

DISCLAIMER

This entire book has been translated by me, [Mel](#). I have been working on a translation of this book since March 2022, and now, in August 2022, I have finally released it. I hope you find the experience of reading the book enjoyable and I truly hope that the information you find in this book will be valuable for either typing yourself, or someone else. Without any further discussion, enjoy reading, have fun and thank you for taking a look at this PDF.

This book focuses on the Enneatype 9 and how the passion of sloth/laziness manifests in three different ways. First we have the introduction to the type 9 and the most notable differences and contrasts between the subtypes of the type. Then the three subtypes are covered in great detail, in order of Self-Preservation (or Conservation), Sexual and Social. The book finishes with academic correlations of the type 9.

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(Translated by [Mel](#))

INTRODUCTION: CONTRASTS AND DIFFERENCES BETWEEN E9's SUBTYPES

Translated by [Mel](#)

If we start from the Nasrudín-Naranjo theory of neurosis, which proposes that the lack of being is at the base of all passions of the enneagram, in the case of E9 what is in the foreground is a resignation regarding his loss of being. It is likely that this type attracts less attention than others precisely because of the fact that it accommodates in its loss and because it is not so striking the way in which it seeks to replace it.

The fundamental feature of E9 is self-forgetfulness. To define it in greater depth, Claudio Naranjo uses the words laziness or inertia, which point to a lack of interest in one's own internal world, in looking within oneself. Naranjo employs also the term acedia, which seems the best to explain this lack of interest in caring for one's position or condition in the world. We have to

understand the passion of Sloth as psychospiritual inertia by which the E9 seeks to stay in a state of spiritual ignorance, in the laziness of the spirit, denying his inner world and any quest that allows him to awaken his conscience. It is as if darkening the conscience allowed him to forget the original separation of his being and to hide any restlessness connected with the experience of the nuclear lack and the loss of the meaning of existence.

Psychologically, it is a resistance to any change, which takes place in the absence of motivation, conflict avoidance, and repression of emotions, with blindness to any friction that could occur at the intrapsychic or interpersonal level. It is as if the E9 resists to differentiate himself from the other and to have awareness of the differentiation between its internal parts, in order to live in a state of illusory union, outside and inside oneself.

It can be said that this enneatype suffers from a laziness in loving himself, or that his capacity to love himself was numb. For lack of love, he has forgotten his being and has disconnected from himself. But instead of looking inward to retrieve his own inner experience, he seeks to fill himself through the experience of the other.

In the childhood of this enneatype, we find children who had to adapt from an early age to demands and responsibilities and who stopped being themselves. Phrases like “I had no choice but to adapt to the circumstances” are repeated frequently. Consequently, this character suffers from a significant lack of inner experience.

The E9 is thus disconnected from itself, as the way to do it and to fill the needs of the other which differentiates the subtypes. The Social E9 seems the least disconnected. The participation, his passion, makes him seem interested in the affairs of the world. It is the subtype that works against inertia (counter-passion) by this vacation to incessantly be jovial and earn a place. This apparent motivation is, at heart, a distraction from his internal world that leads him to the realm of activities, although not always aligned with his true interests. He has learned to relate to the world as a way to escape its emptiness existential life and the painful experience of not being seen and “not-being”. In the Social Nine, adaptation is a movement that anesthetizes him — he does not seek applause or merit but rather participates in the world as an experience of to be. His motto is “If I do not participate, I am not”.

For Conservation E9, social belonging is not so important. This subtype survives pain and lack of love filling this void with cravings. It's not just their appetite for food, but for experiences and objects, which distract him and make him believe he's satisfied. He appears to be satisfied but in reality, he's compulsive, with a disconnected satisfaction, and that aspect of a “happy chubby person” is nothing more than a visible protective mechanism to avoid connecting with oneself. The Nine Conservation seems sometimes not to be “there”.

The Sexual E9 also seems not to be there but it is less evident than Conservation E9, because its shyness makes it go unnoticed. Sexual subtype blends with one another, filling his emptiness by becoming one with another.

The main difference between the Social and Sexual subtypes with that of Conservation is the expression of anger, which in the latter is much more visible than the other two. The conservation E9 is more stubborn and obstinate in form, the sexual E9 is softer and more shy, and the social E9 is more smiling and good-natured.

There is also an expensive difference in the realm of fantasy: The Conservation 9 is much more concrete, while the sexual dream a lot, especially with platonic love, and can build stories so rich in detail and so elaborate that they believe that their fantasy is going to come true. The Social Nine also daydreams to escape, but they are not about love but about belonging. This ability to fantasize is manifested in the three subtypes from early childhood and has the purpose of ignoring the harsh reality to which it is subject.

The Sexual E9 cries and feels the pain of others, but embarks on a path of self-awareness or therapy, he may believe throughout his life that he is very lucky because doesn't suffer like the rest of the world. He's completely blind to his own pain. We can also confuse it with the Sexual E3, with the difference that the Sexual 3 invests many energies in the continuous work of seducing to be seen, while the Sexual E9 robotically conforms to whoever is next to him.

The sexual E9 is also more reserved and shy than the conservation and social E9 because they are more aware of intimacy and therefore feel much more misunderstood. None of the three subtypes likes to talk about themselves because they don't think they have anything interesting to say; it is even considered boring to others. Although the most talkative of the three could be the nine conservation and the least, the sexual.

On the other hand, the E9 Conservation is more opinionated, stubborn and crude when it comes to expressing themselves and making their presence felt. The sexual E9, on the other hand, is trained from childhood to become invisible and silent, learning to be among the crowd without being seen, entering and leaving the rooms without anyone knowing. He is someone you can easily forget when you just met him. The social E9 can be a group leader although without causing conflicts, which leads him to go unnoticed because he does for and for others. It can be similar to E3 conservation, both for wanting to be useful and for managing well when it comes to solving other people's problems and for its taboo to stand out; it just lacks that apparent self esteem that the Conservation Three does possess, and what it seeks is not security but belonging.

The sexual E9 is much more like the E4 because it is closer to its despair, and it is less happy than the conservation E9. Unlike the Four, however, the sexual Nine is not aware of the depth of his pain because he is distracted by worrying about not making the other suffer. The E4 cries and feels his pain, the sexual E9 cries and feels the pain of others. If he does not embark on a path of self-knowledge or therapy, he may believe throughout his life that he is very lucky because he does not suffer like the rest of the world. He is completely blind to his own pain. We can also confuse it with the sexual E3, with the difference that the sexual Three invests a lot of energy in the continuous work of seducing to be seen, while the sexual E9 robotically conforms to whoever allows him to be by his side.

The Conservation looks more like the E8 but with the difference that he does not take what he wants; but acts blindly from the impulse, without being clearly aware of it and without the benefit of real pleasure.

Lastly, the Conservation Nine has more of a feel for omnipotence, while the Sexual feels much weaker because he experiences more dependence on the other. The Sexual Nine believes and feels deeply that he is dependent, but the reality is that he is so blind to himself that, being he who supports the family and the couple in everything, everyone thinks he's the sharp one. The

Social Nine, for its part, is the least resigned of the three, sometimes showing a certain rebelliousness, that he turns into the group, being able to become a great fighter for social rights.

The Social E9 is generous to everyone; he does for others. Sexual E9 also does but for the partner, for the friend, for the family, not for a large and indiscriminate group. He chooses to do only for people very dear to him; he only sees his feeling in one-to-one relationships, opposed to the Social, who prefers group relationships.

The Social E9 seeks the good of being in the group and is used for the benefit of it all, especially of those whom he perceives in greatest difficulty. The sexual E9, on the other hand, doesn't feel very good in the group because he cannot handle several people at once. Conservation has a limit in his relationship with the group; is more transgressive and provocative, can afford to criticize the other more openly, and join the conflict.

Of the three subtypes, the Social one is the one that seems the happiest. Apparently, the more satisfied, the less outwardly null. He is much more talkative than the sexual one, who is frequently in an inaccessible silence.

Of the three, the one that has the most difficulty for commitment with the partner is the Conservation.

There is an example that illustrates the differences that Naranjo often tells: Before a glass of water, none of the three subtypes are conscious of a silky desire to drink. The Conservation would think: "I'm not thirsty; I'll drink it later when I'm thirstier; my body can take a lot without drinking and I have a lot of things to do." The social E9: "I am not thirsty; take it yourself, and it is also logical that you are more thirsty than me; you've been in the sun for a long time." The sexual: "You are not thirsty, I am not thirsty. How are we going to be thirsty?"

FIRST BOOK

ENNEATYPE 9 CONSERVATION

Every chapter in this section has been translated by

[Mel](#).

1. PASSION IN THE SPHERE OF INSTINCT: HOW SLOTH WORKS IN THE CONSERVATIONAL

Translated by [Mel](#)

There is a duality, a contradiction even, in the functioning of the E9 conservation regarding its laziness and its conservation instinct. On the one hand, there is an action to not preserve oneself: How to do everything except what would be convenient for you, how to do everything not to contact the pain you feel in your soul, how to do everything not to contact yourself or the other. It is a desire to forget that he is useless, that he is not worth like the others, that there is no remedy for him. That there is something deep down that is not forgiven and that itches. And he wants to bury it, cover it up in many ways: with food, sweets, chocolate, alcohol, tobacco, drugs or television.

„My tobacco addiction lasted for many years. I quit smoking in October 2010 after several lapses of time over twenty years and long periods without doing so. Sometimes I smoked two packs a day.

The smoke hid my rage and helped me to express 'puffing' what was cooking below, in my stomach; because I swallowed the smoke. I was at the cinema watching a movie and I was already thinking about having a cigarette on the way out. The same with workshops, training, therapy. I couldn't go home if I didn't have a sufficient supply of packs. “

(Pilar)

On the other hand, the E9 conservation has a very accentuated survival instinct. At the last moment an impulse to survive arises, which allows him to do just that: survive. His self-destructive instinct runs parallel to a survival instinct. In order to stay alive, he strives to ensure the basics: money, food, home, job, security.

„My conquest is to survive. And to survive I have to control the external variables that can make me change the expectations that I myself create. This is why if things don't happen as I'd like them to, at some point, sometimes without being aware, I have programmed, they cause me discomfort and suffering. Faced with this my reaction is violent and aggressive. To myself and to others. “

(Jordi)

It is a crossroad between the role of victim and that of survivor. In the first, the E9 conservation is lost in the fierce criticism against himself, the underestimation, the pity, the self aggression. It is an addiction to not seeing, with resistance to delve into oneself. He is driven by self-destruction and is unable to take charge and be brave to do what benefits him, for essential action. He seeks to satisfy himself with a delicious dish, a glass of wine or simply an ice cream, as a reward for a hard day's work, since there is no satisfactory relationship with others and he does not know how to share either his failures or his achievements. Or sublimated total confluence or isolation. There are no intermissions. He replaces the pleasure of being with the other with things or small pleasures to forget his loneliness.

„Some time ago, when I felt miserable and had no one to share with, I felt that there were only two alternatives: either play the guitar and sing, or that the music sounded on the computer while I accompanied myself singing the sad songs of the records, emptying a bottle. “

(Pilar)

Laziness in the conservation subtype is disguised as „anti“ and works to cover the thirst, cover the pain, not get into the subject. This is very clear in conflict situations, because at the moment of truth he does not usually enter the rag, but rather keeps quiet and avoids the conflict. The conflict does not exist and if it exists, he flees. What happens is that afterwards he grumbles quite a bit in a low way or adopts the role of a *barking dog, not a biter*.

The expression (body, facial) of E9 conservation presents two variants. Their presence can convey peace, tranquility, serenity and confidence, through pause, inactivity or the absence of expression (if such a thing makes sense). But other times it is scary, because this lack of clear

expression the other does not know how to interpret it and is submerged in a feeling of mistrust or even threat. In reality, they are self-protection mechanisms that you use to manipulate the situation and not enter into relationships of competition, of struggle, that could harm you.

The dependent aspect shared by all E9 subtypes, in the case of Nine conservation manifests as a false independence. It is a counterdependence, a way of disguising the need for the other by fleeing forward. There is an underlying feeling of fear and of putting on the bandage before the wound. Before they reject him, he no longer approaches; he is isolated. On the other hand, it is very difficult for him to take responsibility for what he feels or what he thinks; he must always have another point of reference from someone he considers wiser than him, to finish deciding or take a direction.

In the process of going back and forth between the polarity of victim and survivor, he forgets himself. He cannot look at himself because he is engaged in a struggle between death and life. He goes from one extreme, in which the personality does not exist, to another where he finds a strength to survive that arises from the viscosity and is full of mistrust, violence and loneliness.

Another concept that helps to understand passion in the sphere of the Nine's conservational instinct is inertia, the resistance that a body offers to movement.

„Faced with Einstein's question: 'Can the inertia of a body depend on its energy content?', I ask myself: 'Can the inertia of a character depend on its energy content?'. And I answer: 'Yes', since this is the base of the Nine, and the conservation remains even more in contact with its source of survival: the vital energy.“

(Emilia)

Inertia, the fruit of the art of forgetting, which can normalize even the most important trauma, is used to cover the channels of affectivity, thought and, above all, energy. All this exists within, but the inner inertia, linked to renunciation, with its consequent resignation, prevents spontaneous flow.

When the impulse arrives, if it starts to move, it is, as a general rule, in response to the desire to feel alive. He thinks impulsively, without reflecting, without distinguishing between himself and others, without giving himself time. He blindly follows the impulse because it is a moment of vitality, of jumping into life without a parachute, convinced that he has the situation under control, but without a project or real pleasure. This may seem like wanting in the E8, but in E9 conservation it is not a life strategy and, above all, it does not know the "what I want I take".

The Conservation Nine has a lot of energy, but does not channel it in order to obtain, nor is it aware of its potency. The impulse is like a geyser that doesn't know when it's coming; part of the belly and up to the brain, makes him go into apnea and feel omnipotence, "from the stables to the stars", and then return to the stable. The impulse is very strong, like a jet of steam, but everything is expressed there and, after it has been consumed, the person does not feel satisfied; the experience is not even a lesson for the future. Why? Because it does not develop cognitive elaboration or contact with authentic emotion.

„If I feel stimulated and involved in a relationship, I enter into the second principle of inertia: I start moving and, if the other's stop does not intervene, I can walk forward in a rectilinear and infinite way, because I do not know the limit or , to put it in terms of physics, I don't have any frictional force inside me that slows down my mindless drive, such as exhaustion or the weight of sacrifice.“

(Emila)

2. THE CHARACTERISTIC NEUROTIC NEED

Translated by [Mel](#)

The passion of this subtype is *appetite*, a word that describes the basic need of a living being to be fed and fed, in connection with the organismic perception of feeling hunger. This mechanism that ensures survival, in the E9 conservation is neurotically distorted. He has lost contact with the feeling of hunger very early and eating has become a way of swallowing without limit or awareness. And it's not about just swallowing food; also emotions and thoughts. Appetite is the only need he can feel, the only possibility to fill his psychological and existential emptiness, his love emptiness. Eating is a defensive action against the wound of not having been adequately welcomed and protected, so that he could have felt that he belonged to the other; first to the mother and then to the world. It is an action that can become self-destructive.

There are several aspects to take into account in the neurotic motivation of E9 conservation. The first of these is a need to fend for oneself and not depend on anyone. This trap leads him to feel that he needs affection and does not have it. Not wanting to depend on anyone and acting so as not to need the other, it is very difficult for him to ask for the affection he needs. Also, if he finally goes out to get this love contact, he does it very clumsily.

He often feels that he is not a normal person even though he needs to feel like others. It happens that he does not want to be seen, because he has always felt that he was left over, that he was in the way. He almost apologizes for existing and being there. And it is justified. He disqualifies himself from being disqualified. And so that they do not see him as a rival.

He feels a neurotic need to take care of others because he doesn't take care of himself. If we see it in the light of *appetite*, the only contact with himself is eating, and giving food is a channel of interpersonal relationship, out of the need to please the other.

He also needs someone to tell him what he doesn't know, to tell him what to do. This dependence actually serves him not to take responsibility for himself or what he feels. What he feels he thinks is not real.

„Dependence on the opinion of the other is a cross that leads me to bitter paths. At the time of adolescence and youth, my path was divided between a survival instinct that precisely helped me survive in the face of excesses and a need to belong that led me to important risky situations and that was vital for my emotional survival.“

(Jordi)

Laziness coupled with the instinct of conservation makes him be very aware of the other. What the other does and says is very important, coming to influence their way of living. When he sets aside his self-imposed limitations, he can be brave, kamikaze even. In these moments he needs positive support from the environment since a negative response leads him to doubt himself, his value, and to plummet.

The E9 conservation is very self-critical, it is fierce. And it can also be with the other as soon as their violent and aggressive reaction is triggered. His self-destruction affects the people he cares about most.

„The main need is not to feel: neither pain, nor love nor fear. There is an anger that is deep inside and I am afraid that it will appear because even it scares me. I want to protect myself. I have used tobacco and I use overeating to cover up all my anger.“

(Pilar)

His shield is his fat, his body, that the other does not feel is dangerous or desirable. And there is also a great need to be joyful and to be content with the fact that he is alive. A kind of Christian resignation. There is always an explanation for his unhappiness and dissatisfaction. In fact, he is like a double face. Towards others he has to project well-being; They should not see that vulnerable, sad, angry face, even if that is how the feelings inside are. Moreover, it is best to go as unnoticed as possible. Later, when the others are gone, the work of justification begins, or rather, of resignation. This part is carried out in a dialogue with himself, and can end in a solution that leads him to a situation of abuse and self-punishment. Somehow this is how he escapes from that reality that hurts for not giving himself space when he is with others.

Voracity is the consequence of the oath of fidelity to the crazy ideas of childhood: “I don't have to be a burden to others; I am alone and I have to know how to do things on my own, without asking for help, because this would create problems for me”, and adolescence: “I will do things on my own, I will adapt to the world but I will not believe in its teachings”. Everything revolves around this: the mind of the E9 conservation is his Don Quixote, who sees, in these crazy ideas, the only possibility of not being devoured by the world; while heart and instinct are his Sancho Panza; and both have the illusion of returning to the lost paradise if they put themselves at the service of these crazy ideas.

„All my life I have fed this idea, without asking for explanations, without asking questions, adapting externally to reality but continuing in the internal search for something without, despite this, wanting to know methods and techniques to find it. I have often said to myself: 'If there is someone who was the first, someone who understood and acted alone (in the beginning there was a first who discovered fire or the wheel), why can't I be like them?'. As if there were no teachers and, deep down, they had to discover everything on their own, from their own experience. It is a way of taking to the extreme the need to act without anyone's help. Externally it may seem omnipotence, but at the base is the pain and the feeling of rejection.“

(Emilia)

Voracity is the defense mechanism against the lack of love, contact and stimuli experienced at the beginning of life, and may be linked to an experience of lack of nutrition.

„When I was a few months old, my natural hunger had to wait and respect my mother's working hours.“

(Emilia)

Unconsciously, the feeling remains that one needs to eat as much as possible when there is, because one does not know when there will be again. The perception of danger of death, with the consequent anguish, decreases this voracity. Which also has a comforting function of loneliness. It serves to build a barrier with which to ward off the pain that is inside.

Voracity is not necessarily just a hunger for food; It can be from movies, books, trips, theater, food, television... consume everything that can take you away from your feelings. There is a deep fear of pain that needs to be distracted from; in fact, the irrational idea is that *you can die from pain*.

The appetite becomes a neurotic need that has nothing to do with the pleasure of eating; it can even be a response to the feeling of frustration, in an anger that turns inward and often somatizes in gastritis or constipation.

I enjoy, therefore I exist. It is a concrete thing that fills. When it is bad, the stomach dilates and the person can be filled to infinity, until feeling full and anesthetized. It is a form of self-boycott, because the heavier it feels, the more resistance to the impulse to change.

Always buying more food than you need: two or more units of everything; Better to have a reserve in case you don't find more. It is an automatic gesture linked to the fear of suddenly being left with nothing. Fear of lack and the consequent suffering; a reaction similar to that one has after a war.

Voracity is activated to respond to anxiety, to the anguish of inner emptiness; but because it is neurotic, it does not give her the satisfaction he expects. Like E3, if you look inside you can't find anyone; eating thus establishes a contact with himself.

„Sometimes I talk out loud and say to myself: 'Enough is enough, Emilia! We can't always eat shit, we must start eating well and not just what you want. You need to start cooking well!'"

(Emilia)

This „must“ is a „we“ constructed by himself that allows him a relationship with himself.

It's just a way of continuing to feed an anguished death impulse, which quickly manifests itself when it comes into contact with the discomfort of pain or any other emotion and the alarm signal goes off. It thus becomes a form of narcotization, because it does not serve him to face and overcome anguish; just to placate him: the anguish of lack; it is like an angry god to whom offerings and sacrifices must be made to appease his wrath.

It is like being asleep and when, for whatever reason, the conservation E9 wakes up, it responds with a compulsive action, as if for a moment being alive could be demonstrated through a jet of uncontrolled energy (which would be the compulsive action), but that doesn't really move you toward wanting to change anything really.

In the E9 conservation there is also a very mental voracity, which runs out quickly. It is unable to go deeper, only superficially satisfying a passing curiosity, often due to impulsive thinking that feeds on itself, or also that lack of desire. Jack of all trades, master of none. He collects books that remain there, for years, without being read; great works that carry a deep interest and that he thinks that sooner or later, when he has a lot of time, he will manage to read. He buys them believing he is curious to know, but it is a compulsive curiosity that passes with the possession of the book. He justifies himself by saying that one cannot live without having read them, but later he is frustrated by the immensity of the argument and his inability to understand, and resigns. But they are there to make a collection. And it may also happen that he reads them after a couple of years or never.

„I recognize myself compulsive also in my collecting learning courses; I'm one of those 'learn the art and put it aside' kind of people. Learning without using it later to change, learning to fill and identify myself, as if I could say: 'I am' because I know how to do this and that and the other, but without feeling its value or creative potential.“

(Emilia)

Aware of his ignorance in general, and feeling guilty, he would like to remedy it by setting huge goals or many at the same time, to become what he is not.

„For years I have accumulated magazines on gardening, archaeology, politics, nature, without having any real cognitive interest; often it is the images that fascinate me.“

(Emilia)

He is looking for an enlightening answer or something exceptional, without being aware of what he is looking for; he must often reread the pages, his voracity prevents him from paying attention.

If he is passionate about something, he quickly devours it without feeling the pleasure of discovering it. Likewise with food: what he likes he eats quickly, and takes more than he will actually eat.

The neurotic hunger for stimuli also serves to exorcise his internal discomfort, a consequence of the lack of contact with emotion. In this way, while he mentally fills himself with inputs, he continues to be dissatisfied by the lack of emotional participation.

It is so because in reality greed is at the service of distraction, of not wanting to feel; it is a defense mechanism that gives you the illusion that everything is going well when, on the contrary, you are suffering. The more involved you are with external stimuli, the more foggy and distanced you are from the background discomfort. If he fills himself with things to do, he doesn't drown, he stays afloat, and he has the illusion of not needing anything or anyone; Above all, he does not need love. This is also in the service of resistance to change.

It is a lifestyle that does not entail fluidity; only automatism. He does not truly see, feel, or appreciate, but superficially.

„I really like colors and I often buy things because of the color and not because I need them. I like to make myself wool sweaters and many times I buy the wool attracted by the colors; not

because I need another sweater.“

(Emilia)

You can start several things at the same time, without finishing one first; it is a chaotic impulsiveness to fix everything at once, to put things in their place in the shortest possible time, anxiously, in apnea, with a carnivorous desire that makes him devour time without savoring it.

„I wanted to embroider an aubergine and I have bought all the shades of purple; I wouldn't have started if I hadn't had them all. Then I have ordered the threads in spools by shades and in the end I have not done it but I think about it and I imagine it very beautiful.“

(Anna)

The hunger to travel can also be compulsive: filling your eyes with images, with places. He likes to travel and is good at taking care of the practical aspects of a trip, but he is never the one who chooses where to go, adapts and everything comes to him from photos, and where to walk or what to see; in this he is good, it is enough for him to travel. You can make thousands to capture each moment, and feel rich in experiences that you will quickly forget when you return.

3. INTERPERSONAL STRATEGY & ASSOCIATED IRRATIONAL IDEAS

Translated by

[Mel](#)

The E9 conservation lives looking outside, he is a spectator of the world because he is not in contact with himself, and in this way he *forgets himself* (fixation of enneatype Nine). But if you go into introspection you can go to the other extreme and forget about external reality, lose contact with the world until you reach another form of anesthesia. This is possibly the trap Ichazo is talking about. If he heads out he anesthetizes himself inside; if he goes inside, he anesthetizes himself outside; both dimensions lack osmosis and in both the contact with the other dimension is interrupted. He lacks fluency in living reality. Either me or you, never you and me.

His distorted interpretation of reality and its events is always focused on forgetting, erasing from consciousness, any stimulus that can lead him to contact his heart and mind, to existence itself, because that contact would be to fall into a meaningless fog, lost in a void of existence, as if he really could not trust a body or an inner world that he has never experienced.

Regarding the place he occupies in a space or in a group, he always tends to feel in the middle, neither on one side nor the other, „between two waters“, and with a lot of pressure to position himself and never wanting to position himself.

„My parents were separated and I lived with my mother and worked with my father. Bad with one and bad with another. Lots of conflict with loyalties. Very afraid of judgment.“

(Pilar)

Of course, and consequently, the E9 conservation is not a member of any social network. He connects to the internet when he wants to know or expand information. Simple. He does not

participate in any forum. He does not like to do so. Showing an opinion, showing oneself, is something that bothers him a lot.

A basic characteristic is to postpone all your desires and all the actions that suit you and put you in touch with life; it is a move around the outside.

With regard to the place he occupies in a space, he never feels safe and the feeling is that his place is being taken away or that he feels invaded. Many times he does not know how not to let himself be invaded and he moves little by little, leaving his place to the other. He has a lot of difficulty setting limits or staying put. And at the same time a lot of tendency to get stuck. The western phrase: „Pus cows will not cross my ranch“ is a tagline that fits into some phases of his life story.

Some irrational ideas:

"The world is dangerous, it wants to devour me"

If he doesn't want to die, he must know how to manage on his own, because adults don't protect him. If you follow your wishes, you expose yourself to the anger and pain of others (dangerous world).

If he is different from the others, they do not recognize him and reject him (they kill him).

Consequence of this is another crazy idea, linked to the fatigue of living in an environment that feels hostile:

„If I become invisible, I get less tired defending myself. If I don't create problems, I don't expose myself, and so I don't risk dying.“

If you give the world what it wants, it won't kill you. If he puts himself at his service, he will be safe and will not have to worry about anything. Behind it is the irrational idea that he can live without being seen; the less he is seen, the more he can survive.

„If I renounce myself, I renounce conflict“

Flight is their favorite strategy in a conflict situation. Avoid the risk of harming or being harmed, in your goal of survival. If he could stay in his isolation it would be easier to survive.

„I forget myself in many ways. Alcohol, work, doing for others, television... allow me to escape from my real needs and be calm for a moment. Afterwards the effects are sometimes fatal and I feel very bad. There is a terrible duality between the dependence on the other and the rage locked up in a self-protective autism.“

(Jordi)

Renouncing the conflict of being, one dies inside so as not to really die outside. He does not usually show anger and, if he does, he does not usually stay there for a long time; It's hard for him to be angry. He immediately tries to make amends and apologizes and takes full responsibility even though the conflict is a two-way affair.

„You have to give the other what he wants to receive“

He gives what he is forbidden to desire for himself. It is not born of an exceptionally altruistic spirit, but of a quenching form of desire, given and acted towards the world instead of asking the world.

He hardly admits needing help and, when he agrees to ask for it, he relativizes the need or the help, or devalues it thinking that it could annoy or bother the other and therefore he must do it alone.

„There is always someone who is going to appropriate my work”

The E9 conservation is undervalued and when he does a good job he thinks that they will always think that someone else has done it. That other people benefit is desired; what happens is that his effort is almost never recognized. As the scapegoat of the group, he is often the target of workplace harassment.

He does not really believe the sincerity of recognition, he does not trust it. There is a fear of believing and letting go; if he does it he could exaggerate, feel better than others, and he does not do that.

„I have to manage alone; others need me and are not there for me“

He needs the other to calm down but he doesn't allow himself to be comforted. Either he rejects it outright or he calms down on his own; the consolation of the other in the background does not convince him and only he can calm down. If the other calms him down, he tends to believe that it is not true and then he pretends that it is, that the other calms him down, just to end the dynamic of the relationship and not frustrate the other.

He hardly shows his frailty or his weakness; he doesn't like to complain and thinks it's manipulation: if one is fragile it's because he wants to get something. He always manages to give himself an image of an autonomous and solid person, who does not need to be comforted and cared for.

„I can resign, without suffering, for the happiness of the other“

For this reason, their vision of reality must be mitigating; nothing should be so intense as to make him get involved, in the good or, above all, in the bad. Behind it is the fact of not having confidence in reality. If it's okay, something will quickly come along and destroy everything. Evil is stronger than good. He harbors the illusion that if he gives up pleasure he will not feel pain either.

He doesn't like to win and, when it happens, the sorrow for the other diminishes the pleasure of having won. In some cases, even on the verge of winning, he can let the other win to make him happy. He has no ambitions in his life, he appears to live only in the present; behind, the lack of projects, the anesthesia.

„I am covertly competitive. I disguise my competitiveness as a false withdrawal, as if I don't care. My strategy is to play weak or harmless. I move better in a small group or one on one, because it is difficult for me to make myself heard. I always let someone get ahead of me. That's why I like intimacy more, because I have the other person without sharing it with anyone.“

(Pilar)

„I am unworthy as I am”

When he is wrong there is no forgiveness, and he must accept having to live without anyone wanting him; not even God loves him if he makes a mistake. He feels unworthy of understanding.

If you seek pleasure, God also punishes you and takes you away from it. Seeking pleasure is being selfish and that is not right.

If he loves he cannot also hate, if he hates he cannot also love (great conflict), he cannot be both opposites, therefore he must renounce one of the two.

Some additional crazy ideas:

- What I want is not so important when there are so many people in the world who suffer and go hungry and I don't. I can not complain about anything.
- I would be selfish if I did what I want.
- I don't need anything special. I have plenty of everything.
- I don't need to fight. What need is there?
- It is better not to mean or say what I think, because there will be problems and if the other does not like me, he will leave.
- I don't deserve love because I'm very aggressive and I hurt whoever loves me. If I love someone I hurt him.
- There is no love for me.
- Others are worth more than me.
- Why am I going to speak if they are not going to pay attention to me, they are not going to listen to me and they are not going to believe me and they will surely be angry. • Why am I going to argue if I'm not going to get anything.
- Nothing happens to me. I'm good.
- What happens to me is not so important.
- I have to work more (to have a place: more work than the others, and with much more effort) to prove that I am worth it.
- Without effort nothing is achieved.
- It's my fault if it goes wrong. It will be that I have not done enough nor have I put the appropriate interest.
- I put up with anything.
- I don't need anyone, I can handle everything.
- I'm a survivor.
- What I feel is not important.
- If the other finds out how I really am, he will leave me.
- Out of sight, out of mind.
- Trouble times with bread are lesser.
- My love can cause death.
- What I feel is not real.

- They always cheat on me.

4. OTHER CHARACTERISTIC TRAITS AND PSYCHODYNAMIC CONSIDERATIONS

Translated by [Mel](#)

Renunciatory

It is repeated in the life of E9 conservation letting things happen (God will provide) and a lack of determination and diligence when facing day to day. This strategy is based on the idea that there is something bigger that decides for you what has to happen or not. In this delivery there is a part of acceptance that can be considered healthy and even wise, and at the same time, a harmful resignation that is the essence of this lazy personality unable to act according to their own desires and needs.

Distant

Heartburn or laziness leads you to postpone more intimate relationships with loved ones (siblings, friends), prevents you from developing affection, respect, fraternity, and ends up causing distance with those people who are really important to you. In reality, the experience or the sense of not existing and not seeing oneself is reflected in a difficulty in feeling the existence of the other: he does not see them. Then loneliness and frustration appear.

Positive in their imagination

Reading love novels and watching romantic comedies or dramas replace the love that does not live; it is as if he lived the life of others and was already satisfied seeing that they are happy even though he is not; that gives him the possibility of thinking that —although he lacks love today— one day it will be possible.

Emotionally insensitive and distrustful

The E9 conservation does not tolerate, in the long run, the intensity of emotions. Feeling too much is dangerous; there is the fear of losing control, fear of something that he does not know about himself and that produces anxiety. He fears what he might discover them and show them if he follows the intensity and goes deeper.

Showing yourself without fear of judgment leads to the assumption that the more you show, the more you feel. And there is less need for the other, to the point of ending up not needing it, with the implicit risk of being left alone. Too much pain could kill you or lead you to kill, too much pleasure could make you feel and come off as lustful, too much joy could make you feel childish and inadequate, and too little joy could make you feel shallow and, above all, selfish.

He has no confidence in his emotions and thoughts. He does not believe what he feels, thinks, or wants is fair, and following his impulses without the world's approval can be dangerous. At the base is the confusion between being and not being, plus the fear of rejection or indifference. On the one hand, he needs to believe in himself, but if the world does not give him

confirmation, he cannot exist. In order not to conflict or create problems, he resigns and adapts.

Physically insensitive

He trusts a lot in his body and in its ability to always respond to the maximum; he is his guarantee of survival and the machine with which to face difficulties. He must always feel healthy; if the body is wrong, he feels betrayed.

„I don't take drugs, so when the pain tries to stop me, the drug kicks in quickly and gets me back up and running quickly.“

(Anna)

„If I feel physical pain, I think that first of all the body should do it alone, as if it could heal itself. Medicines, especially chemical ones, seem like intruders that make me dependent. I say to myself: 'And if the drugs were no longer there, how would I go about curing myself if the body has become dependent?' Better to try to overcome the disease on my own, with my resources. Another great trust is the 'it will pass.' It scares me to think that I might have to go to the hospital, because I would be in the hands of the doctors and they would not be able to do anything to protect myself; therefore my body should not catch a serious illness.“

(Emilia)

Reactive and rigid

To support your reasoning you need a lot of anger and energy. He already starts with the shotgun loaded because he doesn't really trust them; he always thinks they will make him look stupid, childish or out of place and therefore inappropriate. When he argues and doesn't feel heard, he automatically raises his voice: if he shouts, the other is forced to hear him. In reality, it is a way of giving energy to reasoning that he cannot sustain assertively; he believes that the other does not understand him because he does not want to listen to him. He doesn't feel recognized and that makes him feel bad; he feels invisible, he feels that he does not exist for the other.

Consequently, he is stubborn, does not easily admit that he has been wrong and can cling to straws as long as he does not change his attitude or opinion. He stiffens because he feels between a rock and a hard place and must defend himself. If he recognizes that the other is right, it is like abdicating himself and he is afraid of the power that he gives to the other over him; but he also knows that his renunciation of self-affirmation is to betray himself in the name of „quiet and harmonious living.“ Sustaining himself in the conflict seems crazy to him, and he says to himself, „It's okay, whatever happens.“ At first he feels anger but then anxiety, doubt and fear of being alone and weakening his drive also come. In the end he becomes stubborn so as not to appear weak, so that he remains faithful to his ideas.

Friendly and insecure

He is friendly. He would like to present his ideas and have something to say, even if it is often only perfunctory, and he easily remains neutral in a discussion between friends or colleagues. If he starts talking, he can become verbose and passionate about what he says, expressing himself with emphasis and emotion. While he speaks, however, he is very attentive to the expressions of those who listen to him to know if they agree or not, and slips into the sentences words that ask

for approval. If he perceives discomfort, he quickly loses confidence and becomes deflated. To understand you need simple and clear words; the right word is "frankness", without detours or manipulations that make him lose his self-confidence.

If he realizes that a thought of his, or an emotion, or a gesture, is approved and appreciated, that means that it is going well, and then it becomes a point of strength that he will use repeatedly, because it acquires the value of recognition. It can be recognized in him, through him it exists for the world. This compensates for the feeling of insecurity and the threat of rejection that he experiences when he shows himself, which is part of the crazy idea that it is not correct, from the outset.

„I usually use the tagline 'I don't know' a lot, although I do know, because I have a hard time positioning myself and I don't feel sure if what I think won't hurt the other.“

(Pilar)

Resistant to change

He needs certainties and it is an effort for him to accept the change, which puts his reality in question: he fears not knowing how to orient himself anymore; trying another path may mean getting lost, and you lack confidence in your ability to find the resources to protect yourself. He suffers change by resisting like a storm: just wait for it to pass; it remains like a reed that folds but does not break and adapts. He is afraid of what is different, afraid of not knowing how to live up to change, afraid that the situation will overwhelm him because he does not understand it. He learns not to desire in order to survive, and every change, even those he considers positive, is experienced as destabilizing.

„I often tell myself that if progress depended on me, we would hardly have discovered the wheel. I am not fascinated by technology and I accept learning to use it only if it serves a purpose.

I bought a Vespa when I was twenty-five years old because, going to live in the mountains and working in the city, I couldn't keep moving on foot or by bicycle, and I only got my driver's license because my sister changed her car and gave me her old one. In my opinion, this aspect of the character is well displayed, in an amusing way, in a character, Uncle Vanya, from Roy Lewis's book 'The End of the Pleistocene'.

I use the computer to write but lately I think that I should continue writing on paper and that this gadget is a technological progress that makes me dependent.“

(Emilia)

Other conservation E9s, though they crave change, seek it through superfluous modifications, or else hope it happens on its own. They easily give up their desire, not only to avoid conflict but also to save themselves frustration.

This character knows the polarity of opposites, but does not accept that they can coexist instead of canceling each other out. It is an emotional rigidity that is born from the feeling of insecurity, of danger, of not knowing what to believe, and of the habit of giving more value to what the world says than to what you feel inside. White is a certainty, and so is black, but if they get mixed up he no longer knows how to recognize them.

Voracious, in its inertia

There is an unconscious voracity of experiences and knowledge, but it lacks the internal drive to overcome inertia and start the search. It harbors the illusion that it must come from outside, like lighting from above. He doesn't know how to search because he doesn't believe in his intuition or in his desire, he is afraid of making mistakes and, therefore, getting lost. He remains frustrated and subconsciously hungry. That is why he looks for the „extraordinary“ that upsets everything, it frightens him and excites him to imagine something extraordinary, being amazed at what happens to him makes him come into contact with life; it is the opposite of ordinary and activates desire.

„I believe in the existence of other lives in the Universe and I fantasize about finding them, it excites me horribly. But then I ask myself: 'How would I react if one day, suddenly, I really met an alien?' And I answer that I would be amazed, excited, happy, with my mouth open; that my only reaction to something so extraordinary would be to shake his hand and say, 'Good morning!' As if I found it every other day!“

(Emilia)

Imaginative

Not knowing how to live in reality, he seeks escape routes. He is under the illusion that his kingdom is not of this world and that he can live in another. In his infantile escape from reality instead of facing it, he better lives the experience with his eyes closed, with sensations that lead to another dimension instead of living in the present. He despises his own abilities: „I am not up to this world“, with victimhood: „No one understands me“. He does not feel of this world, but with nostalgia for another dimension where there is only harmony.

„Sometimes I have thought that I should have been born in another century or in another time.“

(Pilar

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Reality is never completely acceptable to the E9 conservation, which spends a lot of energy coloring without actually transforming it. You can endure a lot, standing firm and imagining, at the same time, that you revolutionize the world. Registering to real change requires a lot of mental work and abdominal control; hence, one day it may happen that, not having made small and substantial changes, it explodes like a pot and pressure and acts without thinking, sweeping away everything.

Dependent

If someone throws an accusation at him, his first reaction is to believe that the other is right and that it really is his fault. Only later, rethinking, perhaps he realizes that he could not be solely his responsibility.

„I am very aware of the look of the others and their judgment towards me. In an art workshop I realized that the first thing I do when I look at a painting is look where the people direct their gaze. This makes me question the extent to which I am aware of the gaze of the other to situate

myself in my relationship with them, and the extent to which I am demanding that the gaze be directed towards me.“

(Pilar)

Conflict avoidance

It is slow to metabolize an experience; It's not enough for him to get burned once to learn that fire can be dangerous. To elaborate is to judge and that implies coming into conflict with oneself. The conflict generates anxiety, doubt, confusion, destabilization and even the possibility of choosing oneself instead of the other, which brings one closer to the taboo of selfishness. That is why he is not able to relativize and takes everything very seriously, both relationships and commitments.

Avoidant of choosing

In the face of abundance, he does not know how to choose, everything is on the same plane and one thing is the same as another. Not knowing what he wants turns into compulsive greed and tries everything. Choosing takes effort and you can postpone an important decision to infinity for fear of not knowing what the right choice is. He is afraid to take risks and if he thinks or feels too much he is no longer able to act, which causes anxiety. He does not know how to make the assessments that allow him to choose, he chooses on impulse, when he launches and manages to move. That is why he is clueless, because he is always loaded with a lot of things. In addition, choosing implies the need to take a position, to place oneself, and this would mean being aware of an "I" that desires.

„I'm clueless. I often pay for things in stores and forget to take what I just bought. I put it down to the fact that I am usually very loaded, with my backpack, my bag, what I buy...“

(Pilar)

Concrete

Money is important to the extent that it helps you get what you want. If you like an object you can pay for it above its value without realizing it, and you can also find the low value of an object excessive and not buy it: even if it works for you. From excess to lack, he impulsively splurges or gives up for reflecting too much.

If he sells something made by himself, and he has felt pleasure doing it, his price is only that corresponding to the material used, because he cannot make him pay also for the pleasure that doing it has given him.

„I enjoy cooking for friends and I cannot conceive of making them pay for the pleasure of having cooked for them, not even to cover the expenses.“

(Fosca)

„At work I have difficulty getting paid, I get tired of stipulating a contract and I often quit work because of this difficulty. It seems strange to me that my work is paid, also because I also do it as a volunteer.“

(Rita)

Low self-esteem

Impatient, he would want everything and now, and that everything would be perfect the first time. He doesn't know how to handle frustration and doesn't believe in his ability to learn from it: „I'm worth nothing.“ To this judgment that he makes, he reacts with rebellion: „I don't need it“; he prefers to give up fighting.

Rebel

It automatically goes against things. If the situation is tense, assume the role of an observer who does not want to get involved. If, on the contrary, it is harmonious, it is intolerant and provocative. It is an attitude linked to internal rebellion; in fact, they very often remain outside of real participation, wasting their time interpreting situations instead of living them fully.

He is also confrontational with himself and is undisciplined. The mind programs and sets homework but the guts and the heart do not collaborate; there is no emotional involvement. This creates the illusion that he is free, that he does what he wants and not what he should, as a substitute for pleasure.

Shy

There is a lot of shyness, because it does not exist, it is in the world just to watch. He is very upset if he sees himself in the front row, he feels too exposed and has to force himself not to be in the center of attention. In relationships, he is not the one who takes the first step, because he always thinks that the other will not be interested in knowing him, that he will bother, with fear of rejection and dependence on the judgment of others.

Procrastinator

He is better at postponing than facing. He easily postpones everything he does not like or finds too tiring because it leads to arguments or conflict. Or he postpones because the situation calls for organization and movement and he does not know where to start, he gets lost and gives up.

Sacrificing

He sacrifices himself automatically, with a robotic altruism that perceives the discomfort of the other and makes himself available to him. He renounces himself and offers this renunciation. Deep down, he has the passive and underlying claim to be seen and loved precisely because of this ability to offer himself. He puts the other on Olympus, makes him God. For E9 conservation it is taboo to feel like a God, and he projects this image of himself onto the other, making him absolute, unique and resplendent with his own light. He agrees to be his shadow because, through his projection, the other will restore his splendor and he will be able to live on the light reflected from him. It is a form of parasitism; it could even be said that he feeds the other and then feeds himself.

Involved and attached

He has difficulty withdrawing, either from relationships or experiences. He can remain linked even if you perceive, in either case, that it is over; It's always better than wandering in space

without direction or purpose.

„I have a hard time letting go of things, goodbyes, although I usually pretend they don't impact me. In the farewells I am happy and then, after a while, when the person in question is no longer there, that is when I let myself feel the sadness.“

(Pilar)

Autonomous

He does not like that another depends exclusively on him, it scares him because it would take power away from his need to feel free and autonomous. He can give himself completely to the other and at the same time feeling indispensable involves too much commitment and responsibility.

Unlimited

He finds it hard to understand that there is a limit, either for himself or for the world. He doesn't feel any brake and doesn't even know when he wants or should stop, as if he could keep going (it's the principle of inertia, by which a body continues in a straight line unless an external force intervenes). It is the consequence of feeling that he exists only if the other exists, not being in contact with himself. Fear can become an ally because it tells you, with its manifestation, that the time has come to stop. He brings you instantly into contact with him.

He thinks of revenge as a consolation strategy, and he can ruminate on it and never execute it and remain attached to rage. He has a hard time accepting that for others it is not something temporary and he starts manipulative strategies to try to find out if the other is still angry with him. He needs to know that the conflict has not turned into a war for the other, and he needs to return to harmony, to feel at peace with the world, to know that the conflict is over.

Anti-conventional

He is not deliberately violating social rules and authority, and at the same time he does not have a problem going against social conventions and moral rules. He has a hard time keeping roles in mind, because he doesn't know how to move formally. This makes him seem aggressive and self confident, when in reality it is a failure to recognize, above all before himself, the possibility of having a role and being able to protect himself through it.

Simple

He feels comfortable in the middle of nature, and feels love and deep respect for animals, because in nature and with animals, the relationship occurs in a simpler way.

5. EMOTIONALITY AND FANTASY

Translated by [Mel](#)

E9 conservation finds it difficult to connect with their emotions and especially with pain. He does whatever it takes to not contact himself or the other. It is wanting to forget that he does it worse than anyone else. There is something in the background that he prefers not to look at. He

covers it up with food or tobacco, but often he also hides what he feels by generating a fantasy about what has happened with the other, or imagining a parallel situation that helps him anesthetize the conflict.

When I was little, when my sister was late and my father began to scatter toads and snakes, prey to anxiety I would go to the window and think: „Now I close my eyes and when I open them again I will see it arrive and I will be happy, dad will stop swearing and everything will calm down.“ The anguish became unbearable and that fantasy helped me to bear it in silence.

(Emilia)

It is difficult for him to identify what he is feeling, whether it is anger or pain. And besides, he is left without knowing what it is due to. Maybe until the next day he does not identify the cause.

The process could be summarized in a series of stages. His detector is his own body. First he feels an indefinable discomfort in his stomach, with a point of anguish. Then surprise, because he did not expect to feel that way or anything special and it is something that he does not identify and that is increasing in intensity.

After that initial confusion, he gets scared and goes into denial: „Nothing happens, it's that I'm susceptible and I already know myself and it's that I take advantage of everything.“ He begins to think about what a mess he has made or what he could have gone through in some of the last interactions (in the office, in a store, on the phone...) and reconsiders. He ends up identifying the scene and what caused that emotion, at what time it happened. Why is he feeling this for what, so much pain? Deep down he believes that it is not going to be useful for anything, that feeling is useless, that with that there is nothing that is going to change.

He then projects his anger on the other person or verbalizes it, and without their being present, and begins with fantasies: What is it due to, what is the reason that the other has said or done what has hurt him. Instead of focusing on the pain, he begins to give a series of explanations that justify the behavior of the other. In the end, when after reflecting for a long time he finally assumes his part of the responsibility, he feels discouraged, because he does not see the possibility of change, since the pain is so repetitive, and the mechanism so repetitive.

If he manages to identify the anger, he usually shuts up and avoids the conflict. The conflict does not exist; and if it exists, it flees. In order not to feel, he gets into action, always with projects that take him out of his monotony, even if nothing changes in his daily life, because deep down he does not have faith in change or does not really want it. He moves in the comfort zone.

He disguises his shyness with a certain frankness and many times he sticks his neck out and hurts the other. It is the „false sincerity“ for not knowing how to hold the blame.

Also, when he comes to connect with the emotion in the contact with the other, at the moment in which the contact is taking place, he tends to flee from that scenario and abuse the mechanism of deflection: he devalues and takes away the importance of his feelings, smiling even if you can't wait to scream or cry. At farewells he is cheerful and then, after a while, when the person in question is no longer there, that is when he allows himself to feel sadness.

The conservation E9 has little persistence to distinguish and maintain its desire. From the outset, it is difficult for him to distinguish his desire from another's; and then avoid the conflict. Put aside what is important to him as long as the other is comfortable, or if his desire is incompatible with his own, so that he does not get angry and so that he does not see him as a rival. There is a lot of covert competitiveness, which is disguised as a false withdrawal, as if the object of desire does not matter to you. His strategy is to play weak or harmless, or even the victim.

„I usually carry my desires to the other and ask: 'Do you want...?' instead of assuming: 'I want' or 'I would really like...'.“

(Pilar)

There's a lot of self-censorship. It is not usually displayed. Consider it normal to have secrets. He usually excuses himself when he shows his desires (or simply shows himself).

He tends to tell himself stories and fantasize. Especially in love. On the one hand, he sublimates desire by reading love stories and poetry. On the other hand, every time a relationship ends, it is said that the ideal partner will come in the future. Fantasizing about a better future relieves or anesthetizes the pain of the present.

„Fantasy is a defense mechanism; actually I don't use it to live but to be able to escape or endure life.“

(Emilia)

6. CHILDHOOD

Translated by [Mel](#)

The childhood of E9 conservation has as its motto not to cause problems. It is a learning derived from family circumstances that leave the boy or girl in a position of „better not bother and solve my difficulties myself“, because he learns that it is better this way and in this way the rejection, conflict and the feeling of being responsible for those responses by adults is avoided. And there are quite a few cases of sexual and psychological abuse.

„I was abused at the age of four by an uncle, for several years, because my mother often left me with him.“

(Gabriella)

He is a child who becomes invisible so as not to disturb. If he doesn't bother, he doesn't get the frustration of negative responses and he doesn't feel guilty.

In some cases, parents reinforce this passion, Laziness, with an authoritarian presence of the father and fear of the mother, together with important changes in childhood (of address, for example) that are difficult for the child to understand and that no one explains. He is there, he can even seem important, although in reality nobody sees him and really listens to him. There are no spaces for him to express his needs, concerns and desires, and little by little he builds a

parallel world in which he lives more in peace, although at the price of not being anyone with real life. Death in this case will be in isolation, which can cost so much to break. Outside there are dangers, conflicts, which it is better to avoid. What happens is that outside there are also pleasures, needs that can be fulfilled, and all this is also lost.

The E9 conservation does not have in his childhood the feeling of being important for the mother or the father, and he does have insecurity. Some of the parents may transmit fear or not really defend him and his right to be respected. Or emotionally blackmail him. While the other exercises a strict control of the instincts, he exercises an authoritarian way of deciding on behalf of the child and saying things for him. There may be contempt and undervaluation, insufficient love and superficial communication, full of indisputable and unappealable orders and decisions.

All this makes the child move away from a reality that he cannot cope with and decides that it is better to live isolated from an environment that does not favor his autonomous growth. He protects himself against life in fantasy and thus avoids the suffering that derives from contact with the other (the family, in this case) and that he transfers, like a crazy idea, to others (the world). The image is that of the crab, or the snail, that lives in its shell and looks at the world from there, going out as little as possible to avoid the risk that what is outside entails.

The Nine of conservation in childhood is, as they say, a loser, because he lives in environments without affection, which force him to have to find, from an early age, resources to survive affectively. The fact that he does not know how to talk about the discomfort and hostility he experienced as a child but, on the contrary, remembers a normal childhood and, sometimes, even a frozen one, is the result of the maneuver of giving up, normalizing and forgetting that he is in the basis of the defense mechanism of this character.

„I have never been hugged by my parents, I don't remember hugs. My mother was very present, perhaps too much, but she was not affectionate. She didn't help me, on the contrary, it was I who helped her.

I must not create problems because I could break the union between them. I perceived that it was too much and wanted to disappear, to be transparent. They fought and my father was violent, I did everything to please him because he would have hit my mother if I had expressed wishes. I've always been a nuisance and that's why I've always been content.“

(Rita)

Like the oyster that, with long and patient work, transforms a bothersome intruder into a pearl, the E9 conservation can turn his uncomfortable, and often too painful, childhood into a normal period of his own life, doing a job of „encapsulating“ the uncomfortable memories that would disturb his normality. He covers them until they stop bothering him, and in this way he can forget about them.

Often, too often, in the childhood history of these boys and girls there is, sooner or later, sexual abuse by an adult, family member or not.

In general, the environment in which conservation E9s are born is lacking in positive stimuli, attention and affection: they have the perception of having been born in the wrong place at the wrong time. In general they talk about not having been wanted.

„I grew up to be able to take care of myself by taking responsibility. My brothers convinced me that I had been adopted because I was dark in complexion and I believed it. They gave me signs of contempt or, to test their toy, compressed air rifles, they used me as a target.“

(Anna)

„I felt like I was a problem for my family. I was born after two abortions of my mother. And it's as if I felt like a mistake, as if I too should die; I have felt this death within me.“

(Rita)

Contact is missing, especially physical; they have no memories of being hugged and cuddled, and they have few memories of childhood in general. Sex is taboo:

„Religion came first. They told me that, when I was less than five years old, I was once caught masturbating and when they asked me what I was doing, I replied: 'I'm tickling myself.' When they reminded me of it over and over again it was to shame me, because sex was a sin. In fact, when I was a teenager, my mother didn't let us go out with boys, even if she was in a gang. I not only repressed sex but also emotions, because when I wanted to cry and cried, my father always told me: 'You have to have more bad blood'.“

(Pilar)

During childhood there is always an episode experienced in a traumatic way that has to do with a sudden detachment due to the death of an important person for the child or with a change of home or even country. The consequence is to feel with the roots cut.

He is E9 conservation because, often, one is born and suddenly discovers a world made of fights, clashes and recriminations between parents. Parental figures are generally weak and non-existent, dedicated only to work, but aggressive and violent at home. The mother figure is, in fact, dependent and even tied, beyond the children, to her husband, from whom she accepts any humiliation.

„When my father and mother quarreled, he would inevitably become aggressive and verbally offend her. I instinctively felt that I wanted to protect my mother and confronted him. The same thing happened when the one who suffered the violence was my sister: I felt a strong and immediate responsibility to protect her.

But on the contrary, it didn't work: I couldn't count on them; here was the confusion, I defended those who did not protect me. I was a child who grew up for them, but I never had adults to protect me. It should have been the other way around, since the roles never matched this way. I would fight with my sister, who was eight years older than me, but when she came to blows with a slap, my mother was never there to protect me. And the same thing happened if it was my mother who gave me; my sister did not feel a protective impulse towards me. My father was never present and my sorrows were not significant to him.

There was a period, close to adolescence, when I thought that I had been adopted, that this could not be my true family.

I learned that, when I came home, I had to leave my emotions at the door, especially if I arrived happy and carefree, because I never knew what the family atmosphere would be like. I left out the lightness to suit the heaviness I would find at home.“

(Emilia)

He is a confused child; often in the family the roles of the parents are superimposed or exchanged. He is often the first-born of a large family, who early becomes the "mother" of his mother, whom he helps by taking care of her siblings or wants to protect her from the violent side of the man. If he is not the mother, he may be a sister or a brother; he becomes protective of the relative who suffers the anger. And in order not to contribute to the further explosion of family tension and violence, he soon learns that if he doesn't ask for more than what he is given, he doesn't create problems; and if he doesn't make trouble, the monster will behave and no victims will have to be sacrificed to it.

In this way, an E9 conservation child ends up believing himself to be the defender and conservator of family harmony.

„My father and my mother, in my eyes, have never been husband and wife. My mother was a bit like my father's mother; she took care of him but it wasn't love, I didn't see tenderness between them. So I was confused, in this family I didn't see the roles: I was a bit like the mother; she was the mother of my father... in short, there was a confusion of roles.

There were also economic difficulties, two children already; I have felt that anguish and I have felt that it was too much. I wanted to disappear, to be transparent to them. Also for my brothers there was plenty; It was useless, they were already there. My presence was heavy and they convinced me that I was adopted, that I did not belong to my parents and I, for a long time, believed that it was true. Anyway... the clan was against me.“

(Rita)

„I think I got used to being the oldest and that my needs did not count for anyone, and I had to take care that they could not pay attention to me, that my parents had a lot of work and I did not go over to give them more problems. I learned to read by watching television. I never felt allowed to do anything, neither to flow nor to urinate, and always waiting made me desperate. Much feeling of neglect, abuse and anger. The secret. I still tend to cover my mouth with my hand without realizing it.“

(Pilar)

For all these reasons, the Nine conservation child, who is very receptive, strives, from very early on, to be his own father and to know how to manage alone, without being able to count on the help of adults, too busy with his problems and without interest in the child's world. This means that, for example, when they play, the most obvious thing for a child is never to fully enter the game, because they must also be responsible for themselves. They learn early that letting go in the game of life is a pleasure with too high a price on their emotional economy as children.

Therefore, in the healthy attempt to maintain balance, an E9 conservation child, although he unlearns the pleasure of playing and letting go, tries to compensate for his tiring life by developing the ability to fantasize on his own. Fantasizing will help you endure frustration and helplessness, in order to continue living in a hostile family reality, to bear the weight of an existence that does not promise anything good, but from which you cannot escape, precisely

because it is a child, in a family environment where there is no attention to their growth.

Despite lacking a relaxed and well-disposed family atmosphere, they are not sad or complaining children. On the contrary, despite the hard work of adapting to disappear, they know how to be cheerful, sunny and, why not!, when possible, determined to be even happy.

„It seems that when I was born I came determined to be happy, I was so determined that my happiness resisted the presence of a punishing and absent father, secluded in his fear and pain. I was so determined that my happiness resisted the loss of a dream that began to appear when I was thirteen years old and the military coup d'état came to crush it. I transformed this pain into a desire to fight, to break down fear. Now, looking back, I realize that happiness and joy were disconnection, they were a good construction to face a hard life.“

(Loreto)

The school saves them, in general, from the oppressive family situation; but even here they perceive that adaptation is their only recourse in order not to be swallowed.

„We stayed for lunch at school. We also had class on Saturdays. My memory of these years is that I was very studious, I got very good grades. I was chubby, shy, with glasses and quite introverted; a little autistic. With how expensive school was, my duty was to get good grades and thank my parents for the great effort they were making.“

(Pilar)

In an attempt to safeguard their originality, to stay true to themselves in order to survive, they can be quiet learners who are easily distracted, perhaps out of boredom, and, if brought up, seem foolish. Lost in their oblivion of the world and then escaping into fantasy, they don't have many cards to play when they end up in the spotlight.

„I have always had difficult relationships with colleagues; better with cousins, brothers...“

(Gabiella

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Finally, there is often an episode in his childhood and adolescence that leads to conflict with God and with the Church, and as a result of which there is a profound detachment from spirituality and religion.

„When I was eight years old I remember having fought with God, for not having given me the possibility of participating in a church performance that children of my age did; I arrived late and they didn't let me do any paper. I attributed it to divine plans that didn't want me on this path. From that day on I began to move away from that path. Although I continued to have contact with the parish because my friends were there and we went on excursions with the priest, during any act, such as mass, he clearly and insultingly pushed me away.“

(Pau)

7. PERSON AND THE SHADOW: WHAT IS DESTRUCTIVE FOR ONESELF AND FOR OTHERS

The main shadow in the E9 conservation is the sadistic part. They never want to recognize it because either they have been victims through life, or else they pretend that everything was fine as it was and deny identification with the aggressor.

They make other people suffer when they walk away or leave without any explanation and without confrontation. Silence is passive aggression.

And when, on the contrary, they do not remain silent, they have a viperine tongue, an irony and a sarcasm that does want and has the intention of hurting because they feel "justified" to express aggression in that way.

The confrontation is complex to assume; it is always easier to give in, to deny what is happening, in short, than to see and accept reality as it is and not as it suits them. To do this, they use mechanisms of flight forward, leaving aside what may be conflictive.

What has already been conquered is used to being left behind with a certain autism and insensitivity, although from an unconscious attitude, since the E9 conservation is not aware that it is abandoning.

There is an inability to be aware of their own actions, and they always go after others, and if they are also attractive or interesting, they act on them and please them in a way that is sometimes exaggerated and invasive.

Behind the joviality and good predisposition to attend to the external, there is a deteriorated self-esteem that is not shown in an obvious way; He has to go very deep for it to manifest and be recognized. Although he is usually smiling and happy, there is a lot of latent sadness that he does not usually allow himself to show. He is crouched. E9 conservation has a hard time feeling and showing pain. He doesn't like to be seen sad.

Live repression is present at all levels. It is a control not only of oneself, but of the environment, and a sexual and affective repression not only of oneself, but also towards the other. There is no healthy relationship when someone is controlling you all the time. Sometimes it's like a wall. Behind his good-natured appearance he hides a critical aspect and a very denied judgment of others.

The need for recognition is another frequent aspect of his shadow. When he helps others, he does it to find that recognition. Beneath the poor self-concept hides a great arrogance for considering himself a survivor. This overlaps with the contrary belief of being worth less than others. Helping is a compensatory action for their sense of internal poverty.

The need to be or appear good, even at the cost of being mistreated or despised in a more or less obvious way, arises from denying oneself and one's own needs. The apparent love of others before himself is to avoid the pain of not being cared for, with the crazy idea that by pleasing others he will find well-being. Beneath generosity hides a lot of fear that they won't love him for himself. The E9 conservation does not feel worthy of affection and that is why he buys it by taking care of the other.

8. LOVE

Translated by [Mel](#)

For you, my love

For you, my love
I went to a bird market
And I bought a bird
For you
My love
I went to a flower market
And I bought a flower
For you
My love
I went to a junk market
And I bought a chain
A heavy chain
For you
My love
And I went to a slave market
And I searched for you
But I couldn't find you anywhere
My love

– *Jacques Prévert*

Claudio Naranjo speaks, in his book „*The Enneagram of Society*“, of a *complacent love* for E9 conservation.

This subtype substitutes the need and expression of love for nurturing and being nurtured through things; there is a care of the external without wanting to go deep.

He has an important listening capacity and a presence that allows the other to feel comfortable and apparently welcomed. But this enneatype, as we have been saying, does not want to enter into the essence of pain and love, for fear of being told that they do not love him. It is like a love at a distance: he gives love, leaves it (as food, care, clothing, gift) and then walks away to see how the other receives it.

In the relationship with himself, the person ignores himself and does so through abuse and various addictions: tobacco, alcohol, food... There is a relationship of little love with his own body, with his achievements and with his failures.

As for the theory of the three loves of Claudio Naranjo, in E9 conservation the most developed is compassionate love, followed by admiring love and it suffers from a clear imbalance in terms of Eros.

„From now on I will sell maternal love, in which, however, I do not believe, as long as I have erotic love from the man.

I would have had love relationships where I would sell love with the illusion of rediscovering an erotic intimacy that, as I would discover over time, is a door to get back in touch with an even greater intimacy, the spiritual one with the whole. The mind becomes my rival, and in order to achieve sexual intimacy I must adapt my mind to the man's, recognizing his value and admiring him. By striving to be like him, I also sell admiration for erotic intimacy and compassionate love.

In short: I have easy access to the admiration of the other, while recognizing the falsity in giving care, since the latter is only a functional channel to receive contact with myself, that is, erotic love.“

(Emilia)

The Nine conservation lives love in a childish way; if he falls in love, he loves „with his eyes closed“, it is an absolute form of love; each crush is as if it were the first. He is by nature faithful and remains linked for a long time even if he feels that the relationship no longer nurtures him. He needs a lot of energy to separate because he takes all the responsibility on himself. He overestimates his ability to endure, to anesthetize himself in the face of suffering and underestimates the other's ability to react.

Catastrophic fantasies and tragic feeling of life are common.

„My mother used to tell me as a child that in her father's town there was a girl who had a very bad heart condition and a boy fell in love with her and so did she. And when he was going to confess, she heard the noise of her motorcycle in the distance, and because of the emotion that he was going to see her, she had a heart attack and died.“

(Pilar)

Another catastrophic fantasy has to do with the theme of love and death.

„As a result of seeing for the first time a film of 'Romeo and Juliet', by Shakespeare, I was terrified to think that without being dead my love would think that I was and that she would commit suicide, and I would wake up and find myself alone. It has to do with what Claudio says about the nine: that it feels dead in life.“

(Pilar)

Nor does love live, if it is not in relation to danger and death.

„In Seville, in a roundabout in the María Luisa park, there is a monument to Gustavo Adolfo Bécquer and to love. To love as he expressed it in his book 'Rimas', always romantic, tragic and miserable. It is a sculpture sheltered by a cypress (the cemeteries tree), with three women, each one showing an aspect of love: 'el amor ilusiendo' (hope), 'el amor poséido' (fullness), and 'el lost love' (heartbreak). There is no love for me. It is a very deep feeling of lack and hopelessness. 'Rimas' by Bécquer was my bedside book when I was a teenager.

Another fantasy: If I love, I disappear. That is linked to the pain I felt when I read Andersen's 'The Little Mermaid' as a child. She sells her voice to make the prince fall in love and

he does not recognize her and dies.“

(Pilar)

In the masculine E9 conservation, catastrophic fantasies related to one's own death or that of close ones, such as children, coexist very often: „If my children die, I die“, while underestimating the other's ability to react: „If I die, what will become of my children?“.

With his partner he establishes a relationship of dependency and even submission.

„With my partner it is difficult for me to maintain my position and in discussions, if he hurts me, I can remain without reaction. I lose the opportunity to defend myself, to feel that I deserve respect, and this can lead to an unbalanced and unhealthy relationship.“

(Jordi)

With his children the love he feels has to learn to show it. He lives it in a polarity of authority/tolerance, which sometimes leads him to authoritarianism.

„With my children I am strict and demanding with the schedules and tasks that I say must be fulfilled. I lose a relationship of cooperation and understanding, and feed a bond of submission that I don't like. I lose the opportunity to strengthen more just and balanced relationships.“

(Jordi)

Although on other occasions it can act with excess tolerance and overprotection. He then falls into indulgence and indolence, does not know how to set limits and leaves the role of educator and father or mother to chance, without taking into account the need of the other.

With respect to compassionate love, the E9 conservation is considered generous. His money and his house are always at the disposal of the other, unless he becomes encased and retires to lick his wounds. He usually attends compulsively when they need him.

On the other hand, to the extent that it works like an automaton, and makes itself available to the other in a servile plan, there is no clear vision of the needs of others, only an intention to be useful for whatever; It doesn't matter what they ask of him as long as they love him. To the extent that the E9 conservation does not respect his own needs or underestimates or postpones them, and although he knows how to see what the other needs (at least, what he needs concretely, always with great difficulty in seeing the interiority of the other), can't stop messing around. He is capable of doing incredible things to maintain a relationship, out of sheer fear of abandonment.

This usually has labor consequences, because a servile attitude is usually the complement of a sadistic attitude, and there are people who cyclically suffer episodes of workplace harassment by bosses and colleagues.

It tends to be invasive. The result is that the other person becomes defensive and angry that she is meddling in her business. Claudio talks about the experience of an invasive mother. Some mothers read the newspapers with conservation nines when they were children, and he somewhat repeats this with others. He confuses caring with invading.

There is a lack of sincere expression (he trembles inside but does not express it) and looks for something external to show his love. For example, he can buy books and give them away as an expression of love. By sharing what he likes, he wants to involve the other in his world. Everything really revolves around him.

When someone is sick, the E9 knows how to take care, although without respecting the process of the other. He takes care of someone for a day or two, and then considers the disease over. He doesn't like the demanding love part.

He considers love very spiritual, clean, light, angelic and divine. It is not allowed in shade. If he wants the other he wants him whole, „devours him“, everything he likes without discriminating.

In the physical space the E9 conservation lives in chaos. It does not accept the limit, it spreads throughout the house. He wants to be present everywhere.

The conservation E9 is in love both grateful and remote.

Regarding Eros, it is clear that he has a lack of deep desire. It is as if he beats in the background something very disconsolate that determines him to give up his desires. His strategy has been to deny their needs and his desires so that they will love him. His erotic desire is very dissociated from love.

Some feel a split in the waist at the energetic level, with the motor center on one side, and the affective and mental centers on the other. Sexual and romantic relationships are seldom developed on an equal footing. At the time of making love, it gives a lot of confidence, shows a lot of respect and care towards the other. He seldom thinks of himself (perhaps because he is angry or upset). He doesn't want to feel comfortable if the other person doesn't.

This same servility, taken in an insane way to relationships, perverts their erotic love. He manages to develop his masochistic streak that sometimes suffers abuse. It is common for him to financially take care of the couple's needs, and to support them.

„My boyfriends were almost always unemployed and I supported them and paid for their vacations.“

(Anonymous)

9. HISTORICAL EXAMPLE: WINSTON LEONARD SPENCER CHURCHILL

Translated by [Mel](#)

Winston Leonard Spencer Churchill (Blenheim Palace, November 30, 1874-London, January 24, 1965) has the physical complexion of E9 conservation and an eternal relationship with the cigar. As a child he was always alone and had to manage and, in fact, was involved on multiple occasions in life or death situations, from which he emerged unscathed.

He was a conservative, traditional person and, at the same time, original and daring, quite

adventurous. He loved going to war, not for the war itself but for traveling and writing, because it was a true vocation to see and tell about it live. And he was pretty daring when he knew what he wanted to do. He moved on instinct.

His grandfather was viceroy of Ireland. His father, Lord Randolph Churchill, held important positions in the Government, rising to Chancellor of the Exchequer, and died young of syphilis. And his mother was a beautiful woman, the daughter of an American billionaire who was married three times. Winston was born in the family palace.

He was Chancellor of the Exchequer, like his father, with the Conservative Government of Baldwin, Secretary of State for Trade, Minister of the Interior and First Lord of the Admiralty with the Liberal Government of Asquith. He was Prime Minister of the United Kingdom in two periods: 1940-1945 and 1951-1955. Awarded the Nobel Prize for Literature, he was named an honorary citizen of the United States by President Kennedy. He earned the aura of a very controversial character: „he had noble blood, but he had to earn a living with his work“.

His first and only novel, *Savrola* (1898), was a political fiction and adventure story set in Laurania, an imaginary country ruled by a corrupt tyrant and liberated by a hero, where some have wanted to see his portrait at the time.

When he talks about himself, he does so with a sense of humor and his writings distill a fine irony under which a lot of pain and effort hides. He practically does not relate any emotion—except when the scene is life or death—and limits himself to narrating the events or the speeches; he keeps the reader in suspense until he finds out how the war stories or those from the corridors of Parliament end. His prose is fluid and carefree, peppered with allusions to customs, historical facts and literary works.

As E9 conservation, he shows his conflict with loyalties, regarding finding his place, because although his fame comes as leader of the Conservative Party from 1900 to 1904 and from 1924 to 1965, he was also part of the Liberal Party from 1904 to 1924.

His childhood was very lonely. His parents didn't take care of him. His father was often absent, and his mother was busy with multiple adventures.

„My mother always seemed to me like a fairy tale princess: a radiant being possessed of limitless wealth and power [...] In the image I have of her in Ireland my mother is dressed in a riding dress, tight as a second skin and often romantically splattered with mud. Both she and my father were constantly hunting on her huge horses; sometimes we worried because one of us would return home several hours later than expected [...] During my childhood, my mother always made the same extraordinary impression on me. She shone like the evening star. She loved her deeply (albeit from a distance). My confidant was my nanny. Mrs. Everest took care of me and attended to my every need.“

Mrs. Everest, his caretaker, used to take him to Ventnor, where his sister lived, who was married to a jailer and told him stories of prison riots. She also stories about the Zulu, who were at war with Britain. He was against the Pope, so Winston's education was not based on Catholic premises. He speaks fondly of her when he recalls her death in London:

„Although aware of its seriousness, she only cared about me. A good downpour had fallen and my jacket was wet. When she felt the wetness on her hands she feared that I might catch a cold. I

had to take off my jacket and dry it thoroughly so that she would stay calm. Her only wish was to see my brother Jack, but unfortunately it was not possible. I left for London in search of a good specialist, and the two doctors consulted diagnosed with peritonitis. I went back to Mrs. Everest's bedside. She still recognized me, but she was gradually losing consciousness. Her death came sweetly to her. She led such an innocent and loving life of service to others, and she had kept such a simple faith, that she neither feared death nor cared too much. She had been my dearest and closest friend for the first twenty years of my life.“

Churchill was very sensitive to this kind of life:

„When I think of the fate of poor older women, many of whom have no one to take care of them in their later years, and lack what is necessary to support themselves at the end of their lives, I am glad that I have contributed in some way to the creation of a pension system that no other country can rival, and which is an invaluable help for these people.“

The first episode of survival —like good E9 conservation— came early. He suffered a concussion falling from a donkey (he became nervous when he saw some soldiers parading and began to kick).

Also at the age of eighteen, while on vacation, he fell from the railing of a bridge, jumping a nine-meter gap trying to reach a fir tree; he spent three days unconscious and three months immobile in bed.

Another episode of the same style is his excessive desire for the pleasure of swimming; he was sailing in a boat in the middle of a lake in Switzerland and it occurred to him to take a dip; while he bathed the boat he moved away with the wind; He was about to die from lack of strength, from sheer wear and tear.

Then there are his many war exploits. As when, even without being a combatant, he rescued the wounded from an armored train in the war with the Boers, exposing himself to being the target of crossfire without being hit by the bullets. This last episode also illustrates how, although he obeyed orders, he always questioned higher command when he disagreed.

He was taken prisoner by the Boers, and during the time he was imprisoned he tried unsuccessfully to convince the authorities that they should release him, due to his status as a war correspondent:

„When I look back on those days I always feel real pity for the prisoners and the captives. What it can mean for any man, especially for an educated man, to be caged for years in a modern prison is beyond my imagination. Each day is exactly the same as the day before as you gaze at the barren ashes of a lost life and long years of captivity ahead. So when some time later I became Home Secretary and was responsible for England's prisons, I did my best to be consistent with a policy of change and improvement in the lives of prisoners, such as providing books to educated minds so that they might feed themselves, providing everyone with periodic entertainment of some kind so that they could at least look forward to it or remember it with joy, and ease, as much as possible, the heavy burden that, though deserving, must be borne.“

In his captivity he went through moments of despair and prayed. „My prayers were quickly and wonderfully answered,“ for he managed to escape, in another resounding feat, after carefully planning everything.

This is how he narrates the feelings that caused him to be running away all the time:

„The risks faced on the battlefield, the dangers posed by bullets or grenades are one thing. Having the police hot on your heels is another. The need to hide and deceive fosters a feeling of guilt so intense that it gradually undermines morale.“

Until the age of five he lived in Ireland. He had a governess who taught him to read and add, who were very rigid and punished him. However, he considers that his childhood was happy, as good E9 conservation:

„I was happy as a child with all those toys in my room and I've been happier since I became a man. However, this school interlude casts a bleak, dark blur on my life journey. It involved a number of absolutely negligible concerns and also efforts that were never rewarded; an unpleasant time, of restrictions and monotony without any purpose.“

At the age of seven he started school and was in a select boarding school that prepared students for entry to Eton. He was excited to start although he comments:

„I was worried, because I was afraid of spilling the cup and making an entrance on the wrong foot. Besides, the idea of being left alone, abandoned among strangers in that huge and imposing place, depressed me. After all, I was only seven years old and I had always been very happy at home surrounded by my toys.“

He failed to learn Latin or Greek at St. James' and, after illness, was moved in 1883 to Brighton, a small and more agreeable school run by two ladies. (The mechanism of falling ill to seek care from the mother is a resource in E9 conservation.)

After double pneumonia and a three-year stay, he was taken to Harrow. He really liked the subjects of History, Poetry and Writing. He didn't do Latin or Mathematics, until he understood them. They put him in the group of the most backward, after leaving the entrance exam blank. He was last in everything except English. He recited more than twelve hundred verses from Macaulay's *„Ballads of Ancient Rome“*.

His first position of responsibility was that of head of rookies in his dorm. He learned math in six months. From then on he began to consider that free will and predestination are identical. He was good at fencing, oratory, and remembering lectures.

At Sandhurst, he began his military career. In that disciplinary rigor, he was part of the clumsy platoon and he was very interested in the Tactics and Fortification subjects. His passion: horses.

„Both my comrades and myself spent all our money renting equines in the excellent stables that existed in the locality. We accumulated bills trusting that we could pay them out of our future salaries.“

Here you can also see how he handled money. He knew that he would be at his disposal, he lived from day to day, and he did not hesitate to go into debt for something important to him.

This love of horse riding will be diminished in the future when he dislocates a shoulder; This circumstance prevented him from riding many times and gradually led him to a fairly

sedentary life and with lifelong pain. Not taking into account the body's attention calls takes its toll. He will also suffer a couple of heart attacks due to his excesses with food, tobacco and alcohol.

He greatly admired his father (which does not contradict his remarks at school).

„The first time I visited the Empire Theater was in his company. He also took me to important political meetings [...] where most of the leaders of the Conservative Party and a good representation of its most select members met frequently. In addition, he allowed me to accompany him when he met his friends at the horse races, where we enjoyed a different company and new topics of conversation that were equally entertaining. In fact, it seemed to me that he held the key to everything or almost everything worth knowing. However, if I began to show even the slightest hint of camaraderie, he immediately took offense.

Once I suggested that I could help his private secretary with the correspondence and he gave me a look that left me transfixed. Now I know that it was just a passing phase. If he had lived another four or five years, he couldn't have managed without me. But those years did not come! Just when the friendship relations were maturing and taking the form of a cordial entente, of an alliance, my father disappeared forever.“

His father died on January 24, 1895, and Winston Churchill would die on January 24, 1965:

„He had a peaceful ending, without pain. All my dreams of camaraderie together, of entering Parliament with him and helping him, vanished. All I could do was fight for his goals and reclaim his memory. From that moment on I became the master of my destiny.

My mother was always by my side offering help and advice, but since I had already turned twenty-one, she never tried to exert control over me. Moreover, she soon became my most fervent ally, supporting my projects and taking care of my interests with all her influence and her inexhaustible energy. She was forty years old and still beautiful and fascinating. We worked together as equals, more like brothers than mother and son. So it seemed to me and so it remained until the end.“

His hedonistic and anti-moral spirit led him to collaborate with a League for the Protection of Amusements. At the age of twenty-two, his desire to learn was awakened, and being stationed in Bangalore (India), he dedicated himself to reading Socrates, Gibbon... everything that fell into his hands in history and philosophy. „After all, a man's life is only valuable if it is devoted to knowledge or action. Without work there can be no pleasure.“

This is how he rethought his religious ideas:

„For a time I was indignant because, as I saw things then, the teachers and clergy who had guided my youth had told me many lies. [...] I went through a violent and aggressive anti religious phase that, if it had lasted a little longer, would have transformed me into an unbearable person. My balance was restored in later years thanks to frequent contact with danger. I found that, whatever I thought, I did not hesitate to ask for special protection when I was going to enter under enemy fire, nor to feel a sincere gratitude when I came home safely to have tea. I even asked for more insignificant things, like not dying too soon, and almost always in those years, and of course throughout my life, I got what I wanted.

This practice seemed completely natural, and as strong and real as the rational process it

contradicted so violently. Practicing it was comforting and logic led nowhere. I acted according to my feelings without worrying about adapting my behavior to the conclusions of my intellect. “

Regarding his fondness for alcohol, as a conservation E9:

„I didn't understand how so many of my fellow officers so often asked for a whiskey with soda. I liked wine, both red and white, and especially champagne; and on very special occasions I could even have a glass of brandy. But I had never been able to face that smoky taste of whiskey.“

His military profession led him to be appointed war correspondent in the Sudan and in other conflicts, which was what he initially aspired to. He became a correspondent for the „*Morning Post*“ in 1899 to cover the Second Anglo-Boer War. This allowed him to devote himself to literature and painting: „I thought I could try a novel. I found that writing it was much easier than writing the exact chronicle of an event. Once started, the story flowed by itself.“

His first book was titled „*The Story of the Malakand Field Force*“. His hobby often brought him the hostile gaze of his colleagues and superiors, of which he was very aware, since he feared that he would be annulled the appointment he needed on each occasion. This is where his pessimistic fantasy, that of E9 conservation, comes in:

„Yet I was haunted and haunted by a deep, unrelenting fear. I had not heard a word in Cairo about how Sir Herbert Kitchener had tolerated the War Office going against his will in regard to my appointment. I imagined his telegrams of protest to the Ministry that would have tested the resolution taken by these [...] I expected at any moment a revocation order [...]

Every time the train stopped at a station, every time the steamer approached a landing stage, I scanned the crowd with the eyes of a hunted animal; and when I saw a staff officer's badge, I immediately concluded that the worst was about to come.“

When he returned from India, he left the Army because he didn't want to be a burden to his mother. He planned each and every one of his expenses. This is his concept of himself back then: „I felt just like a clay pot among a fine porcelain tableware.“

In the midst of the colonial era, he publicly declared himself against Chinese slavery in the mines of South Africa. He dedicated himself professionally to giving rallies for the Conservative Party and gained more confidence in himself. He spoke of the need for the liberation of the Sudan and the colonies, and the need to ban foreign goods that came from prison labor.

He soon warned of the danger posed by Hitler, and opened a wide range of arguments to avoid war and promote a negotiation after Hitler occupied Austria. Faced with the inevitable, going to war, his position was always against surrender.

On September 12, 1908, he married Clementine Hozier (1885-1977), the daughter of a soldier and the granddaughter of a count. He was thirty-four years old and his girlfriend was twenty-three. They had only known each other for six months, although there was an earlier relationship between their families. He was always faithful to her, since he had a very romantic vision of love and sought her unconditional surrender in her. They had five children: Diana, Randolph, Sarah, Marigold (who would die prematurely of sepsis) and Mary. Before getting married he had had other relationships, among which the actress Ethel Barrymore stands out.

„His idea of fun was late-night dinners, with liquor, cigars, and good conversation on political issues. A more culine universe of camaraderie in which she was at ease. The need for marriage only arose at the time of reaching his ministry goal. Once the decision was made, he acted with his usual energy as if planning a battle or an election campaign: there was hardly any courtship and he was late for the marriage settlements.“

The meaning of marriage in his life could be summed up in one of his most famous phrases: „I got married and have lived happily ever since.“

At the age of twenty-six he was elected to the House of Commons. He criticizes himself for not being good at improvising. He gradually drifted to the left, and he felt himself going against the tide within his own party. He disagreed with both parties. He felt naive and focused on denouncing abuses of power.

„Churchill began to show unmistakable signs of his independence of judgment from the Conservative Party. Following in his father's footsteps, he soon flirted with the idea of revitalizing the old Fourth Party. To this end he joined with other Tory troublemakers, led by Lord Hugh Cecil. For their ease called hugbligans (for Hugh) or simply hooligans (for hooligans). His sentences were brilliant, bombastic and cutting. His pose was also bombastic.

He seemed very sure of himself when he spoke. However, he continued to memorize the speeches and an interruption could make him lose the thread. He used to rehearse in front of the mirror. To improve his diction he repeated all kinds of tongue twisters. Rarely have such ambition and tenacity been seen together.“

He was Minister of Commerce (1908-1910) and from then on various social measures were adopted: labor exchanges were created, conciliation boards between employers and workers (England was the cradle of trade unionism in the 19th century), media party was established weekly in commercial establishments and working conditions and minimum wages were established in various industries.

„His greatest efforts were directed above all to rescuing children from exploitation and those who fell from the scaffolding of modern life, that is, the unemployed, the sick and the elderly.“

National Insurance, proposed by Lloyd George, was also approved later, a system borne by the employer, the worker and the State, which granted certain protection to workers in the event of illness or unemployment. If this attitude was understandable in the posthumous son of a teacher —Lloyd George— it was not in the case of Churchill, the grandson of one duke and the cousin of another.

In 1910 Churchill was promoted to Home Secretary: he passed new work safety measures for mining and pushed for prison reform. An example of his stubbornness and his shadow was his position at the Sidney Street siege, in the face of police clashes with an anarchist group. A fire broke out and he did not allow the firemen to come to put out the fire, thus forcing the surrender. The episode reflects the authoritarian spirit of him. On the Irish question he showed more negotiating spirit.

In October 1911, at the age of thirty-seven, he became First Lord of the Admiralty, in control of the most powerful Navy in the world. His strategy reforms in weapons and aviation were decisive in the intervention of Great Britain in the First World War. And on the map that

resulted in Europe and the Middle East, with the dismantling of the colonies, for which he had a friend and collaborator like Lawrence of Arabia.

Later he would warn of the danger of the rise of Nazism and prepared the country for war. In the second world war he generalized the use of radar and the tank and submarines.

Quotes

„Continuous effort—not strength or intelligence—is the key to unlocking our full potential.“ „I have nothing to offer but blood, toil, sweat and tears.“

„We must draw from the heart of suffering itself our source of inspiration and survival.“

„Nothing in life is as exhilarating as being shot to no avail.“

„The first quality needed is boldness.“

„I am sure of this: you just have to persist to conquer.“

„I am an optimist. It doesn't seem too useful to be something else.“

„I never worry about action but about inaction.“

„It is more pleasant to have the power to give than to receive.“

„Lonely trees, if they grow, they grow strong.“

„Success is going from failure to failure without losing your enthusiasm.“ „Never trust a man who doesn't have a single redeeming vice.“

„If you have something important to say, don't try to be subtle or insensitive. Use a pile driver. Hit on your argument. Then go back and hit again. Then it hits a third time, tremendously.“

„Let our concern become occupation and planning.“

„A politician must have the ability to predict what will happen tomorrow, next week, next month and next year. And then, to explain why it didn't happen.“

„Never yield, never, never, never, in anything great or small, vast or insignificant, never yield except to your convictions of honor and good sense. Never yield to force or the seemingly insurmountable power of the enemy.“

„Although I was prepared for martyrdom, I preferred that it be postponed.“ „I have gotten more out of alcohol than alcohol has ever gotten out of me.“

„My rule of life prescribed as an absolutely sacred rite the smoking of cigars and also the

consumption of alcohol before, after and, if necessary, during all meals and the intervals between them.“

10. LITERARY AND CINEMATIC EXAMPLES

Translated by [Mel](#)

A cinematic example

Irma la Douce

The protagonist of the film „*Irma la douce*“ (1963), by Billy Wilder, is Shirley MacLaine (Irma), with Jack Lemmon (Néstor Patou, alias „the tiger“) as the second main character.

Irma is a rather chubby prostitute, with a strong addiction to tobacco. There are times when she butts one cigarette with another, and there isn't a single scene in the entire movie where she doesn't come out smoking, if not when she's asleep. Because even when she just got into bed she lights up a cigarette. When Néstor asks her to stop smoking, the humor of her response is enormous: „In my work, men have always asked me for all kinds of things, very strange. Now, quitting smoking is the first time I've been asked to do so, that's really weird.“

For her, the most important thing is her work. Her place of work is located on Rue Casanova, next to the Les Halles market, the stomach of Paris. The voiceover lists all the foods on the market and their places of origin. She sees food everywhere.

She always shows up waiting and smoking. She is always waiting. She also smokes when she gets angry and feels unseen. The dissociation between love and sex is clear. Sex is paid and „love is illegal.“ They pay her to work, and with that money she pays who she considers to be her love, her Merz, who mistreats her. She is always waiting for a man to show up for work. She tells Néstor that his work is not a job, that it is a profession; she values it a lot.

She uses her dog to attract sympathy or to manipulate the situation, because with the man—in sex taken as work—she always plays the victim and thus obtains more money. She tells the men she works for various stories: She was going to be a concert pianist and the lid fell on her and she broke her fingers and her vocation was frustrated and nothing matters to her anymore, only being able to feed her dog, whose name is *Coquette*; she doesn't know what her name is (the woman who doesn't know) because she was born in an orphanage and now she is sending money to rebuild it because it burned down in an American bombing; her parents were missionaries in the Congo and passed away; her sister needs three blood transfusions daily...

Improving in her profession is important for Lord X to take into account, when he announces that he has divorced his wife: „I have been practicing. I'll do better tonight.“ „He will feel very lonely now in the castle“ (the projection). „It would be a wonderful place for Coqueta, because she gets drunk; I always find bottles under the bed.“

When the new policeman shows up and asks her what she's doing on the street at that hour, she replies: „I don't know about the other girls; I'm walking my dog.“ She hides her true intentions, disguising herself as naive, which is her way of competing with her, because some men feel sorry for her. „Why is it that nine out of ten men want to reform me?“ She explains to

someone that there is a lot of competition in her work. E9 conservation can also find therapists everywhere, who want to „help“ her when she hasn't asked. There is something in her attitude that moves her to that offer.

When the policeman tells her he's sorry to stop her, Irma replies, „Don't worry; a break will do me good“, because she takes charge of what the other feels and because she does not rest enough. In fact, since she always sleeps during the day, she puts on a mask so that the light doesn't bother her. She is bothered by the light, by seeing, it hurts her to see.

In his work, between breaks, she always takes a „break“ at the bar across the street. She always shows up at the bar, for one reason or another. The bar is her second home.

She tells the owner over and over again: „Put it all in my account“ because she takes care of everything, and the expenses of everything. She pays for the affection. She buys her man's clothes and jewelry and gives him everything he earns. „What would girls say if I let you work?“ „That's why I'm going to work for you twice as much as I worked for others.“

She has a low concept of herself. When Néstor tells her that she is very pretty, with all her love, she replies: „The binoculars will be out of focus.“ She is not better than the concept she has of her space. When they go up the stairs to her apartment, Nestor and her, she overtakes him; „Don't expect too much luxury when we get upstairs, I have to buy some curtains.“

She doesn't mind her nudity, she doesn't feel shy about sex and that's why she doesn't mind not having curtains.

It is also difficult to access her space, you have to climb endless steps. In the second part of the film, when Nestor disguises himself, he goes down to the underworld and comes up as Lord X; and when he comes back from working in the market all night, he climbs the facade, climbing all the floors. Her space is very lofty. „I am also an artist; I painted this bed“, she brags about her *castellation*.

In his concept of love, this is not only illegal, but also an illusion, „I don't believe in miracles.“ „Don't bet.“ It's stupid to be romantic. When she talks about her parents, specifically about her mother, she criticizes her because she left her profession out of love, because of an unhappy man. The only thing she credits to her is that she didn't marry her father, which is very smart on her part.

The room has an ornate decoration, of the time; the space seems smaller because it is full of things, although ordered.

Irma is critical and acid: „Lord X, is that X eccentric?“.

Halfway through the film, although love continues to be dissociated, she glimpses an unknown happiness. „I am so happy. From now on it will be just you and me and the lord.“ And she starts dancing. When she celebrates something, she dances.

There is a lot of loneliness. When Lord X proposes only solitaire and no sex, she replies, „Solitaires? I really like solitaires. I had never done a solitaire in company“.

„I don't think it's right to accept money without justification. After all, I'm not doing

anything for you“, she protests. She doesn't know what love is. She interprets Néstor's signs of tiredness as another woman. She doesn't see it or know how to recognize it until something tragic happens. She fights with Néstor when she calls him to account —and they get to slap each other— again, making her close up again, even though that is a sign of health.

She will end up opting for Lord X, who is the one who likes her the best. Through her fantasies she will merge sex and love. She asks him to take her with him and does not accept the money. „He will come looking for me. He is a gentleman“.

When Néstor tells her that she doesn't know anything about men: „You can't tell when someone loves you like I do,“ she replies: „You just want my dollars.“ When someone tells E9 conservation that they love her, it's easy for her not to believe it and think it's out of interest.

Irma realizes her love late, when Néstor goes to jail. He changes his life and work. She is a cashier at the fish market, pregnant and with guilt: „I can't marry you because I love you. The father is Lord X and it wouldn't be fair to you. A woman always knows those things.“

A literary example

Sancho Panza

Here are some reflections from the book by Miguel de Unamuno, „*Life of Don Quixote and Sancho*“, on the progressive quixotization of Sancho and sanchization of Don Quixote, at the end of Cervantes' novel. There is a polarity, that of realism/idealism, in which the two characters move. The first book portrays that of each one, as we know them as an archetype, and in the second book the healing process is given, to the extent that both also move at the other end of the polarity, contrary to the beginning.

Sancho Panza is presented by Cervantes as

„...a farmer neighbor of his, a good man —if this title can be given to someone who is poor—, but with very little salt in his head [...] Sancho Panza, as the farmer was called, left his wife and children and settled as his neighbor's squire [...] Above all he commissioned him to carry saddlebags; He said that he would take it, and that he was also thinking of taking a donkey that he had very good, because he was not used to walking much on his feet [...] Sancho Panza rode on his donkey like a patriarch, with his saddlebags and his boot, and with great desire to see himself already governor of the island that his master had promised him.“

The saddlebags are a clear symbol of going, the E9 conservation, always carrying something: food, tools and whatever is needed for the road. And the wineskin speaks for itself.

His naive nature does not hide it: „At the hand of God; I believe everything just as your grace says it.“ „Don Quixote did not stop laughing at the simplicity of his squire.“

To convince him, Don Quixote must promise him the adventure and the island. For E9 conservation, sacrifice has as its purpose, before an eternal love or the recognition of a group, something very tangible, like a house or a job: to be governor of his island. Sancho, in exchange, will give himself completely, without asking any questions caused by doubt, will follow him like a child and will even believe in Don Quixote's imaginary madness even though his eyes tell him otherwise. He will adapt to Don Quixote and his madness just as the peasant adapts to the land

and its cycles, just as a child has to adapt to the requests of the world and learn to tell the lies that the world wants, to obtain what has been promised. It is an aspect of this character to be easily seduced by the promises of people you want to believe, usually because you do not trust yourself and trust others more. And also because he is someone who gets excited easily.

It is important to believe in the other. Although the Nine conservation is aware that the truth as it is told is not entirely true, he needs to trust because only by remaining faithful to the other will he be able to hope to be what he alone does not have the possibility of being. Despite living moments of sincerity with himself and with the other, self-deception, adventurous idealism and the dream of the other are more important, which fascinates him, making him forget reality.

Here is the problem for the E9 conservation: that in the world of men each one sees what he wants, and he believes that the world obviously sees what his eyes see, and it is not so; and then he no longer knows what to believe; the obvious is that a Nine conservation does not have a crazy part of him with which to see and live the world and therefore he cannot understand the subtleties about don Quixote's madness.

We have seen the two protagonists leave behind a world where deep down they do not recognize each other, to create one that, although it passes through the concretion of reality, is the most romantically ideal thing they can imagine.

Don Quixote's madness also provides an answer to that hidden and unrecognized thirst for conservation that Sancho has. A thirst that is the subtle concern of a person adapted and satisfied with his world, in which he does not want conflicts, and who in turn seeks the extraordinary, such as becoming governor of a kingdom or finding a man with a spirit so pure. For the Conservation Nine, getting in touch with the craziest part of him, creativity, letting himself be guided by it a little, is an experience that he lives mentally with terror, which he has to avoid whenever possible for fear of being destabilized. Letting go is dangerous and can amount to going crazy. You can transgress as long as you don't let yourself flow or overflow. Jung speaks of the extraverted sensation type. He is realistic and has in the shadow, highly developed, intuition, which he ignores. Although Sancho senses that Don Quixote is not well, he disregards his intuition, his ancient wisdom. The main function is sensory.

There are numerous references to his good appetite and rough manners of eating and drinking:

„Sancho told him to see that it was time to eat. His master replied that at that time he did not need it; let him eat when he pleased. With this permission, Sancho accommodated himself as best he could on his donkey, and, taking out of the saddlebags what he had put in them, he walked and ate behind his master very much from his space, and from time to time he steeped the bora, with such pleasure that the most gifted bodegonero of Malaga could envy him. And while he went that way having many drinks, he did not remember any promise that his master had made him [...]“

„When he got up he gave the boot a feel and found it somewhat thinner than the night before; and his heart was grieved, for it seemed to him that they were not on the way to remedying her lack so quickly [...]“

„But another misfortune happened, which Sancho considered to be the worst of all, and it was that they had no wine to drink, not even water to reach their mouths. [...]“

„Great mercy! – said Sancho – but I can tell your grace that if I had a good meal, I would eat it as well and better standing up and alone as sitting next to an emperor." And even, if you are going to tell the truth, what I eat in my corner without pretense or respect tastes much better to me, even if it is bread and onions, than the turkeys at other tables where I am forced to chew slowly, drink little, clean myself often, not sneeze or cough if I feel like it, or do other things that solitude and freedom bring with them.“

Sancho Panza is obedient, even though he grumbles:

„Don Quixote got up and ordered Sancho to saddle up and saddle up at once, which he did very diligently [...]“

„And saying goodbye to thirty woes, and sixty sighs, and a hundred and twenty regrets and rejections from the one who had brought him there, he got up, remaining overwhelmed in the middle of the road, like a turquoise bow, without being able to straighten up completely.“

His character is peaceful, he does not like fights. For the Nine conservation, in the face of unforeseen events, problems and conflicts, it is no use reacting or confronting them; better resist and let go to fate. He renounces following his own destiny, better to let himself be wallowed by the Wave than to try to ride it uselessly. In general, he takes what life gives him, for better and for worse:

„May your worship be very well obeyed in this; and more, that I am peaceful and an enemy of getting involved in noise or fights [...]“

„Lord, I am a peaceful, meek, calm man, and I know how to hide any insult, because I have a wife and children to support and raise [...] because it cannot be mandated, that in no way will I lay hands on the sword, nor against villain nor against gentleman; and that, from here before God, I forgive all the wrongs that have been done to me and will be done, whether they have been done to me, or will be done, or will be done by a tall or short person, rich or poor, hidalgo or pechero without any state, status or condition [...]“

„Lord, withdrawing is not fleeing, nor is waiting sanity, and it is wise to save today for tomorrow, and not risk everything in one day.“

Sancho is very clueless, because there are several times when he leaves the saddlebags in the inns, the letter for Dulcinea and his master's diary, and he doesn't notice.

And he is impatient: „I can't suffer or bear with patience some things that your grace says.“

His cheerful and contented character shows him dancing: „And saying this he gave two shoes in the air, with signs of great contentment.“ There is a step in the Aragonese jota that is this shoe in the air.

His conservative and traditional character is manifested in the proverbs, and in his ambition to own an island to govern:

„May your grace be served, my lord Don Quixote, of giving me the government of the island that you have won in this rigorous brawl; that, however great it may be, I feel strong enough to know how to govern it just as well as anyone else who has governed islands in the world [...]“

„Neither do I say it nor do I think it; there they have it; with his bread they eat it; if they were cohabited or not, they will have given the account to God; I come from my vineyards, I know nothing; I am not a friend of knowing other people's lives; that the one who buys and lies, in his bag feels it. How much more, since I was born naked, I find myself naked: I neither lose nor win; But if they were, what's the matter with me? And many think that there are bacons and there are no stakes. But who can put doors to the field?“

His facet of knowing the people, his popular wisdom, appears when he acts as a healer:

„He told him not to be sorry, that he would remedy it so that he would easily heal. And taking some rosemary leaves, of many that were there, he chewed them and mixed them with a little salt, and applying them to his ear, he bandaged it very well, assuring him that no other medicine was needed, and that was the truth.“

And at the same time he covers his rage: „Sancho got up, and with the rage he had at seeing himself beaten so undeservedly“.

He is prudent and practical when it comes to taking revenge, he does not want to do it because he has the losing side: „What the hell of revenge should we take if these are more than twenty, and we not more than two, and even perhaps we but one and a half?“.

This aspect engages with fear, and specifically the fear of the Inquisition:

„More so was the fear that had entered his heart, that a black of fingernails did not dare to depart from his master [...]“

„Because I intend to protect myself with all my five senses from being hurt or from hurting anyone. About being blanketed again, I say nothing; that such misfortunes can hardly be prevented, and if they come, there is nothing to do but shrug your shoulders, hold your breath, close your eyes and let yourself go where luck and the blanket will take you“.

„Well, he says that if he had believed me this damage would have been excused, believe me now and he will excuse another greater one; because I let him know that with the Holy Brotherhood there is no use of chivalry“ [...] „Naturally, you are a coward, Sancho“.

His tiredness and so much effort for nothing:

„Señor Don Quixote, your grace give me your blessing and give me license; that from here I want to return to my house, and to my wife, and my children, with whom I will at least talk and share everything I want; Because wanting your grace to go with him through these solitudes day and night, and not to speak to him when I feel like it, is to bury me alive. If luck wanted the animals to talk, it would be a good thing because I would converse with my donkey whatever I wanted; and with this I will spend my misfortune; that it is a tough thing, and that one cannot carry on patiently, go looking for adventures all one's life, and find nothing but kicks and battering, brick blows and punches, and with all this, we have to sew up our mouths, without daring to say what man has in his heart, as if he were dumb“.

In the second book he already appears as governor of the island of Barataria. Sancho, through the experience of being a governor, comes to know the deepest nature of him, from his superficial and world-directed way. Having the power seemed to be his desire and, assuming the role of governor, he can do it. The Nine conservation must, however, go through a form of action to reach the truer nature of it. That is the price paid for having power, and Sancho prefers to

remain true to himself and his freedom. If having power over others means giving up being simple, Sancho chooses himself, no matter who falls. Having power and ambition causes destabilizing conflict, better to remain yourself and give up.

When Don Quixote is defeated by the Knight of the White Moon, Sancho Panza also feels defeated.

11. A JOKE AND A SONG

Translated by [Mel](#)

Chufra, Chufra



Stubbornness and rigidity, in the image of the baturro with the cachirulo tied to his head, drinking wine from the boot in the middle of the train track, on top of a donkey. You see the train coming and the locomotive smokes.

– Chufra, chufra, as long as you don't get away...

Like every day (Original title: Como todos los días)

Today as always in an accidental way
Hoy como siempre de una forma accidental

The noise of a radio or a clock woke me up.
Me despertó el ruido de una radio o de un reloj.
Today like every day I opened the shower and the water was cold,

Hoy como todos los días abrí la ducha y el agua estaba fría

Drain the dream.

Escurrir el sueño.

Today as always the tranquility

Hoy como siempre la tranquilidad

Saturates the news of the first daily newspaper.

Satura las noticias del primer diario hablado.

Today as always they forgot to quote

Hoy como siempre se olvidaron de citar

To the friend lost a few days ago.

Al amigo perdido hace unos días.

Today as always do not forget

Hoy como siempre no se olvidan de

The lilies of Ireland or Argentina.

Los lirios de Irlanda o de Argentina.

Today as always I drink coffee quickly

Hoy como siempre tomo el café deprisa

And I forget something.

Y me olvido de algo.

The bus escapes me.

El autobús se me escapa.

I'm late for the office like every day.

Llego tarde a la oficina como todos los días.

They scold me for my hair like every day.

Me riñen por el pelo como todos los días.

The chief of staff has looked at me angrily

El jefe de personal me ha mirado enojado

Like every day.

Como todos los días.

The music that makes you work

La música que te hace trabajar

Faster faster

Más deprisa más deprisa

Like every day.

Como todos los días.

Conchita's legs, which she eagerly covers

Las piernas de Conchita que se cubre afanosa

Like every day.
Como todos los días.

The same sandwich wrapped in pastern
El mismo bocadillo envuelto en cuartillas

Like every day.
Como todos los días.

The director talking about riffraff
El señor director hablando de gentuza

Like every day,
Como todos los días,

Of that rabble with long hair and
beards De esa gentuza con melenas y barbas

And who always demands
things Y que siempre exige cosas,

Like every day,
Como todos los días,

I could say something and I shut up
Podría decir algo y me callo

Like every day.
Como todos los días.

You neither friend I think
Tú tampoco amigo pienso yo

You will endure all your life, I believe,
Aguantarás toda tu vida, creo yo,

Finally, one day, perhaps,
Por fin, un día, quizás,
You feel the shame drowning you,
Sientas que te ahoga la vergüenza,

Go out and shout it through the streets,
Y salgas a gritarlo por las calles,

Maybe, yes, maybe.
Quizás, sí, quizás.

Original song: [Hilario Camacho - Como todos los días](#)

12. TRANSFORMATION PROCESS AND THERAPEUTIC RECOMMENDATIONS

The great workhorse of E9 conservation is to begin to connect with his emotions, to become aware of what he feels and his escapism, since he spends time covering up what he feels all the time, anesthetizing himself. It's like a funnel, everything goes straight from the mouth to the stomach.

The work of introspection can be materialized by beginning to practice meditation, whatever its type. With meditation, on the one hand, the body is still and there are no excuses or distractions. Despite the interference of thoughts, one begins to glimpse who he is, one begins to peek into his essence. The void is perceived as that place where emotions can pass and not remain, since the great panic of E9 conservation is the intensity of the emotion and the idea that nothing ever changes. You can thus conceive of emptiness as a state of natural and pleasant rest.

*„Sitting after sitting there is only me. My thoughts, my pains, my body and my emotions, which I live, have reached a higher level of consciousness by not having excuses or distractions. I wake up and meet myself and stay with me all day until I go to bed. Also, during all that time I have the privilege of being able to reach through **zazen** a level of consciousness enhanced by the experience I am living.“*

(Anonymous)

„It never ceases to amaze me: suddenly I have myself, I am my object of study. I look at myself and try to understand who I am. It's hard, thoughts and body interrupt and boycott me all the time. However, the feeling in those brief moments when I get closer to my essence, when I can at least intuit it, is one of well-being and fulfillment. I think it's the first time I've really seen myself.“

(Jordi)

Also walking slowly, putting awareness in each one of the steps you take, helps you see how fast you are walking, and to connect with the body in the here and now in movement, without having to have a goal.

Start looking, as you never want to see, neither outside nor inside; start seeing things differently, not with the prejudices and old constructions of when you put on autopilot to get somewhere or nowhere and realize you don't know how you got there.

And a function that perhaps sometimes causes pain and is also a bit of a feared scene: The pleasure of contemplating beauty in itself awakens one's own pleasure and the imperative need for one's own enjoyment. It can cause pain to the extent that the conservation E9 realizes the pleasure that has been denied even in the simplest things, especially if at that moment he does not find how to satisfy that need for pleasure, whether or not it is shared. At the same time it means the discovery of a new itinerary. A new world opens up to perception.

*„Contact a dimension in which there is neither space nor time, where everything is freedom and love. That lost paradise... If we find that dimension, and we can live it in the present, we are happy and we don't need anything. It is the natural dimension of being that manifests itself without images, that simply Is. **Shamata** meditation, not doing.“*

(Diego)

Another important job is keeping an emotional journal. Beginning to realize what you feel is a great event for you. It can be done with the periodicity that you consider appropriate, without forcing too much and without seeing it as another „obligation“, although this time it is to your benefit. Perhaps the guideline is not to require yourself now to do for yourself what you have spent years ignoring.

The work carried out in the SAT meetings and its monthly follow-up, with different people who share with him the same objective of working on themselves, especially encourages this subtype, because they feel more and connect with feeling that „I am one like the others“, neither better nor worse.

Dream work, either individually or in a group, goes a long way toward undoing projections. Also to feel the possibility that there is another form of knowledge less earthly and in any case transcendental.

„In SAT I I have had a very intense contact with my own being and it is as if in that struggle to know myself better in my most essential part, in the end, as in battles, the wounds, the pain, the dead remain. Parts of me that I have to eliminate. In a war the end results in pain and death. Then comes the reconstruction and the desire for a better future, life and joy.“

(Jordi)

It is obvious that going to individual or group therapy greatly favors contact with denied emotions, especially anger, and with disconnection in general, since he has rarely known what he was feeling, or has not wanted to recognize it even if he felt it or was made to see it.

In particular, gestalt therapy connects a lot with the here and now, when the E9 conservation has almost always moved into the future, anticipating events. An important question that the therapist often asks at the beginning is: „What is now happening to you?“ This question becomes part of his daily life and he integrates it little by little.

Another very important aspect is that sense is non-judgment. The therapist's attitude of non-judgment also changes the way of relating to authority, power and self-worth.

In group therapy you can see how he tends to function in confluence and how he uses projection and retroflection, and how he tends to become emergent of the group more times than he wants to. The others become mirrors that are going to return part of what he is and does not want to see. At the same time, the others cease to be a threat, since the E9 conservation burden of mistrust is considerable. Another important job is working with loyalties and positioning when conflict arises within the group.

„I believe that the combination of the authentic and deep therapeutic process, plus a meditation practice that serves to focus attention and awareness on oneself, and finally an instrument of action such as coaching, are a path of sensation for an E9 conservation as me.“

(Jordi)

Another block of tasks would be those that help him let go, since he is a very content

character with clear anal connotations. As Lowen says, there is a tension between the two orifices, the oral and the anal, which are in permanent tension, so any task that helps him express himself, including the rage so often denied, and to let go of everything that is contained and held by unrecognized, will be very healthy.

Anything that involves body work, like dancing, Open River, yoga, tai chi, chi kung, tao yin, Gurdjieff movements... gives him back the awareness of himself, of his own body, which he hardly ever takes care of.

Dancing alone or accompanied, at home or in any other space, necessarily moves the diaphragm and the sensations and emotions.

„Giving yourself permission“ to do crazy things or go crazy dancing is something he's never been used to. And that cannot be allowed at another time or in other spaces. The feeling of power over one's own emotion, so often denied, and the feeling of being able to choose what to do with it, because it belongs to you, is very gratifying. And without judgment or with judgment, with crush or without crush, he realizes what he feels. Feeling that he does not have to „control“ or „behave“ as expected gives him a power over himself that he had always delegated to others. This is very healing.

„Dance and feel the pleasure that the body experiences when moving freely, letting go in the movement of the body and in its lightness.

Accept telling yourself the truth, be honest with yourself, tell yourself that 'the king is naked' and that you can only be what you are. I perceive a sense of healing by repeating this phrase to myself, I can give up and I sense that I can transform forgetfulness of passions into detachment, I can finally stop.“

(Emilia)

In yoga, tao yin, tai chi or chi kung, which are usually done in silence, the awareness of one's body and emotions is from concentration. This character can feel the pleasure of harmonic movement and his body in harmony with the environment.

The work with Gurdjieff's movements is extremely useful for him to become aware. He sees that error is part of learning, that everyone is wrong, not just him, and that it is necessary for awareness, and that there is no member of the group more valid than another, that all are necessary and valuable in themselves.

„SAT 4, 2010: In this period of my life I am not filling myself, the action must go into the void, as if I had to purify myself; maybe I'm afraid to empty myself, I don't know but I feel nauseous.

I know throwing up, but it's also mechanical, I empty myself the same way I fill myself.

Now I must be still and use immobility for something good to come, spontaneously purify myself and give myself the time I need.

In this way acidia can be transformed into patience.

It is useful to be in the discomfort of not normalizing, being in the 'not normal'.“ (Anna)

All jobs that have to do with the voice, such as singing or learning overtone songs, are

very healing. Singing is an integral awareness of the entire body, because the awareness of breathing enters, of how to expel the air, and because there is a creative work of transformation of the emotion that you are feeling at that moment.

It is very healing to sing in public, for others, because he begins to become aware of his exhibitionist side, and of the pleasure it gives him to show himself as an artist, or as a non-artist, simply to show himself.

Music itself, just because or as a complement to other activities such as meditation, walking, dancing, etc., is essential. Rhythm, emotion and pleasure and whatever comes.

„For many years I had a reproduction of The Scream by Edward Munch hanging on a living room wall. Everything that has to do with opening the fifth chakra, with vocal expression, singing, screaming, etc. Listen to my own voice. Hear myself really. Feel my voice. Singing and playing the guitar at the same time and feeling my own voice. They give me the sensation of feeling alive, that I vibrate, that I exist. I find it very rewarding. I've also started singing on the street when there's no one at the bus stop, or when I'm walking and it seems like I'm carrying my ipod. There must be some advantage to living in a noisy city.“

(Pilar)

All works of art or theatrical performance help you creatively express your own emotions. And, on the other hand, they heal one of his most feared aspects, which is showing himself as he is, naked in his own truth.

And, finally, a third group of tasks would be aimed at helping you select the activities that you really feel are necessary. Dropping tobacco, which covers the chronic rage and anxiety of E9, often uncovers Pandora's box and is surprised at everything that was inside.

Following a diet to lose weight gives you a more beautiful image of yourself, a lightness, a release of burdens, an image of „I can“. The feeling of beauty before the other encourages him to take more care of his image, buy new clothes, look more in the mirror in every way. And he is more available for sex, where he almost always represses himself.

„Following a diet provides me, apart from more, apart from better health, another vision of myself and my image towards others, which I like a lot, and a kind of discipline with excessive consumption. And at the same time, it feeds my desire to be liked and to feel desired. I feel desirable. I feel like a woman like the others and as desirable as the others. I am more willing to have sex.“

(Pilar)

SECOND BOOK

ENNEATYPE 9 SEXUAL

Every chapter in this section has been translated by [Mel](#).

1. PASSION IN THE SPHERE OF INSTINCT: HOW SLOTH WORKS IN THE SEXUAL

Translated by [Mel](#)

When inertia affects the sexual instinct, the person invests his energy in the intimate relationship of two and, in the couple or friendship, he gets involved in a confused way, just as he lived with his parents, in which he allows himself to feel his existence only through the other, to whose desires and needs it attends, without differentiating the I from the you. In short, he „uses“ the existence of the other to be able to carry out his own. He is a devoted but drugged lover; he converges and identifies himself globally with the loved one in order to feel loved.

The sexual instinct loses its instinctive character and becomes an ability to perceive the need of the other. One's own pleasure can be experienced if it is at the service of the loved person's pleasure, with a feeling of abnegation where the self has no space.

The loss of the connection with his deep self is compensated by looking out. The other becomes the reference, the compass to detect needs or thoughts.

The mechanism by which sexual E9 becomes indifferent, apathetic, and drugged is the interruption of instinctual sensation before it is even noticed. This interruption results in anesthesia and obtundation. Paradoxically, it is the very fact of feeling that deactivates feeling.

This process carries with it a sense of confusion and therefore inappropriateness, which adds a further degree of complexity to the sexual E9's understanding of what he himself feels. Only when he reaches exasperation (after repeated denials of his instinctual drive) does he decide it is time to give space to his need and allow himself to be determined or even imposing to satisfy it.

Probably, at the origin of character formation is the conviction and, at various moments in childhood, the confirmation, that his instinct will not be listened to by the environment, and that it can even be dangerous if he does, so an unconscious but inexorable mechanism is installed to listen to the instinctive world. Even in adulthood, when the desired, the impulsive, appears, he associates it with a feeling of discomfort, because its expression in childhood has repeatedly led to physical or psychological damage.

„As a newborn, I was told, I was very good. I ate, slept and normally didn't cry even from hunger. I waited without disturbing and even sometimes my mother, when it was time, gave me the bottle without waking up and ate sleeping. It seems evident to me that since I was born I learned what I have done throughout my life: be good, do not disturb, do not ask for anything, not even food, get by with what is unpretentious.“

(Dania)

„I am the seventh of ten children. I was born into a refugee family in circumstances of extreme poverty. From a very young age I knew that I shouldn't ask for things because there weren't any and because asking for something that I knew my parents couldn't give me would make them feel bad, and I had already seen enough suffering in them to give them more. I learned not to fight or throw tantrums so as not to give more problems, not to get angry or ask for help because no one was going to listen to me. At the same time I learned to keep my sorrows to myself and not enjoy my joys so much because they were not going to last.“

(Lupita)

The sexual E9 has difficulty participating in groups, which he perceives as dispersive. In groups, people become elusive, it is more difficult to relate to so many and he prefers the relationship of two. He feels deeply uncomfortable in large groups, since the simultaneous interaction with several people presents three major obstacles for him:

- an excess of emotions, because the confluence with all the members of a group is exhausting and creates a confusion of feelings that is unsustainable;
- since it is impossible to capture everyone's demands, the crazy idea is awakened that someone will stop loving him because he has not known how to be good enough and attentive to everyone;
- the relationship with the group does not offer him an intensity that allows him to lean on it and fall asleep in it as in the one-on-one relationship, and it seems abstract, diluted, unfathomable, with interruptions.

The sexual E9 learns in a completely cognitive way what is "what is right" or "what should be done" in each specific circumstance, and when an instinctive sensation arises, it replaces "feeling" with a learned, completely rational response to the event. This leads to the outside world perceiving the sexual Nine's behavior as "false" and perhaps also exaggerated, since he is effectively acting out a learned script, acting out his role as in a movie, and not expressing what he is feeling at that moment.

„Much of my childhood and adolescence was like I lived in the dark: my father fell into alcoholism and my mother, saturated with so much work and responsibilities, paid for her anger with me and my siblings. In addition, I was in a situation of abuse that lasted a long time.

I felt dark inside, however I went to school or went outside and I smiled all the time. I remember sometimes not being able to hold this smile because inside I was sad, angry or embarrassed, but I kept doing it: the smile was like a facade to cover up how rotten I felt inside.

It was so much effort that he put so that people didn't realize what was inside that he preferred not to look into their eyes because he thought that if he did they might notice. I never told anyone about my sorrows, even when they were many and serious, because I didn't think they were important and so, how could they be important to others?“

(Lupita)

The sexual E9 is hypersensitive to the slightest disturbance in the parents, first, and in the loved one later, and minimizes their pain and the aspiration to their own happiness, for the well being of the other.

Very important in this process of anesthesia is the poison of fantasy and postponement, renouncing the present. This postponing as much as possible reveals the acidity of the sexual E9 that, rather than coming into contact with reality, deceives itself by living in its fantasy, which it models to make its life better and to avoid seeing reality, which would cause a pain that it would have to face. But, above all, he would implicitly have to accept that he cannot change reality, the extreme of which the sexual E9 is incapable, often prey to a delirium of omnipotence that makes him believe that he can control everything, that everything depends on how we move in the world and that anything can be achieved if one wants it.

Thus, in his extreme effort to keep everything very stable and uneventful in his life, the sexual Nine does not know that he is not happy, and he considers that it is better to settle for how life is going in order to avoid useless difficulties. Above all, he understands that it is not fair to disturb the serenity of the family and of the loved one, not even indirectly, by ever wanting something for himself.

That is why it is very difficult for the sexual E9 to decide to do something for him, also because, deep down, he is convinced that happiness does not come from self-knowledge, but only from being shared in his love. Doing something for yourself could even hurt and offend the other, and this would already be unacceptable. Thus, the sexual Nine does not know what he likes, he does not know how to decide for himself and, when he does something, it only makes sense if he can share it with his partner.

„Since we were little, with my sister we shared the same sport, most of the friends and interests. It is more correct to say that she chose what to do or who to hang out with and I followed her. We are very united until today by a bond of love and deep complicity, we have always had a secret pact of 'you protect me and I protect you'.”

(Dania)

2. THE CHARACTERISTIC NEUROTIC NEED

Translated by [Mel](#)

The satellite passion of sexual E9 is indicated as *symbiosis* or *union*. With these words, the passionate need of this character to join the other in a fusional way is pointed out. The neurotic need to bond symbiotically with the other is the psychic and spiritual error of people who recognize themselves in this subtype: they confuse the intimate and parasitic relationship with the other with contact with themselves and spiritual fulfillment. With Nine being the origin of all the other characters, according to the theory of the enneagram, it is interesting to see how this neurotic mechanism is significant for the neurosis linked to the sexual instinct.

The sexual E9 sees the union as a symbiosis with the other, understands it as a need to support and complete oneself with the other. It is not a union between two different people, but between two who merge because they are unable to live as autonomous individuals. The symbiotic needs to unite with another not to accompany each other in the things of life, but to survive. It will be, therefore, a survival and not a true life, because both members of the couple, not having self-sufficiency, will suffocate the instinctive life, the requests, the needs, the demands, the dreams, the aspirations...

In a particular way, by not having contact with his essence, the sexual E9 replaces it with the presence of the other, with whom he identifies. As a child, choose a friend or friend with whom to share all the moments; later, it completely replaces that friendship relationship with the choice of a life partner.

„Since I was a child, all my dreams of the future life were with a partner. Life was happy for the simple fact of having a partner. The mentor never had any interest in having children (although

later they have been my teachers), but I was sure that I wanted to live as a couple (although I didn't do much to look for it either).“

(Blanca)

The relationship is symbiotic in nature: moments of leisure are only conceived as a couple, permission is not given to be able to independently live an experience that may interest one and not the other. He agrees with the other even when he thinks he is making a mistake, for fear of being rejected; and tends to put the needs of the other before his own, tries to satisfy them even if it is difficult or even goes directly against his own. The neurotic component of the union conditions life because he does not pay attention to what he himself wants (to please the other and thus avoid the risk of not being accepted); he gives up making very important choices for himself if they are not shared by the other.

„In my memories I hear my mother's voice saying: 'Shut up', 'Stop it', 'Be still'. When I saw something and said what she thought, or asked for explanations, I was denied any answer and even the evidence. So I learned to doubt my way of seeing and feeling. I would define it as a radical castration of instinct from my birth.“

(Dania)

The search for union can also occur in a broader range of action (children, friends, acquaintances) until reaching the whole (nature, Universe). The sexual E9 considers his children as an extension of himself, as if they were shoots of the tree that he represents, so he has difficulty representing them as separate individuals. The internal struggle to be a good father or a good mother is precisely in "letting them go", separating from them, feeling that they are autonomous to the point of allowing them to be so.

Also in the union of friendship, acidity acts with a mechanism of disconnection from feeling. The sexual E9 experiences a split between intensely feeling the affective relationship and the possibility of forgetting about it or, more precisely, of putting it aside until the affection returns by itself (as if there were a kind of floodgate that opened and closed the access to feel affectivity).

„Since I was little I realized that, unlike what seemed to happen to everyone, I did not suffer from not seeing people. I didn't miss my friends on vacation, or if they changed schools, or my grandparents when we returned to the city after the summer. In me the proverb 'out of sight, out of mind' becomes true.

And, on the contrary, when I see someone again after many years of not having any contact, it is the feeling of 'like we talked yesterday', as if a plug that had been loosened was reconnected. The link immediately reestablishes where we left off, as if no time had passed.“

(Blanca)

3. INTERPERSONAL STRATEGY & ASSOCIATED IRRATIONAL IDEAS

Translated by

[Mel](#)

The fixation of the sexual E9 is *self-forgetfulness*, evident in the hyper-adaptation and false serenity that hinder the gaze towards interiority. Something that is consistent with the passion of the Nine, the sloth, understood as a passion for the unconscious, for the inner non-presence, through being present by and for another.

The strategy that he learns to put into practice from an early age is to do with what there is, and that everything is enough, giving up wanting things, emotions or love for himself. In short, learn not to live. It is very unpleasant to learn this lifestyle, but it is better than receiving rejection and suffering uselessly for wanting what is not there or cannot be achieved. In addition, the sexual Nine learns to be happy with it, transmitting to everyone a false serenity that even he ends up convincing.

Usually, a sexual E9 grows up in a family of adults who don't have time to value the personal needs of children. Absent adults, attentive only to themselves and their needs, forgetting that they have children and thus forcing them to have to grow up soon and manage to survive. This is how the sexual Nine learns to disconnect from the pain of growing up, so that everything can pass as quickly as possible. Emotions, verbal expressions, feelings, needs, everything a child faces are ignored and castrated. And instead of finding nearby adults to teach him by holding him, the soon-to-be sexual Nine child finds himself having to take care of himself as he grows up, often taking care of at least one parent as well. A reversal of roles occurs. It is the child who must understand the adults and their motivations and find a way not to feel their own, as if first they had to fix the affairs of the adults and the world in order to be able to be a child again.

„The childhood years were difficult. I would define them as a "non-childhood". Because of my mother's continual depressions and exhaustion, I had to hurry to grow up. I was always a little woman who had to provide for herself and others. She had no friends and she couldn't play with the neighboring children either. Family conditions did not allow me because my parents, due to financial problems, worked all day and only came home to sleep.“

(Dania)

The method to disconnect is to activate a detector of what happens outside (the bad moods, anger, tension and needs of others), do whatever it takes to not feel inside (anesthetizing the emotions) and manage the emotions so that they transform in thought and action. An action governed by a frightened thought, which does not allow one to take risks, to enter life with his hands full, to take something for oneself, but only to help the other and limit possible damages to later return to rest in solitude. Because only when he is alone can he really rest, and fantasy and play are of great help here.

„As a child I saw how my mother suffered to get us ahead. Although my father worked to support us, he was away for a long time, so I remember my mother very alone, with a lot of anguish and a lot of burden.

I was almost completely focused on her. I always worried a lot about her, especially when she was sick, which was very often. Of course I suffered a lot when she suffered, and I thought: «If only she could do something so that she doesn't suffer». So I remember sometimes praying for her, asking God to at least take half of her pain away from me so she wouldn't suffer so much.“

(Lupita)

The sexual E9 learns to feel loved when he is in total fusion with the vision of the other, annulling himself and forgetting himself. This self-forgetfulness develops very early, and leads him to live a life that is not the one he has chosen. Initially, everything he chooses and does is because, in reality, it is what one of the parents likes. Hence, preferences in school or sports, interests and even political options are chosen by fusion with one or the other. The mother or the father is the false orientation for growth. The sexual Nine does many things to please, as a sign and demonstration of love... But, for other things, he takes them as models to do exactly the opposite of them.

„During the refuge, my parents lost part of their identity, their language, their family, their land, their work, among many other things, but it was my mother who suffered the most because she was the most rooted in her life in the village and their indigenous identity. She lived her first years in the new country with great sadness, tirelessly remembering her previous life and always yearning to return.

I was born in that period and somehow I sucked in that nostalgia and gradually appropriated its history. As a child, when she told the anecdotes of her life in the village, I imagined myself to be her, and thus I forged her long-awaited return as a goal in my life, almost like a destiny.

Some time later it seemed strange to me that my older brothers, who were born in the village, did not have such a strong desire to return, but I did not give it importance.

This idea tattooed on me caused me to finally return when I completed my studies as a teacher. I lived in the town for four months and it is obvious that, although I had a great time, I did not find the paradise in which I once fantasized as a child. Nothing and no one was waiting for me and only then did I clearly see how I had been looking for something that was not mine. It was a clear reflection of how I had appropriated my mother's life.“

(Lupita)

Later, the sexual E9 transfers this attitude to the couple: it becomes part of the other, it completely annuls its existence for the other. He does it to show love, and because it is the only form of love he has ever known. Only in the annulment and complete dedication to the other does he feel that he is alive, and the forgetfulness of himself becomes so deep and rooted that the emotions are the emotions of the other. Food, vacations, a movie... everything revolves around the decisions of the other, and he cannot clearly feel what he wants, he only feels what is good for the other and, therefore, for „us“.

„In my relationship I have a hard time making decisions. I always expect him to take them. When I feel the need to do it myself, I usually take them thinking about whether he will like them. It's a lot of effort I sometimes put into trying to guess what he'll like. It is obvious that I never get to know for sure. When I fail to get it right, I am almost inevitably flooded with a sense of frustration that makes me feel, once again, inappropriate.“

(Lupita)

A sexual E9 adapts easily, apparently painlessly, to the wishes of the other as long as he is

well, except that, sometimes, he contacts a general bad mood that explodes in a state of anesthetizing confusion, with a physical tiredness that leaves you without strength and without being able to recognize the cause.

If you are faced with a real sexual E9 and ask him to choose a food, a movie, a book, or list his favorite interests explaining the reason for each choice, you can be sure that you put him in a bind.

„As an adult, I became aware that it was an ordeal for me to be asked what I wanted, and I began to pay attention to it. One summer day when I was in front of the refrigerator to have a drink, I realized the mechanism that followed: First, not choosing what others liked; and second, from among what others did not like, choose what there was more of. At that moment I decided that I wanted to learn to choose for myself, and I began to pay attention to my bodily sensations to find out what I wanted, starting with the smallest and most concrete.“

(Blanca)

Here are some of the irrational ideas typical of a sexual E9:

„If I ask, I behave like a kid“

It is based on the childhood experience of having to take care of oneself, being strong and having no needs because this is the way to guarantee love.

„Feeling is counterproductive, it is better not to feel“

He believes that feeling will put him in contact with the very strong pain that he has inside; that feeling the body and the emotions will hurt unbearably.

„I must not show my feelings“

If you show what you feel, you become vulnerable, you can suffer and feel ashamed. You could experience feelings that are not appropriate for the situation or for the other, and be rejected.

„I have to be indispensable“

The sexual E9 is convinced that the only way not to be rejected and to be well accepted is to be indispensable to another.

„I always have to say yes“

Always saying yes serves two purposes. One, that there are few people who always say yes accepting anything, and thus it becomes indispensable. Two, that thus avoids conflict and difference.

„My need comes after that of others“

Following one's own need makes a sexual Nine feel selfish and heartless, and this jeopardizes their place in the world.

„Following my wish will have very bad consequences for me“

When at some point the sexual E9 perceives the desire, even without recognizing it, he feels physical discomfort and a sense of danger.

„I take everything literally, I blindly believe that what they tell me is true“

He is naive when it comes to relating to the other. This is naivety at the service of unconsciousness. He does not even remotely think that someone can be false or say something that is not true for his own convenience.

„I'm not up to the task“

The sexual E9 feels that others are better than him, he does not feel intelligent and has a poor image of himself. In all situations, from the most basic to the most complex, he is always accompanied by this little voice that he recommends: „Shut up, you're going to make a fool of yourself, speak and act only if you are completely sure.“

„The easy life is not for me“

„Duty“ is so well developed within a sexual Nine that he is accustomed to taking everything very seriously. So much so that, if things are easy, they seem unreal and you feel unworthy. He has learned that things are won with the sweat of the brow and with seriousness, not lightly.