

## **Notes on Enneagram Subtypes** (from a workshop with [Claudio Naranjo](#))

### **Enneagram One**

Self-Preservation: *Worry*. Obsession about details, about *getting it right*, fussy someone who never ceases to check and double-check ("Will enough people come to the banquet?" "Will the car have enough gas?"). Covert anger, covert death wishes (e.g., if your son is late, anger gets translated by reaction formation into "I was so *concerned!*").

Sexual: *Zeal*. In Spanish, "zeal" means "the animal in heat." The most free of the One subtypes. A passion for being a *righteous* person (vs. *getting it right* or *being right*). Translates into the attempt to be perfect "so I will be loved by Mommy or by someone else." A passion to think right in order to give brilliance to your being. Sex with a little invasive anger; may have sadistic fantasies. More Eight-like. Martin Luther historically broke through the belief in God's good work. "Good works are not enough... you have to believe and have faith." He studied day and night, came from a very poor background and had habits of austerity.

Social: The term *Nonadaptation* has been used, but I prefer *Rigidity*, although it's disadvantageous in that it doesn't make us think of a "passion." A kind of inertia of your own "way," e.g., the Englishman taking tea in Colonial India with the little finger lifted, and a disrespect for Indian tradition, "bringing civilization to these savages." A very narrow endorsement of your *own* values. Like the minister in *Hawaii* who wants to teach the Hawaiians their ways are sinful. Self-righteousness. The Inquisition had a lot of Ones (and Sixes). A passion for *being* right ("I'm right and you're wrong"). More externally punitive.

### **Enneagram Two**

Self-Preservation: *Egocentric* ("*Me first!*"). Infantile, like a child ("I am the most important thing"). It's not power, but the child's feeling of being privileged; e.g., the wife in *David Copperfield* who didn't know how to pay the maid, who put bells on the dog, and the Accounts book ended up in the dog's house. ("Please don't get angry with me, I only wanted to help!"). Ineffective help. Not wanting to grow up. Too soft, too much needing protection. A Four-ish Two. More openly dependent. Their pride resides as a child in "being the favorite in Daddy's or Mommy's eyes."

Sexual: *Seduction* (also called *Invincibility* or *Conquest*). Every Two is seductive in one way or the other, but this subtype is the specialist. Life becomes focused on success in seducing. A woman of this subtype can lead a man around by the nose, even an Eight male. More imaginative, more original, shows a seeming independence; dependent in the moment of bonding, but more Eight-ish, wild, creative, adventuresome, quick to detach if not loved. "Femme Fatale." They "eat up" what they want. Casanova once seduced someone in jail through the bars, once someone passing on the street, but he could never get interested in a relationship beyond a few days. He was not interested in the person, he was interested in the *process* of seduction. Collecting conquests, as if an insecurity about himself led him to prove it again and again. "I am because I fuck!" The sexual element of the Two *needs* an element of freedom. So Casanova was an adventurer; he tricked people with money, was a speculator, con man (e.g., old ladies).

Social: *Ambition*. The most pushy of Twos, like the *Prestige* Three. Egocentric in a completely different way, seduction through achievement or semblance of achievement, focus on power, More propagandizing (where the Three is more sharp, witty), more flamboyant, makes more claims. A little colder, not so warm as the other Two subtypes.

### **Enneagram Three**

Self-Preservation: *Security*. In their obsession for security they make themselves sure of themselves. These Threes are *too* sure of themselves. They reject the experience of insecurity. They seem to be

more selfish, more demanding of "This is what I want!" They are less pleasing, Even in relationships there may be a sexual issue but beneath it is a search for security. Very cautious. Over-confident, the image of the person who "has it all together." The first time I saw this type I was in bed with a married woman whose husband came home and began to walk along the corridor toward the room, and she said, "Take it easy, he never comes into this room" and I was surprised she could be so at ease.

Sexual: *Masculinity/Femininity*. Sex appeal, attractive image (more a physical image). The man is "strong" but not the same strength of impulse, more "looking" rough, like the Marlboro Man. As if the more the person is dependent on the image or identifies with the image, the less freedom there is to be something else; e.g., being so attached to lipstick you could not go out on the street without it. Because of the connection with the Six *Strength and Beauty* subtype, those issues will show up also. Seeks to be attractive to the other.

Social: *Prestige*. Here you might say that prestige is the wish that your values are acknowledged, seen, recognized. That's normal; every child has a need for his or her value to be seen; if there's a wound there so that would develop into a passion, vanity is a distortion. It's not only driving you because you have to work for love, but that you are pursuing values that are not your own values; e.g., in societies where "fat" women are more marriageable. The Little Prince said, "Grown-ups always ask 'How much money do you make?' They never ask 'Do you like butterflies?'" Seeking to be attractive to the whole world (conspicuous consumption). If you spend enough you will be known as a rich person, a successful person. Attracts more money—money is tied to "reputation." It is said of Jacque Onassis that her G-spot was in the shopping mall! Another woman at a furrier's trying on a mink coat and saying, "Don't you have another coat? This one is below my means."

## **Enneagram Four**

Self-Preservation: *Tenacious*. Different from other Fours (who are very oral in their drive to get something good from the outside). More self-sacrificing, more self-contained. A denial of envy, trouble finding envy in themselves, partly because of the descriptions in vogue when the Enneagram first became known. So afraid of dependency, of being hurt, they become counterdependent, autonomous. Self-demanding ("No matter what it may cost..."). Instead of demanding from the outside world, they demand from themselves. Self-devouring; they can turn on themselves with cruelty—"I'll *make* myself do it!" Van Gogh is an example. His painting became a kind of religion and he chose a life of great poverty "for his art." He sold one painting in his lifetime, yet recently the Sunflower sold for \$54 million. (Gauguin was an Eight.) This subtype doesn't play the victim; volunteers as martyr without exhibiting it, more of a nobleness.

Sexual: *Competition (Hate)*. Competitive anger ("I want that, too!"). Where the Social Four makes comparisons and feels "little," the Sexual Four experiences envy in the sense of *denying* their inferiority ("I should have it. It's unfair that I don't!") An arrogant position, a covering up a little bit like the Two covering up their Four connection; e.g., Baudelaire's mother remarried when he was eight years old and he made such a fuss about being replaced by a stepfather that he ended up being put out on the streets. His position was always demanding and arrogant. He transformed the feeling of misunderstood genius into art in his poetry. Angry envy. The word "envy" in Latin has to do with vision, with seeing, with the "evil eye," wanting something bad to happen to the enemy. "Borderline 3 Personality" describes the sense of what we'd call a Sexual Four. Very intensely desiring. You want something so much you push until you are rejected. You have so much desire to be accepted you act invasively. The fantasy that you would be rejected leads to the very behavior that gets you rejected.

Social: *Shame*. Social Fours develop mechanisms for calling negative attention to themselves. The shyest of the Four subtypes. There's a shame about desiring, about "loving." Proust is filled with the Social envy of the person dazzled by the "aristocracy," who has a passion for being "in", who wants to be included, to receive their favors. A feeling of "I'm nothing," "I'm ugly," "I'm silly." Fours in general want to absorb through their gaze, but this is especially true for the Social Four.

## Enneagram Five

Self-Preservation: *Lair*. Metaphorically, hiding inside a cave or castle with thick walls, creating a private space. More sadness, more suffering, more yearning, more nostalgia. Hidden because of inability to confront, not wanting to show their non-social side. Rebellious. Wanting to be private, not knowing what to say, not able to "flow." Shy, socially awkward. The most avoidant. Disconnected from the body. A kind of zombie obedience. Anger is perceived subliminally as something "dirty" (Fives have issues in general with anger). Misanthropy, generalized disdain of ordinary mortals. The Unibomber. Fives that have come to power and become cruel. The Roman Emperor Iberius might have been a Self-Preservation Five. He chose not to live in Rome but on an island on the river. He was fond of torturing people and liked to be present at the torture.

Sexual: *Confidence* (passion to confide). Looks for the ultimate in another person. A little more assertive and with more feeling than other Fives. Chopin was verbally curtailed and prone to feeling oppressed by social gatherings and by the only relationship with a woman in his life. He almost couldn't "take" any relationship, but there was an outpouring in his music. Someone who puts own self into animals, into activity (e.g., Najinsky). (Tells story of female Five in a workshop who wanted him to work with her but Naranjo was exhausted; she said "Maybe one of these nights we could go for a walk in the moonlight," like an excess of confidence in a specific person: "This person has to be somebody who cares so much for me that I become the one and I'm confident in that relationship.")

Social: *Totem*. Quite cold. Overidealization of persons as being after super-human things, beyond hero-worship—may be ideas, systems (not just people)—searching for the absolute. Sometimes they think they may be Threes because of the impoverishment. Searching for the Absolute (e.g., Philosopher's Stone).

## Enneagram Six

Self-Preservation: *Warmth* (harmless). Very soft, "See how nice I am?" Like an animal showing its soft underbelly, "I'm no threat." Completely the opposite of *Strength and Beauty*; here it's based on convincing the other, "I'm completely unarmed, very soft, so you can drop your own arms." "I don't bite, so you don't have to bite me." "I'm completely harmless." To show that you are harmless, you have to bottle up a lot of anger, to seek someone who can protect you. There are polarities of strength and weakness, although you don't speak of "weakness," you speak of life as an exchange of affection. (Points to Six in the group who is always smiling and says, "Your face says, 'See how nice I am?'" )

Sexual: *Strength and Beauty*. The strength is a strength of impulse, a knowledge that if sexual life is going to operate there has to be some kind of voltage, and let's say that fear is interfering with that process. It's as if there would be compensation. A drive to *make* it unfold, as if fear were not there. A "push" forward as if "You're not going to hold me back!" "Counterphobic" is an alternative term for *Strength and Beauty*. They might be body builders, but women can be just as strong as men. There might be an ability to stand by one's ideals or being confrontive with an element of moral integrity. But even the men have a thing about "beauty" – the word for "beauty" in the Latin language is *bellum*, which comes from *war* - so it has something to do with aggression, passion about beauty; e.g., Michaelangelo was a counterphobic Six who would speak up, not let himself be bossed around. (Tells story of female friend who is an analyst and who said to a taxi driver, "Slower please!" and Naranjo remarked "You have more authority than I" because there was *command* in her statement. He commented "I'm shyer than you are," and she replied "It's not courage, it's panic.") The kind of strength that Pop-Eye has with spinach is a natural instinct that's "boosted," an element of intention that has become automatic. Very strong people, powerful men and women who typically don't have a very happy sex life. They can be abrasive but underneath shy and sensitive and not very fulfilled in relationships. Here, you harm yourself by developing your physical muscles or your psychological "muscles" in your capacity to intimidate—a kind of bulldog. For the sexual Six "the best defense is aggression." The *real* courage is to drop the fire-arms, to develop more of the "wisdom of insecurity," to be able to say "I'm scared."

Social: Duty. This subtype is about being protected, being in a warm environment, which is a different strategy from *Strength and Beauty*. In being a Social Six, you need rules and you become too dependent on rules. The world is your stage, the rules are universal. This subtype is sometimes called "dutiful," but is really *not* very dutiful; it brings up so much rebellion and sometimes they pretend to be much more dutiful than they are. It's only the driven quality that's experienced as a super-ego. It's authority based on a *system*. "Hitler's henchmen."

## Enneagram Seven

Self-Preservation: Family (doesn't need to be "blood" family). Very earthy, sensuous, focused on tastes, colors, tactile stimulation; a little cynical like the Eight, not so gullible; counting on one another is important; very tender, family man. Pain is not felt directly; transforms shit to cream (then might say, "Not enough cream!"). More for oneself, more opportunistic. Good at business. *Epicurean* (also applies a little bit to the Social subtype). A bit more selfish. (Tells story of man who put ads in the papers in France offering financial advice for widows at a time when it was difficult for women to invest, when they were required to have a lawyer or some mediation. This man offered his "fatherly" service and a little romance, took them to his country house, then poisoned them, cut them into pieces and burned them. He was a very respected, law-abiding citizen, who "only did it to get money for my childrens' education.")

Sexual: Suggestibility. More extraterrestrial; actually not very sexual—more poetic, more the dreamer. The "charmed charmer." Prestidigitator. More narcissistic. Like being in love, more enthusiastic ("Tomorrow my enthusiasm might take me in another direction"), mania. Not so much into pleasures of this world, more extraterrestrial. May not be very sexual in the literal sense.

Social: Service. More ambitious, Six-ish, willing to accept limitations in service of recognition; also very helpful/giving of love in search of recognition; sweetness in exchange for service. Creating an imaginary "perfectionism" (Dickens almost killed himself with hard work). "Good people," do-gooders. Echoes the Two a bit, "seducing" the world. A bit of an Epicurean, a sense of sensationalism (Walt Whitman). Monkey mind.

## Enneagram Eight

Self-Preservation: Satisfaction. Less known about this subtype because they don't want to talk about it. More Machiavellian. You do what you need to do to get what you want. More anti-social. Great desire for privacy, more Five-ish, less feeling. More contained, less visible as an Eight.

Sexual: Possession/Obsession. Very angry and dramatic. More emotional, hysterical, in the broader sense (more bravado). The will to take hold of the other and make them do what you want, tyrannical; passion for possession and surrender (like the Praying Mantis). "Going whole hog including the postage," full involvement, more "sadistic." More angry, more liking to humiliate or insult, sometimes to cause suffering (e.g., Stalin or Hussein).

Social: Complicity (friendship without judgment). Easy to confuse with counterphobic Six, but more body/motor focused (where the Six is more "in the head"). Harder to recognize, not apparently angry but very friendly. Key element = "accompliceship" or survival through alliance. More "narcissistic." Seductiveness makes it possible to be an Eight in the world. Overwhelms out of selfishness, incontinence, gusto.

## Enneagram Nine

Self-Preservation: Appetite. The "heavy" ones. Feel *heavy*, may take a lot to fill a void. Serves *sloth* through appetite, but "eating" of a different order (obesity can be a drive, a passion; e.g., Sancho Panza). *Fusion with own body* where yearning for affection, "doing without" is somaticized. Very concrete, interested in concrete things (e.g., a piece of land). "I eat (or "I shop" or "I collect"), therefore I am." Yearning for love turns into something wider than just eating, like "having" instead of "being." More

aggressive, but doesn't know it (steam roller). Can be invasive, talkative ("epic tale"), can smother out of need to give. Merges with things—environment, pets, etc. In spite of the Nine being so generous, it's still this concreteness where value resides—just wants to *breathe!*

Sexual: *Union*. The "weak" ones. The most *tender* of the Nine subtypes. Becomes conscious of self through the other, finds "being" through the other (*merges with one person*). Confluence, fusion with mother; with others can become unconscious of the fusion; symbiosis (living too much through the other), confusion (real contact would be awareness of differences). "Steam-rolled." Not original instinctual situation where at a literal level it's a coming together in a healthy way; a "mockery" of togetherness vs. coming together out of individuation.

Social: *Participation*. Here are the gregarious Nines. "Union", but with a group—family, team, organization, nation, humankind. Undeveloped, very provincial, narrow view—a kind of "peasant" mentality. (The Social Six is more a hero-worshiper, more hierarchical.) *Merges with group*, not in contact with own being; deriving sense of being not from contact with *own* being but through feeling the value of the group you're in.. ("As an individual, I'm nothing, but as a group I'm very powerful.") A little movement seems like a lot.