew that love and a partner are also for me.

That night I went to take my dog out, around twelve o'clock at night, and María Helena ran out of the bar on the corner, calling me: "Juanita, Juanita, Hildebrando has invited you to his son's grade on Saturday." I loved that invitation, I had wanted to see Hildebrando for a long time.

And that Saturday that thing that is so new caught me: that laziness mixed with that leaving for later, with that not deserving, and I was able to go to Mars again. I almost decided not to go to that party, I got the sticky fear. Until I finally started: I arrived around five in the afternoon for that lunch, I first met Pablo, Hilde's son, whose degree was being celebrated, then Hilde, so different from when I met him 25 years ago, everything cloth dress. Hilde introduced me to each of her daughters so that she could get to know them. Then the mother of her children greeted me. There was a party and I ended up staying at her house, in a daughter's room. She woke up and I left happy.

A week later, on a Friday, Hilde came to my house with a tape recorder as a gift. And since that night she has stayed in my life. And a year later she had already built her own house around the corner from mine. "I made you a house, she said, so that we could both live there." We've been together for four years now, accompanying each other. And of course, we have had our share of difficulty. Our sexuality is not the best. That is where we both have to work and it is from there, from where I love my Hilde the most. He has been opening up to the workshops, to the readings, to all the transforming thought of Claudio, Jorge, Ramón, Félix. What a wonderful man that he sent me life. Next to him, to! finally I can see my madness and my arrogance and my classism and my ego. How the words that Félix said to me, one day at the beginning of my therapy with him, have become true: "Juanita, when your son accepts the man who comes for you, it is because that is the man for you". And so it has been: Esteban and Hilde love each other. Hilde has helped me release Esteban without abandoning him. And with my mother it has been the same: she has taught me that one of her old people loves them, just the way they are, period. There is no discussion about that, and I have learned to love his children.

The meeting with Claudio Naranjo

We got the SAT 2. We went. We work with Ramón Resino and Suzanna Stroke. Ramón gave me the task of looking for my older brothers, my father's first children. And the enneagram work with Suzy was eye-opening for me.

And finally came the meeting with Claudio on SAT 3. Jorge Llano brought him. And finally I was able to find a western teacher, from my own culture. I feel at home there.

At that first moment I was with the fours, but Claudio told me no, that my face was too sweet to be a four. And he told me to try nine. He hit me hard, because I didn't see myself there out of vanity, but in the time I've been working I do see that Claudio was right.

The meditation work with music that Claudio practices is a beautiful experience for me. I always have to deal with my resistance, rigidity, meddling mind, etc., but what Claudio brings and the way he conveys it is very moving.

In this SAT I had a very important experience working with Ginetta. I threw myself on top of Leda to tell her that he loved her, because I felt that in those days she was not loving her. I sat on top of her and told her about her. At that moment I realized how she was invading her. I expressed it and got off. I told Ginetta that I envied her for being so close to Claudio. I realized that I have to exaggerate so much because in reality I feel that I don't feel. She invited me to go around the group and see before each person what she felt. What a beautiful job for me, a disconnected sexual nine...

What makes me become a sexual E9

Primarily abandonment. Leaving, disconnecting is my primary strategy for survival. My voracity, confluence, deflection, insatiability, orality. My loss of contact with myself. Because the contact is too painful, because what I find is too big a void, there is nothing there, there is no containment, there is only a great space without limits. The place between Mars and Earth is too uninhabited, lonely and cold.

I feel a lot of anger that I don't know how to express: then I bite, scratch, growl and scream. I feel melancholy at five in the afternoon. I can't resist being scolded. I can't resist it. I can't resist being denied something. I have no limits and I don't know how to receive or set them. I don't know how to receive. I don't know how to give. I begin to give so that they love me, to be generous with others without having for myself or mine. And I don't know how to receive or ask for myself.

I do not exist. I have no right. I don't show up. I have no affection. I have no empathy. I am very envious... I do not recognize my tenderness. I do not recognize my fragility or my vulnerability. I can with everything. I take everything. I am the tough one.

There is no time for me and if there is, I lose myself in it.

I seek pain to feel alive. I hurt myself. I'm a masochist. And if you hurt me, I hurt you more with my indifference.

I get scared. There is something very hard in my lack of affection, in my indifference, in my indolence, in my judgment, in my non-acceptance of my body, of my sexuality, of me, in my feeling ugly, in my dressing ugly.

A homeopath in Strasbourg, Dr. Levy, prescribed the drug Hioscyamus for me. This drug has the following description, among other features:

“She wants to bite, she swears, she blasphemes, she curses, she is cruel, inhuman, arrogant, indolent, impatient, very irritable, impatient. Sometimes the aggressiveness turns against itself, with a tendency to commit suicide. She reproaches and reproaches herself. rude Feelings of guilt, remorse. Constant fear of everything. With shocks. She has an aversion to answering questions. Gossipy, reserved. She laughs constantly or excessively. Premenstrual hysteria. She talks about religious topics. Erotica. Exuberant joy or restlessness. Difficult to focus. Confusion. Great veneration and respect for those around her.”

The inner work in the sexual nine

Without inner work, there is no chance. Because only from inside work do I have a chance to see my game. And if my game comes from far away, my work will be my whole life. From analysis, to break my resistance, year after year, to be able to return to this world with its sorrows and its joys, its difficulties and its benefits, slowly, step by step. And start talking, saying what I want and what I don't want. To take from the world what I need. And to recognize what I don't need. And to create my own living space. Not to abandon Learn to leave the other their space and time, without the need to run away, abandoning.

Body work has been vital for me. I am here and now, feeling my waist, following my breath. I accept myself with what is. What a relief, back to me. The disconnection has been a rejection of my body and the connection occurs from my acceptance of my body, from my deepest breath, recognizing my intuition, my deepest knowledge. From meditation.

Working in therapy groups is extremely valuable, because I see myself in others and others see me. And group containment is vital. And the closeness of the others is vital. And touching others is vital. And loving others is vital.

Homeopathy has also helped me.

The work is also given from my love for my mother, whom I see today and my heart warms. I can hug her and I can also ask her not to interfere with my issues, without hurting her. And when she opens up and tells me about her life, I can be moved, without judging her.

Also from my love for my father, whose German children and grandchildren I met a year ago, thanks to Ramón Resino. And, thanks to that, now I also have a family on my father's side, since before I only had a family on my mother's side. Now I am more complete, more balanced. And I have always loved him, now from a more just love for me.

Also from my love for my son, whom I love as he is, with whom I love to talk, travel, share. If he has to wean himself, let him do it: I'm here for him.

From my love for me. Just as I am, and with the body I have, which since I entered menopause is changing. I'm getting hipper. I have more arms and more breasts and I am wider.

The acceptance of all this has been possible thanks to my partner. Thank you I'm not alone. Thank you I am supported. (Thank you, Hilde, that you love me just the way I am).

E9 Conservation (Self-Preservation) – Appetite

We will end, then, with E9 conservation, for which Ichazo used the word *appetite*. It is obvious that these people tend to have bigger bodies, so it is very likely that they have a bigger appetite too. Sancho Panza is a literal example of E9 conservation and it is interesting that the belly was chosen by Cervantes to baptize him, 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 approximation: "I think 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 of the characters feels the emptiness of their being. Take the example of sexual E4, whose central theme is competitive hatred and goes around cutting heads. I could say: "I hate, therefore I am." This main feature of each subtype is the one that best 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 veritable fury of lollipops. 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 he is not.

In the case of the nine conservation, there is an excessive resemblance to a little animal. It is not only about "I eat, 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 your consciousness. For him there is no metaphysical level. Somehow, the question of being has been erased from the life of a nine conservation. You can't talk about being with Sancho Panza. There is only his belly. The substitution of the mother's breast for the bottle has been so complete that there is no memory of maternal love in the vocabulary.

So these conservationists are very loving people but deep down they don't have a sense 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 thing for them. In the world of the great bankers, for example, you see many friendly faces, with double chins, very practical people... This is Homo Economicus.

The transformation in the conservation E9 by Emilia Ligi

Today, March 4th, 2012, I am 55 years old and I still have an opportunity to tell things about myself.

I am a woman who lives in Florence; here are my roots and I never had the desire to get away from the beauty of it.

I was born in the center of this city and, after having changed houses several times, I bought mine, right next to the house where my life began, as if I had closed a circle, a gestalt that I had not opened. With this house I had love at first sight; I have lived here for 25 years and today I believe that it is truly my mirror. It is as if this were my real dimension, although the choice to buy a house had been made with the man I thought I would love forever. Today, he is one less lover but one more friend, and this seems more important to me!

The money to live is given to me by a job that, despite the years and healthy disappointments, I still like: I am a home helper, a public service that the municipality offers to citizens who encounter social difficulties of all kinds.

Every day I go to people's houses; They can be children whom I accompany to school or to other places, people with psychiatric problems, elderly people who need to be cleaned or lifted, or someone who requires me to do the shopping or eat for them. In short, everything that can refer to daily needs, and even more.

It is not only a job, but also a life exercise. I like it because I feel free: there is an office and there are also my colleagues, essential support, but when it comes to cases, I am autonomous and I face very different situations during the day. I have autonomy both for decisions and for methods, and I go from the houses to the streets whether it rains or shines. I couldn't work locked up in an office, always with the same faces — perhaps unbearable — and with a job that doesn't change.

How did I meet Claudio? Simple: he was doing individual therapy, gestalt. It was the year 1992 and my therapist informed me that there was the possibility of having a new experience through an American therapist who was coming to Tuscany for four days to talk about Protoanalysis.

As a good enneatype nine—but I didn't know it at the time—I accepted the experience, more to satisfy my therapist than out of any real interest or curiosity. But how well I obeyed!

From there, from Protoanalysis, I began my journey: I didn't know I was looking for something, but without a doubt it was so, because every year, without specific expectations, I never missed the opportunity to meet Claudio and his work made of experiences, which for me are easier than theory. With the passing of time, the meeting became more and more the happiness of being with Claudio, come what may...

Perhaps even today I could not say what the work consists of, but I never asked myself: I only know that something moved, beyond my will, and that, for the first time, a part of me took command when I heard Claudio speak about enneatypes. He offered me a thread, called

indolence, which I took in my hands to enter my labyrinth and not get lost, and to wind it until I found the end, that is, the emptiness that is in the center of my labyrinth: a place to rest.

From when, for wishing, I paid too high a price... And then, in order not to make any more mistakes, I gave up pursuing my desires: "better try not to truly exist, better sleep, perhaps dream, and show me little"

A girl abandoned to herself in pain, frustration and rage, in order to survive and not go crazy, changes her true self for the illusion of being. The soul, defeated and betrayed, falls asleep, forgetting itself. From that moment on, enneatype nine will experience the illusion of being able to live without existing, without desires to pursue.

That memory is that of a six or seven year old girl: my mother gives me a disproportionate punishment for having bought some sweets on credit at the bar without her knowing. Her reaction to the embarrassment my desire had caused her was to annihilate me—mostly with words, rather than physical violence. Her desperate rage washed over me like a tidal wave, leaving me defeated, hurt, and, above all, alone in no man's land.

Since then, I gave up fighting and got excited about the possibility that there was a painless way to recover the gaze and love of my family; thus began my fortunate career of hyperadaptation.

Specifically, I have made myself a machine that is always on standby. If I only know how to make mistakes and create problems, I better stop: guide me!

Thus, the machine lives when it is turned on: images are seen, sounds are perceived; then, it exists and expresses itself. It can be activated simply by pressing the buttons on the remote control. You can always look for the same program without feeling the desire to change: she, obediently, always gives us what we want. If the volume of your voice is too high, just press the button to lower it gently; it can also remain mute although it continues transmitting. If it has bored us, we can turn it off leaving it on stand-by again. When she is on stand-by, she remains on hold without finding herself abandoned, rejected, or anything else, because she does not have the appropriate emotions to interpret her not living. That's why she is also alone for a long time, but when it turns on again she smiles again, cries, loves and hates.

The machine does not have a life of its own: it is whoever has the remote control in hand who chooses the intensity of its colour, its luminosity and its volume.

That's how I was before work; I had given my remote to others (parents, sister, teachers, friends, sweethearts). I let myself be carried away by others, I let them decide what was good and what was bad for me; It was enough for them to tell me what to do to be good, helpful and useful in their eyes. In short, an eternal, small and good Maya bee who was excited to love and be loved.

I also exercised remote control over myself: when I didn't like the reality I was living in, I suffered from it, and in order not to risk wanting to change it, I put myself back on standby. Laziness reassured itself and accepted boredom.

The positive note for me, E9 conservation, is that, in my almost complete cancellation, an infinitesimal part of me has not given in and has continued to believe in the pleasure and spontaneity of the girl I was. From that small flame of faith in me, everything could start over.

If I don't know black, I don't know what I'm calling white. I have to change position: this egg in which I continue to adapt is strangely transparent and small. What's going on? I feel fresh air! What a pleasure! So, there's something beyond the shell... Now I'm scared. What if I die? Lord, I remain in your hands. (This is what the worm thought before transforming into a butterfly)

The magic of work has made me start a path back in time: a path towards myself. Each memory has been a step towards something that I had forgotten: from pain to pain, like Tom Thumb, I have traveled the story of my life. Remembering me, accepting to follow the path of pain, has been the first act of love towards that disappeared girl who, unconsciously, I wanted to find again.

It has been a journey of years; I have never had any doubts about its meaning or value. For the first time I have met a man/father/teacher, and from the first day I met him, my hand has spontaneously gone towards his.

Finding the girl again means rediscovering myself with aspects of myself that I thought did not exist: the spontaneous openness towards life and experience. The girl has nothing to lose; seeing her tortured, wounded, dirty, but alive and still innocent, pure, has made me feel her sacredness, and I have discovered that there was spirituality in me too.

Thanks to the girl who had not lost confidence in the mystery, all those parts of me that I imagined with open eyes and that believed in the extraordinary existence of the other, began to feel that it was legitimate to live. I remember that in an SAT, during the experience of rebirth, while she interpreted the role of mother, but without being one in reality, she did not know how to recognize when it was necessary to help by stimulating the birth. I did not want to create obstacles to the rebirth of the person and I called [the therapist] Ginetta Pacella. She busied herself acting as the birth canal and I watched in fascination: what she was seeing was truly the mystery of birth. By passing through the channel, that person was leaving behind who she was: the one who was born was a blank page. And I thought: "here is what happens when we come into the world". A mystery had been revealed.

The opening process has made me know and integrate the opposites, the masculine and the feminine, and has shaped my subject. I have also given my selfishness and my pleasure permission to exist. Knowing the dark side, accepting it, has made me a three-dimensional being and not an Egyptian painting. In a shamanic work on our animal-guide, a fly appeared and

insistently perched on my hand. I accepted her as a guide animal. But how to accept this being tied, by culture, to evil, to the devil? Simply, accepting to have in me that little known and unwanted human side: by listening to his reasons, I was able to give him the freedom to act and I discovered that he did not want to kill anyone. On the contrary, it is a healthy selfishness that makes my life better and that places the sense of altruism in a less absolute place: an important step towards inner balance.

My belly has been the container for the expression of my spirituality; From the inner child I have accessed a spirituality that has allowed me to see things from another plane. And from there I have seen and understood what is my matter and my primordial chaos, and how I had come to stay there or stop, using only the part of the reptilian brain. If we want to see the imprint of our foot, we must get rid of it.

Knowing my spirituality has allowed me to recognize my materiality; only then has my soul awakened and reincarnated back into me.

The automatisms have unstructured me, but the girl, with her intuition that seems like alchemy, finds answers and solutions. Today, intuition and creativity are the instruments with which I try to replace compulsive behavior and inertia.

Honestly, many times I find myself like a stranger looking up to the sky for a way out.

Yesterday I believed that my duty was only one: to obey by staying in jail to adapt to the world; today I think that I will never be able to truly adapt to this world and to humanity: in truth, maybe I don't want to and I prefer to be on my way, alone but free, like the madman in the tarot!

Perhaps that girl, at the moment in which she saved others by drugging herself, was feeling that she did not love this world, that she did not love that family.

I can love very few people: I am not a good girl, I respect the rules but I am guided by my ethics, which go beyond the rules. I haven't had a family because I don't believe in it.

A few years ago, one night, while listening to music, I had this vision of myself: I was a small robot capable of repairing the damage of a large spaceship. My life was outside that great machine, but I was connected to it through a very long tube and, from there, I looked at the lives of the people who lived inside the spaceship. Being a robot, he felt no emotion from what he saw, but he knew he wanted no part of it; it was better to stay outside, in the darkness of that immense and silent space.

I feel the disharmony: I don't know how to find it within myself.

I am glad that I have not completely lost the Dionysian sense of life.

What is this discomfort? I can't be wrong; I have to help the world! And Superman can have no doubts! Listen, I will tell you all my symptoms, I will give you all the information that is useful to

you; you investigate and analyze for me, because I don't know how to do it and I'm busy. But he says "sit down and tell me about yourself"

For a conservation E9, the most difficult thing is to admit that the other is right. There is always a "but". Quickly, he flees from discomfort by distracting himself, covering himself with fog, perhaps losing himself in a phrase or observation. He doesn't agree, he's uncomfortable, but rather than get in touch with anger or admit his disagreement, he creates confusion and fog for himself, trying to distract himself and others.

Understanding the ability to get lost as a form of defense is essential to raise awareness.

Often there is a real difficulty in understanding specifically what the therapist is asking of us, as if the words were not known. Inner confusion and fog cloud the intuitive part of the brain.

Also, I was very good at adapting to the therapist: I tried to like her and not bore her. However, I was the one who paid her, and I often met with her because I had the clear feeling that I was helping her to get to know me, and I told her everything about herself so that she could later summarize it for me.

I think that achieving a synthesis of oneself alone is a great achievement for a conservation E9.

If the nine has come to therapy, perhaps he feels that there is a problem in his machine that does not allow him to give his best, and that it has to be repaired so that everything goes back to the way it was before.

But the discomfort exists and the client does not know that that ice cube that unexpectedly slips down his back, causing him suffering, is not a cube, but the tip of an iceberg. And that suffering is nothing more than the umpteenth illusion of being so good at not allowing pain to be more than a passing discomfort, while the ice is dissolving and the water is about to overflow the dam of lies.

What to do in therapy with a nine conservation?

Give the session a sense of sacredness: feel that the space between therapist and patient, including the physical one, is a place where both will put something of themselves, and that this place is sacred because it is the line that separates the I-you.

Establish a contact form, with which to close the session; the most effective gesture is the hug. In a person who does not know introspection, experiencing it can be like entering another world where there is no certainty, and the contact has the purpose of returning him to earthly certainty after a trip to the center of that nothing that he finds inside.

A nine lives on the surface, and diving deep is enormously tiring; but he will do it if he knows that, when he emerges again, already at the edge of the air, someone will give him a hand to help him return to earth.

Inviting a conservation E9 to launch into himself means concretely asking him to remember: remember his life, his childhood, his adolescence...

For me, the work that Claudio proposed to me has been extremely important: remembering through pain, thanks to the regressive method; remember, remember, and still remember: everything is contained within this verb! Go back to recognize that you have an experience made of this and that, of pain, of frustration, of love and carelessness.

Remembering has been going against the current of the river of my life, discovering the rope that allows you to navigate always close to the shore and not in the middle of the river, where the current is stronger; each memory has been a haven where, after pain and frustration, I always found confirmation of the same crazy idea: "I'm alone, anyway, I have to do it alone, I can't ask for help, asking for time for myself is would create problems".

It has been through the memory and the story of myself that, slowly, I have begun to shape the block of clay that I was.

I think it can be useful to often ask a conservation E9 to recount his childhood, his adolescence, showing interest in his life.

To help the person go deeper, free association also helps, because it brings us closer to sincerity, and it also helps to ask again every time the person distracts himself because he is getting close to something interesting.

When Claudio told me for the first time "tell me about yourself", I felt dizzy: I was in chaos, my fog appeared in a second, I didn't understand anything, not only because of the teacher's question, but because someone was interested in me for the first time in my life.

Now that I have walked the path of the hero, now that I have overcome trials and obstacles to find myself again, now that I choose, now I feel loved by heaven and earth, now that desire drives action, now I can let go of my luggage and follow the path alone with the cane and the llama

I thought that if I found myself again, everything would be easier, that this was the cure, but no! Meeting is not healing. It is simple to meet again!

Now that I have walked the path of the hero, that I have overcome the obstacles and have rediscovered my soul and the girl in me, now that I am facing the origin of my neurosis, now that I have traveled around the world and returned to to the starting point, now it's my turn; I'm back on track for the return trip.

I take the first steps without knowing what my goal will be. I find the world again with its excesses; I live like I'm going to have an open heart operation every day without anaesthesia: it hurts too much and I feel incredibly fragile.

In the temple of Apollo it was written: "Know thyself". But also: "Nothing in excess".

Excess. This is the cause of everything. My path has been paved with excesses so far, also during the hero's journey. But now I'm back to being and I don't want to give it up. Finally, I sense that I can be for myself, by myself.

I don't know a healing journey, but I know that remembering myself every day is the only possible route, the great act of love towards myself.

When I understood that everything is an illusion, including myself, and that this presence is the only necessary truth, I had a feeling of immense freedom: I surrendered and fell on myself, as when a veil falls.

Now I can leave everything and I can stop and be. I no longer need to repeat to myself that I exist because I act, feel, think, love, desire. Am! Everything else is just a manifestation of my being.

But, since the manifestations of being, also illusory, can be Dionysian, it is better that you live them each time they appear and make them a treasure while you are in this world.

So long live Dionisio as many times as he remembers me and I remember him!

I'm sure the healthy being of E9 conservation is very Dionysian!

If I leave myself, what happens? What happens if I start not believing in my crazy ideas anymore? I don't know, but I feel a sense of freedom. The experience of retirement calls me. There I expand, perhaps I will dissolve and once again feel part of that whole that ordinary consciousness and mind cannot see

I think that an important step in my evolution has been the fall of the dogmatic sense of the crazy idea: I had it as a commandment, as if the crazy idea, with its power, had replaced God. The work has given me self-confidence, and I have begun to take the risk of being able to live, die, cause suffering or remain alone, defying the same crazy idea; I have begun to face my walk against life, giving myself more to what is here, now, in this moment and not in another, and the result is to feel simple and spontaneous.

Appetite, in all its forms, no longer serves to exorcise the fear of emptiness tied to the neurotic lack of love. By giving myself to love, I have discovered that the void scared me only because I did not know it. I have discovered that it is a fertile void, a neutral place within me, where nothing has form and there is a timeless silence. The experience of emptiness is relaxing,

there is no anxiety and the hunger for stimuli calms down because in emptiness there is no more illusion and absence.

Now I think I am closer to the true meaning of my actions: reading is reading, eating is eating, loving is loving, thinking is thinking and living is living!

I have felt the desire to live the experience of a meditation retreat accepting not to exist for the world for eight days, whatever happened. This experience has transformed the almost omnipotent feeling of excessive responsibility, and I have admitted to myself that the world can go on without me.

Getting out of the ordinary condition of conscience, mind and heart has been a state of grace that I have reached by giving myself to contemplation. Living contemplation is like a form of mystical kidnapping of the senses, where everything appears in its simple truth; but I do not know how to describe this experience, I only know that it is a deep happiness of existing, it is discovering a natural state of happiness and love that belongs to another dimension.

In contemplation, everything dissolves, I dissolve until I become just a contact, a vibration, perhaps erotic, with the divine; but at the same time the reality of the world is there, present, as a manifestation of the here and now that does not need anything.

Loving the world through contemplation is like making love to God. And I have understood that, for me, God manifests himself in an immanent way and also in a transcendent way: they are two faces of the same manifestation.

To contemplate is to enter deeply into reality and then go further into the mystery of the spiritual, passing through expansion and not through concentration.

One morning, waking up and observing nature, I understood that there are no separate opposites, but that there is a duality that is at the same time unity, that everything begins and ends in its opposite, in a continuum, without beginning and without end.

Observing a fruit, I have asked myself where is the form and where is the substance; all aspects were present, but the fruit was an inseparable unity of both. Is this the Tao, yin and yang? Maybe yes.

Defining with words is a human need, it is the first step towards understanding that does not foresee words, because everything is in continuous manifestation, everything simply is.

I have understood that I am a neutral, infinite, indescribable and timeless mind, but at the same time an ordinary mind that lives and feeds on what it projects through its gaze.

Now I don't know anything, but through the experience of the retreat I have found the meaning of my meditation, which is not an exercise in style, but rather a state of presence and awareness.

I end my contribution with this song by Julio Numhauser, a Chilean poet, whose title is an irrefutable truth.

EVERYTHING CHANGES

Change the superficial
it also changes the depth
change the mindset
change everything in this world

The weather changes over the years
the shepherd changes his flock
and just as everything changes
that I change is not strange

change the brightest finer
from hand to hand its shine
the bird changes the nest
changes the feeling of a lover

The walker changes course
even if this hurts
and just as everything changes
that I change is not strange

Changes, everything changes

Changes, everything changes

change the sun in your career

when the night subsists

change the plant and dress

green in the spring

The beast changes its fur

change the old man's hair

and just as everything changes

that I change is not strange

But it doesn't change my love

no matter how far I am

neither the memory nor the pain

of my land and my people

And what changed yesterday

will have to change tomorrow

just as i change

in this distant land.

Participant biographies

Antonio Ferrara

Psychologist and psychotherapist. Director of IGAT, Institute of Gestalt Psychotherapy and Transactional Analysis, and of the Quadrennial School of Specialization in Psychotherapy, recognized by the Ministry of University and Scientific Research (MIUR), in Italy. He lives and works in Naples. Founding member and former president of FISIG, Federazione Italiana delle Scuole and Istituti di Gestalt. Counselor of the College of Psychologists of the region of Campania, Italy. Professor and supervisor in Gestalt Psychotherapy recognized by the FISIG. Member of the EAGT, European Association for Gestalt Therapy. He is also trained in Transactional Analysis and is a professor-supervisor recognized by the ITAA, International Transactional Analysis Association and EATA, European Transactional Analysis Association. An expert in transpersonal therapy, he is part of the supervision team of Claudio Naranjo's international SAT programs. He has elaborated the “Transformative Theater” model, a creative path for the development of the individual and the group.

Isabel Herrera

Body therapist, lives and works in Barcelona. This name is a pseudonym, since the author preferred to remain anonymous for reasons related to her personal process.

Lluís Serra

He is a Doctor in Psychology (URL, Barcelona), a graduate in Theology (PUG, Rome), and a graduate in Philosophy (UB, Barcelona). Director of the Center for Religious Life and Spirituality. He is a professor at the Faculty of Theology of Catalonia, at ISCREB and at Espailúdic. He collaborates in the Psychology and Spirituality line of the Psychology, Person and Context Research Group of the Ramón Llull University of Barcelona, where he has carried out managerial and teaching tasks. Specialist in the study of Claudio Naranjo's Enneagram, his doctoral thesis is entitled The Enneagram of Passions. He is the author of numerous articles and books, among which Codes of Inner Awakening stands out. He teaches seminars and courses in various countries in Europe and America. He is a columnist for Catalunya Cristiana and a talk show host for Radio Estel.

Paolo Baiocchi

Doctor in psychiatry and gestalt psychotherapist. He is founder and director of the Trieste Istituto Gestalt Trieste, Scuola Quadriennale di Specializzazione in Psicoterapia della Gestalt (recognized by MIUR). He is co-founder of the Comunicazoine Sana method. He is the author of numerous scientific publications and a book entitled Affective communication and human

contact, made with Dr. Danilo Toneguzzi. He trained in gestalt psychotherapy with Claudio Naranjo, with Erving and Miriam Polster and, in Italy, with Paolo Quattrini. He is a collaborator of Claudio Naranjo.

Consuelo Trujillo

Actress and theater director. Teacher of actors and researcher of artistic processes applied to education and psychotherapy. She is a disciple and, since 1998, a collaborator of the SAT Program. My bond with Claudio Naranjo as a teacher has led me to be a seeker of fulfillment in art and in life. My path has to do with the search for a more authentic sense of love and freedom, with opening myself to the conscience and with the acceptance of my true existence, the unconditional surrender and surrender to a greater Will that leads me to accept that what that life brings me is enough. I walk this path of transformation and seek through spirituality the artistic expression, and the sense of transcendence in the great art that is the experience and commitment to everyday life. I long to find peace within myself, that spring of love that heals everything springs from my heart: compassion towards myself and towards others.

Cati Preciado

I am 40 years old, I am married, I did not have children, I am the middle daughter of a family of three children, the only woman. I studied clinical psychology because I fantasized that I could help my family and others if I understood how the human psyche worked. However, deep down it was my way of asking for help and being around adults who could take care of me. I studied a postgraduate degree in psychology and countless courses and diverse experiences in search of finding inner peace, since when I finished my psychology degree I felt very depressed and lonely. On this path, at the age of 24, I came across the Enneagram and my life changed completely: I became passionate about it and I began to get out of my deep depression. I also began to realize that he was very insensitive and ignorant of me. A year later I met Dr. Claudio Naranjo. He was a great awakening to life and love in many ways, and since then I have not separated from his work, his lucidity and his great love for humanity; Today I have been working on my own for more than 15 years as a psychologist for children, adolescents, adults and groups; everything is a resource for me: listening, art, therapy, games, movement, silence... I am very happy to be able to feel like a woman who can live by herself and with others.

Eustaquio García Vallés

Gestalt psychotherapist, works at the Bitácora Gestalt Therapy center in Madrid. Her areas of work are individual therapy with adults, group therapy, couples therapy and the business field. She has been trained in the Claudio Naranjo SAT Program.

Lorena García de las Bayonas

Actress, theater director and teacher of actors. Trained as an actress mainly at the school of dramatic art in Sydney, Australia, and in Spain with Juan Carlos Corazza, with whom I also collaborated for 14 years at his school Estudio Corazza for the Actor, Trained in Gestalt Therapy by the AETG and in Integrative Psychology and Transpersonal with Dr. Claudio Naranjo. She has collaborated with Claudio Naranjo in the SAT program since 2002 in the theater part. Currently she directs the Actor's Center in Madrid. I came to the SAT in 1998, before starting training in gestalt therapy. It has been one of the most important places in my life, both personally and professionally.

Assumpta Mateu

psychologist. Specialist in clinical psychology. Gestalt and integrative psychotherapist. Director of GestalTransformació, Center for Psychology, in Mallorca. Disciple and collaborator of Claudio Naranjo in the international team of the SAT program, Representative of the Claudio Naranjo Foundation in Mallorca. Specialized in Palliative Care and trained in Creative Accompaniment of terminal illness and bereavement. Titular Member and Supervisory Member of the AETG. Member of the FEAP and Psychologist specialized in Psychotherapy by the EFPA (European Federation of Psychologists Associations). Trained in Systemic Family Therapy in the area of couple conflicts. Master in Brief Strategic Therapy. Master in Environmental Intervention (UB). Trained in Relationship Restoration with Suzy Stroke.

Sonia Gajnaj

Graduated in 1990 as a Municipal Actress from the Metropolitan School of the Government of the City of Buenos Aires. I have dedicated myself to exploring corporal and vocal artistic disciplines, and I have trained with different teachers related to acting, including Bartiz, Gaspio and others. I start giving classes in 1992 without interruption. Children of all ages, teenagers and a few years later adults interested in vocational theater, are the constant experience in my practice to this day. While developing my acting career, in theater and cinema, from a few teaching days with Hilda Elola I became passionate about teaching in the framework of vocational theater and took two levels of training for workshop leaders with Roberto Vega. I am interested in Gestalt therapies and, for seven years, I take training in this regard, which strongly contributes to my teaching experience. Many times, the benefits of “being what we do” are proclaimed. In this case, fortunately, “I am what I do”, because my soul and my heart express themselves through my teaching profession.

Annie Chevreux

Gestalt psychotherapist trained by the Spanish Association of Gestalt Therapy, of which she is a full member. She co-founder and professor of the Madrid School of Gestalt Therapy. She is a

disciple and collaborator of Claudio Naranjo. She is the author of *The Berlin of Perls: The avant-garde spirit in art and gestalt therapy* (Mandala, Madrid, 2007).

Cristina Nadal

Psychotherapist since 1981. Trainer of Gestalt and humanistic therapists since 1983. Between 1983 and 1989 I was one of the promoters of humanistic and gestalt psychotherapy in the Canary Islands. I am a graduate of the London Institute of Human Potential. I had the honor of co-directing the Institute of Humanist Psychotherapy. I am a full member of the Spanish Association of Gestalt Therapy. I have been developing a gestalt approach to body work. Since 1988, my personal and professional career has been impregnated by the work carried out first with Guillermo Borja and later with Claudio Naranjo, director of the SAT program, to whom he has invited me as a collaborator on some occasions. At the same time, I have become interested in psychoanalytic knowledge, especially in some of its clinical developments. I co-founded and co-direct the Barcelona Gestalt Workshop School, and I currently direct Aula Gestalt.

Angelo Contarino

Graduated in History and Philosophy from the University of Catania, he began as a teacher. He was a lecturer at universities in Colombia and Mexico, and later became a Cultural Attaché at the Italian Embassy in Tunisia. In such countries he opened himself to another vision of existential angst and the path of growth. In Mexico, a place of particularly significant encounters and experiences, he embarked on the teachings of Claudio Naranjo, from whom he continues to learn. Back in Italy, he creates the Educarte center in Noceto, near Siena, in which the search for new lifestyles is promoted and the training experience is shared (he is director of the School of Counseling and artistic mediation), according to a vision integrated psychology, art and spirituality.

Mireia Darder

Founding member of the Gestalt Institute of Barcelona. She has a doctorate in Psychology and a psychologist specializing in Clinical Psychology. Gestalt therapist. Trainer in NLP. Technician in Sociocultural Animation. Trained in Integrative Psychotherapy in the SAT program. Teaching member of the AETG. Psychotherapist recognized by the FEAP. Professor at the Ramón Llull University (1997-2003).

José Ignacio Fernández

Graduated in Documentation and librarian for many years, today I am an integrative therapist from gestalt, bioenergetics, NLP and enneagram, among others. I combine my work with the study and training in psychotherapy and the practice of Zen meditation. Co-director of the Human Space Center for integrative therapy and personal development in the city of Malaga (Spain). I discovered the enneagram in 1998 and it was a great impact for me to identify myself

in character five, seeing for the first time that there were other people like me. Knowing that the creator of the adaptation of the enneagram to modern psychology was Claudio Naranjo, I always wanted to go deeper by approaching him, his school and his books. This led me to carry out the SAT process and to offer my collaboration after the II International Symposium on the Psychology of Enneatypes (Pilas, Seville). I am deeply grateful to Claudio for having created this system that has helped me and others to “go beyond themselves”.

Gerardo Ortiz

Graduated in Clinical Psychology, gestalt psychotherapist, body mind therapist, he is a professor of Integrative Gestalt Therapy, collaborates with Sateducación in Chiapas, is part of the Viva Claudio Naranjo Gestalt School in Mexico. Director of Yut O'ntal, Psychotherapeutic Center. Disciple and collaborator of Claudio Naranjo in different SAT Schools in America.

Grazia Cecchini

Gestalt and systemic-relational psychotherapist, he met Claudio Naranjo in 1986 at a workshop in Italy for gestalt therapists. After having been a student in the SAT program, she began to collaborate as a therapist in the SAT in Spain and then in Italy. Over the years, she strengthens her collaboration with Claudio and at the SAT in Europe and America. Her investigations in the Psychology of Enneatypes have become her greatest personal and professional commitment. She is patron of the Claudio Naranjo Foundation.

Betina Waissman

Trained in Authentic Movement since 1995 with Marcia Plevin, Neala Haze, Zoé Avstreich, Joan Chodorow, Tina Stromstead and Janet Adler. Body psychotherapist trained at the CIO in Rio de Janeiro and at the ESTER center in Valencia. She co-founder of Espacio Movimiento. Teacher of the Open River System. Actress. Professor of Movement and Expression at the Corazza Studio for the Actor (Madrid). Disciple and collaborator of Claudio Naranjo in the SAT Program since 1992. Member of FEAP and ADMTE.

Francisco Peñarrubia

A pioneer of the gestalt in Spain, he is a psychologist from the Complutense University of Madrid, he has been director of the Ciparh team for 30 years (1976-2006), a pioneer center of Humanist Psychology in Spain, created by Ignacio Martín Poyo (1973), at that he considers his first teacher and initiator in the gestalt. Co-founder and first president of the Spanish Association of Gestalt Therapy (1982) Disciple of Claudio Naranjo and collaborator in his SAT program periodically. Honorary Member of the Spanish Society of Psychotherapy and Group Techniques (S.E.P.T.G, 1993) and of the Spanish Association of Gestalt Therapy (A.E.T.G., 1999). He is the author of the books “Emotional Integration and Humanist Psychology” (Marova) and “Gestalt Therapy, the path of the fertile void” (Alianza, 1998).

Enrique Villatoro

Bachelor of Psychology. Diploma in Labor Relations. Master in Human Resources Management and process consulting in Organizations. Professor at the Department of Economics and Business Organization at the University of Barcelona. He has over ten years of experience in the field of HR and training. Gestalt psychotherapist, he is a disciple and collaborator of Dr. Claudio Naranjo in the SAT program. He is a full member of the AETG.

Albert Rams

Psychologist, psychotherapist since 1979. Honorary Member of the Spanish Association of Gestalt Therapy. Co-director of the Barcelona Gestalt Workshop School. Author of “Gestalt Clinic”, “Metaphors of travel” and “Twenty-five years of Gestalt”, both in Ediciones la Llave.

Maria Elena Tinoco Zavala

They call me Brisa, which means mercy. I am a Gestalt therapist, I am the founder of a civil association called Education for Peace (Edupaz), in Mexico, dedicated to the areas of agroecology, solidarity economy (microcredits for indigenous communities) and holistic health. This project connects with the Mayan SAT, with Roberto Gutiérrez and others. I am part of the school of integrative body therapy, along with Toni Aguilar. After thirty years of being a Catholic nun, now, two years ago, I came out with a dispensation from my perpetual vows. I dedicate myself to the work of Edupaz and to giving group and individual therapy. I approached the SAT in 2002. In 1989 I read Claudio Naranjo's book *The only search*, and since then I started looking for him. After reading “The Agony of Patriarchy”, I was even more eager to get in touch with him. Gerardo Ortiz told us one day that Claudio was going to give an SAT in Tonalli, Mexico. I didn't even think about it: it was my big chance...

Alice Maria Ribeiro

I am 59 years old and I have studied History {lato sensu}. I am a therapist, with training in Relationship Restoration by Suzana Stroke by the Eneasat do Brasil Institute and the IGAT since 2008. I attend individual consultations for orientations after the SAT courses. I discovered the enneagram in 1994 with Alaor Passos and then I went through the SAT School in 1996 with Claudio Naranjo. Since then I have been doing all the degrees of the SAT Program, and two meditation retreats. I recognized Claudio as my teacher at the 2003 retreat, where he began my journey of transformation.

Juanjo Albert

Psychiatrist. Neurologist. Integrative clinical psychotherapist. Clinical coordinator of the IPETG, Member of the Spanish Society of Psychotherapy and Group Techniques (SEPTG.) and

Teaching and Supervisory Member of the AETG. Member of the Spanish Federation of Psychotherapy Associations (FEAP.) and the Spanish Association of Neuropsychiatry (AEN).

Miriam Ortiz de Zárate

Executive Coach, by the European School of Coaching. Diploma in Coaching from the Centro de Estudios Garrigues. PCC (Professional Certified Coach) by ICF. CP (Professional Coach) by AECOP. Degree in Psychology (UAM). Diploma in Leadership and Team Management (IE). Master in Human Resources (IDE CESEM). SAT Program for Development and Integrative Psychotherapy. Trained in gestalt psychotherapy (two years in EMTG). Currently, she works as an executive coach, trainer and supervisor of coaches. I am a trainer and supervisor at the European School of Coaching. She also taught coaching training programs at the Official College of Psychologists, among others. I have previously held positions of responsibility in the Human Resources Department of national and multinational companies: HR Director at PC CITY, Department Manager at AT&T, Area Manager at Madrid Metro, etc. I have written the book *It is not the same* (Editorial Lid) together with Silvia Guarnieri. I am a member of the International Coach Federation. Member of AECOP, Spanish Association of Coaching and Processes. Member of the Official College of Psychologists.

Juanita Richter

A potter, she is heir to the school of her father Leopold Richter (1896-1984), a renowned German entomologist, painter and potter. Through years of working with ceramics, color and inspiration, she has achieved that the artistic takes over her work and that ceramics is the means of pictorial expression. Her work revolves around two central themes. One is the wild nature, Colombian fauna and flora, the other is the inner human nature, made up of beings that live inside other beings, transcending and transmitting meaning. Her experience and her evolution in mural work led Juanita to join a team of plastic artists in 1993, which allowed her to streamline the processes of drawing, engraving, application of enamels and painting, thus developing a high level technical and creative.

Emilia Ligi

She was born 55 years ago in Florence, the city where she always resides. Her profession is that of a home assistant for the municipality of Florence, where she is in charge of providing social services to the community. Since 1992 she has been training with Claudio Naranjo in the SAT Program in Italy.

About Claudio Naranjo

Dr. Claudio Naranjo, renowned Chilean psychiatrist, internationally renowned writer, teacher, and lecturer, is considered a pioneer in his experimental and theoretical work as an integrator of psychotherapy and spiritual traditions. One of the first researchers of psychoactive plants and psychedelic therapy and one of the three successors of Fritz Perls (founder of gestalt therapy) at the Esalen Institute, he later developed the Psychology of Enneatypes from the Protoanalysis of woodcutting and founded the SAT Institute (Seekers After Truth), a psychospiritual integration school. When not writing, he travels around the world, devoting his life to helping others in their quest for transformation and trying to influence public opinion and authorities in the idea that only a radical transformation of education can change the catastrophic course of history.

Trajectory

Claudio Naranjo was born on November 24, 1932, in Valparaíso, Chile. He grew up in a musical environment and, after an early foray into the piano, he studied music composition. Shortly after entering medical school, however, he stopped composing and pursued more of his own philosophical interests. Important influences of that time were the visionary Chilean poet and sculptor Tótila Albert, the poet David Rosenman Taub, and the Polish philosopher Bogumil Jasinowski.

After graduating as a doctor of medicine, in 1959, he was hired by the School of Medicine of the University of Chile to form part of a pioneering center for studies in Medical Anthropology (CEAM), founded by Professor Franz Hoffman. At the same time, he carried out his residency in psychiatry at the University Psychiatry Clinic under the direction of Ignacio Matte-Blanco.

Interested in research on the dehumanizing effects of traditional medical education, he traveled briefly to the United States, on a mission assigned by the University of Chile, to explore the field of perceptual learning, and it is at this moment that he becomes aware of the work of Dr. Samuel Renshaw and Hoyt Sherman at The Ohio State University.

In 1962, he was at Harvard as a Fulbright visiting professor at the Center for Personality Studies and at Emerson Hall, where he participated in Gordon Allport's Seminar on Social Psychology. Likewise, he also studied with Paul Tillich. Before his return to Chile, in 1963, he associated with Dr. Raymond Cattell, at the IPAT, Institute of Personality and Ability Test, in Champaign (Illinois), and was invited to Berkeley (California), to participate in the activities of the Personality Assessment and Research Center (IPAR). After a new period at the Medical Anthropology Study Center of the Faculty of Medicine at the University of Chile, Dr. Naranjo once again returned to Berkeley and IPAR, where he continued his activities as a research

associate until 1970. During that time he became a student of Fritz Perls and part of the early gestalt therapy community, and later began holding workshops at the Esalen Institute.

In the years leading up to being a key figure at Esalen, Dr. Naranjo also received additional training and supervision from Jim Simkin in Los Angeles and attended sensory awareness workshops with Charlotte Selver. He became a close friend of Carlos Castañeda and was also part of Leo Zeff's groundbreaking psychedelic therapy group (1965-66). These meetings bore fruit in the contributions of Dr. Naranjo in the use of harmaline, MDA, ibogaine and other phenyl-isopropylamines in the field of psychotherapy, partially described in his book *The Healing Journey*.

In 1969, he was recruited as an educational policy consultant at the Research Center, created by Willis Flarman at SRI. His account of what was applicable to education from the field of psychological and spiritual techniques then in vogue later appeared in his first book, *The Only Quest*. During that same period, he co-authored a book, with Dr. Robert Ornstein, on meditation (*Psychology of Meditation*), and also received an invitation from Dr. Ravenna Helson to examine the qualitative differences between books representative of "matriarchy" and the "patriarchy" from his factor analysis of children's fiction writers, which led him to write his book "The Divine Child and the Hero", which was published much later.

The accidental death of his only son, which occurred in 1970, marked a turning point in the life of Claudio Naranjo that led him to undertake a long pilgrimage, under the guidance of Oscar Ichazo, which included a spiritual retreat in the desert near Arica, Chile. In his opinion, this is the true beginning of his spiritual experience, his contemplative life and his inner guidance.

After leaving Arica, he began teaching a group in Chile, which included his mother, gestalt students, and friends. This group, which began rather offhandedly, shaped her activity at Berkeley in the 1970s and made possible the creation of a non-profit entity called the SAT Institute. The first SAT programs were visited by a number of guest teachers, including Zalman Schachter, Dhiravamsa, Chu Chu Fang, Sri Johari Harish, and Bob Hoffman.

In 1976, Dr. Naranjo was a visiting professor at the Santa Cruz Campus of the University of California for two semesters, and later, intermittently, at the California Institute of Asian Studies. At the same time, he also began offering workshops intermittently in Europe. In this way, he was able to further refine certain aspects of the mosaic of approaches contained in the SAT program.

In 1987, he launched a reborn SAT Institute for personal and professional development in Spain. Since then, the SAT program has been successfully extended to Italy, Brazil, Mexico, and Argentina, and more recently to France and Germany.

Since the late eighties, Dr. Naranjo has divided his annual schedule between his activities abroad and his literary work at home in Berkeley. His numerous publications from that time include a revised version of an old gestalt therapy book, as well as three new titles. He also wrote three books on the applications of the Enneagram to the personality, a new book on meditation (*The Way of Silence and the Talking Cure*), and *Songs of Awakening*, an interpretation of the great books of the West as expressions of the inner journey and variations of the hero's tale. And, in his book, *The Death Throes of Patriarchy* (the precedent for *Healing Civilization*), he first offered his interpretation of the global crisis as an expression of a psychocultural phenomenon intrinsic to civilization itself—namely, the devaluation of parenting, feminine and infantile instinct on the part of our warrior culture—and offered a possible solution to this situation in the harmonious development of our three brains.

Since the late 1990s, Dr. Naranjo has attended many conferences on education and has tried to influence the transformation of the educational system in different countries. It is his conviction that "nothing is more hopeful in terms of social evolution, than the collective fostering of individual wisdom, compassion, and freedom." Through his book *Changing Education to Change the World*, published in 2004, he has tried to stimulate the efforts of teachers among SAT graduates who are beginning to get involved in the SAT Education project, which offers teachers and students from schools of education a complementary curriculum in self-knowledge, repair of parental relationships and spiritual culture. Due to these contributions, the University of Udine conferred on him, in 2005, an Honorary Doctorate in Education.

In 2006, the Claudio Naranjo Foundation was created to apply Dr. Naranjo's proposals concerning the transformation of traditional education into an education that does not neglect human development on which, in his opinion, our social evolution depends.

Links

Página web personal: <http://www.claudionaranjo.net>

Claudio Naranjo Foundation:

<http://www.fundacionclaudionaranjo.com/>

The Key Editions: <http://www.edicionestallave.com>

Other books by Claudio Naranjo

- The old and brand new gestalt: Attitude and practice
- The agony of the patriarchy
- The only search
- Gestalt without borders
- Character and neurosis
- Between meditation and psychotherapy
- The enneagram of society. Evils of the world, evils of the soul
- Change the education to change the world
- Songs of awakening
- Vanguard Gestalt
- Things That I Come Saying
- The divine child and the hero
- For a living gestalt
- The patriarchal mind
- Healing civilization
- Transformation Through Insight