

<u>SO</u>	<u>SX</u>	<u>SP</u>
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## Overview

*From 'Character and Neurosis'*

Each of [the 9 types] exists, in turn, in three varieties according to the dominant intensity of the self-preservation, sexual, or social drives (and the presence of specific traits that are a consequence of a "passional" distortion of corresponding instinct, which is "channeled" and "bound" under the influence of the individual's dominant passion).

*From 'Dramatis Personae'*

The word 'instinct' has been practically abandoned by psychology since the time when ethologists described the operation of instinct in various animal species; Specifically in psychoanalysis, the Freudian view of behavior as driven by an instinct for self-preservation and a sexual instinct was replaced by one in which explanatory priority is given to the search for relationship rather than the search for instinctual satisfaction. The vision transmitted by Ichazo, however, invites us to consider three motivations that, without having the fixity of animal instinct, constitute goals and motivational factors of psychic life: the search for conservation (reflected in the search for security, health, and money), a sexual instinct (which when it dominates leads the person to concentrate on the couple and the family) and a social instinct (in which the most important thing is contact and communication and the relationship with the world in general, more beyond oneself and family).

It raises the psychology of enneatypes that combines the dominant passion with the dominant instinct in the person, and thus three specific varieties of each of the nine personalities are generated. And although to understand each of these subtypes the explanation that the same energy can invade one or another area of life due to its passionate nature, each of the twenty-seven human types is also distinguished by a specific trait that can be explained as an overflow of the instinctive area contaminated by a compensatory instinctual derivative. In the following figure I show, through brief terms, these specific characteristics of the subtypes, which are conceived as secondary passions beyond the nine basic passions.

*Explanation and Notes, not from Naranjo*

The instincts are always referred to as a "sphere" through which the passions are further distorted, so it may be more proper to consider the metaphor of a prism through which the blinding light of our passion passes through and refracts into a new sub-passion, e.g. Pride

through the Sexual instinct becomes Conquest. When light passes into a prism it slows down, and speeds back up when it leaves the glass. Similarly, inside of each of us is an unconscious drive that we ontologically obscure with our neurosis (see: Character and Neurosis) where it can be said that our light slows, before refracting into colors we falsely convince ourselves is who we are. In this sense, the neurosis of the core type is not the only obscuring factor of our being, but the instinct is as well.

We place an obsessive focus on the sphere of our dominant instinct because we are overcompensating for an unconscious feeling of lacking there, making the mechanisms of that instinct strengthen, but internally it is the most unstable. For example, an SP7 can be an expert in knowing how to take care of their needs, but fundamental need is an obsessive focus because it was not provided for in their childhood, perpetuating a self destructive cycle of material indulgence that does not break without self-realization. It is this sense of not having enough in the material realm that drives the Gluttonous need to indulge in the material. To recapitulate, our dominant instinct is our strongest instinct out of continual practice in this area, but is the instinctual sphere with the most psychological instability.

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## SO

*“The most important thing is contact and communication and the relationship with the world in general, more beyond oneself and family.”*

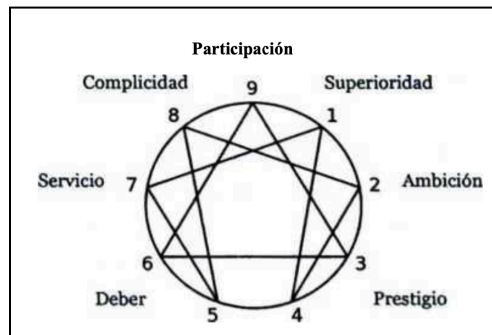
The SO type is one whose attention is often placed on large, global groups of people, the cultures within them, authorities that rule them, the roles and hierarchies of its people, and the values that govern them. They want to belong to a tribe, to secure their worth through the group with success, developing a love of admiration, and therefore typically become more attentive to an idealized self-image. Usually, with some exceptions, this entails some form of inflation of self-importance, and a more extroverted response to the environment. Most important is the desire to belong and be in contact with the world.

The SO instinct is the most intellectual out of the three, which does not mean that they are the most intelligent, but that their connection to the importance of cultures and authorities creates an emphasis on knowledge and intellectuality. For this reason, the types who as a core are labeled “anti-intellectual” may suddenly become more intellectually inclined.

The predominance of the SO instinct in one’s psyche implies that the sphere of relations and groups is the most unstable in the individual, because it is the most compensated for. This does not necessarily mean that it is the weakest, as people with this dominant instinct tend to fare better than others in social relations and have a keener eye for identifying and adapting to

authorities and groups, as well as excluding people from these groups. Thus, the desire for belonging arises from a neurotic fear of not belonging.

## Passions in the Social Sphere



*(participation, superiority, ambition, prestige, self-devaluation, totem, duty, service, complicity)*

*From 'Dramatis Personae'*

### Superiority

“E1 social. The term used by Ichazo in this case for the characteristic passion was 'inadaptability', which is pertinent to the description of this rigid and aristocratic character in his feeling of superiority. The word does not designate a passion, however, and for this reason it seems more appropriate to speak of a passion for 'superiority', that is, a claim to be right and deserve the last word. In the case of Eiso, assertiveness is based on attributing an intellectual or moral superiority, which requires the corresponding effort to overcome, and is justified through the virginal concealment of desire.”

### Ambition

“E2 social. Ichazo's term for the secondary passion characteristic of this subtype was 'ambition', and we can understand it as a desire for prominence, rank and leadership. Pride in the social is expressed as a need to feel important, and implies a capacity to seduce groups. In animal symbolism, we can say that the proud are felines, although different felines according to the subtype; and some of this can already be reflected in his morphology, but also in his gestures, his voice and attitude towards the world.”

### Prestige

“E3 social. In this case, the key word is 'prestige', which can be understood as a passion that seeks recognition of one's own value in the eyes of the environment. In the search for such recognition, however, the person manipulates his self-image by faking it. Vanity in the social wants to shine and be admirable, and it achieves it in the same way.”

## Self-devaluation

“E4 social. The term Ichazo used in this case was 'shame', which seems descriptively appropriate to me as he is a shy and insecure type of person. A more exact formulation of satellite passion, in this case, seems to me 'self-devaluation', which at the same time it can be understood as a turning against oneself of the aggression itself, which results in something like chronic poisoning and a feeling of inferiority. Social envy wants to elevate what it envy above itself and embellish it, as if it were swallowed by the beauty it conceives or perceives.”

## Totem

“E5 social. In this case, Ichazo's term was 'totem', and I have continued to use it as an allusion to a passion for what is important, for lofty ideal models and for the self-importance of resembling such models. Social greed wants to feel that it matters, but feels insignificant or uninteresting and, from inner poverty, seeks the magic of meaning, the wealth of experience, the special, elevated, great or extraordinary.”

## Duty

“E6 social. Ichazo's term, in this case, was 'duty', and indeed, we can say that this subtype manifests a desire to do things well and a tendency to conform to the rules dictated by authority. More important than fulfilling the duty, however, it seems to me the passion to know what the duty is, which makes these people too analytical, reflective and normative, lending them something like an excessively legislative mind when what is missing is that they trust more in their desires and in their intuition, and less in their beliefs or ideology. Fear in the social leads to the fanatical character, which, fearing too much its ambiguity and vacillation, develops intolerance of ambiguity. Here, too, one can speak of a kind of prosthesis that protects him from fear, only in this case, this prosthesis is like an electronic brain that lets him know what to do and what to avoid.”

## Service

“E7 social. Ichazo's term for the passion corresponding to this subtype was 'sacrifice', which at first glance does not seem consistent with the fact that it is, after all, a sweet tooth that will never sacrifice as much as an E4 conservation and other types . It is true, however, that in this subtype there is a certain renunciation of gluttony, which is replaced by a desire for purity and an aspiration to the ideal. We can say that the social type of the sweet tooth is a good guy who makes a special effort not to be impulsive or exploitative, and who tries to be an ideal person to be appreciated. All this could be expressed with the use of the term 'contragula', understood as an equivalent of counterphobia - but with the meaning of a passion to be an ideal person, rather than one of being brave. Social gluttony is that of good children who defend themselves from their gluttony through an aspiration to purity, nobility of spirit and even holiness, and seek validation of their image as good people through performance, kindness, generosity and charm.”

## Complicity

“E8 social. Ichazo's term, in this case, was 'friendship', which seems to me relevant to the friendly attitude of such people, even in their aggression, since it is usually expressed as a demand for justice implicitly in solidarity with the mistreated. Personally, however, I prefer to limit the use of the word friendship to healthy friendship, and alternatively use terms such as 'complicity' for the manipulative friendship in which ties are established aimed at power. Social lust wants to show solidarity with the oppressed, putting its righteous revenge at their service.”

## Participation

“E9 social. In this case, Ichazo's term was 'participation' or 'belonging', which I think is appropriate in reference to these very extroverted people who seek to serve the groups of which they are a part (in a similar way to how sexual ones serve the couple ). We could say that there is a confluence with the needs of the group, and an implicit desire to be accepted as part of that group in compensation for not having felt sufficiently part of the family itself. Social laziness doesn't seem like it, because it disguises itself behind hyperactivity.”

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# SX

*“When it dominates leads the person to concentrate on the couple and the family”*

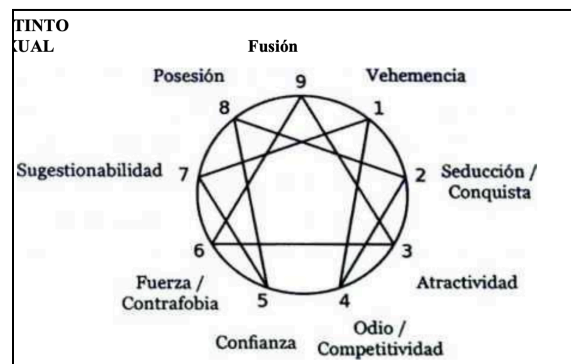
The SX instinct seeks to be in syntony with the world, not as someone seeking global connection like the SO, but as someone who is constantly emitting and receiving the strongest and most subtle signals in order to attract the ideal mate, and repel those who are undesirable. In this way they are controlling the vibrations of these signals, seeking to be “in-tune” with an other or to be on the same wavelength, or perhaps to contrast the wavelengths of those they want to repel. This leads them to want to understand the quality and status of relationships with specific individuals, applying a chemical quality to their inter-relational life in which they have specific “reactions” with other people in order to develop an affective relationship resulting in some form of unity or fusion.

The over-emphasis of this intimate relationship often results in an intensification of their experience with everything, becoming engrossed in their passions and desires often stimulating an intense character. This is because they exchange of signals and of paying attention to the attraction/repulsion factor, or the tension between the self and the object of desire creates an awareness of how these things arouse each other, and an intensification of this arousal only multiplies the satisfaction the SX type gains from their intimate need to fuse. Sex is one way, and often the primary one, to demonstrate this interaction of arousal. The self is satisfied with “being

taken” by their mate, as well as “taking” their mate, resulting in a mutually bond with which both merge.

The predominance of the SX instinct in one’s psyche implies that the sphere of affectivity and chemical unity is the most unstable in the individual, because it is the most compensated for. That does not mean that they don’t know how to operate within the mechanism of their instinct, they tend to fare better than others at securing an affective and passionate relationship with an other, but the need to do so stems from a neurotic notion of being “out-of-sync.”

## Passions in the Sexual Sphere



*(fusion, vehemence, seduction / conquest, attractiveness, hate / competitiveness, trust, strength, suggestibility, possession)*

*From 'Dramatis Personae'*

### Vehemence

“*E1 sexual*. Ichazo called the characteristic passion of this subtype 'zeal', thereby alluding to animal estrus; Instead, I explain it as 'vehemence': a hyperdesire that adds to what the person wants, making them impatient and invasive. We can also say that he is a hot person —as when Quevedo says: "Ande yo caliente y ríase la gente." We can understand anger in sexual matters as a hyper-assertiveness that is added to that of desire, as if anger gave desire this excessive power of fulfillment. This is also expressed as possessiveness and a spirit of conquest —that they feel justified, as in the case of the Dutch when they exploited the diamonds of South Africa, or of the Spanish conquistadores who took their lands from the Indians in the name of their very Christian emperor.”

### Seduction

“*E2 sexual*. The 'secondary passion' that accompanies pride in this character is something for which Ichazo used the words 'conquest' and 'seduction', to distinguish a masculine and a feminine mode. The transformation of pride in the sexual sphere is the desire to feel irresistible, which

demands to be so at the cost of a seduction that cannot become aware without its purpose being distorted.”

### Attractiveness

“*E3 sexual*. In the case of this type of person, Ichazo spoke of a passion for femininity or masculinity, as the case may be; what I understand as a desire to be like the model person of one gender or another in order to attract the opposite sex. For my part, I have used the word 'sex appeal' to describe a great desire to attract by pleasing the desires of others. Vanity in sexual matters wants to please and please, and it achieves it through the cultivation of the image.”

### Hate

“*E4 sex*. In this case, Ichazo proposed two words: 'competition' and 'hate'; and it seems consistent with the fact that some people (depending on the second instinct in their personality structure) can be very competitive without being hateful, while others are very aggressive in their way of competing, and also contemptuous in the expression of their assault. Sexual envy wants to deprive others of what is envied for their own benefit (cannibalistic impulses, insofar as the search for the introjection of the other is already present in the fury of the bite).”

### Trust

“*E5 sexual*. In the case of this subtype, the term used by Ichazo was 'trust', and we can understand it as a great need to trust the other that is expressed through the demand for ideal conditions to be able to trust, but that reveal a great lack of self-confidence. Sexual greed is transformed into an invasive possessiveness that demands a delivery that is as excessive as the need for love is excessive.”

### Strength

“*E6 sexual*. In this case, Ichazo used the term 'strength', referring to an attempt to offset fear with a brave stance and an intimidating attitude. More accurate, however, seems to me the psychoanalytic term 'counterphobia', which already exists in the field of academic psychology for this kind of flight forward in which the person feels that the best defense is to attack. Fear in the sexual is afraid of being seen weak, and wants to appear strong to intimidate the weak and not succumb to a weakness that feels dangerous. Whether or not it is true that sexually the counterphobia is something like a castrated man with an impressive prosthesis, symbolically the image serves to speak of his personality in a metaphorical way.”

## Suggestibility

“*E7 sexual*. In this case, Ichazo used the term 'suggestibility', which we could understand at the same time as a dreaming capacity that confuses dreams with reality, and a capacity to bewitch, hypnotize and deceive, thus playing with the suggestibility of others. Sexual gluttony, in its impatient intensity, dreams of what it wants and pursues it excessively greedily, but peace, trust, and commitment to life are lacking in its heart—which, in turn, fuels its impatient pursuit.”

## Possession

“*E8 sexual*. In this case, the term that Ichazo used was 'possession', which seems appropriate to me in reference to a tyrannical tendency of these people in the relationship with their partner or with others, who end up being enslaved in a certain way. Sexual lust takes over the other through fascination and threat.”

## Fusion

“*E9 sexual*. In this case, Ichazo's term was 'union', which seems to me appropriate for a symbiotic tendency that does not lead to a true encounter between two autonomous persons, but to a confusion with the other, in which the other becomes a kind of substitute for yes. Alternatively, we could reserve the word union for the healthy phenomenon of love and speak, in this case, of a passion for confluence or a 'fusion', in which one seeks to be through another, excessively resembling the other and confusing own desires with the desires of others. Sexual laziness also postpones pleasure in its excessive indulgence.”

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# SP

*“Reflected in the search for security, health, and money”*

The SP type's utmost concern lies in how stable or unstable oneself is in the satisfaction of their needs and their survival. They always have a stark awareness of their entropy because of an idea of not-having or not-surviving, which is a notion of things ultimately dissolving into lesser states because of a lack of resources to sustain them. They are always protecting these resources and themselves, placing special attention to the sphere of attack and defense. They have a tendency to worry often over their well-being, and work to ensure these matters are well-taken care of at all times because of the idea that material security and safety is equal to personal fulfillment.

Oftentimes this can lead to a confusion between the boundary of needs and desires, a hypochondriacal disposition, materialism, proactivity, and overexertion in making sure they are secure. SP types exist around the dichotomy of dependency and independency, because to



survive we must either depend on a source for our needs or become the source, and this often results in many SP types becoming both hyper-dependent and hyper-independent at the same time. This also places them in the sphere of selfishness/sacrifice, as the constant concern for one's own needs drives a selfish outlook on life, but they may use sacrifices of resource or security as a way to show affection, or as a means to create more security.

The predominance of the SP instinct in one's psyche implies that the sphere of security and health is the most unstable in the individual. This does not mean that they struggle with getting what they need, in fact, their obsessive focus on this aspect of life can make them quite skilled at getting what they need in different ways, but they neurotically believe in a notion of “not-having” or of insecurity which drives this self-destructive cycle of psychological hypochondria about everything.

## Passions in the Self-Preservation Sphere



*(appetite, worry, privilege, security, tenacity, cave, heat, family, satisfaction)*

*From 'Dramatis Personae'*

### Worry

*“E1 conservation.* Ichazo called the distinctive passion of this earnest and well-intentioned character 'anguish', but it's not E6 angst, but the kind we usually call worry. We can say that the E1 is a preoccupied person, or that he is moved by an excessive impulse to make sure that he does things right—and this is carried out by a person we call obsessive. Anger is expressed in the field of conservation as an assertiveness that, in order to manifest itself, must be justified according to socially shared criteria and, also, through one's own good conduct. One must be virtuous to be able to judge others, but such virtue implies self-demand.”

### Privilege

*“E2 conservation.* Ichazo described the satellite passion corresponding to this enneatype as an attitude of 'me first', and explained this phrase as an allusion to situations such as someone in a

desert who claims priority over the water left in the canteen. In my own work I have given such an impulse the name of 'privilege'. There is, side by side, however, in such persons a demanding tendency which in children leads to bawling. From the point of view of the transformation of pride in the various instinctive realms, the character of E2 conserving is expressed as a need to feel worthy of being the center of attention, which is achieved through a combination of childish seduction and demand.”

## Security

“*E3 conservation*. In the case of this enneatype, Ichazo spoke of a passion that seeks security, and it seems to me very appropriate for these people who tend to stay within the usual ways and who seek to have everything under control. The vanity in conservation "should be" as it should be, but confuses being with appearing, becoming unaware of their motivations and identifying with their roles, behaviors and performances.”

## Tenacity

“*E4 conservation*. I no longer remember the expression that Ichazo used in this case, but I do remember changing it to 'whatever it takes'. Subsequently, however, I have understood it as an internalization or turning against itself of demanding orality, which becomes an excessive effort to be worth more, accompanied by the sacrifice of one's own desires. Conservation envy wants to take care of itself, as if it implicitly took it for granted that no one will take care of it and had resigned itself to that frustration.”

## Cave

“*E5 conservation*. In the case of conservation E3, Ichazo used the word 'castle', referring to the search for refuge in distancing and the inhibition of expression. Sometimes in my own practice I have used the term 'den' or 'sanctuary' for this strategic concealment that leads to a need to relinquish desire and aggression. In addition, conservation greed wants to retain what little it has because it has anesthetized and curbed its voracity, it walks with very short steps and stops a lot on doorsteps, barely breathing.”

## Warmth

“*E6 conservation*. Ichazo used to call the passion of this subtype 'heat', although the term 'warmth' might be more appropriate, as it is a sense of familiar warmth that compensates for an experience of cold loneliness and a fear of abandonment. Fear in conservation manifests itself as insecurity and lack of protection; and because he wants the warm benevolence of the other to feel that he will not be threatened by loneliness or the harshness of life and the world, he must be good, inhibiting his aggression and other impulses.”

## Family

“*E7 conservation*. Ichazo explained the characteristic passion of this subtype with the expression 'guardians of the castle', which over time I have been replacing with 'family' and understanding it as a search for power and protection through reciprocal alliances. These are people who love their own, while they can be cold and exploitative towards the rest, as occurs with the phenomenon of the mafia, to which the association of characters of this type tends to lead. The need for 'family' that underlies this - and need not refer to blood family - could in turn be understood as a passion for inclusion, with the corresponding suffering of feeling excluded. The conservation gluttony wants the good things that life offers, starting with maternal love and, by extension, the warmth of the family, in addition to money and sex, but all this in the context of a passion for inclusion.”

## Satisfaction

“*E8 conservation*. In the case of this subtype, Ichazo's term for the characteristic passion was "satisfaction," which it is evocative for a person who strongly insists on doing or receiving what he wants, but it is not an appropriate name for a passion, since all passions seek satisfaction. The most characteristic in this case is intolerance to the frustration of one's own desire, which leads to a kind of childish impatience and a determination to overcome such impotence with a violent affirmation of one's own will. Conservation lust wants what it wants in excess, so that its selfishness loses the counterbalance of solidarity.”

## Appetite

“*E9 conservation*. In the case of this subtype, Ichazo used the word 'appetite' —which seems pertinent to us in relation to the tendency of these people to transform their thirst for love into an excessive desire to eat that often leads to obesity. Not only is the thirst for love transformed into a physical appetite, however, but into another type of less visible voracity, which leads them to invade other people's space, to curiosity, to the search for novelties through travel, and even to the need for distraction through things like television or hobbies. Conservation laziness is the neglect of one's own survival needs, which is done through not realizing it, and which one attempts to compensate through a need for food, comfort, distractions, or sleep.”

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