

E1: Perfectionism - Correction

The fixation of the 1 is “perfectionism.” This term refers to the attitude of wanting change for the better. In perfectionism, there is a kind of opposition to nature, perceived as chaotic and unpredictable, as a threat, to which they feel they must appeal to control, order, and the law.

We propose the word “correction” as a more direct reference to the mental process that underlies the perfectionistic attitude. The view of the world of the 1 highlights its imperfection, the distance between how things are and how they should be, which entails the idea that the world can improve thanks to their intervention. The world is seen through the prism of right vs. wrong, good vs. bad.

The implicit belief, since this is an instinctive-motor type, an action type, has a direct implication on their doing: there is a right way of doing things, “the” way, and everything that does not adjust to it is censurable, invalid. If thanks to the strength of will, control, and discipline, one is able to do things in that way, they are safe, they have a right to live. Even if they make mistakes they cannot lose sight of “how things should be.” The ego is fed by the idea that I at least know how things should be. Knowing it and trying it grants legitimacy.

The “specific illusion” that sustains this belief is that some things are good, and others aren’t, that something objectively good and something objectively bad, that must serve as a guide to our behavior. I know it, unlike other people, and therefore I can establish comparative judgments about what is okay and what isn’t. They are objective and permanent values and, therefore, unable to be questioned and modified, as they possess a definitive character. The judgments are established once and for all and rigidity is transformed into a tool that maintains the illusion.

The “specific reaction” in which they support this belief has to do with the vital experience of a love deeply conditioned to behavior. If I do not work as I am, I am not accepted, I have to change, but, at least, I know how I should be and I am going to get it. It leads to an obsessive attitude surrounding changing themselves, judging themselves, and criticizing themselves in an eagerness to try to improve themselves. This attitude is also produced in regards to others. It is as if we traced out any imperfection to correct it. In the attempt to improve ourselves, there is implicit resentment, as assuming that we are not worth it as we are is painful and produces anger. We tend to find ourselves with very impulsive, spontaneous children who have been reprimanded for it, or children with rigid and demanding parents who transmitted the ideological and behavioral pattern, or on the contrary, parents so non-normative that the child had to make their own rules.

The “specific difficulty” has to do with their self-convincing that there is something inherently bad in us, even though as long as we think that, we will hate ourselves. And to convince ourselves that this is true, we don’t have anything else to do other than take our

hand off our hidden face, the aggressive losers we could become if we let go of the control. It is frequent to find the idea that if they don't take care of themselves, don't control themselves, they can end up abandoned, like a beggar. We look for arguments that justify this sensation, but what sustains this aspect is not those arguments but rather a very deep conviction, based in situations in which we have been rejected. We feel imperfect in relation to the perfected image we compare ourselves with, and that ideal of perfection is elaborated by the superego that internalizes concrete aspects of the demands of the environment, as if we had built ourselves around the idea there is a determined way of being that would inevitably bring us approval. If I do not get love, it is because I am not doing it well enough.

E2: False Abundance - Privilege

Naranjo calls the type 2 fixation "false abundance." We prefer the term "privilege." The idea is that we are special and that gives us the right to a position of privilege.

Even if they are not always conscious of the reason, there is always a search and a feeling of righteousness to that privilege. In the background, it is supported by the conviction that we possess some gift that makes us special, that makes everyone love us, and that we are able to achieve whatever we want without causing envy. There is an internal overvalued image, but, and here is the weakness, we need other people to confirm it for us, granting us that privileged position and recognizing us as special. All of this implies an inflation of image, which is sustained upon not recognizing our own needs and feeling capable of covering others' needs. This grants us a lot of power and feeds the fantasy of getting whatever is desired. It seems to be preserving something from the magic omnipotence of childhood and also of the childlike intolerance of frustration.

The "specific illusion" is the absence of boundaries, the idea that we can have it all. A type of magical thinking relating to my desires and my projects being able to be fulfilled, by the mere fact that I desire it. The belief is that we can get everything we set out to do, that we can control things that we don't like and change them, that we can make things go as we want and that this doesn't necessarily entail effort, it is enough if we truly want it. To maintain the illusion, it is necessary to repress everything that doesn't fit in this plan, like the denial of real efforts and sacrifices required to achieve goals.

The "specific reaction" is a stubbornness in making things be as we want. It is produced as a denial of true need (affection, softness, freedom...) that is substituted by privilege. Often they are kids that have satisfied the narcissism of their parents and that have received a love very nuanced by that parental narcissism. The narcissistic praise from their parents makes them feel full, even if in the back they feel lacking, as it is an empty praise that is more related to parental narcissism than with the true essence of the child. Because of this, they end up dependent on praise, confirming their worth. On the other hand, this makes them feel that they have so much capacity to please others like they did with their parents. The child learns very early what parts of him please his parents and it does not turn out that hard for them to believe their essence is what is liked. Renouncing other aspects of themselves is not too hard if they are doing so in exchange for approval.

Seduction is at the service of maintaining security, and manipulation is at the service of getting what they want without losing approval. Affection, which we have not attained through just being, we get through seductive behavior that we can please others with, given that there is a deep distrust in attaining this vitally necessary acceptance.

The “special difficulty” lies in frustration, in the fact that not getting what they want from the environment is experienced like we have not been able to spark what we want, and that puts in doubt our idea that being special gives us the right to life. It entails a great difficulty of accepting reality with its limitations and own boundaries and an attitude of stubbornness that is eager in making things be as we want them to be. The emotional state that accompanies this experience of frustration is humiliation. Given that we depart from the belief that we can impose our will and make things go as we want, the loss of environmental support, even one simple critique, is experienced as a strong hit to our pride, with the sensation that the world is against us, in a type of “self-referential delusion.” It is not possible to accept that others have something against us, envy us, or do not like us, given that our effort in seduction is so strong. But it is the same desire to please, with its mix of demand and generosity, that ends up producing a forgetting of the other and the self.

E3: Appearance - Prestige

The fixation of the 3 is “appearance.” We prefer to use the term “prestige,” as it is through the image of prestige or success the way they value themselves and value others. The interior void of vanity leads them to identify with appearances, granting their entire entity to it. But it is only the appearance that others approve of, hence the term “prestige,” which gives the connotation of social recognition of their appearance or chosen image. It all entails an effort put into appearing a certain way, adapting to the current overruling patterns or trends, goodness, beauty... because they have not been able to create a true identity, as it is built on the eyes of others. In the moment of creation, the mother and child are one, a sole being with two poles. The break of the continuity in the development of being, more clearly than any other type, is produced from the loss of fusion with the mother, and constituting their identity from the mother, and not for themselves.

There is no consciousness of this falseness, one could even consider themselves very authentic because they end up believing that they really are how they appear, because there is an automatic nature in the imitation of the “model” that can make them lose sight even of what they do for another. From the distancing of who I am, from true feelings, a model is chosen and everything is put into becoming that model, without true desires mattering. Often, this model goes hand-in-hand with another model that is more fearful and rejected that can pick up on their true impulses, not fitting in their chosen one.

The belief is that I am what others see. My beauty, my adequacy and my impeccable essence need approval, from the mirror’s constant endorsement that I am worth it. If the other sees me, approves of me, likes me, and recognizes me, then I have a place in the

world, I won't be excluded. The desire of the other constitutes me. There is more conscience of the effort to appear a certain way, therefore less natural than the seduction of the 2. Having, reaching goals or success, is a way of confirming that I am doing it well, getting external value.

In the 3, the "specific illusion" departs from the belief that I am going to be accepted, I am not going to be excluded if I please the whole world and that I can do it if I am sufficiently aware of what the other wants or complying with a socially valued role. The accent does not fall on getting what one wants, but in pleasing the world so the image of myself that I desire is returned to me.

The "specific reaction" comes from having felt abandoned, without anyone caring for us or giving us attention, and having reacted with a kind of elegance to catch the other's eye to get it. Effort in maintaining this image, thanks to which we can be seen, allows their own feelings that have been rejected or hidden in the family environment to be kept hidden. Often, in their personal story, there is a component of hiding their problems, an insistence in appearing well at the family level, overcoming difficulties and suffering, as if feelings were something that would interest no one and we would be rejected for. It generates a constant need for activity, effort, an insistence on attaining goals, being successful, an insistence that is never satisfied, because it is only just a layer against the feeling of emptiness that implies stripping down their feelings.

The "special difficulty" is a sensation of loneliness and emptiness, of non-existence, resulting from the experience of a cold environment making us feel abandoned, separated, because no one focused on us in an adequate way. From there, we stopped focusing on ourselves, we do it, like the environment, through our behavior and our successes, from our external world, not from our feelings. We defend ourselves from that suffering of abandonment, believing that the importance is "acting" appropriately. We end up believing that the lack of adequacy is within us, not in the environment, and when we are not capable of doing it all, we feel inadequate and incomplete and we take this like a failure. We are stuck with the sensation that what we are doesn't interest anyone, not even ourselves, however what we do is important, but this doing is not dictated by their own desire like in the 2, nor by duty like in the 1, but rather because of the search for recognition in something other than their own, what they feel, want, or like, could be destroyed, as it may become an obstacle.

E4: Victimization - Compensation

The fixation of the 4 is "victimization." We propose the term "compensation," like an unsatisfied search for equality, sustained by the idea that the world has been unjust. This provokes anger in us and gives us the right to expect compensation. They support themselves on an attitude of constant comparison that leads them to see that others always have more and to value what is outside of them more than what they have. It seems as if suffering gave us the right to life, love..., and compensation.

The belief, on an opposite pole of the 2, also has to do with being special, but solely what makes us special is that we suffer more, we are more sensitive, we have less favorable things than others, more difficulties in attaining desires. “It has been harder for me, but someday my recompensation will come to me.”

The “specific illusion” of the 4 is that the capacity of suffering gives us greater value as a person. Suffering, linked to comparison, is of a different kind, it’s deeper, and my feelings are more intense and special, even if others can’t see it and that also makes me suffer. The idea is that suffering gives me the right for other people to pay attention to me, focus on me, as if pain generated an obligation for other people to give me what I don’t have and they do. It entails a vindictive, sometimes whiny, attitude, supported on the conviction that the world owes me something.

The “specific reaction” comes from an experience of dissatisfaction, from a feeling of lacking to which they learn to look at the world in a comparative way and in a sense that showing their own suffering is an attitude that mixes vengeance and desire. It is a complaint that is painful and charged with anger. The implicit demand provokes blame in the other, as if the message unspoken, sometimes even unconscious, were: “you are guilty of my suffering and it is you I depend on to free me from it.”

If what the other has is better than mine or makes them happy, then I want that, the desire is left put outside of ourselves, given that goodness is always external; in reality what I want is the satisfaction that the other has. As I can’t get that, I will never be the yearned-after other, I will never have the place of the other, this reaction becomes a fruitless and hopeless battle. The need of the other is inflated, through which I am going to obtain what is desired and the control over actions is accentuated to avoid them abandoning me. The excessiveness of demand tends to produce abandonment and ends up regenerating the feelings of melancholy, desperation, and sadness.

The “special difficulty” is the sensation of emptiness, dissatisfaction, feeling excluded, that others have something that I do not participate in. From this we see the obsession with originality, singularity, a difficulty in feeling like anyone else. They join this need with the search for being loved in a special way that would confirm that I am really unique. Overcoming this difficulty would imply renouncing the specialness of my pain, the investment put into suffering, and accepting their pain as normal (feared word, synonym of vulgar), like something that is in my own hands, without the need of someone to save me.

Their personal story, in their memory, is charged by dramatism that serves to confirm that their suffering was greater, that their circumstances were very difficult.

E5: Isolation - Autonomy

The fixation of the 5 is “isolation.” We could also call it “autonomy.” There is an idea that has to do with the belief that we can do it all ourselves, that we do not depend on or need anyone. Additionally, people cannot be trusted. Perhaps this is the type where basic

trust is the most damaged. This entails an untrusting attitude, which leads them to the idea that the most valuable thing to do is distance themselves, be alone, as a way of protecting themselves. There is a hypersensitivity to invasion, both physical (their time and space) and emotional. Their isolation is not necessarily physical, it is often an attitude of being in another world.

The belief surrounding how dangerous and harmful the world can be leads them to find protection in the only safe place: their internal world that they do not share. It implies a search for freedom that is translated into an avoidance of commitment, which carries the price of emotional impoverishment.

In type 5, the “specific illusion” is that we are an isolated individual, with boundaries that separate us from everything and everyone else. Believing that we are independent entails the idea that we do not depend on others, nor do we need anything. The relationship with the rest of the Universe is established from the conviction that we are separated, creating two universes, our own and the rest of the Cosmos. On the other hand, as everything that comes from the world is bad, it is better to not need it and just protect oneself. The world won’t give me anything and, if it does, it can take it away from me and leave me worse than I was. The idea is that if I am not seen, I cannot be attacked, something contrary to the 3, whose existence depends on being seen.

The “specific reaction” is withdrawal, which is produced in the context of a situation that feels like rejection. Withdrawing is an attempt to hide themselves from reality, escaping it, cutting the contact given that they feel incapable of managing it. This reaction confirms the illusion of separation once again: we have to believe that we are an isolated individual to think that we can separate ourselves from reality. What we really want to distance ourselves from is the state of deficiency we do not let ourselves experience. This avoidant behavior becomes generalized and we try to evade everything in an attempt to escape the experience of any pain or harm.

The “specific difficulty” is experimenting the self as small, isolated, separated, empty and impoverished, alone and abandoned and trying to avoid this experience through avoiding it precisely. Feeling safe in loneliness and continuing to live as if going out into the world were too risky.

Behind the eagerness to appear unperceived in the world, there is a strong desire to be seen and loved and a hope this happened without any effort required to get it.

E6: Doubt - Certainty

The fixation of the 6 is “doubt,” which implies ambiguity, ambivalence. We prefer the term “certainty,” which is the constant search of the 6, the security that certainty gives that they could support themselves with perfect clarity, never attained.

There is a lot of fear toward error, making mistakes, and being unable to repair them, which is paralyzing. This angsty uncertainty, this lack of clarity, is produced due to

the fact that fear itself makes their connection to sensations and emotions difficult. Without this reference, they lose the conscience of what the person needs or wants. Fear dyes emotions and without the anchor of internal connection, mental activity takes charge in an attempt to discover the truth, to make the right decision. But this mental world, without rooting in sensations, becomes a world of possibilities without end, where it is not easy to decide.

The search for truth and its inseparable companion, doubt, stay in place. Fear quiets the heart and the head stays alone looking for the right decision, the truth, in a dangerous world where making mistakes is expensive. In the search for the incontrovertible truth, they can fall into fanaticism.

In the 6, the “specific illusion” has to do with that search for truth and with the distrust in human nature, that is manifested through questioning our own nature, doubting our own and others’ motivations. If I think about it a lot, if I go in one circle and then another, I will find the truth. It introduces a cynical aspect because doubt is based on an already established decision beforehand and does not constitute an exploration of experience to discover the truth.

The “specific reaction” that is derived from this defensive suspiciousness toward the world is doubt. It is the expression of mistrust and it contains fear and paranoia, aggressiveness and hostility. We suspect and doubt others, we put their intentions into question, we are alert, restless, on the defensive, always scanning for danger. If others can harm us, the way of protecting ourselves is not trusting, questioning the other, as a way of maintaining control and avoiding harm. The suspicion is also directed internally, making ourselves suspicious of our own motives and not trusting our own impulses.

The “specific difficulty” is in feeling insecure and scared, vulnerable, fragile, lacking support, all at the same time. There is nowhere to attach themselves to inside or outside, but rather a permanent feeling of uneasiness. Toward this internal situation, they impose on themselves the need to have things “completely clear,” which leads them to go around and around in circles, stopping decision-making, in a type of fearful insecurity. Not only do we feel that we lack support, but we also end up thinking we can never get it. Fear and insecurity together form a very vulnerable state which, at times, is confronted in a reactive way in self-affirming and daredevil-like behaviors.

E7: Planning - Happiness

The fixation of the 7 is “planning.” Sometimes, Naranjo speaks of “charlatanry” or “fraudulence.” Both elements are in some way present in planning, with fraudulence in terms of confusing fantasy with reality, and charlatanry in regards to knowing how to sell themselves and others their plans. Plans are so important that they substitute reality; fantasies, possibilities are more exciting than their fulfillment. In the world of doing there are difficulties, where in fantasy everything is quicker. However, we propose the term “happiness” as the principal issue around which their thoughts and life spin, denying pain,

painting life with joyful and superficial tones, filling the void with gratifying and superfluous whims.

The belief is that life can be lived without pain, that pain is a mistake that we can dodge if we take life in a different way, if we avoid difficult situations, if we don't dive into what hurts us, even if we build some theory that explains it. The result is the tendency to live in an imaginary world, with no limits, anything can be attained and acts don't have consequences. These illusions are broken due to the persistence of reality, and then they look once and again for a better illusion, which sweetens it once again.

The "specific illusion" of the 7 is the belief that we can all plan our life, and that if we plan it right, everything will take care of itself, without much effort on our part. It is a type of magical thinking where if I find the right formula, everything will fall into place, overcoming difficulties and the limits of reality. Effort is put into imagination, a gratifying task in itself, and not in its realization, which would entail inevitable frustrations.

The "specific reaction" comes from two types of childhood situations, with very few limits, where everything is possible, and another with too much rigidity, that makes an escape into fantasy necessary. The reaction of "planning" tries to make another orientation, given that distrust will be solved through the illusion that one can know which direction to take. Planning supposes that we have an idea in our mind of how we must be and how we must live, relating to what will happen with us and our lives. Our orientation comes from our mind and is determined by a goal that we try to reach in the future, in a way that does not have organic freshness.

The "specific difficulty" is the loss of the real ability to know what to do. We think we are able to know what to do based on the illusion that we can manage our own process, but we do not know how to do it because we lack something, or we don't have enough willpower or discipline.

The sensation of being lost or disoriented, rooted in the internal mistrust and denied fear, is perpetuated when it is combatted from fantasy. Then we lose contact with who we are, our internal nature, moving in a superficial plane where we need to plan and direct our process, disconnected from what's inside and not trusting of what is outside. Internal impulse is diminished and does not guide us.

E8: Vengeance - Dominance

In the 8, the fixation is "punitiveness" or "vengeance." We prefer the term "dominance," closer to the conscience than vengeance. It is a position of power, vindictive, from which I feel righteous and can avenge myself for childhood weakness. There is a sensation of having the right to do what they want and rule themselves on their own values, not necessarily matching what is established. The vindictive attitude is not conscious, it is manifested in impulse, the compulsion of fixing everything that was bad, compensating it or turning it around; something that has to do with the weakness in childhood that they try to compensate with their present power.

The aspect of vengeance does not tend to be conscious, their attitude of dominance is hardly called such. They have to explore a lot to realize that this is the reaction to harm that, often, they did not realize. It is in that sense, an authentic unconscious vengeance.

The believe is that we have to defend ourselves from a world that tries to impose the rules of the game on us that turn out being damaging. On the other hand, they cannot believe that no one complies with them, as there is a strong prejudice surrounding social hypocrisy where someone shows one face and hides their real one. The others are not better, they're just more fake; I am bold enough to say things as they are because I am honest and stronger. One believes that you really have to be strong to ignore hypocritical social norms and establish their own.

In type 8, the "specific illusion" is that "I can," like a direct denial of their weakness in childhood. Being powerful is what gives you a place in the world as you have to get things yourself without expecting that anyone solves your problems for you. Weakness is not only harmful for the self but it allows others to harm you.

The "specific reaction" to the pain of childhood weakness, oppressive situations, physical or mental violence, is making themselves the strong one, putting themselves above pain, denying weakness. Sometimes they end up even discounting the emotional meaning of situations of pain, harm, abandonment, or submission. The way they place themselves ahead is not feeling pain, but if we do not feel our own pain, we also cannot feel the pain we cause others. If it is not the reaction against pain (that has been denied) which justifies our aggressiveness, then it becomes arbitrary and generates blame. The coldness and insensitivity of this vengeant attitude perpetuates the unconscious guilt.

The "specific difficulty" is an unconscious deep, painful, and undetermined sensation of badness that they hide between their righteous vindictiveness. The strong energetic charge of their aggressive impulse generates this unconscious feeling of badness and guilt. Every time anger comes over us in an uncontrollable way and we discharge it against someone who feels very hurt, and we do not take responsibility and do not know how to sympathize, we connect with the feeling of badness. The unconscious guilt acts; in a way that reparatory acts are not related to the pain caused, with which it is impossible to become free of guilt.

E9: Self-Forgetting - Skepticism

The fixation of the 9 is "self-forgetting." Naranjo also talks about "overadaptation." We consider this adaptation to be a consequence of forgetfulness, which is produced in the most superficial layers of personality. Self-forgetfulness entails a disconnection with the intimate core self, delaying their own needs and desires, removing importance from them, ending up forgetting them. Forgetfulness is sustained with activity, whether it be with "distracting" activities, or with attitudes of abnegation that entail being available for the needs of others, not in a consciously sacrificial way, but rather in an almost compulsive way. The forgetting of the self makes reference to an attitude, and

adaptation, to a behavioral pattern. To refer to the neurotic thought pattern, we propose the term “skepticism” with the goal of defining the mental attitude underlying forgetting and adaption, because the belief that sustains the forgetfulness is the belief that nothing is very important, and above all we, ourselves, are not that important. From this perspective, fighting too much for anything doesn’t make sense, but rather you might as well comply with things as they are because we are not going to be able to change them. Skepticism is rooted in the weakness experienced and generalized. We renounce our assertiveness, avoid any conflict, and forget our desires.

In type 9, the “specific illusion” is not believing themselves a right to a place in the world, a belief in not being worthy for love. Like a sense of deficit where the soul feels diminished. It doesn’t matter what one has, does, or can do; they will always feel inferior. Goodness and lovability is found somewhere that is not our interior. This doesn’t allow us to see our capacities and attributes and it disconnects us from our accomplishments. There is a sensation that God made us with a mistake. Often, the sensation of inferiority is centered on physical image (beauty and being loved often go hand in hand), and in general, we look for reasons to explain that sensation of inferiority that is global and disconnects us from the possibility of seeing our own value. Not feeling “lovable” perpetuates the feeling that something failed within us, at the same time that justifies closing off the heart, not letting themselves receive others’ love. There is a conscious yearning to be loved and an unconscious difficulty to let themselves be loved. On a deeper plane of the unconscious, there is a feeling of not being able to love, not feeling love, which is a consequence of self-forgetfulness. Abnegation tries to compensate the absence of romantic feelings through action.

The “specific reaction” to not feeling loved is forgetting and subtracting importance from our needs and feelings. The action of forgetting has to do with self-resignation. At the same time, this resignation contains a shade of vengeance. There is a strong difficulty confronting the intimate truth, a fear that if we discover or they discover who we really are, we might or they might find us to be more “ugly” than we actually are, we could see that we do not feel worthy of love because we are unable to love. Something that we have needed to keep very distanced from our consciousness, projecting onto others the inability to love, it is others who do not love me, nor will they love me no matter what I do, no matter how much I try.

The “specific difficulty” that reflects the sensation of insecurity relates to inertia: if we intuit that our soul is deficient and we do not want to see it and we have the deep conviction we are not loved, it just does not make sense to work on ourselves and we lose ourselves in details and daily life activities, we distract ourselves with the external environment, we adapt to the agreed-upon reality and our behavior in the world stays in the limits of what is conventional.