

ACTING OUT

What is the difference between feeling an emotion and acting it out? If we feel angry, we can act it out by throwing a tantrum or we can resist the tendency and sit quietly with whatever we feel, noting the sensations that anger causes in our bodies. When we do this, we have the opportunity to see on a deeper level what our feelings are about. This does not mean that we are suppressing our feelings. On the contrary, it means that we will actually feel them instead of letting them lead us into compulsive behavior.

As an Inner Work task, when you next catch yourself acting out in your Direction of Disintegration, try to stop yourself from continuing to do so, even if you have already begun it. Stop in the middle of a sentence, if necessary, and sense your body. Check in with yourself to see how not acting out feels, and where the energy is in your body. See what happens to the energy as you experience it directly rather than discharging it. How long can you do so? Notice any "stories" you may be telling yourself about the situation. What happens if you continue to act out? Observe yourself without judging yourself, either for your success or for your failure to do the task.

hatches" for our psyches so that we cannot easily become pathological. The Direction of Disintegration is thus a way of allowing some pressure to ventilate. Acting out gives us temporary relief and slows down a potentially more devastating descent into the unhealthy range of our basic type, but of course it does not solve our problems. After we have acted out, we will have expended a great deal of energy and will still have to face the same issues. Acting out simply allows us to postpone dealing with our problems until a later time. When our personality is under stress for a long period of time, we may begin to shunt so habitually that we may appear *to be the type in the Direction of Disintegration*. For this reason, people who have been suffering from emotional difficulties or major crises in their lives will often misidentify themselves as the type in their Direction of Disintegration rather than their basic type.

For instance, Ones under great stress for long periods may mistake themselves for Fours because they will chronically act out many average to unhealthy Four characteristics. Similarly, Nines under extreme stress may appear more like average Sixes. Furthermore, this process accelerates as we go down the Levels, peaking in intensity in the lower average to unhealthy range.

We also have observed that people who have suffered from post-traumatic stress disorder (PTSD), or who have significant borderline features in their personality, tend to move in their Direction of Disintegration more often and more easily. Their personalities have more volatility and are less strongly grounded in the basic type, and they therefore intensely shunt to the Direction of Disintegration.

THE DIRECTION OF INTEGRATION

The Direction of Disintegration is unconscious and compulsive; it is the ego's way of automatically compensating for imbalances in our psyches. Transformation in the Direction of Integration is another matter, however, because moving in the Direction of Integration requires conscious choice. When we are on the path of integration, we are saying to ourselves, "I want to show up in my life more fully. I want to let go of my old stories and habits. I am willing to be with the truth of whatever I learn about myself. No matter what I feel, and no matter what I find, I want to be free and really alive."

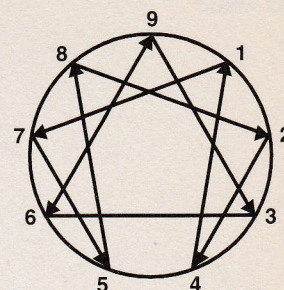
Thus, the Direction of Integration starts to be felt around Level 4, but it becomes more accessible at Level 3 and above.

When we start to let go of our personality's baggage, there will be growth and development in a certain "direction"—a healing of our core issues symbolized by the type in the Direction of Integration. The very qualities we need for our growth become more accessible to us, and the more we avail ourselves of them, the more they speed the progress of liberating ourselves from the limiting patterns of our personality. For example, when Eights start letting go of their issues around self-protection, armoring, and not letting down their guard, they automatically start getting in touch with their vulnerability and hurt. They begin to understand why they put on their armor in the first place. The more free of these defenses they become, the more they realize how good it feels to care about people, like healthy Twos. Eights know that they are on the right track when they start noticing that they really enjoy being connected with people and wanting to do good things for them.

As we learn to become more present, the positive qualities of the type in our Direction of Integration naturally begin to arise. When this happens, the limitations of the average range of our own type become painfully apparent. This gives us more incentive to stay with our practice and to recognize when we are slipping into the automatic compulsions of our type. Thus, we could say that the Direction of Integration represents the antidote to the fixated states of our type.

The Security Point

There are specific restricted circumstances in which we can exhibit behaviors from the *average* Levels of the type in our Direction of Integration. As a rule of thumb, we tend to act out the average behaviors in the Direction of Integration when we feel sure of where we stand in a situation. When we feel secure in the strength of our relationship with another person, we may try out behaviors that would be too risky



THE DIRECTION OF
INTEGRATION

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1	Angry, critical Ones become more spontaneous and joyful, like healthy Sevens.
2	Prideful, self-deceptive Twos become more self-nurturing and emotionally aware, like healthy Fours.
3	Vain, deceitful Threes become more cooperative and committed to others, like healthy Sixes.
4	Envious, emotionally turbulent Fours become more objective and principled, like healthy Ones.
5	Avaricious, detached Fives become more self-confident and decisive, like healthy Eights.
6	Fearful, pessimistic Sixes become more relaxed and optimistic, like healthy Nines.
7	Gluttonous, scattered Sevens become more focused and profound, like healthy Fives.
8	Lustful, controlling Eights become more open-hearted and caring, like healthy Twos.
9	Slothful, self-neglecting Nines become more self-developing and energetic, like healthy Threes.

with someone we did not know as well. For this reason, we call this phenomenon the *security point*.

For example, average Ones will sometimes behave like average Sevens, but not as often as they tend to act out the average to unhealthy issues of Type Four. Ones are not going to act like average Sevens unless they feel safe and secure to do so. Similarly, Fives may frequently act out average Seven behaviors, letting their minds go into overdrive and becoming scattered. But in more secure circumstances, Fives can also act like average Eights, forcefully asserting themselves and their wills, if they are very sure of their relationship with the other person.

The security point is thus not the same as moving in the Direction

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of Integration: it is another escape valve, like the Direction of Disintegration; it is another way of acting out, although one that requires special conditions. Persons functioning in the average to unhealthy Levels of their basic type may know that they need the qualities of the Direction of Integration, but when they are reacting compulsively and automatically, they are not capable of really integrating the healthier aspects of that type. Movement to the security point is not a real integrative process but an instance of one part of the personality being replaced or supplemented by another. This is not the same as becoming more free and aware. The movement toward the security point for each type is, by definition, within the average Levels.

The Real Meaning of Integration

Although the movement in the Direction of Integration requires conscious choice, it is not accomplished by imitating the attitudes and behaviors of the type in that direction, especially not the average characteristics. For instance, if you are an Eight, it does not mean that you should start "acting like a Two," baking cookies or opening doors for people. Imitating the behavior of the type in your Direction of Integration can actually make the personality "denser" since real transformation involves letting go of ego patterns and defenses, not adding ones. This kind of behavior is doomed to failure.

We must always remember that *the personality cannot solve the problems of the personality*, and until our Essence is deeply felt and is guiding our activities, the personality can do little except to "not do" its old tricks.

The process of integration is not about what we "should" do—it is a process of consciously letting go of aspects of our type that block us. When we stop holding on to defenses, attitudes, and fears, we experience an organic unfolding and balancing as natural as the blossoming of a flower. A tree does not have to do anything to go from a bud to a flower to a fruit: it is an organic, natural process, and the soul wants to unfold in the same way. The Enneagram describes this organic process in each type. The type in the Direction of Integration gives us clues about when this is taking place and helps us understand and activate this process more easily.

Moving in the Direction of Integration deeply enriches the quality of all of our activities because the type in our Direction of Integration guides us to what really fulfills us and helps us realize the full potentials of our basic type. For instance, a Four who wants to express herself through music will be self-disciplined and will engage in regular practice like a healthy One, because this will help actualize her potential. "Going to One" is a Four's way of being the most effective Four that he or she can possibly be.

"Awareness is curative."

SURYA DAS

"There are only two ways to live your life. One is as though nothing is a miracle. The other is as though everything is a miracle."

ALBERT EINSTEIN



When we fully see, understand, and experience all the self-defeating blockages that have covered our Essential qualities, they fall away like dead leaves from a growing plant, and the fullness of our soul emerges naturally. Our soul, with all of the magnificent gifts that we see in the healthy range, is already here. Only our deeply ingrained belief in and attachment to the defenses of our personality—the resistance, self-image, and fear-based strategies of our type—prevent us from showing up and claiming our birthright.

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PART II



The Nine Personality Types



CHAPTER 7



TYPE ONE: THE REFORMER



"I have learned through bitter experience the one supreme lesson: to conserve my anger, and as heat conserved is transmuted into energy, even so our anger controlled can be transmuted into a power which can move the world."

—MOHANDAS K. GANDHI

"The unawakened mind tends to make war against the way things are."

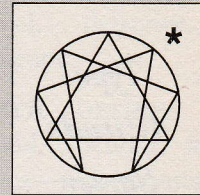
—JACK KORNFIELD

"We shall never have friends, if we expect to find them without fault."

—THOMAS FULLER

"The real advantage which truth has, consists in this, that when an opinion is true, it may be extinguished once, twice, or many times, but in the course of ages there will generally be found persons to rediscover it."

—JOHN STUART MILL



THE TEACHER

THE ACTIVIST

THE CRUSADER

THE MORALIST

THE PERFECTIONIST

THE ORGANIZER

THE RISO-HUDSON T A S

Type Attitude Sorter

Score each of the following statements according to how true or applicable to you it is on the following scale:

1.....*Not at All True*

2.....*Seldom True*

3.....*Somewhat True*

4.....*Generally True*

5.....*Very True*

*See page 124 for
scoring key.*

- 3 1. Most people see me as a serious, no-nonsense person—and when all is said and done, I suppose I am.
- 5 2. I have always tried to be honest and objective about myself—and I'm determined to follow my conscience no matter what the cost.
- _____ 3. While there is some part of me that can be wild, generally speaking that just hasn't been my style.
- _____ 4. It seems that I am living with a judge inside my head: sometimes the judge is wise and discerning, but often it is simply stern and harsh.
- _____ 5. I feel that I have paid a great price for trying to be perfect.
- _____ 6. I like to laugh as much as anyone—I should do it more often!
- _____ 7. My principles and ideals inspire me toward greater achievement and make my life feel meaningful and worthwhile.
- _____ 8. I do not understand why so many people have such lax standards.
- _____ 9. So much depends on me getting things done that I have to be more organized and methodical than others.
- _____ 10. I have a personal sense of mission, maybe even a calling to something higher, and I believe that there is something extraordinary that I may accomplish during my life.
- _____ 11. I hate mistakes, and so I tend to be extremely thorough to make sure that things are being done properly.
- _____ 12. Much of my life I have believed that right is right and wrong is wrong—and that's all there is to it.
- _____ 13. I have a hard time leaving well enough alone.
- _____ 14. Many responsibilities have fallen on my shoulders: if I hadn't risen to the occasion, God only knows what would have happened.
- _____ 15. I am deeply moved by human nobility and grace under pressure.

how Ones experience themselves. It seems to them that they are sitting on a cauldron of passions and desires and that they had better "keep the lid on" lest they and everyone else around them regret it.

Cassandra, a therapist in private practice, recalls the difficulty this caused her in her youth.

I remember in high school getting feedback that I had no feelings. Inside, I felt my feelings intensely and yet I just couldn't let them out as intensely as I felt them. Even now, if I have a conflict with a friend and need to address an issue, I rehearse ahead of time how to express clearly what I want, need, and observe, and yet not be harsh or blaming in my anger, which is often scathing.

Ones believe that being strict with themselves (and eventually becoming "perfect") will justify themselves in their own eyes and in the eyes of others. But by attempting to create their own brand of perfection, they often create their own personal hell. Instead of agreeing with the statement in Genesis that God saw what He had created "and it was good," Ones intensely feel, "It wasn't—there obviously have been some mistakes here!" This orientation makes it difficult for them to trust their inner guidance—indeed, to trust life—so Ones come to rely heavily on their superego, a learned voice from their childhood, to guide them toward the greater good that they so passionately seek. When Ones have gotten completely entranced in their personality, there is little distinction between them and this severe, unforgiving voice. Separating from it and seeing its genuine strengths and limitations is what growth for Ones is about.

THE CHILDHOOD PATTERN

Ones tried hard to be good kids: they often report feeling that, as children, they needed to justify their existence. Simply being a child was somehow not acceptable, and many young Ones developed a sense of seriousness and adult responsibility at an early age. They understood that their parents expected a lot from them, and like Threes, they often played the role of the Family Hero. Young Ones generally take on such expectations with great earnestness.

Jeanne, a spiritual director for women religious in Quebec, still remembers the pressure she felt to uphold her family's values.

When I had frequent and serious nosebleeds, Dad would tell me I mustn't be praying enough. Knowing what was "enough" always eluded me, but I suspected that more had to be better. . . . Dad ex-

Please note that the childhood pattern we are describing here does not cause the personality type. Rather, it describes tendencies that we observe in early childhood that have a major impact on the type's adult relationships.

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pected me to pray and intercede for him and the whole family. Needless to say, I made time to be at daily Mass. I had a serious mission for which to intercede; the family's well-being could be at stake.

For various reasons, Ones experience a sense of being "disconnected" from their protective-figure (who is usually, although not always, the biological father). Having another stable adult figure that the child can identify with and move toward gives the child the ability to separate from dependency on the mother and to increasingly sense his or her own individuality and autonomy. If, however, the protective-figure is not adequately fulfilling his role, young Ones sense a fundamental disconnection. They realize that their real or symbolic father does not adequately fit their temperament and needs. This does not necessarily mean that the protective-figure is bad or abusive, but that, for whatever reason, a certain effortless bonding simply does not take place.

The result is a feeling of frustration for the child and the sense that he must "father" himself. In some cases, young Ones respond to chaotic conditions around them by becoming hyperresponsible, the "voice of reason" in their families. In this way they are able to establish some sense of autonomy and boundaries—the key issues of their type.

Justine is a business consultant who was forced by her painful childhood to develop a vigilant and strict set of ego defenses.

Since there was a lot of conflict in the family I grew up in, I felt I had to stop it or fix it in some way. That probably contributed to my very controlling nature. I had poor boundaries as the result of an imposing, aggressive mother, so I identified strongly with her less-than-healthy behaviors to protect myself. I grew up very critical, judgmental, and opinionated. I treated my younger sisters as she treated us, and was very bossy and demanding.

In effect, the child says, "I will give myself guidelines. I will become my own father-figure and be my own moral guide. I will police myself so no one else will police me; I will punish myself so no one else will punish me." Ones try to surpass what is expected of them by adhering to the rules so rigorously that no one will be able to catch them in error, thus earning independence.

Leo, a successful business consultant, recalls the difficult demands of his childhood adaptations.

As a child I learned quickly that there was only one right way of doing things and only one—my father's way. His way would sometimes change—he was inconsistent. But his way was always the "right"

way. . . . So, in reaction to my father's inconsistencies, I developed a conscience that launched me into a quest for the "true" right way that I myself could subscribe to.

In a sense, Ones feel that they need to outdo the expectations of their protective-figure. They feel that they must come up with a better set of rules for themselves; *they* decide right or wrong. But in so doing, the child feels guilty for judging (and implicitly condemning) its own protective-figure. To escape the guilt of this situation, young Ones construct an identity that allows them to see themselves as good and responsible and others as lazy, sloppy, or at least less correct and "mature" than themselves. Such self-justification becomes the bedrock of the One's identity and the emotional pattern that will be reenacted throughout their lives.

THE WING SUBTYPES



Examples

Plato
Gandhi
Sandra Day O'Connor
George Harrison
Henry David Thoreau
Martha Stewart
Katharine Hepburn
Al Gore
George F. Will
Noam Chomsky

THE ONE WITH A NINE-WING: THE IDEALIST

Healthy People of this subtype are highly discerning, wise, and civilized. They can be scholarly and erudite, maintaining a dispassionate philosophical stance that focuses on long-range concerns—the "big" picture. They can have an introverted, reclusive quality about them, seeking relief from "the maddening crowd," often in quiet, natural settings. They are emotionally reserved but generous, kind, and considerate, generally loving nature, animals, and innocence wherever they find it. They wish to improve things but with a gentler, more detached touch than other Ones.

Average Idealistic and less likely to engage in the politics and "dirty work" necessary to bring about the reforms they believe in, average people of this subtype would rather explain their ideals than personally persuade others of their correctness. The anger seen in Ones is harder to detect in this subtype than in the other, tending to express itself in stiffness, impatience, and sarcasm. People of this subtype prefer to be alone and look for situations where they can work by themselves in order to avoid dealing with the disappointing messiness of human relationships. They can be more remote, otherworldly, and impersonal than the other subtype, potentially disdainful, elitist, and condescending to their fellow humans.

THE ONE WITH A TWO-WING: THE ADVOCATE

Healthy People of this subtype blend their quest for ideals and higher principles with empathy and compassion for others. Less purely idealistic than the other subtype, they are genuinely interested in improving the lot of mankind and more willing to get into the trenches to bring about the changes they advocate. They are also more overtly

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developed a way that passionate and interpersonal, enjoying the give-and-take of "political" involvement. People of this subtype are persuasive and go out of their way to get others to care about the causes and beliefs they espouse.

Average Highly active and outgoing, average people of this subtype can be fairly aggressive and forceful in the pursuit of the ideals and reforms they seek. While they are comfortable being alone and need a good deal of "down time" to recharge and think, they are also energized by engaging with others, particularly debating and refining their ideas. This makes them naturally good at politics on whatever scale they engage in it. The needs of others are the focus for their altruism, so long as they feel they are making a difference. They can become critical and irritable and highly vocal about their discontents when they are frustrated. They are also more fiery and action-oriented than the other subtype, and so the possibility of being frustrated by people and events is higher.

Examples

Jerry Brown
Hillary Clinton
Celine Dion
John Bradshaw
Emma Thompson
Jane Fonda
Joan Baez
Vanessa Redgrave
Ralph Nader
John Paul II

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THE SELF-PRESERVATION INSTINCT IN THE ONE

Self-Control. In the average range, Self-Preservation Ones tend to worry about their material well-being, both in terms of finances and health, and they often castigate themselves for not working hard enough (like average Sixes). The Self-Preservation instinct also gives them strong drives for gratification, but their Type One superego can be severe in countering those drives. The resulting inner conflict is the source of continual stress, physical tension, and an all-or-nothing attitude with regard to their pleasures and desires. They may either indulge themselves and their desires, or go through periods of asceticism, during which their desires are suppressed as much as possible.

As they become more identified with their superego dictates, they become very fearful about making mistakes that seem like catastrophes to them. They feel that any wrong action could result in the undoing of their well-being. They can be quite picky and fastidious about their environment. (Picture Felix Unger in *The Odd Couple*.) They value cleanliness, order, hygiene, and aesthetics, and they are often preoccupied with health and diet, religiously subscribing to beliefs about vitamins, macrobiotics, homeopathic remedies, and so forth. With others, they tend to be overprotective about the things that they worry about in themselves. If they are worried about getting sick, they scold others about not taking care of their health. If they have money concerns, they exhort others to save. In the lower Levels, the harshness of their superego causes them to feel undeserving of any kind of comfort or reward.

In the unhealthy range, Self-Preservation Ones begin to oscillate between periods of strict restraint of their appetites and periods of excess and debauch. They often become obsessed with health matters, especially

THE INSTINCTUAL VARIANTS



with regard to food. They often attempt to justify or undo their violations of their own dietary or health requirements. They may binge on sweets, or drink excessively, then go on a crash diet. Milkshakes and fries are followed by handfuls of vitamins. Self-Preservation Ones are prone to eating disorders and extreme practices to curb their instinctual impulses, including asceticism, excessive fasting, bingeing and purging, and so forth.

THE SOCIAL INSTINCT IN THE ONE

The Crusader. In the average range, Social Ones believe that they represent objective values, social standards, and that they speak for others. Teaching, advocating, and moralizing can be part of the picture, but mostly about social issues and about rules and procedures. They are often interested in politics, current affairs, and journalism and are adept at uncovering the "dirt," exposing wrongdoing and speaking out against injustices. On the other hand, they will work patiently to bring about the reforms they see as necessary—improving the local schools, getting their co-op involved with recycling, and so forth.

Social Ones derive a vivid sense of themselves by holding strong opinions and convictions and arguing for their perspective. They value these qualities in others as well, although when more fixated, they expect others always to agree with them. This can lead to rigidity both in their thinking and in their behavior. Their views can become a boundary, an armor against the world. And since Ones apply the rules most rigorously to themselves, they fear ever being caught contradicting their own stated beliefs and opinions.

Although Social Ones insist that others should not take their criticisms and views personally, *they* take things personally, often reacting to public policies as if they were personal affronts or triumphs.

In the unhealthy range, Social Ones hold unrealistic standards and expectations for themselves, others, and society at large. They may become involved in extreme political views or strict religious dogmas (libertarianism is the *only* solution to the country's ills; no sexual activity in marriage unless it can lead directly to conception). In the lower Levels, they can engage in rants and tirades, constantly feeling outrage at the imperfections of humanity.

THE SEXUAL INSTINCT IN THE ONE

Shared Standards. In the average range, Sexual Ones want a flawless relationship with an idealized partner. They long for the perfect mate, an unwavering source of stability in their lives. In this respect, they can be mistaken for Fours. They have high expectations of their partner.

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their family, and their close friends and want to believe that the other person in the relationship holds the same standards. ("We share these ideals, don't we?") Sexual Ones fear that the other will fall short, thus destroying the harmony and perfection of the relationship. This can lead to feeling that they must push loved ones to meet their standards. They also may have trouble finding someone who meets their standards, trying one relationship after another but always feeling disappointed.

Sexual Ones place a great emphasis on fidelity. ("Love is forever.") Although they do not appear needy, they often suffer from well-hidden fears of abandonment and a chronic sense of loneliness. The mix of high expectations with abandonment issues can result in a critical, controlling attitude toward the partner. ("Don't ever let me down. Don't ever deceive me.") At lower Levels, they may constantly need to "check in" on the other's activities and whereabouts. Sexual Ones feel that they have earned a good relationship, earned their pleasure, and feel threatened at the possible loss of one of their few areas of reward. Criticism and control may be used to keep the other off balance, to undermine confidence, thus postponing potential abandonment.

In the unhealthy range, the Sexual variant endows them with strong opinions and strong desires and appetites, but this is difficult to justify to the One's superego. Sexual Ones may experience intense desire alternating with a need to reject that desire. This may lead to both sexual compulsivity and repression. ("I don't want to be attracted to him.") At the same time, they may believe that the other is the source of their obsessions and want to control the other so that the balance of the relationship can be restored. Less healthy Sexual Ones are prey to bouts of intense jealousy. Their fears are such that they constantly question and grill the other. In extreme cases, they may punish the self or others to purge themselves of their desires.

standards and they may be dogmas (liberal sexual activity in the lower level) causing outrage

The following are issues most Ones will encounter at some point in their lives. Noticing these patterns, "catching ourselves in the act," and simply seeing our underlying habitual responses to life will do much to release us from the negative aspects of our type.

THE WAKE-UP CALL FOR TYPE ONE:

A SENSE OF INTENSE PERSONAL OBLIGATION

Ones can grow tremendously simply by recognizing and being aware of their particular Wake-up Call, a heavy and constant sense of *personal obligation*. They begin to think that it is up to them to fix whatever mess they encounter. ("If I do not do this, no one else will!") Further, they are convinced that even if others are willing to tackle

THE ONE'S CHALLENGES TO GROWTH



H E A L T H Y	Level 1	Key Terms: <i>Accepting Wise</i>	Ones let go of the belief that they are in a position to judge anything objectively and are able to approach life without emotionally reacting to it. They also paradoxically achieve their Basic Desire—to have integrity and to be good. As a result of their self-actualization, they become wise, discerning, accepting, hopeful, and often noble.
	Level 2	<i>Evaluating Reasonable</i>	Ones focus on the dictates of their superegos to guide them in life and defend them from the “disordered” parts of themselves. Self-image: “I am sensible, moderate, and objective.”
	Level 3	<i>Principled Responsible</i>	Ones reinforce their self-image by trying to live their lives in accordance with their consciences and with reason. They are highly ethical and self-disciplined and possess a strong sense of purpose and conviction. Truthful and articulate, they teach by example, putting aside personal desires for the greater good.
A V E R A G E	Level 4	<i>Obligated Striving</i>	Ones begin to fear that others are indifferent to their principles, so they want to convince others of the rightness of their viewpoint. They become serious and driven, debating others and remedying problems, while evaluating their world and pointing out what is wrong with things.
	Level 5	<i>Self- Controlled Orderly</i>	Ones worry that others will condemn them for any deviation from their ideals. Having argued their point of view, Ones are now obliged to live up to it at all times, so they try to rigorously organize themselves and their world. They are punctual and methodical but also irritable and tense.
	Level 6	<i>Judgmental Critical</i>	Ones are afraid that others will mess up the order and balance that they have achieved and they are angry that others do not take their ideals as seriously. They react by reproaching and correcting others for not living up to their own standards. They are perfectionistic, opinionated, and sarcastic.
U N H E A L T H Y	Level 7	<i>Self- Righteous Inflexible</i>	Ones fear that their ideals may actually be wrong, which may be true. To save their self-image, they attempt to justify themselves and silence criticism. They are closed-minded and allow no compromises or negotiations in their positions. They are bitter, misanthropic, and highly self-righteous.
	Level 8	<i>Obsessive Contradictory</i>	Ones are so desperate to defend themselves from their irrational desires and impulses that they become obsessed with the very parts of themselves they want to control. They begin to act out all of their repressed desires while publicly continuing to condemn them. They cannot stop themselves.
	Level 9	<i>Condemnatory Punitive</i>	The realization that they have lost control of themselves and are doing the very things they cannot tolerate in others is too much for unhealthy Ones. They try to rid themselves of the apparent cause of their obsessions in themselves, others, or the environment, possibly resulting in self-mutilation, murder, or suicide.

problems, they are not going to do as thorough a job as Ones themselves would. They therefore become increasingly fixated on correcting and organizing and controlling their environment. They also become tense and serious, automatically focusing on what is wrong with things.

When they start to feel as if the weight of the world is on their shoulders, it is a strong indication that average Ones are slipping into their characteristic trance.

Cassandra, the therapist we met earlier, reveals how difficult it has been for her to let go of this tendency in herself.

Being a One is to feel burdened much of the time—burdened with the need to do the right thing in every situation, to monitor one's thoughts and feelings so they do not show or, if they do, to express them both appropriately and in the "right" amount. I still struggle with feeling resentful when people won't listen to me or, worse yet, when they come to the same conclusions as me after having made horrendous mistakes that are damaging to themselves and others. I still haven't found a balance in this area.

LONELY RESPONSIBILITY

Average Ones feel obligated not only to "do the right thing" but to make up for the carelessness and foolishness of others. Do you notice this pattern in yourself? What situations, specifically, are likely to bring this up? When this occurs, what opinions are you holding about others? How does this make you feel toward them? Toward yourself?

The Social Role: The Educator

In the average range, Ones begin to define themselves in the Social Role of the Educator or the Teacher, the person whose place it is to instill wisdom in the ignorant, uplift the fallen, and show others how to do something useful and productive with their lives. They feel compelled to instruct others on the best way to accomplish things, even something as simple as washing dishes or refolding a newspaper after reading it.*

Unconsciously, average Ones see themselves as mature, responsible adults surrounded by irrational, careless children, and this attitude is

"I know how things should be done."

*Fives also "teach" by focusing on their expertise. However, Ones are people of action, whereas cerebral Fives are generally less interested in the practical application of their ideas.

Anger, Resentment, and Frustration

The anger of Ones is directed both at themselves for failing to live up to their ideals, and at others for what Ones see as their laziness and irresponsibility. As Ones become more unhealthy, they displace more of their anger onto others as they make themselves the sole judge of who and what is right and wrong. They also become more irritable with others because others seem to them to be getting off the hook. They feel that others are not taking an equal share of the responsibility—and seem to be having all the fun. (“Why am I doing all the work and being so responsible while everyone else is out fooling around?”)

Anger, in itself, is not a bad thing. It is what arises naturally when there is something around us that we do not like or want in our lives. Anger is a way of resisting an attack on our integrity, whether physical, moral, or spiritual. Anger, when fully experienced (and not acted out, repressed, or “swallowed”), is instantaneous and short-lived. When we allow our anger without resisting it, it usually arises like a wave and passes through us within a minute. When we resist anger or hang on to it (for other strategic reasons of our ego), it perpetuates itself in increasing obsessive thinking, emotional constriction, and physical tension. Even when these thinking patterns have run their course, the anger remains stored in the body, locked in muscular tension and habitual behaviors such as pacing, nail biting, and teeth grinding. Ones can grow enormously by learning to feel their anger without attempting to suppress it or justify it. Talking openly about their anger with significant others can be very healing for Ones and a positive step in learning to process their resentments.

Ironically, though, Ones are not always aware of their anger. They seldom experience anger as anger because their superego generally prohibits them from being “too emotional.” To be angry is to be out of control, to be less than perfect, so Ones often deny their anger through clenched teeth—“I’m not angry! I’m just trying to get it right!”

Striving After the Ideal

Average Ones strive after their ideals since doing so makes them feel worthwhile and provides a way to suppress negative superego voices. But the more they want the ideal, the more frustrated they become by the real, and it becomes difficult for them to see the good in things right before their eyes, whether in a relationship, a coworker’s performance, or a child’s behavior. The specter of the ideal also begins to overshadow their own performance and the satisfaction they take in their own work. Everything from working at the office, to doing

“Everyone is so lazy and irresponsible.”

homework with the kids, to writing a letter becomes more burdensome since it must be done as perfectly as possible.

Like all the types, Ones have an inherent contradiction at the center of their personality structure. They wish to find integrity and a sense of wholeness—and yet by constantly sitting in judgment, their superego splits them into “good” and “bad” parts. They thereby lose the integrity and sense of wholeness they seek. An internal war rages between the various factions of themselves, between themselves and others, and between themselves and the world.

Even if Ones come within range of meeting their own standards, the standards are raised by their active superego. (By definition, an ideal cannot be attained, and so the One must redefine the ideal and try harder.) Continually striving for perfection means being very hard on oneself, inevitably leading to a constant state of tension and frustration.

DISAPPOINTMENT

Notice how many times a day you are disappointed with yourself or others. Use your Inner Work Journal to keep track of this for a few days. What standards are you measuring everything against? Question and examine the nature of these standards and their effect on you and the people in your life.

Being Purposeful and Making Progress

“There’s a sensible way of handling everything.”

The high-minded seriousness and sense of purpose of healthy Ones becomes more compulsive if they feel they must constantly work to justify their existence. If this happens, healthy, balanced self-discipline deteriorates into grim determination, even workaholism, and it becomes increasingly difficult for Ones to take a break: relaxation or play must be constantly earned. They feel that there is little time for frivolity or lightness; even vacations can take on the aura of responsibility and not frittering around too much (less time at the beach, more time in museums!), guilt forbids “idling” (“An idle mind is the Devil’s playground.”), and Ones feel that they are wasting time if they are not improving themselves and their environment in some way.

Anne describes some of the anxiety her “purposefulness” has caused her.

I probably wouldn’t take any extended vacations if it weren’t for my husband. It’s only when I’m away that I realize how badly I need the rest and change of scene. But I wouldn’t dream of going anywhere without at least one serious and instructive book.

Because progress is so important to Ones, efficiency and working according to methods, systems, and timetables are as well. They are constantly developing and refining procedures, seeking the most effective way to do things in the least amount of time. Ones are like Sixes in that both approach problems with protocols: flow charts, formulae, or rules (using *Robert's Rules of Order* to conduct meetings, for example). Sixes prefer working within established parameters and often resent surprises or disruptions of the "system" as they have understood it. Ones, on the other hand, are guided by their own sense of judgment and may balk at agreed-upon guidelines, feeling that their own method would be more effective. They care less about who agrees with them or whether or not they had precedent and social convention on their side.

UNATTAINABLE STANDARDS

When you find yourself becoming frantic about some goal you have set, stop and ask yourself what is really at stake. Is the level of frustration you are experiencing commensurate with the problem you are dealing with? Especially notice your own self-talk. What are you saying to yourself? Whom are you trying to appease?

Being Right and Pointing Out Problems

Ones have learned that to be loved they must be good, and to be good they must be right. This behavior manifests as a continual need to point out errors or a better way of doing things. Average Ones feel compelled to debate others about any number of things, from political and religious views, to optimal study habits, to the most exalted examples of music and art.

Despite the fact that they may have good points to make, others may sense that Ones are unconsciously bolstering their egos through these actions—thereby justifying themselves in subtle ways. It is as if they were constantly demonstrating their own worthiness to their superegos. ("See how hard I'm working? See how I just noticed that problem? I was more effective than those other people, wasn't I?") A further problem is that while average Ones may make a point worth listening to, they begin to express themselves in such a forceful (even abrasive) way that others cannot take in their message.

Being right is another effort to get on the good side of the superego—to identify oneself with it, thus lessening its attacks and the suffering it creates. The cost of this strategy is high, however: it creates alienation, tension, and a profound lack of relatedness to the environment, both inner and outer. A simplistic view of right and wrong is a

"Right is right and wrong is wrong and there are no exceptions."

dualism that seldom results in any satisfying conclusion or lasting solutions to disagreements.

BROADENING YOUR VIEW

As an exercise, take up a position that is the opposite of your usual view and find a way to argue it convincingly. For instance, if you find most network television programming appalling, see if you can come up with a convincing thesis declaring the virtues of network television. After you can do this, you may try more challenging topics about which you have stronger views: morality, sexuality, religion, and so forth. At the very least, you will understand the other person's point of view better, leading to more compassion and tolerance. It may be difficult at first, but you will eventually find it extremely enjoyable, and this little game can do much to free you from your superego.

Order, Consistency, and Punctuality

Some Ones are compulsively neat; others need to schedule their time meticulously; and still others need to monitor their health and diet carefully. Others care little for being neat but are extremely particular about procedures in the workplace. Concern about external order seems to escalate in proportion to the average One's deeper concern about some *internal disorder* they feel in themselves.

Average Ones are particularly troubled by perceived inconsistency either in themselves or others, and therefore they attempt to make all their behavior consistent, sensible, and justifiable. (It is as if the One child, by modeling a high level of consistency, were seeking to elicit the same from a parent.) This further cements their attachments to methods and procedures that have worked in the past—and blinds them to other possible solutions or viewpoints.

Justine is quite familiar with this problem.

I feel like I am so tense and serious. I can't seem to lighten up! There is such a driving need that everything be right and in its place, whether it be an event, situation, conversation, or the arrangement of a room, trip, or workshop. I can be tough on a trainer or speaker if I think the information is not all there or is incomplete. The saying "Let go and let God" is a tough one to submit to. Everything has to be done right, with little regard to importance or priority. It is easy not to have or to lose perspective on what is important enough to warrant attention and what isn't.

Ones typically feel that there is only so much time in the day, or in their lives, for that matter, and that they need all of it to accomplish

their "missions." Of course, as in other areas, they may have some useful ideas about time management, but if Ones deteriorate, obsessions about punctuality can become a constant source of tension and stress. Ones readily berate themselves for being even slightly late for work or an appointment, while giving no weight to their willingness to stay extra hours to complete a task.

Anne confronted her rigid punctuality during the course of group therapy.

I get a headache whenever I'm late, even when I'm meeting someone who is never on time. In group therapy years ago, the therapist who basically wanted people to be on time gave me the task of coming ten to fifteen minutes late. He knew I couldn't do it. Every day there is a schedule—in my head. I'll find myself anxiety ridden if I'm not running according to that schedule, until I suddenly realize that most of the things can be done tomorrow, or perhaps, heaven forbid, I could ask someone else to do them. I get really resentful when I think, "I have to do everything around here"—then I realize that the only person who is demanding that is me.

COMPULSIVE ORGANIZING

In your Inner Work Journal, spend fifteen minutes making a list of the areas in your life in which you demand and expect order and control and those in which you do not. Be honest with yourself, as there may be more in either group than you might expect. Do you expect order from people or things, situations at home or at the office? What kinds of disorder make you most annoyed? How does your annoyance show itself?

At the end of the exercise, make a two-column list of the benefits and drawbacks of attempting to be orderly and organized in areas you have identified. Is order and predictability more important to you than people and relationships? Some kinds of relationships? Do you unconsciously and unintentionally treat yourself or others impersonally, as objects or machines?

Self-Control and Self-Restraint

In order to be internally consistent and unaffected by the environment, Ones believe that they must be scrupulously self-controlled. Increasingly, then, Ones must struggle not only against the resistance they meet in others but against the resistance they meet in themselves. They sense that there are parts of themselves that are not at all interested in their self-improvement projects. And yet failing to live up to their own professed standards would leave them prey to intense feelings of guilt.

"I've got to get control of myself."

On a subconscious level, average Ones often have issues (guilt, shame, anxiety) about their bodies and bodily functions. They have been taught that they and their needs are messy, and that their body and its natural instincts are dirty, something to be ashamed of. They have to be ultraclean, ultracareful, and ultrascrupulous. In many Ones, this manifests as an exaggerated modesty, or in a nervousness about matters of eating, elimination, or sex.

In reaction to their superego demand for self-control, Ones start giving themselves secret "outs," or what we call *escape hatches*. They develop secret behaviors and indulgences, giving themselves permission to do as they please in a way that feels safe and that they can rationalize. Their escape hatches represent a partial rebellion against the superego, a way of letting off steam without throwing off the superego altogether. Thus, the proper workaholic office manager takes secret weekend trips to Las Vegas; the minister, decrying godless humanism, develops a secret enthusiasm for pornography; and the human rights activist secretly abuses his girlfriend.

IDENTIFYING ESCAPE HATCHES

Do you have some escape hatches? What are they? What are they an escape from? What do they tell you about your own superego's prohibitions?

Being Critical and Judgmental

"A day spent judging another is a painful day. A day spent judging yourself is a painful day."

BUDDHA

As they become more strict with themselves and unforgiving of their errors, average Ones cannot help but dwell on their shortcomings. Some of their "defects" are too painful to face and are quickly repressed. They become preoccupied with other, smaller infractions and seldom get a break from their critical inner judge on these matters. All they can do is to strive even harder to be "good." They may also become more judgmental and critical of others.

If we examine the function of judgment in personality, we see that it serves to reinforce our sense of self by separating us from that which we are judging. Judgment is one of the most powerful ways that human beings draw boundaries and cut themselves off from direct contact with their experience. When we judge ourselves, we create a state of internal war. Like war, judging is very expensive in the energy, time, and effort it consumes. Rather than expand us or liberate us, our judgments exhaust us and limit us.

The Essential self exercises discernment, notes differences, and makes decisions about what to do; by contrast, ego-based judgment al-

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ways carries a certain negative emotional charge. Its primary function is not to discern but to create distance (or a boundary). *The hallmark of judgment (rather than Essential knowing) is that it is divisive.*

Ego judgment also contains an element of being "better than" that which is being judged. Even when we are judging some aspect of ourselves, some part of us is saying about another part, "Well, I'm better than that!" Such a position is paradoxical and conflicted since, in a single human being, who is judging whom?

Ted is a carpenter who prides himself on fine craftsmanship, but he is aware of the cost of his exacting standards.

I know that when I'm getting caught up in my stuff, I can be pretty severe with people sometimes. The worst of it is that no matter how tough I am on others, I'm always ten times harder on myself. When I actually stop and listen to what I'm saying to myself, I can't believe it. I wouldn't talk like that to my worst enemy!

THE RUNNING COMMENTARY

In your Inner Work Journal, write down all of the judgments (good or bad) that you have made about other people in the last three hours or so. If you have just gotten up in the morning, write down all of the judgments you have made about others since arising. Did you make judgments about people you heard on the radio, or on television, or saw in your home, apartment building, or on the street going to work?

Now do the same about yourself. How have you judged yourself in the last three hours? Is there a common theme to your judgments?

The Inner Critic and Perfectionism

Average Ones are highly sensitive to criticism. This is not particularly surprising given their background of constant *self-criticism*: any further negative feedback from others can be extremely threatening. Ones feel as though they need all of their strength and concentration to meet the ruthless standards of their own Inner Critic, so they possess few resources for handling even the slightest hint of criticism from others.

The only way that Ones can escape self-criticism is by being *perfect*. Of course, this is virtually impossible, although average Ones give it their best effort since they feel that nothing less than perfection will be acceptable either to them or to others (who would be disappointed with them with less) or to their own standards. They therefore feel that they can never afford to take a day off, so to speak, lest they come under attack from their harsh inner judge.

"Perfectionism is self-abuse of the highest order."

ANN WILSON SCHAEF

Morton, a successful architect, relates to this experience.

Several years ago I won a prestigious architectural prize from an international jury. But the problem was that it was only second prize. It wasn't so much that I didn't win first because I wanted "first prize" but more the fact that I berated myself for the mistakes in my design. I tossed and turned for days, redrawing the plans in my head. I was so critical and negative and down on myself that I couldn't enjoy the fact that I actually won second prize! Not bad for someone barely out of school—but not good enough for my superego, I guess.

No matter how critical, destructive, and erosive of their self-confidence their Inner Critic is, average Ones are convinced that their Critic is the sole voice of reason—their guiding star that will lead them to salvation. They would be greatly helped by recognizing that their superego voices are actually destroying their integrity and harming them and their relationships. But once they become identified with their Inner Critic, it gives them a real (but shaky) sense of self-confidence that is difficult for Ones to question or to change—that is, until they see how destructive it can be.

REACTING TO STRESS: ONE GOES TO FOUR



Under conditions of increased stress, average Ones long to be free of their burdens and obligations and may find themselves spending time in daydreams and fantasies of romance or escapes to exotic locales much like average Fours. They may also feel romantic and harbor forbidden longings for people they have encountered. As Ones, however, they are generally too self-inhibiting to inform the object of their desire of their true feelings, much less act on these feelings. If Ones do risk hinting at their interest in their fantasy "lover," any rebuff or ridicule results in profound feelings of shame and a deeper resolve to hold their impulses at bay. Ones feel guilty for being irresponsible and become even stricter with themselves.

The move to Four can be seen as an indication of Ones' growing disenchantment and alienation. They feel that no one understands them or how hard they are working, and they can suddenly become moody, melancholy, and withdrawn. Their discipline and self-control collapse into stormy feelings of envy and resentment. ("Everyone else is having a better life than me.") Usually steady Ones may engage in unexpected displays of drama or pouting or in a highly affected way of behaving that seems out of character with their background. Emotional outbursts, moodiness, hostility, and social withdrawal can all be part of the picture. Should they be questioned about any of this, Ones will become even more painfully self-conscious and self-controlled.

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In the lower Levels, the move to Four can lead Ones into growing self-indulgence and a willingness to give themselves a few exceptions to their own rules. After all, no one has been working as hard as they have. Who would fault them for having a few drinks or a steamy, illicit romance? In and of themselves, these behaviors might not be particularly harmful, but because these activities run counter to Ones' superegos' dictates, they become the source of even more pressure and anxiety. Further, Ones' choices of distractions tend to be self-indulgent rather than truly nurturing, so they have little effect in actually relieving Ones' tension and frustration. As they become more unhealthy, their superego becomes so severe that they may unconsciously seek more destructive escapes to counteract it.

If Ones have suffered a serious crisis without adequate support or coping skills, or if they have suffered from chronic abuse in childhood, they may cross the shock point into the unhealthy aspects of their type. This may lead them to a fearful recognition that their views, positions, and methods may actually be wrong, or at least limited, flawed, and overstated. Ones may also fear that because they have been so strident in expressing their standards, others will hold them mercilessly accountable for their errors. Some of these fears may be based on fact.

These realizations can be a turning point in a One's life. If Ones can recognize the truth in these fears, they may begin to move toward health and liberation. On the other hand, they may become even more self-righteous and inflexible. ("Right is right, and wrong is wrong, and there are no exceptions." "They disagree with me because they are corrupt.") If Ones persist in this attitude, they may cross into the unhealthy levels. If you or someone you know is exhibiting the below warning signs for

THE RED FLAG: THE ONE IN TROUBLE



WARNING SIGNS

POTENTIAL PATHOLOGY:
Obsessive-Compulsive Disorder, Depressive Personality Disorder, eating disorders, crippling guilt, and self-destructive behaviors.

- ▶ Taking rigidly inflexible positions
- ▶ Extremely self-righteous and very judgmental
- ▶ Rationalizing and justifying their own actions
- ▶ Intense feelings of disillusion and depression
- ▶ Outbursts of rage, intolerance, and condemnation
- ▶ Obsessive thinking and compulsive behaviors
- ▶ Periods of masochistic self-punishment

PRACTICES THAT HELP ONES DEVELOP



an extended period of time—more than a few weeks—getting counseling, therapy, or other support is highly advisable.

► First and foremost, become acquainted with your superego—your inner judge. Learn to distinguish it from your self, to recognize its “voice” and its effects on you. Pay attention to the ways in which it affects your sense of well-being and your connectedness with your environment. Begin to think of that commanding voice as “it,” not as “I.” Remember it only *sounds* like the voice of God.

► Be aware of your tendency to push yourself beyond your limits of endurance. No doubt the projects you are working on are important, but you cannot remain as effective if you fail to take breaks or refresh yourself. Your work will not suffer from these “breathers”; in fact, the fresh perspectives they may give you can provide better ways of approaching your task. Leave time for play. Many of your greatest inspirations will come from your sense of playfulness.

► You tend to believe that everything falls on your shoulders, and this can be extremely stressful. Let others help you, and understand that while their approach may not be as well considered as yours, their contributions may even enhance your own perspective. You can also create a space for more serenity in your life by accentuating the positive in what others do. If you are a One, it is likely that others in your life know that you are capable of constructive criticism, and they may well seek you out for honest input. Don't be afraid, however, to express your appreciation of others and their efforts, as well. They will not think less of you, and since you are probably known for your honesty and forthrightness, a compliment from you will mean a lot.

► It sometimes takes time for you to notice that you need something, especially in the area of emotional needs. But when you do realize it, by all means let others know. Your integrity will not be lost if others see that you are upset or troubled. On the contrary, being open and honest about your vulnerabilities is a key element to developing greater integrity. At the same time, be aware of the tendency to talk *at* others rather than *to* them. When you are frustrated or annoyed, be sure to make eye contact when communicating with people so that they do not become abstractions to you.

► Realize that you are not going to be able to get rid of the parts of yourself that you do not like. At best, you can repress them for a while, but this only postpones and magnifies your problems. As long as you hold that there is some way that you are *supposed* to be, you cannot really be with who and what you are right now. Try becoming more aware of these parts of yourself, understanding them more intimately

instead of trying to *get rid of us can. Stop your yourself. That will be an idealized notion*

► Learn to recognize your anger or pretense any kind of therapeutic for you. Similar dangers for your physical aware of ways that you or how you may use simple tasks. Anything with relaxation and at

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THE ONE'S GIFTS

While no healthy particular are powerfully further, merely speaking Ones want their word Deceiving someone or ceivable to them. They kind of integrity is deep excellence that leaves for Jeanne, the spiritual the pleasure she derives

As a school principal were primary in our duty. There was always needs for the sake of corners or taking the

Healthy Ones reinforce dear principles that they

instead of trying to change them. *You cannot transform yourself—none of us can.* Stop your self-improvement projects and learn to be with yourself. That will be far more challenging than straining to conform to an idealized notion of what a good person is like.

► Learn to recognize and *process* your anger. While you do not act out your anger or pretend it is not there, you hold a lot of it in your body, so any kind of therapeutic massage or energy work can be extremely beneficial for you. Similarly, yoga or simple stretching exercises can do wonders for your physical and emotional well-being. You can also become aware of ways that you unconsciously hold your body in certain postures, or how you may use more tension than necessary when performing even simple tasks. Anything from writing a letter to driving a car can be done with relaxation and attention or with tightness and resistance.

Although all of us face difficult issues, regardless of our type, we also possess many strengths, although we do not always recognize them. It is important to remember that these positive qualities do not need to be acquired or added—they already exist and can be called upon at any time.

BUILDING ON THE ONE'S STRENGTHS



THE ONE'S GIFTS

While no healthy type is comfortable with untruth, Ones in particular are powerfully motivated to be honest in all of their affairs. Further, merely speaking honestly is not enough. As much as possible, Ones want their word and deed to be consistent—to “walk the walk.” Deceiving someone or claiming abilities they do not possess is inconceivable to them. They say what they mean and do what they say. This kind of integrity is deeply moving and inspiring to others. It is a call to excellence that leaves few unaffected.

Jeanne, the spiritual director we met early in this chapter, describes the pleasure she derives from maintaining her integrity.

As a school principal, it was my duty to see to it that the children were primary in our focus. Nothing else could supersede that moral duty. There was always satisfaction in being able to transcend my own needs for the sake of the whole. Being your best meant never cutting corners or taking the easy way out of a situation.

Healthy Ones reinforce their sense of integrity by developing a set of clear principles that they live by. Central among their principles is a sense

of evenhandedness, of wanting other people to be treated fairly. These principles, for Ones, are the objective yardstick by which they hope to evaluate their experiences and choose wise courses of action. But healthy Ones utilize *flexible* standards and are always open to improving them.

Further, healthy Ones are not motivated by personal advantage or gain. They can put aside their personal comfort and agenda for something that is the long-range good for everyone involved. For instance, acknowledging the deterioration of their local school systems, Ones might vote to support tax levies for the schools. Needless to say, Ones do not like paying taxes any more than anyone else, but they are willing to tighten their belts if it means a long-range benefit to their community. Further, it is likely that the healthy One will have done his homework and will try to convince others of the problems that will be faced if the schools are not improved. (Also, since healthy Ones are more flexible in their positions, they are able to communicate their views to others in ways that others are able to hear.) Without such foresight and sacrifice, the world would certainly be a much poorer place. Indeed, in the current "throwaway culture" of mass consumption, sound bites, and profit and loss measured in weeks or even days, the Ones' gift is more important than ever.

Although healthy Ones care passionately about specific issues and feel that they have rational approaches to the problems they encounter, their principles, methods, and ethical standards are *for their own guidance*. They are not necessarily trying to fix anyone else, and they appeal to others by setting an extraordinary example, not by preaching or proselytizing. Even so, others are willing, even eager, to hear their views. Further, because they accept most of their own humanity and are understanding of the foibles of others, they can be quite eloquent and effective at conveying the truth and wisdom of their perspective.

Healthy Ones are able to accomplish many of their objectives because they maintain a balanced self-discipline. They work very hard and make good use of their time, but they also know when "enough is enough" and it is time to rest or play. They understand that an important part of their effectiveness comes from taking good care of themselves, getting sufficient rest, and not working themselves into the ground. Even with their pleasures, however, they tend to be selective, seeking out vacations, diversions, or leisure activities that will be enriching as well as enjoyable. (Healthy Ones, in contrast to average Ones, are also quite capable of levity and even occasional silliness.) One might say that their self-discipline is based on the notion of "moderation in all things."

Cassandra came to the realization that *balance* rather than perfection is what is needed.

Finally I have found an activity I really love: dancing. I dance frequently now and have found that I can lose myself completely in that activity.

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A playful, sensuous, flirtatious side of me comes out when I dance, and I love it! It gives permission for me to express myself more fully and in healthy ways. I feel that dancing has created a wonderful counterbalance to my overserious One-ness.

In a nutshell, Ones care deeply about being good people and are moved into action by wanting to do something about the problems they see around them. They would like to show others that they do not need to settle for many of the horrific and unjust conditions in the world. Like healthy Eights, Ones firmly believe they can make a difference and find it difficult to turn away from challenges. Whether they are dealing with homelessness, corruption in their profession, problems in the educational system, matters of health and diet, or lapses of ethical behavior in their own immediate environment, Ones feel strongly that change is possible and that they want to be part of the solution.

Thus, high-functioning Ones are a source of wisdom and discernment in an ambiguous world. They have an extraordinary ability to know how to do the right thing, particularly regarding moral values. Because of their great realism and objectivity, they can set aside their own passions and preferences—even their own past experiences and education—in order to discern the best choice in a given situation.

Ones actualize themselves and remain healthy by allowing the spontaneous arising of their instinctive response to life, as in healthy Sevens. Ones discover that they can permit themselves to be affected by reality without needing to tense themselves against it. This is particularly true of their inner reality—they gradually learn to relax their guard and feel more comfortable with whatever state they find themselves in.

Also like healthy Sevens, integrating Ones become less opinionated and more open to a wider variety of possibilities for themselves. They become more curious, more optimistic, more interested in learning, and especially more interested in learning about views differing from their own. Rather than harming their integrity, Ones discover that this approach to life brings depth and breadth to their own views. They are more able to relate to others' perspectives.

In the process of integrating the qualities of the healthy Seven, Ones may encounter fears of losing control of themselves. Their superego will launch a fierce attack, telling them that if they relax and allow themselves to feel more free and positive or even to accept themselves, all hell will break loose. This attack often manifests as a fear of their own anger. Ones are terrified of feeling the full extent of their anger, believing that to do so would lead them to perform horrible acts. But if Ones are

THE PATH OF INTEGRATION: ONE GOES TO SEVEN



TRANSFORMING PERSONALITY INTO ESSENCE



"Wisdom is not just about moral behavior, but about the 'center,' the place from which moral perception and moral behavior flow."

MARCUS BORG

healthy enough to be conscious of their impulses, it is highly unlikely that they will be driven to act them out. Indeed, *it is the lack of awareness and lack of self-acceptance that leads to uncontrolled acting out.*

Of course, Ones cannot integrate by imitating the qualities of the average Seven. There is no point in their becoming more hyperactive and hedonistic. Ones need rather to recognize the repression and sorrow inherent in their own personality structure. As Ones become more aware of the stringent rules of their superegos and learn to distinguish themselves from these internal "voices," they begin to naturally unfold the qualities of the healthy Seven—joy, enthusiasm, curiosity, and open-mindedness.

The challenge for Ones is to make peace in their internal war, and they can do that only by accepting all parts of themselves as they are without judgment. Whatever is part of human nature is there for a purpose (presumably for a Divine purpose). If humans come with sexual urges, desires for pleasure, feelings, irrational impulses, and the ability to perceive and judge (rightly or wrongly), it makes little sense to condemn them—because that is the way human beings are equipped. We can either complain to the manufacturer, as it were, and attempt to get another model—or learn to go places with the one we have.

What Ones are actually seeking is not judgment but the quality of *discernment*. Discernment is noticing that things have different qualities. Judgment, however, includes an emotional reaction that actually interferes with discernment. It is one thing to say that the carpet is a different color from the wall. It is another thing to say that one is better, more important, or more righteous than the other. In other words, a witness and a judge are not the same thing. Discernment requires us to be a witness.

Note that we are not talking about situation ethics or ethical relativism but about the ability to see that as situations and facts change, so does what can be expected as a best outcome from them. Wisdom allows us to see reality exactly as it is, not as we wish it to be. Wisdom does not ignore right or wrong or deny that there are better or worse choices that a person might have made. Rather, wisdom looks at the choices that *have been made*, at the situation in which we find ourselves *now*, and considers the best possible thing to do. Wisdom always sees what is truly necessary and for the best—although it can only arise in the present moment and spring forth from an absence of preconceived values, opinions, and judgments. Even if we have created some kind of hell for ourselves, wisdom can show us a way out—if we are willing to suspend judgment about what we "should" do, or how we "must" respond. Only if we are not obsessed with being right will we be able to find true righteousness—which is, after all, finding true balance.

The key word (not mean permissive) of good, I have also to *accept themselves* people to be, including truth on their own. Acceptance does not actions; rather, it includes. Acceptance opens respond to healthy their concerns are unstep meetings end week inner growth with

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The key word Ones need in order to heal is *acceptance*. This does not mean permissiveness; it means that if I really want to be in the service of good, I have to work with what is. For Ones to accept reality is also to *accept themselves* by learning the quality of *allowing*—allowing people to be, including themselves. They allow everyone to learn the truth on their own, at their own time, and in their own way. Acceptance does not reduce our capacity to discern or to choose wise actions; rather, it increases that capacity infinitely.

Acceptance opens doors, both inner and outer. People instinctively respond to healthy Ones precisely because Ones make them feel that their concerns are understood and that they are accepted. Many twelve-step meetings end with what is called the *Serenity Prayer*. Ones who seek inner growth would do well to reflect on it.

*God grant me the serenity to accept
the things I cannot change,
the courage to change the things I can,
and the wisdom to know the difference.*

THE EMERGENCE OF ESSENCE

Deep down, Ones remember the essential quality of *perfection*. They know that, at a profound level, the universe is unfolding exactly as it must. (As in Julian of Norwich's famous dictum, "All will be well. Every manner of thing will be well.") This sense of perfection is related to the sense of wholeness and completeness that we saw in Types Eight and Nine. Ones experience this perfect oneness as *integrity*.

In the state of integrity, all the parts of the whole have seamlessly come together to create something more than the sum of the parts. We feel a deep peace and acceptance of life that gives us the ability to know exactly what is required in each situation and in each moment. We know exactly how much energy is required to accomplish a task, whether it is cleaning a window or sharing an insight. We move and act in life with a certain effortlessness—while accomplishing far more than we can with our bodies locked in tension. We are empowered by the direct knowledge that we are part of the perfect unfolding of something far beyond anything in our ego consciousness.

Staying with awareness releases a profoundly wise and discerning intelligence that illuminates all that we attend to. When Ones, through patient self-acceptance and open-mindedness, are able to relax enough to recognize that this quality is, and always has been, available to them, they become the true instruments of the Divine will that they have longed to be.

"The curious paradox is that when I accept myself just as I am, then I can change."

CARL ROGERS

Add your scores for the fifteen statements for Type One. Your result will be between 15 and 75. The following guidelines may help you discover or confirm your personality type.

- ▶ 15 You are probably not a compliant type (not a One, Two, or Six).
- ▶ 15–30 You are probably not a Type One.
- ▶ 30–45 You most probably have One-issues, or a Type One parent.
- ▶ 45–60 You most likely have a One-component.
- ▶ 60–75 You are most likely a One (but could still be another type if you are thinking too narrowly about the One).

Ones are most likely to misidentify themselves as Fives, Fours, and Sixes. Threes, Sixes, and Sevens are most likely to misidentify themselves as Ones.

"Love is the admiration a beloved person, upon the condition."

"We cannot love ourselves unless we love ourselves. But of loving others."

"For one human being to love all our tasks, the ultimate, the other work is but preparation."

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CHAPTER 8



TYPE TWO: THE HELPER



"Love is the admiration and cherishing of the amiable qualities of the beloved person, upon the condition of yourself being the object of their action."

—SAMUEL TAYLOR COLERIDGE

"We cannot love ourselves unless we love others, and we cannot love others unless we love ourselves. But a selfish love of ourselves makes us incapable of loving others."

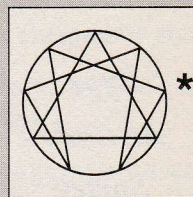
—THOMAS MERTON

"For one human being to love another: that is perhaps the most difficult of all our tasks, the ultimate, the last test and proof, the work for which all other work is but preparation."

—RAINER MARIA RILKE

"To love a thing means wanting it to live."

—CONFUCIUS



THE ALTRUIST

THE LOVER

THE CARETAKER

THE PLEASER

THE ENABLER

THE SPECIAL FRIEND

THE RISO-HUDSON T A S

Type Attitude Sorter

Score each of the following statements according to how true or applicable to you it is on the following scale:

- 1.....*Not at All True*
- 2.....*Seldom True*
- 3.....*Somewhat True*
- 4.....*Generally True*
- 5.....*Very True*

See page 150 for
scoring key.

- 4 1. My genuine concern for others makes me become deeply involved with them—with their hopes, dreams, and needs.
- 4 2. It feels natural to be friendly: I strike up conversations easily and am on a first-name basis with everyone.
- 4 3. I have found that people respond warmly to me when I give them some attention and encouragement.
- 2 4. I cannot see a stray dog in the street without wanting to bring it home. *I always want to call the animal shelter.*
- 5 5. I feel good about the fact that I am a thoughtful, generous person.
- 4 6. It's hard for me to take credit for the many things I've done for people, but it bothers me a lot when they don't seem to notice or care.
- 4 7. It is true that I often do more for others than I should—I give away too much and do not think of myself enough.
- 2 8. I often find myself trying to win people over—especially if they initially seem indifferent to me.
- 5 9. I take special joy in entertaining and hosting my friends and "extended family."
- 4 10. I can be warm and supportive, but there is more steel in me than others might think.
- 3 11. I am able to express my feelings for people more openly than most.
- 4 12. I make special efforts to know what's going on with the people I care about.
- 2 13. I see myself as something of a "healer of broken hearts."
- 3 14. My health and finances have frequently suffered because I have put other people's needs and interests before my own.
- 3 15. I love to knock myself out to make people feel welcomed and appreciated.

PERSONALITY TYPE TWO: THE HELPER

The Caring, Interpersonal Type:

Generous, Demonstrative, People-Pleasing, and Possessive

We have named personality type Two *the Helper* because people of this type are either the most genuinely helpful to other people or, when they are less healthy, the most highly invested in *seeing themselves* as helpful. Being generous and going out of their way for others makes Twos feel that theirs is the richest, most meaningful way to live. The love and concern they feel—and the genuine good they do—warms their hearts and makes them feel worthwhile. Twos are most interested in what they feel to be the really, really good things in life—love, closeness, sharing, family, and friendship.

Louise is a minister who shares the joy she finds in being a Two.

I cannot imagine being another type and I would not want to be another type. I like being involved in people's lives. I like feeling compassionate, caring, nurturing. I like cooking and homemaking. I like having the confidence that anyone can tell me anything about themselves and I will be able to love them. . . . I am really proud of myself and love myself for being able to be with people where they are. I really can, and do, love people, pets, and things. And I am a great cook!

When Twos are healthy and in balance, they really are loving, helpful, generous, and considerate. People are drawn to them like bees to honey. Healthy Twos warm others in the glow of their hearts. They envelop others with their appreciation and attention, helping people to see positive qualities in themselves that they had not previously recognized. In short, healthy Twos are the embodiment of the good parent that everyone wishes they had: Someone who sees them as they are, understands them with immense compassion, helps and encourages with infinite patience, and is always willing to lend a hand—while knowing precisely how and when to let go. Healthy Twos open our hearts because theirs are already so open. They show us the way to be more deeply and richly human.

Louise continues:

All of my jobs revolved around helping people. I was a teacher who wanted to be sensitive to children and help them get off to a good start. I was a religious education director in a number of parishes. I thought that if people learned about the spiritual life, they'd be

- ▶ BASIC FEAR: Of being unloved and unwanted for themselves alone
- ▶ BASIC DESIRE: To feel loved
- ▶ SUPEREGO MESSAGE: "You are good or okay if you are loved by others and are close to them."

happier. . . . The most important part of my life is my spiritual life. I was in a religious community for ten years. I married a former priest, and we both have our spirituality as the basis of our life together.

"I care about people."

However, Twos' inner development may be limited by their shadow side—pride, self-deception, the tendency to become over-involved in the lives of others, and the tendency to manipulate others to get their own emotional needs met. Transformational work entails going into dark places in ourselves, and this very much goes against the grain of the Two's personality structure, which prefers to see itself in only the most positive, glowing terms.

Perhaps the biggest obstacle facing Twos, Threes, and Fours in their inner work is having to face their underlying Triad fear of *worthlessness*. Beneath the surface, all three types fear that they are without value in themselves, and so they must be or do something extraordinary in order to win love and acceptance from others. In the average-to-unhealthy Levels, Twos present a false image of being completely generous and unselfish and of not wanting any kind of payoff for themselves, when in fact they can have enormous expectations and unacknowledged emotional needs.

Average-to-unhealthy Twos *seek validation of their worth by obeying their superego's demands to sacrifice themselves for others*. They believe they must always put others first and be loving and unselfish if they want to get love. The problem is that putting others first makes Twos secretly angry and resentful—feelings they work hard to repress or deny. Nevertheless, the feelings eventually erupt in various ways, disrupting Twos' relationships and revealing the inauthenticity of many of the average-to-unhealthy Twos' claims about themselves and the depth of their love.

But in the healthy range, the picture is completely different. My own (Don's) maternal grandmother was an archetypal Two. During World War II, she was "Moms" to what seemed like half of Keisler Air Force Base in Biloxi, Mississippi, feeding the boys, allowing her home to be used as a home away from home, giving advice and consolation to anyone lonely or fearful about going to war. Although she and her husband were not wealthy and had two teenage children of their own, she cooked extra meals for the servicemen, put them up at night, and saw to it that their uniforms had all of their buttons and were well pressed. She lived until her eighties, remembering those years as the happiest and most fulfilling of her life—probably because her healthy Two capacities were so fully and richly engaged.

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THE TWO WITH A THREE-WING: THE HOST/HOUSTESS *

Healthy People of this subtype are more outgoing; they seek love through the creation of personal connection and making others feel good. The self-esteem of a Two with a Three-wing is tied to personal qualities rather than the quality of service to others. They are sociable and talkative, charming and adaptable, with much "personality" in evidence. They enjoy bestowing whatever talents and resources they possess on friends and family—cooking, entertaining, singing, and listening—all as ways of sharing their inner bounty.

Average People of this subtype are friendly and good-humored, although focused and ambitious. They are not typically into overt caregiving; more often they consider their friendship and the quality of their attention to be a sufficient gift to others. There can be a seductive aspect to people of this subtype, as well as more of a focus on relationships, excessive friendliness, exaggerated sentimentality, and histrionic displays, the result of the Three's desire for acceptance blending with the Two's drive for intimacy. Less serious and more task-driven than Twos with a One-wing, they are also less likely to engage in self-questioning and self-criticism. People of this subtype are direct about what they want, drawing attention to the services they provide. They can be self-important, high-handed, and sometimes arrogant.

Examples

Luciano Pavarotti
Sammy Davis, Jr.
Sally Jesse Raphael
Arsenio Hall
Anne Meara
Jack Paar
Anne Jackson
Delta Burke
Merv Griffin
John Denver

THE SELF-PRESERVATION INSTINCT IN THE TWO

Entitlement. In the average range, Self-Preservation Twos repress their own Self-Preservation instincts while focusing on taking care of the needs of others. They are the Instinctual Variant most likely to wear themselves out for people while ignoring their own needs, often failing to get adequate rest or time for themselves. They often enjoy cooking or entertaining, but they may not eat well themselves or allow themselves to enjoy the events they host. Subconsciously, however, they expect others to take care of the Two's own Self-Preservation needs, but seldom are able to ask for help directly. Thus they are especially prone to feelings of martyrdom. They feel that others "owe" them for their services, as if to say, "I'm entitled to whatever I need because of how much I've done for everyone else."

As their anxiety increases, Self-Preservation Twos have to find more indirect ways of meeting their needs. At the same time, their Self-Preservation instincts become distorted by a tendency to repress their feelings and impulses. Further, Self-Preservation Twos feel self-important, taking pride in their sacrifices and increasingly feeling entitled to indulge themselves in whatever they feel will compensate for their

THE
INSTINCTUAL
VARIANTS

suffering. Demands for special privileges and repayment for their sacrifices coexist with overeating and medicating to suppress aggressive feelings. Denials of their problems alternate with complaints. Either "I don't need help" or "Nobody notices *my* needs." They increasingly rely on emotional manipulation of others—guilt trips—to get their needs met.

In the unhealthy range, Self-Preservation Twos become trapped in delusional self-importance and gross neglect or abuse of their own physical well-being. Obsessions with food and with medical symptoms and syndromes are common, as are somatic disorders and hypochondria. Suppression of emotional needs or aggressive feelings, however, can create real health problems.

THE SOCIAL INSTINCT IN THE TWO

Everybody's Friend. In the average range, the Social instinct expresses itself in Twos as a powerful desire to be liked and approved by everyone in their social sphere. They (like Sevens) usually maintain a busy social calendar and enjoy introducing people, networking, and hosting get-togethers. Others are amazed that they seem to be on a first-name basis with almost everyone. They like being the hub, the center of their social arena. Social Twos have a strong need to be noticed, to be remembered by people, and are driven by fears of being left out or overlooked.

As their need for love and attention increases, they start to seek validation through popularity or by having closer contact with people who are successful or especially valued in their group. Social Twos may well have ambitions of their own, but these are mostly unconscious and indirect. Thus, they often maneuver to become the indispensable supporters of those they see as successful: "You scratch my back and I'll scratch yours." If they are insecure about their social desirability, they may cultivate talents to enhance their value and have more to offer (for example, being psychic). They attempt to impress people by dispensing advice—be it spiritual, financial, or medical—but also by name-dropping. The latter often gets them into trouble, because their desire to let others know that they are friends with important people often leads them to be indiscreet and to reveal confidences. Lower-average Twos can also create frustration for their significant others because they tend to scatter themselves among a wide range of social contacts, while not giving much real attention to any one of them. They may pursue anyone who offers even a hint of approval and attention.

In the unhealthy range, Social Twos can be highly patronizing, constantly drawing attention to "good deeds" and calling in their favors: "Where would you be without me?" In a similar vein, they may

become classic enablers of their valued others in order to

THE SEXUAL INSTINCT IN THE TWO

Craving Intimacy. Twos are intimacy junkies of the highest order, both emotionally and physically. They are people who are attracted to people who challenge or seem initially unattainable. They are everybody's friend, Sex-appeal Twos. They focus on a few friends' number-one in their relationship. They like to enjoy private time with their partner, and they like to be closer. ("Wow—I've become your best friend, too!")

The word *seductive* describes Twos, but it would mostly apply to their sexual instinct. They are seductive in their way. They like a lot of attention. They like to draw them closer. They are, though this is not always true, very charming.

As Sexual Twos' sexual instinct begins to pursue the other, they begin to spend time with them. Lower-average Sexual Twos are demanding and cannot tolerate imperfections of the other, though Social Twos like to notice them. Sexual Twos want to know the other and cut the Two out of their lives.

In the unhealthy range, Twos are possessive, and hovering. They have a telephone reach. They are actively "checking in," usually without responses from the object of their romantic obsession. They are romantically obsessed with their partners.

become classic enablers, covering up the misdeeds or dysfunction of their valued others in order to keep them around and in their debt.

THE SEXUAL INSTINCT IN THE TWO

Craving Intimacy. In the average range, Sexual Twos are the true intimacy junkies of the Enneagram. They are driven to get closer to others, both emotionally and physically. Sexual Twos like to win over people who are attractive to them, especially if these people present a challenge or seem initially uninterested. If Social Twos want to be everybody's friend, Sexual Twos want to be one person's best friend: they focus on a few individuals and like to see themselves as their friends' number-one intimate, their closest confidante. Sexual Twos enjoy private time with the other, sharing secrets and talking about "the relationship." They like to learn about whatever subjects are valued by their partner, and they may even do research into them in order to be closer. ("Wow—I've been listening to Sinatra recordings from the forties, too!")

The word seductive has often been associated with Twos in general, but it would mostly apply to the Sexual Two. All nine types can be seductive in their way. Sexual Twos seduce primarily by giving the other lots of attention. They offer to talk about the other's problems in order to draw them closer. Overt sexual activity can also be part of the picture, though this is not always conscious.

As Sexual Twos' anxieties about their desirability escalate, they begin to *pursue* the other. They fall prey to fears that others would not spend time with them if they did not make extra efforts to go after them. Lower-average Sexual Twos become increasingly pushy and demanding and cannot take no for an answer. Even if they have the affections of the other, they feel that they cannot get close enough. While Social Twos like to network and introduce people to one another, Sexual Twos want to keep their friends apart, lest they discover one another and cut the Two out of the relationship.

In the unhealthy range, Sexual Twos become extremely jealous, possessive, and hovering, fearing to let the desired other out of sight or telephone reach. They may begin to obsess about the other, compulsively "checking in," unable to accept rejection or even inadequate responses from the object of their desire. They may stalk the person they are romantically obsessed with or prey on those who cannot refuse their overtures.

H E A L T H Y	Level 1	Key Terms: <i>Self-Nurturing Unconditionally Loving</i>	<i>Liberation - of ego</i> Twos let go of the belief that they are not allowed to care for themselves. Thus they can own their feelings and needs and are free to love others without expectations. They also achieve their Basic Desire, and liberated Twos experience unconditional love for self and others. They are joyous, gracious, and humble.
	Level 2	<i>Empathetic Caring</i>	<i>psychological empathy</i> Twos focus on the feelings of others with loving concern as a defense against their Basic Fear. Self-image: "I am loving, thoughtful, and selfless."
	Level 3	<i>Supportive Giving</i>	<i>Social Value</i> Twos reinforce their self-image by doing good things for others. They are generous with their time and energy and are appreciative, encouraging, and supportive of others. They are also emotionally expressive and enjoy sharing their talents with others.
A V E R A G E	Level 4	<i>Well-Intentioned People-Pleasing</i>	<i>Imbalance</i> Twos begin to fear that whatever they have been doing is not enough—others do not really want them around. They want to be closer to others and to be reassured that others like them. Twos try to cultivate friendships and win people over by pleasing, flattering, and supporting them.
	Level 5	<i>Possessive Intrusive</i>	<i>Interpersonal Control</i> Twos worry that the people they love will love someone else more than them, so they want to be needed. They attempt to have a claim on people by putting the needs of others before their own. Proud, but needy, they do not want to let the others out of their sight.
	Level 6	<i>Self-Important Overbearing</i>	<i>Overcompensation</i> Twos are angry that others are taking them for granted but are unable to freely express their hurt. Instead, they complain about their health, draw attention to their good deeds, and remind others of how much they owe them. Repressed feelings begin to cause physical problems.
U N H E A L T H Y	Level 7	<i>Self-Justifying Manipulative</i>	<i>Violation</i> Twos fear that they are driving people away, and this may be true. To save their self-image, they rationalize their behavior by seeing others as "selfish ingrates." They try to elicit pity as a substitute for love and keep others dependent on them to prevent them from leaving.
	Level 8	<i>Entitled Coercive</i>	<i>Dilusional thinking + compulsive Behavior</i> Twos have become so desperate for love that they begin to pursue it obsessively. They feel they are entitled to whatever they want because they have suffered so much, and they may act out their need for affection recklessly and inappropriately.
	Level 9	<i>Feel Victimized Burdensome</i>	<i>Pathological destruction</i> The realization that they may have been "selfish" or even have harmed others is too much for unhealthy Twos. They fall to pieces, physically and emotionally, playing out the role of victim and martyr. Others are then obliged to step in and take care of them.

TYPE TWO

Most Twos will end their lives. Noticing that and simply seeing our much to release us from

THE WAKE-UP CALL "PEOPLE-PLEASING"

As we have seen, Twos do not fall prey to insecurity. They begin to fear that whatever they are doing is not enough, they can begin to feel that they are not doing enough for things to say and do. It is difficult for Twos operating at this level. Others have their own freedom and virtually engulf them.

People-pleasing can be being overly solicitous, trying to please others shamelessly, caring for others indiscriminately, or practically adopting all of their self-esteem depends on others. There is a hole in their own hearts.

Deep down, Twos know that if they stopped caring for others, they would be alone. They may acknowledge this, but they are touched. Appreciation of their own selflessness. Also, on some level, they know that the average Two's "goodness" is a defense mechanism to protect themselves and others.

Rich, a married writer, illustrates the pain behind

I was four or five years old. I was a girl who lived down the street from me. I had much to do with me. I had one of my favorite toys, and she would like me. I brought it to her one noon and found her playing with it. To give it to her, I realized I was bribing her. Still,

Most Twos will encounter the following issues at some point in their lives. Noticing these patterns, "catching ourselves in the act," and simply seeing our underlying habitual responses to life will do much to release us from the negative aspects of our type.

THE TWO'S CHALLENGES TO GROWTH



THE WAKE-UP CALL FOR TYPE TWO: "PEOPLE-PLEASING"

As we have seen, Twos tend to be very generous, but they also tend to fall prey to insecurities about others' affections for them. If they begin to fear that whatever good they have been doing for others is not enough, they can begin to get caught up in "people-pleasing"—looking for things to say and do that will make people like them. It is very difficult for Twos operating this way to resist approaching people or to let others have their own feelings and experiences. They tend to rush forward and virtually engulf the other person.

People-pleasing can take many forms, from a forced friendliness, to being overly solicitous of others' welfare, to being too generous, to flattering others shamelessly. Further, Twos feel compelled to connect with people indiscriminately, becoming the best friend of the mailman and practically adopting all of the kids in the neighborhood because their self-esteem depends on being close to others. Twos are trying to fill a hole in their own hearts with positive feelings from someone else. Like most ego projects, this strategy is doomed to failure.

Deep down, Twos are unsure whether others would be close to them if they stopped being so generous and supportive. Thus, while people may acknowledge their kind actions, Twos' hearts remain untouched. Appreciation does not heal their underlying feelings of worthlessness. Also, on some level others know that there is a hidden agenda to the average Two's "generosity." This can, in time, cause others to distance themselves and ultimately to reject the Two's overtures.

Rich, a married writer in his forties, recalls a childhood event that illustrates the pain behind this behavior.

I was four or five years old and I wanted to be friends with a little girl who lived down the block from me although she wasn't having much to do with me. I had a little wind-up locomotive that was one of my favorite toys, and I thought of giving it to her as a gift so that she would like me. I brought the locomotive to her house one afternoon and found her playing on her porch. But when I was just about to give it to her, I realized (without knowing the word for it) that I was bribing her. Still, I recall that it was a real struggle for me since

*"I can make anyone like
me."*

everything in me really wanted to give it to her so that she would like me and be my friend.

WINNING PEOPLE OVER

In your Inner Work Journal, devote a page to making notes about your own forms of people-pleasing. Do you tend to flatter others in order to attempt to get them to like you? Do you give money or do special favors? How do you call attention to what you do for others, no matter how subtle you think you are being? Do you find yourself denying, or justifying, your own degree of people-pleasing? Is it something you are proud of or ashamed of? How would you react if others called you on it? How do you feel as you consider these things? How do you feel when the tables are turned and others are flattering or attempting to please you?

"Isn't it wonderful how close we are?"

The Social Role: The Special Friend

Average Twos begin to define themselves as the Special Friend or the Confidante. They want others to regard them as their best friend and to seek them out for advice and to share special secrets and intimacies. Having a special place in the lives of their family and friends and knowing privileged information about them—the little things that no one else knows about—becomes "proof" of their closeness. Average Twos spend a considerable amount of time making new friends and staying in contact with old ones. They want to be kept informed about everything and consulted on all significant decisions.

Twos also want others outside the relationship to know how intimate they are with their friends, so they often gossip in order to tout their intimacy and may well begin to drop tidbits of privileged information. Gossiping can also demonstrate how concerned Twos are for others. ("Jack and Mary are having marital problems—again. And poor Jack isn't doing well at the office, either.")

Twos also put a lot of energy into finding ways of *having more to bring to others* by pursuing such interests as spirituality within their own religious tradition. Tarot card reading, massage, energetic healing, nutritional information, cooking, child care information, and crafts are all ways of being of service and of making people feel good about themselves—and about the Two. Twos feel that if they have some kind of spiritual power or gift (reading auras, or giving others the Sacraments, for instance), then others will always want them.

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Pride, Flattery, and

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DO THEY REALLY LIKE ME?

Notice what you personally do to ensure your connections with others. Do you render extra services? Do you talk a great deal about the relationship? Do you need a lot of reassurance? If you catch yourself feeling the need to get closer to someone, stop and take three deep breaths. Note your posture. Then continue speaking to the person.

Pride, Flattery, and Self-Satisfaction

When the ego attempts to see itself as the source of love and value in others' lives, the result is *pride*, the Passion or "Capital Sin" of the Two. ("If it weren't for *me*, where would you be?") Genuine love and value are a part of our Essential nature and arise spontaneously when we are truly connected with our hearts. When we are not in touch with this aspect of our nature, we feel empty and worthless, and pride is an ego strategy to cover over these painful feelings.

Pride often expresses itself in forms of *flattery*. Twos in the sway of pride feel compelled to offer compliments to others, but with the unconscious desire that such positive attention will be returned to them. They hope that others will see how generous and loving they are being and acknowledge them in a similar way. The more insecure Twos are, the more they tend to flatter others with the hope that they will be thanked, appreciated, and flattered themselves.

For all types, pride is an expression of the unwillingness to acknowledge our own hurt and to ask for help; it is the unwillingness to admit to the severity of our own suffering, emptiness, and need. As a result of pride, Twos minister to everyone else's hurts but neglect their own. ("I don't need anything. I'm fine! I'm here to take care of *you*.") Pride betrays itself in the defensiveness that arises when someone has the audacity to suggest that Twos do indeed have needs and hurts.

Like the other types in the Feeling Triad, the loving self-image of Twos covers deep feelings of shame, grief, and hostility. As long as these are unprocessed, Twos cannot express all of their feelings. Thus, pride both prevents them from experiencing love and nurturance from others and diverts them from ever really healing the wounds that are disguised by their seemingly selfless actions.

Looking for Terms of Endearment

As Twos feel less lovable, they focus more on specific things that signify to them that they are loved. The tokens of love that they focus on can differ from Two to Two and can be anything from a hug, to a

"Who knows his virtue's name
or place, hath none."

JOHN DONNE

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quickly to a degree of intimacy that is unexpected and unusual for most people. Often without warning, others find themselves "in a relationship" with a Two and are expected to respond. If the Two is healthy, the other is free to respond in any way; but as Twos become increasingly needy, they expect others to respond in particular ways.

Average Twos want to be physically close with those from whom they desire intimacy. They hug and kiss unself-consciously, putting an arm around a shoulder or giving an appreciative squeeze on the arm. They are often in danger of being too familiar in their body language, speech, and manner, something that can easily be misunderstood in the office or in other social settings.

The more intent they become on establishing a relationship, the more trouble Twos have recognizing boundaries. They may ask extremely personal questions about someone's finances, health, and sex life. They may also offer unsolicited advice and opinions. ("Mary is just not the right girl for you.") If others have no particular needs or difficulties, Twos may begin to create them, often in unnecessary and meddling ways. ("I'll come over Saturday and take you to the grocery, then we'll come back and we'll clean your house together, and then we'll go to a movie.") If others back off because they feel intruded on, Twos generally react by redoubling their solicitude.

Their intrusiveness can have sexual overtones. The Social and Sexual Instinctual Variants can make their emotional and sexual needs known rather clearly and forcefully, whether or not the other person wants that kind of interaction. A more innocent aspect of this, but one that still creates problems, is their tendency to "hover" and to follow others around, even into the bathroom or a dressing room. ("Why do you have the door closed?") Of course, these sorts of things usually have the unintended effect of actually driving others away.

"I won't take no for an answer."

MEETING NEEDS—FINDING A BALANCE

Remember to ask people that you care about what they need from you and what they do not need from you. Be willing to hear them and accept their boundaries. Also, notice when you are unable to do things for yourself because you have overextended your efforts for others. Compile a daily list of things you need to do for yourself and stick with it! Keep this list in a prominent place where you can see it.

Disguised Neediness

Twos have learned that they cannot express their needs and demands directly—they must do so indirectly, hoping that others will pick up the hints and repay them in various ways. Like Ones, Twos

"Come get a hug."

have a strong superego that is involved with judging what they must do to be loved, what "counts for love" from others, the quality of their self-sacrifice, and so forth. Having needs and going after them openly (as the assertive types do) seems to average Twos to be selfish.

Maria is an educator who has worked many years on her Type Two issues.

I've had to practice being clear and direct with people, a remedial skill for me, at best. The real problem in this area occurs when I have to set limits, give a refusal, or ask a difficult favor of someone whose relationship I value. It takes tremendous courage for me to refuse someone or to ask a favor without offering justification, and it is terrifying to await an answer.

Most Twos are afraid that having problems and needs of their own will only drive people away. Indeed, Twos may actually persuade themselves that they do not have any needs of their own and that they exist only to be of service to others.

Despite the fact that Louise is a minister and has many people depending on her already, she still "needs to be needed."

One of the things I am aware of is waking up in the morning and thinking about the people in my life in order to assess what they will need from me today. I did that with my children until they went away to college. I always told them where I was "in case they might need me."

"Let me do that for you."

Once these behaviors become habitual, there begins to be an element of compulsiveness in Twos' giving: they cannot *not* help. It becomes an obligation to step in and save others. This puts others in the role of the "needy child" and enshrines the Two in the place of a strong and capable parent. Rescuing people this way can rob them of the opportunity to solve their own problems and to build dignity and self-esteem. Unacknowledged and unresolved resentments can build on both sides. The person getting help becomes resentful for being treated like a child, and the Two starts to feel resentful for having put so much energy into the person without a payoff. Often, if the Two is successful in helping the person, once healed, the person is off to greener pastures and the Two is left with another heartbreak.

Less healthy Twos may attempt to meet their hidden needs by steering people to compromising or embarrassing positions. For example, Twos often have issues with money (and all forms of repayment) and may borrow \$1,000 from a friend or family member. In time, they may pay back \$800, mentioning that they will repay the balance later.

Time passes, and no position of having to either Two's high-handedness or petty for bringing often puts a cloud on is a big gamble, but T First, if the other person paid in some way; second can persuade themselves dare not speak. They c

RECOGNIZING

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Being a Rescuer and

On the positive side with others make them someone in distress, who follow through in tangible prevents them from

Assuming the position attention and efforts on desperate cases. The apparently helping needy people esteem. Furthermore, the Two seems to be, at

There are inherent extreme cases, the Two may they cannot get an adequate may turn to the person's well, thereby overextending professionally with very dict, alcoholics, or terminally ill but who are unable to get attention.

Going to deeply desire one is looking for a mature is what secretly emotional

Time passes, and no payment comes. The other person is put in the position of having to either remind the Two of their debt or let it go. The Two's high-handedness puts the other in the position of feeling cheap or petty for bringing the issue up. But to not bring up the problem often puts a cloud on the relationship or could end it altogether. This is a big gamble, but Twos are often willing to take it for two reasons. First, if the other person does not speak up, it enables them to feel repaid in some way; second, if the other person does not speak up, they can persuade themselves that the other needs them so much that they dare not speak. They can feel that they are still wanted.

RECOGNIZING NEEDS

Whenever you find yourself *needing* to do something for someone, stop your activities, quiet yourself, and from your heart, ask what *you need* at this time.

Being a Rescuer and Collecting Needy People

On the positive side, Twos' emotional and empathetic connections with others make them genuinely want to do whatever they can to help someone in distress, while their generosity and energy enable them to follow through in tangible ways. But on the negative side, rescuing others prevents them from relating to people in more satisfying ways.

Assuming the position of rescuer leads Twos to begin focusing their attention and efforts on more needy people, even what might be called desperate cases. The appreciation they anticipate getting from successfully helping needy people promises to be a source of gratitude and self-esteem. Furthermore, the more needy the beneficiary, the more selfless the Two seems to be, at least to their own superego.

There are inherent problems with this situation, however. In extreme cases, the Two may be nursing someone literally in a coma. Since they cannot get an adequate response from the comatose person, they may turn to the person's family and start ministering to their needs as well, thereby overextending themselves even further. They may work professionally with very young children, old people, orphans, drug addicts, alcoholics, or terminally ill patients, all of whom need their services but who are unable to adequately return the Two's love and attention.

Going to deeply damaged, incapacitated people is self-defeating if one is looking for a mature emotional response from them. And yet this is what secretly emotionally needy Twos do. In their need to be needed,

they give to people who cannot repay their gift. In the words of a popular saying from the twelve-step programs, Twos are "looking for an orange in a hardware store."

FINDING GOOD BOUNDARIES

When you involve yourself with someone, make explicit with the person what you want or expect from him or her. Notice when you get involved with people who you perceive as needing you in some way. Learn to avoid falling in love with fixer-uppers. ("He's really cute, and he's honest because he told me he's a drug addict who beat up his last girlfriend. But if I just love him enough . . .") It is good to help people, but only if we are doing so without expectations about what they may do for us in the future.

*"Where would you be
without me?"*

Possessiveness and Control

The more average Twos spend time and energy on others, the more they begin to feel that they have an investment in them—an investment that they want to protect. Others experience this as being possessive, and a related quality of jealousy can surface if these issues are not recognized.

If an average Two becomes possessive, it is a sure sign that they are beginning to fear that others are losing interest in them or are about to leave them, possibly for a relationship with someone else. As a result, anxiety drives Twos to do things that can ultimately sabotage their relationship, although in the short term these tactics seem to them to be the way to save it and to further demonstrate their devotion. Possessiveness can be expressed in worrying about the other and in acting on all kinds of unacknowledged ulterior motives.

Control issues are also part of the picture. Instead of bringing out the other person's undeveloped qualities, average Twos may try to mold the other into someone who will meet their own emotional needs. Twos run the risk of becoming enablers, condoning—or worse, encouraging—behaviors in the other that will be debilitating in the long run but that will virtually ensure that the other person will not abandon the Two.

To compensate for feeling unappreciated, low-average Twos may also take a patronizing or condescending attitude toward others, complaining about how much they have done or the expenses they have incurred for them, or both. They may feel indispensable, convinced that people could not live without them. They cannot understand why others do not love them back immediately and wholeheartedly. They typically feel that they are being taken for granted—and perhaps they are being pushed away.

GIVING RELATIONSHIPS

In your Inner Voice, friends. In what way? Do you see the actuality of this emotion, and how it is expressed through the use of your voice of you?

Health and "Suffering"

If Twos continue to put themselves out physically, health inevitably begins to suffer. "Feelings" (somatic illnesses, psychosomatic illnesses, etc.)

Their real (as well as their) like martyrs who are not though they may well be. Twos do not talk much about their unhealthy Twos talk about their experiences, and health is an attempt to elicit some part of the picture. They may erupt in stress-related diseases.

For low-average Twos, they have actually "worn their heart out." In addition, they are often in pain from their relationships.

Harold, an opera singer,

I get resentful and emotional. I cry when I am alone. I feel that I do everything for me. I cannot handle them, I get sick. I also have to take a break or a vacation.

GIVING RELATIONSHIPS ROOM TO GROW

In your Inner Work Journal, explore the ways in which you have been possessive of your family and friends. In what ways have you found it difficult to let them go? How have you tried to hold on to people? Do you see the action of jealousy in your relationships? When in childhood did you begin to be aware of this emotion, and how did you deal with it then? Did someone in your childhood attempt to manipulate you through the use of jealousy or possessiveness? How does it make you feel when someone is being possessive of you?

Health and "Suffering"

If Twos continue to overextend themselves for others, they wear themselves out physically as well as emotionally and financially. Their health inevitably begins to suffer because they are also "stuffing their feelings" (somatizing), producing eating disorders, weight gain, psychosomatic illnesses, and/or substance abuses.

Their real (as well as their exaggerated) suffering allows them to feel like martyrs who are overburdened by their sacrifices for others, although they may well overrate their efforts on others' behalf. Healthy Twos do not talk much about their own problems; lower-average-to-unhealthy Twos talk about little else. Past operations, scars, traumatic experiences, and health scares of all sorts are paraded before others in an attempt to elicit signs of concern and love. Hypochondria can become part of the picture as a further bid for gratitude and sympathy. They may erupt in rashes, intestinal problems, or arthritis and other stress-related diseases.

For low-average Twos, health problems become "proof" that they have actually "worn themselves out for others," just as they have always claimed. In addition, being ill is often the only way they can get a vacation from their responsibilities and from the demands of their super-egos.

Harold, an opera coach, recognizes this pattern in himself.

I get resentful and emotionally unglued and histrionic. I cannot function. I cry when I am angry. I cannot speak without my lips quivering. I feel that I do everything for everyone else, and no one does anything for me. I cannot let things go. I cannot help thinking about things. I also have taken on too many obligations and when I cannot handle them, I get sick. This has been my way of reacting when I need a break or a vacation.

TAKING CARE OF YOU, TOO

Learn to listen to your body—especially around matters of rest. Notice when you are eating for emotional reasons rather than because you are hungry. Give yourself the kind of care you would insist on for someone you love.

REACTING TO STRESS: TWO GOES TO EIGHT



When their anxieties and stress exceed their coping abilities, Twos go to Eight, becoming more blunt and forceful. Twos normally present an image of selfless kindness, but the move to Eight reveals that they are remarkably tough underneath—others discover that beneath the velvet glove is an iron fist. Their usual indirectness shifts into a more frontal approach in which average Twos confront people directly about their lack of response—complaining about not being given an expected term of endearment or sufficient appreciation. They can be surprisingly aggressive and argumentative, insisting quite strongly that they have been wronged in some way. Needless to say, these kinds of complaints can come as quite a surprise to others.

At the same time, like average Eights, Twos under stress become concerned about their survival needs and begin to work harder and more relentlessly. They do not want their efforts to go unrecognized, however, and like Eights, they put people on notice as to who is running things. (“I hope you’re aware of how important I am in your life.”) Under severe stress, Twos become more openly domineering and controlling. They make threats and undermine the confidence of the people who need them. The move to Eight can be seen as the acting out of feelings of rage and betrayal that, under ordinary circumstances, Twos feel unable to face.

THE RED FLAG: THE TWO IN TROUBLE



If Twos have suffered a serious crisis without adequate support or coping skills, or if they have suffered from chronic abuse in childhood, they may cross the shock point into the unhealthy aspects of their type. This may lead them to a fearful recognition that their efforts to get closer to others are actually driving people away. Indeed, some of these fears may be based on fact.

If Twos can recognize the truth in these fears, they may begin to turn their lives around and move toward health and liberation. On the other hand, they may become even more self-deceptive and manipulative and desperately attempt to maintain the belief that they have not done anything wrong or selfish. They may try to hold on to others at any cost while justifying their actions. (“I’m doing this for your own good.” “I understand if you want to go off and have a career, but what’s

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going to happen to me?") If Twos persist in this attitude, they may cross into the unhealthy Levels. If you or someone you know is exhibiting the following warning signs for an extended period of time—more than two or three weeks—counseling, therapy, or other support is highly advisable.

WARNING SIGNS

POTENTIAL PATHOLOGY: Histrionic Personality Disorder, hypochondriasis, somatization, eating disorders, serious, coercive sexual behaviors, "stalking."

- ▶ Extreme tendencies toward self-deception
- ▶ Acting with a sense of delusional entitlement
- ▶ Episodes of manipulating and coercing others
- ▶ Episodes of obsessive love out of keeping with age or status
- ▶ Evidence of repressed aggression acted out inappropriately
- ▶ Physical symptoms of emotional problems (somatization)

▶ Do not be so concerned about what others think of you, and be particularly aware of trying to win over everyone. As you probably know, no matter what you do, you will almost always end up displeasing someone. It is therefore not possible for everyone to like you or to be your friend all the time. It is more important for you to think carefully about doing the best that you can do for someone now and let it go at that.

▶ Learn to recognize the affection and good wishes of others, even when they are not in terms that you are familiar with. Although others may not be expressing their feelings in a way that you want, they may be letting you know in other ways how much they care about you. Most people are not as effusive in their feelings as you are, and most are not as naturally inclined to give attention to others. But if you can recognize what others *are* giving you, you will rest more easily in the knowledge that you are loved, and you will not feel as frustrated with others.

▶ It is vitally important for you to develop good boundaries. Boundaries allow you to feel for others without becoming entangled in their problems. To support this, learn how to "sit in your own skin" when others are troubled or need something from you. This does not mean that you should withhold affection or help, but it does mean that you need to stay connected to yourself at the times in which you are most likely to abandon your own best interests in the pursuit of approval. (The meditation practices described in Chapter 17 will be

PRACTICES THAT HELP TWOS DEVELOP



especially helpful in this regard.) If you can respect your own boundaries, saying no when you need to, you are also much less likely to cross others' boundaries. This will make for happier relationships all the way around.

► It will be tremendously valuable to you to become more aware of when you are flattering people or in any way trying to ingratiate yourself with them. (There is often a very particular tone of voice that the personality has for such tactics, and it will be extremely helpful for you to learn to recognize it and to silence it when it arises.) Sincere feelings for others are one of your gifts, but they can be undermined by insincerity or excessive flattery.

► Your pride is a compensation for something else: an underlying fear of worthlessness, that nobody wants you. Work on your pride by first seeing the many ways in which it subtly manifests itself. You do not have to have "proud thoughts" or an arrogant facial expression to still be in the grip of pride; false humility is as much an expression of pride as trumpeting your own good works. Only real humility and the knowledge that you are loved—in fact, that in your Essential self, you are an expression of love—will dissolve pride.

► Twos tend to give too much and then regret it. Be brutally honest with yourself about your motives when you do anything for anyone. Learn to doubt your own rationales. Learn to listen to your body and your heart: when both ache, you know that you are hurting, and giving more to others so that they will appreciate you will not ultimately heal that hurt. On the other hand, closing down and cutting off ties with others will not solve the problem, either. Only brutal honesty about your intentions and your needs will do.

BUILDING ON THE TWO'S STRENGTHS



Insofar as they can, healthy Twos make good things happen for people. They will stay up late to take care of children or older folks, drive across town to bring food, or see to it that others get medical treatment. When there's practical work to be done for people, healthy Twos will be there, throwing themselves into the effort heart and soul.

The gift of their sincere good works speaks more eloquently for them than anything they could say. Thus, Twos are gifted with the extraordinary ability not simply to care about others but to actually do something meaningful for them.

Healthy Twos exhibit a joyful, spontaneous quality that can resemble the *joie de vivre* of healthy Sevens. They laugh easily and deeply and do not take themselves too seriously, simply enjoying life's bounty with

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people they care about. They possess a childlike enthusiasm for life and enjoy discovering new things about the world, others, and themselves.

Of course, the ability to experience this freedom has much to do with the Two's ability to maintain good boundaries—to say no when necessary and to have a clear sense of their real motivations at any particular time. Healthy Twos are able to distinguish their own needs from the needs of others and to maintain a healthy balance between the two.

Louise comments:

I am at my best when I am at peace with myself. I can feel what I need and say it directly. I am aware of my inner self. I am calm and do not feel that I have to take care of anyone else. It is a very freeing feeling. I can allow others to be, and I do not attempt to control or manipulate them. Then I can help others and give without resentment.

Healthy boundaries also enable Twos to do good for themselves—to develop their own lives in significant ways. They do not get sidetracked by “helping” or interfering with others; they do not need to become preoccupied with the life of a loved one because they have a life of their own. Being able to be on their own and to stay with their own feelings is a major accomplishment for Twos.

Good boundaries and emotional balance also allow Twos to be less prey to the responses of others. Healthy Twos recognize many different behaviors as positive and loving. If a Two says good morning to someone, and the person says good morning back but fails to hug them or acknowledge them in some other way, high-functioning Twos are not automatically disappointed. Even negative responses will seldom knock them off balance. If a person responds by saying, “I’m having a lousy morning. Leave me alone,” a healthy Two will not take it personally; they will be able to back off rather than push for a positive response. In short, healthy Twos have enough self-esteem and self-nurturance not to take the reactions of others as a referendum on their own value.

Healthy Twos also foster independence in others, nurturing self-confidence, strength, and new skills so that people can grow on their own. They really want others to thrive and do not want anyone to be dependent on them, physically or psychologically. They are sincerely encouraging and are extremely appreciative of the talents and strengths they find in others—a quality that is particularly helpful to those who may not see much good in themselves.

“I’m glad to be able to share my gifts with others.”

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It is a major healing for Twos to realize that they are not going to heal their hearts this way—no matter how many self-sacrifices they make. They can, however, turn to the one source that can fulfill them—their own Essential nature. The one and only person who can love us deeply, constantly, and under all circumstances is us. Our own Essence is the source of love we seek because it is an expression of Divine love and therefore cannot be conditioned, withheld, or diminished.

When they learn to nurture themselves and look after their own needs, Twos achieve a balance in which loving and satisfying relationships are not only possible—they will happen as surely as the sun rises. They are free to love others and to give with an open hand. Twos become deeply unselfish and altruistic and are happy to do good, to see people thrive, and to see good being done in the world. Having discovered that it is a privilege to be in the lives of others, they realize a genuine humility and do not need to call attention to themselves or their good works.

More profoundly, Twos grow tremendously when they recognize that love is not a commodity that can be won, demanded, earned, or bestowed by someone else—or that can be given to someone else, because it is, in its highest and truest form, not a function of the ego. Love is not a poker chip or a bag of "goodies" that can be given or withheld. If the "love" we seek has these qualities, then it is not real love.

When two people are truly present to each other, love naturally arises. It does not matter whether they have been lifelong friends or have just met. Love is also not primarily a feeling—although various feelings may well arise in its presence. Love is something that cannot be won or lost, because it is always available—but only to the degree that we are present and therefore receptive to it.

We cannot will ourselves to love ourselves or to love others. All we can do, paradoxically, is to *recognize the presence of love in ourselves and others*. As we have seen, our Essential nature is an outpouring of love—the only problem is that it is blocked by the habits and false beliefs of our personality. What *is* in our power is to become aware of those blockages so that our essentially loving nature can once again make itself felt and have a healing effect in our lives. The love that we experience under these conditions is real and deep and quiet. It does not draw attention to itself. It is not demanding, nor does it keep accounts. It lasts because it does not depend on the changing conditions of personality. It is full of joy because nothing can disappoint or frustrate it. Real love in action is unstoppable.

THE EMERGENCE OF ESSENCE

On a very deep level, Twos remember the Essential quality of *unconditional love* and the omnipresence of love. When they remember their Essential nature and the Divine state that it mirrors, healthy Twos are aware of the presence of love all around them, so there is quite literally nothing that they need to get from anyone—and nothing they can give. Twos help all of us to see that love does not belong to anyone, and certainly does not belong to the personality. We could say that our job in life is not to “do good” or to “give” love to anyone, but to be open to the action of love.

This Essential love is experienced as a sweet melting quality—Twos feel flowing, soft, and at one with everything around them. Further, they do not need to have another person with them to experience this love, and when they are experiencing this love in the presence of another person, they do not lose the sense of their own identity. This love is balanced, pure, and nourishing—it allows the soul to relax on a profound level.

The recognition of the true nature of love brings with it a tremendous sense of *freedom*. When love is no longer a commodity and is understood as a part of our true nature, as something we cannot lose, we experience an incredible lightness. Our desperate search for attention ends when we recognize that we not only have love and value, at the level of our souls, *we are love and value*.

Add your scores for the fifteen statements for Type Two. Your result will be between 15 and 75. The following guidelines may help you discover or confirm your personality type.

- ▶ 15 You are probably not a compliant type (not a One, Two, or Six).
- ▶ 15–30 You are probably not a Type Two.
- ▶ 30–45 You most probably have Two-issues, or had a parent who was a Two.
- ▶ 45–60 You most likely have a Two-component.
- ▶ 60–75 You are most likely a Two (but could still be another type if you are thinking too narrowly about Type Two).

Twos are most likely to misidentify themselves as Fours, Sevens, and Ones. Nines, Sixes, and Sevens are most likely to misidentify themselves as Twos.

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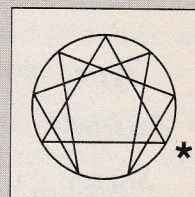
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CHAPTER 9

TYPE THREE: THE ACHIEVER



THE MOTIVATOR

THE ROLE MODEL

THE PARAGON

THE COMMUNICATOR

THE STATUS SEEKER

"THE BEST"

"The toughest thing about success is that you've got to keep on being a success."

—IRVING BERLIN

"Most men that do thrive in the world do forget to take pleasure during the time that they're getting their estate, but reserve that till they have got one, and then it is too late for them to enjoy it."

—SAMUEL PEPYS

"All ambitions are lawful except those which climb upward on the miseries or credulities of mankind."

—JOSEPH CONRAD

"A slave has but one master; an ambitious man has as many masters as there are people who may be useful in bettering his position."

—LA BRUYÈRE

"Be content to seem what you really are."

—MARTIAL

THE RISO-HUDSON T A S

Type Attitude Sorter

Score each of the following statements according to how true or applicable to you it is on the following scale:

1.....*Not at All True*

2.....*Seldom True*

3.....*Somewhat True*

4.....*Generally True*

5.....*Very True*

See page 177 for
scoring key.

- _____ 1. I see myself as a highly competent person: it really bothers me when I am anything less than effective and efficient.
- _____ 2. When things are going well for me, I virtually "glow" with a kind of inner joy in being who I am and having the life that I have.
- _____ 3. I try to present myself to others in the best possible light—but doesn't everyone?
- _____ 4. My feelings have tended to be foreign to me—I feel things strongly for a little while, and then just get on with things.
- _____ 5. It's important to me to feel successful, even if I'm not yet the success I want to be.
- _____ 6. For better or worse, I am good at covering up my insecurities—people would never guess what I'm really feeling!
- _____ 7. I want to make a good impression on people, so I'm usually polite, well-mannered, and friendly.
- _____ 8. I am aware of how well my friends and colleagues are doing, and I tend to compare myself with them.
- _____ 9. I often strive to be the best at what I'm doing—if I can't be outstanding at something, I generally don't bother with it.
- _____ 10. Sometimes I've had to cut corners a little to achieve my goals.
- _____ 11. When I am insecure, I can be rather aloof and cool with people.
- _____ 12. It really bothers me when others don't acknowledge the excellence of what I've done.
- _____ 13. I'm more adaptable than most: if things aren't working well, I know how to change my behavior to obtain the results I want.
- _____ 14. I always have a goal in focus and know how to motivate myself to achieve it.
- _____ 15. I have a workaholic streak—I feel adrift if I'm not accomplishing things.

T Y P E T

P E R S O

The Success-Adaptable, E

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of positive strokes for that and went on to perform in front of audiences throughout high school, either through music or debate. To this day, something mystical happens to me when I get in front of an audience. I "turn it on." I am called on frequently as a public speaker, and some of my professional colleagues say that they hate following me on the program because I am such a hard act to follow!

Everyone needs attention, encouragement, and affirmation in order to thrive, and Threes are the type that most exemplifies this universal human need. Threes want success not so much for the things that success will buy (as Sevens do), or for the power and feeling of independence that it will bring (as Eights do). They want success because they are afraid of disappearing into a chasm of emptiness and worthlessness without the increased attention and feeling of accomplishment that success usually brings. Threes fear that they are nobody and have no value.

The problem is that, in the headlong rush to achieve whatever they believe will make them more valuable, Threes can become so alienated from themselves that they no longer know what they truly want or what their real feelings or interests are. From their earliest years, as Threes learn to pursue the values that others reward, they gradually lose touch with themselves. Step by step, their own inner core, their "heart's desire," is left behind until they no longer recognize it.

Thus, while they are the primary type in the Feeling Triad, Threes, interestingly, are not known as "feeling" people; rather, they are people of action and achievement. It is as if they put their feelings in a box so that they can get ahead with what they want to achieve. Threes have come to believe that emotions get in the way of performance, so they substitute thinking and practical action for feelings.

Jarvis, a well-educated and accomplished business professional, sees that this pattern developed in him at an early age.

I had no conscious awareness of this at the time, but when I was a child, I wasn't allowed to have my feelings at all. They counted for nothing in the framework of my stepfather's concept of what it took to be successful. I developed the habit of denying my feelings and instead focused on performing and getting good marks in school.

Threes report that when they realize to what extent they have adapted their lives to the expectations of others, the question arises: "Well, then, what do I want?" They often simply did not know; it was not a question that had ever come up before. Thus, the fundamental dilemma of Threes is that they have not been allowed to be who they really are and to manifest their own authentic qualities. At a young age, they got the message that they were not allowed to have feelings and be

themselves: they must, to some degree, all of the time, but because they not only heard it, but by performing in front of them, they breathe. Unfortunately, Marie, a skillful person, under the pressure—of this

For most of my life, I have been of that kind of activity, of that direction. This has led me to be noticed as a person of that effect—and that

THE CHILDH

As children, Threes were. Instead, they were extremely well. They achieved and because it was a valid cause it was a valid cause something they Marie continu

As a child I always wanted to be together, and she if I really wanted to be as a child convinced because undern knew that if I did school, I stayed in competition because other way out. I

Threes have a very strong sense of who played the role of mother, but it may be that, in effect, "You came into the world as the nurturing figure, and you are supposed to do as you please. Often the expect

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themselves: they must, in effect, be someone else to be accepted. To some degree, all of the personality types have been sent the same message, but because of their particular background and makeup, Threes not only heard it, they began to live by it. The attention they received by performing in a certain way was their oxygen, and they needed it to breathe. Unfortunately, it came at a high price.

Marie, a skilled therapist, describes the contradiction—and the pressure—of this orientation.

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For most of my life, people always noticed when I was involved in any kind of activity, and they have usually looked to me for some sort of direction. This has been a two-edged sword because while I wanted to be noticed and approved, the burden was that I had to be perfect—and that was tough.

THE CHILDHOOD PATTERN

As children, Threes were not valued for themselves—as very few of us were. Instead, they were valued for being and doing certain things extremely well. They learned to get validation of their worth through achievement and performance. But it never really satisfied them because it was a validation not of *them* but of something they had done or something they tried to become.

Marie continues:

As a child I always felt that I was my mother's favorite. We spent hours together, and she convinced me that there was nothing I couldn't do if I really wanted to do it. That was a blessing and a curse. I remember as a child convincing myself that I really didn't want to do something because underneath I knew it would be too difficult for me. And I knew that if I did anything, I had to do it well and succeed. Once in high school, I stayed home pretending to be sick on the day of a speech competition because I was afraid of not doing so well, and I knew no other way out. I still have guilt feelings about that.

Threes have a very deep emotional bond with the person in the family who played the role of the nurturer. Usually the nurturer was the mother, but it may not have been. The child hoped this person would tell them, in effect, "You are wonderful! You are pleasing to me! You are welcomed into the world!" Because they want to continue to be validated by the nurturing figure, Threes as infants learn subconsciously to adapt themselves to do and be those things that will be pleasing to that person. Often the expectations of the nurturing figure are not directly stated.

Please note that the childhood pattern we are describing here does not cause the personality type. Rather, it describes tendencies that we observe in early childhood that have a major impact on the type's adult relationships.

Threes may internalize these subconscious expectations and live them out without realizing it. For example, if the mother is a teacher who really wanted to be an actress, the Three child would likely be drawn to the theater, not necessarily liking it but feeling it was something he or she had to do. Even as young adults, Threes may not be at all sure why they are pursuing a certain career, only that they are doing what it takes to make their family (especially their mother) proud of them.

Threes thus learn to play the role of the Family Hero. The child gets the subtle message, "It is not okay to not be okay." The reason for this is that on a deep psychological level, if you are trying to redeem the wounds and the shame of your family, you cannot be hurt or shamed yourself. You have to at least *seem* to have it all together.

Now an outstanding therapist who has a firm grip on his need for attention, Albert reflects back on his early years as a budding show-off.

Since my dad was in India during World War II, for my first fourteen months, my mom and I lived with my grandparents and an aunt and uncle. I was the first and only child, grandchild, and nephew! I got tremendous attention, doting, and reinforcement, especially for intelligence and achievement. At eighteen months, I was supposed to have had a tremendous vocabulary, and by three years old, I knew all the states and capitals. It's amazing that no one ever pushed me down the stairs for what must have been my really obnoxious vocabulary and geography recitals!

Threes who grow up in highly dysfunctional environments are left to struggle with enormous pent-up rage and hostility because almost nothing they do is enough to please their unhealthy nurturing figure. They can turn themselves inside out like pretzels, trying to come up with something that will win them approval and acceptance, but usually nothing works. Eventually, they split (dissociate) from themselves—burying their genuine desires and inner life—and do more extreme things to get attention. The final result can be a life of deep loneliness and frustration, even if they have achieved some kind of worldly success.

THE WING SUBTYPES



THE THREE WITH A TWO-WING: THE CHARMER

Healthy People of this subtype are more emotional and spontaneous than the other subtype. Their outgoing, vivacious quality can resemble Sevens'. They can be friendly, helpful, and generous like Twos, while maintaining the poise, self-esteem, and high personal achievement of Threes. They want to be loved and have a drive to be close with people, but they sometimes substitute public life and the recognition they

obtain there for a more

Average They are concerned with their desirability to attract and even to be admired. They often become a preoccupied official quality that unduly influences people. People of this subtype usually covertly. They maintain relations and to per-

THE THREE WITH THE PROFESSION

Healthy People of this subtype are dedicated to their work and career. They want their work to be a great energy into their profession or "craft" they have sacrifices to maintain their charming, they are more therefore resemble One

Average Powerful subtype, inevitably creation is similar to that of One in some way to avoid this subtype feel they are involved in every project. They often private socially (in contrast of the other subtype). They are grace, mixed with self-subtype perplexing and

THE SELF-PRESER

Workaholicism. In that they must constantly and want to build up a business, security comes from loyalty to a company, drive for efficiency, striving to maximize the en-

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Average They attempt to suppress any characteristics that interfere with their desirability, feeling that their value comes from the ability to attract and even dazzle others. In short, they want others to like and admire them. They know how to "turn it on" to impress, and this often becomes a preoccupation. Their behavior can have a smooth, artificial quality that undermines their attempt to be popular and credible. People of this subtype are often highly competitive, although usually covertly. They may resort to multiple images to satisfy their social relations and to perform in intimate situations.

THE THREE WITH A FOUR-WING: THE PROFESSIONAL

Healthy People of this subtype feel that self-esteem comes from their work and career success more than from personal qualities. They want their work to be outstanding and well regarded, often putting great energy into their careers. They take pleasure in whatever profession or "craft" they have chosen and are willing to make great personal sacrifices to maintain their professional integrity. While diplomatic and charming, they are more generally serious and task-oriented and can therefore resemble Ones.

Average Powerful ambition and self-doubt mix in people of this subtype, inevitably creating tremendous pressures. Their drive for perfection is similar to that of Ones; however, they aspire to embody perfection in some way to avoid being rejected or shamed as inferior. People of this subtype feel they are putting their entire self-worth on the line with every project. They often project competence and poise but can be rather private socially (in contrast to the more outgoing and affable expressions of the other subtype). They may also display pretentiousness and arrogance, mixed with self-consciousness and self-contempt, making this subtype perplexing and sometimes at odds with itself.

THE SELF-PRESERVATION INSTINCT IN THE THREE

Workaholism. In the average range, Self-Preservation Threes feel that they must constantly work for security and stability (like Sixes) and want to build up a base of material well-being (like Eights). Unlike Sixes, security comes from money, assets, and a stable home, *not* from loyalty to a company, ideology, or person. Self-Preservation Threes strive for efficiency, streamlining their lives as much as possible, seeking to maximize the energy they can put into achieving their goals.

Examples

Bill Clinton
Elvis Presley
John Travolta
Christopher Reeve
Shania Twain
Paul McCartney
Sharon Stone
Dick Clark
Jane Pauley
Kathie Lee Gifford
Tony Robbins

Examples

Barbra Streisand
Oprah Winfrey
Tom Cruise
Ben Kingsley
Madonna
Sting
Richard Gere
Michael Jordan
Whitney Houston
F. Scott Fitzgerald
Werner Erhard

THE INSTINCTUAL VARIANTS



They attempt to impress others not with their sex appeal or their social status but with their stability and material well-being. They are also detail-oriented (like Ones), keeping track of all aspects of their particular job or enterprise. While willing to take on responsibility, make sacrifices, and work long hours, Self-Preservation Threes are motivated by the possibility of advancement. They look for tangible rewards for work well done: raises, promotions, and positive reviews.

Self-Preservation Threes can become excessively focused on their careers. Other aspects of their lives tend to become secondary to work, and they may neglect their health and relationships due to unrealistic schedules. They are unable to relax easily and may even spend vacation time contemplating projects or "doing homework." In the lower-average Levels of Development, Self-Preservation Threes become increasingly anxious whenever they are not working and may have difficulty maintaining intimate relationships. Convinced that the material basis of their security could be lost at any time, they believe that they must constantly keep swimming or sink. Stopping their highly stressful work habits feels like courting disaster. Downtime can feel like incapacity or illness. ("What's wrong with me? Why aren't I being more productive?") For this reason, real illness, whether physical or emotional, can be very threatening because it reduces their efficiency and productivity. A few days off could bring down everything.

In the unhealthy range, Self-Preservation Threes make gargantuan efforts to remain effective, sacrificing relationships and health for job security and money. They become highly prone to burnout and nervous breakdowns. When they are no longer able to function well, they desperately try to cover over any real physical or emotional health problems. ("I'm fine.")

THE SOCIAL INSTINCT IN THE THREE

The Status Seeker. In the average range, Social Threes need recognition and reassurance that they are making progress, moving up in the world. Of course, this can look very different in different cultures, but all Social Threes need signs that they are valued by their peers. (A Social Three in a Buddhist monastery in Thailand would need to know that he was meditating well—being a model monk!) Degrees, job descriptions, résumés, good grades, and awards are important to them because they are strongly identified with their social roles. ("I am what I do.") They want to have the right pedigree, the right credentials. This instinct can also express itself in the cultivation of professional jargon and dress, as well as the flaunting of brand names, designer fashions, and expensive cars. Again, however, what a

particular Three will vary from culture to culture.

As anxiety escalates, they may prove themselves. They may become narcissistic: constantly needing attention and recognition. They may also have narcissistic wounds.

("I'm great!") Narcissism can lead to competition—keeping score, Social Three style. They may exaggerate or brag. Threes have not such a

In the unhealthy range, they can become dishonest about their accomplishments. Often they illustrate that they are not qualified for a position, but they are not qualified to be highly ineffective, but they exploit to prevent

THE SEXUAL INSTINCT

The Catch. In the average range, there is a powerful desire to be loved. The overall drive to be valued, appealing, alluring image, cultural milieu, and attractiveness as well. So if a love interest would work for a female, they tend to get others interested in

They can be seductive on the other, they have exceptional qualities. In the movie star, a teen idol culture, this type often goes to the gym, to careful grooming.

Sexual Threes often know how to sustain a relationship, but they may not be able to live up to it. They possess a strong emotional connection, but they may lack intimacy through sexual

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particular Three will find important as an indicator of social value will vary from culture to culture and from Three to Three.

As anxiety escalates, Social Threes increasingly feel the need to prove themselves. They can become highly driven in their social ambitions: constantly networking, giving out cards, and making connections. They may also desire fame as a way to compensate for early narcissistic wounds. ("If a million people buy my CD, I must be pretty great.") Narcissism can also lead to compulsive social comparison and competition—keeping up with the Joneses. As they become more insecure, Social Threes are prone to bragging, relentless self-promotion, and exaggeration of their abilities. This is especially true if Social Threes have not succeeded in achieving their idea of success.

In the unhealthy range, Social Threes are desperate for attention and can become dishonest in their pursuit of recognition. They may falsify their accomplishments and background both to get work and to impress. Often they illustrate the Peter Principle—getting into situations that they are not qualified to deal with. Their emotional distress renders them highly ineffective, but as much as possible, they will use charm or exploitation to prevent others from seeing their true condition.

THE SEXUAL INSTINCT IN THE THREE

The Catch. In the average range, Sexual Threes are characterized by a powerful desire to be desired. This is not just sexual desirability, but an overall drive to be valued and wanted. They work at developing an appealing, alluring image, striving to become the ideal of their gender and cultural milieu, and they often enjoy helping others maximize their attractiveness as well. Sexual Threes want to be the kind of person that their love interest would want to show off to his or her friends. Whether male or female, they tend to cultivate whatever personal qualities they feel will get others interested in them. Sexual Threes desire to impress by dazzling. They can be seductive, but unlike Twos, who seduce by lavishing attention on the other, Threes seduce by drawing attention to their own exceptional qualities. In some cases, this can lead to ambitions to become a movie star, a teen idol, or a fashion model. In contemporary American culture, this type often devotes much time and energy to working out at the gym, to careful grooming, or to finding the right look.

Sexual Threes often know how to attract mates, but they may not know how to sustain relationships. They constantly fear that they will not be able to live up to the image they are projecting. As Sexual types, they possess a strong desire for intimacy, but as Threes, they fear deep emotional connection. They may attempt to achieve emotional intimacy through sexual connection, but in the lower Levels, fears of their

THE THREE'S CHALLENGES TO GROWTH



"Discovering real goodness comes from appreciating very simple experiences. We are not talking about how good it feels to make a million dollars or finally graduate from college or buy a new house, but we are speaking here of the basic goodness of being alive."

CHOGYAM TRUNGPA

own undesirability will cause them to reject even people they deeply care about. In some cases, they may use sexual conquests to dispel fears of being unattractive. Less healthy Sexual Threes also tend to be exhibitionists—wanting to display themselves either to seduce others or to reassure themselves that they are attractive and valued.

In the unhealthy Levels, Sexual Threes can become caught up in promiscuity. Underneath the surface, they are extremely vulnerable but tend to strike out at others who question their value in any way. Slight to their narcissism, real or imagined, can lead to vindictiveness, sexual rage, and jealousy, often out of all proportion to their actual disappointment.

Most Threes will encounter the following issues at some point in their lives. Noticing these patterns, "catching ourselves in the act," and simply seeing our underlying habitual responses to life will do much to release us from the negative aspects of our type.

THE WAKE-UP CALL FOR TYPE THREE: MY VALUE DEPENDS ON MY SUCCESS

Most of us think from time to time, "If I could just achieve that—if I just had these credentials, or if I just married this particular person, or if I could go to medical school—then I would know that I am worthwhile, I would have value, and then I would feel okay about myself." For Threes, this has become the driving force of their lives. Threes start to equate their own personal value with their level of success, and this is their Wake-up Call.

Success can mean many different things—in monetary terms, it can mean making millions of dollars a year or saving enough for a new washer-dryer. Average Threes are intensely interested in success and are determined to distinguish themselves through professional achievement and by possessing a variety of status symbols. These can run the gamut from a prestigious address, to a diploma from a major university, to an athletic trophy, to an expensive watch or car, or to having attractive, high-achieving children—anything that makes the statement "I am an outstanding person."

Jarvis, whom we met earlier, describes his intense focus on achievement—and his awareness of what it is costing him.

My viewpoint is focused on being successful and avoiding failure no matter what the situation—working, social situations, hobbies, having fun, relaxing, jogging, reading, listening to music. . . . My preoccupation with success means that I have to work consciously at enjoyment and

Key Terms:	
Level 1	Inner-Directed Authentic
Level 2	Adaptable Admirable
Level 3	Goal-Oriented Self-Improving
Level 4	Success-Oriented Performing
Level 5	Image-Conscious Expedient
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H E A L T H Y	Level 1	Key Terms: <i>Inner-Directed Authentic</i>	Threes let go of the belief that their value is dependent on the positive regard of others, thus freeing them to discover their true identity and their own heart's desire. Their Basic Desire is also achieved, and they feel valuable and worthwhile. They become self-accepting, genuine, and benevolent.
	Level 2	<i>Adaptable Admirable</i>	Threes are attuned to what others value, and adapt themselves to become a person who would be more valuable. Self-image: "I am outstanding, capable, and well-adjusted (unlimited potential)."
	Level 3	<i>Goal-Oriented Self-Improving</i>	Threes reinforce their self-image by developing themselves and their talents. They are competent, confident, and persistent, becoming exemplary in whatever they do. Effective communicators, they are often popular role models and inspirations for others.
A V E R G E	Level 4	<i>Success-Oriented Performing</i>	Threes begin to fear that they will be overshadowed by the accomplishments of others—that their efforts will not bring them the attention they desire. Thus they need to distinguish themselves from others by over-achieving. They continually drive themselves to achieve more.
	Level 5	<i>Image-Conscious Expedient</i>	Threes worry that they will lose the positive regard of others, so they wish to impress people. They strive to cultivate what they believe will be the most attractive image possible. Ambitious but self-doubting, they want to be admired and desired. They typically have intimacy problems.
	Level 6	<i>Self-Promoting Grandiose</i>	Threes are afraid that others will not notice them unless they are hugely successful or outstanding; thus, they try to convince themselves and others of the reality of their grandiose claims. They are self-promoting, competitive, and arrogant as a defense against secret neediness.
E X T R E M E	Level 7	<i>Unprincipled Deceptive</i>	Threes fear that they are failing and that their claims may be empty and fraudulent, which may be true. To save their self-image, they begin to deceive themselves and others, saying whatever will impress people or get them off the hook. Inside, they feel empty and depressed.
	Level 8	<i>Duplicious Opportunistic</i>	Unhealthy Threes have become so desperate for attention that they will concoct any story or scheme in order to cover over their deterioration. They do not want anyone to know how troubled they are and are willing to go to great lengths to keep their emotional illness and misdeeds hidden.
	Level 9	<i>Monomaniacal Relentless</i>	Unhealthy Threes feel that there is nothing they can do to win the positive attention of the people whose approval they need, and may lose control of their repressed hostility and rage. They may seek revenge on real or imagined tormentors, attempting to bring down whoever they feel has rejected them.

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at appreciating beauty. I find it unnatural to "let go and let flow." There's no guarantee of success emanating from *that* framework!

To borrow a phrase from the recovery movement, Threes are always in danger of becoming "human doings" instead of "human beings." The reason for their compulsive behavior is their need to repress and renounce any hint of shame that they may feel. To lose in any way, on any scale, is potentially to trigger these intolerable feelings of worthlessness. Thus, the more shame Threes feel, the more they will be driven to achieve goals that they believe will make them valuable and successful.

WHOSE GOALS? WHOSE SUCCESS?

What does success mean to you? What did it mean to your parents? What does it mean to your peers? Any connections?

The Social Role: "The Best"

"I can do this better than anyone else."

Feeling that their value depends on shining brightly enough to be noticed, Threes begin to believe that they must *always* shine, that they must always be outstanding. Thus they begin to play the Social Role of the Best (or Golden Boy or Golden Girl) and eventually can only relate to others comfortably in this role. Seeing themselves as the Best compensates for their hidden insecurities about their worth. Not only will average Threes defend their self-image, but like other types, they will try in various ways to reinforce it and to get others to support it. Naturally, needing to be the Best does not allow Threes the luxury of ever being average—and seeing themselves (or allowing anyone else to see them) as a failure of any kind is out of the question.

Tawney is a bright, talented woman, happily married with children. She has learned to embrace many of her true qualities, but she still recalls what it was like to be driven by her Social Role.

I can hardly remember a time in my life that I didn't feel the need to be "the best." To be the most beautiful, have the best clothes, live in the grandest home—the list goes on and on. The problem I faced every day in my pursuit of "the best" was that it shifted with every person I interacted with. It made no difference who I was with. I wanted them to see me in the best possible light, which was my interpretation of who they would most desire—an exhausting process. I always looked outside of myself for validation that I was "okay."

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The Social Role of being the Best is related to Threes' role as Family Hero. They are set up to find self-esteem by meeting the expectations and requirements of others, even if those requirements are not explicitly stated. But this is always a losing game in the long run because the requirements can change on a dime: standards of success or beauty can go out of vogue, and an accident of some sort can completely reverse the winner-loser scorecard. Judged from this point of view, a heart attack or a stroke can change a "successful" person into a "failure" overnight.

WHEN DO YOU GIVE YOURSELF A BREAK?

Identify and write down five areas in your life in which you do not feel compelled to be the best. Identify and write down five areas in your life in which you do feel that you must be the best. Read your two lists and see what you can notice about how they make you feel. What differences in your state can you detect? In your tensions or relaxation? In feeling calm or anxious? Think of five more areas where you could learn to relax and just be you.

Deceit, Vanity, and Validation

The Three's Passion is *deceit*. One aspect of the Three's deceit is the tendency to present themselves in a way that does not reflect their authentic self. An even more important aspect is their self-deception: in order to maintain their external performance, Threes must convince themselves that they actually are the idealized image that they project to the world. At the same time, they must also repress their feelings of inadequacy to keep the self-deception going. They fear that if they were to drop their image, other people would see their deficits and reject them—confirming their worthlessness.

Thus, deceit leads Threes to look to others for validation of their excellence and is the reason why they must constantly give themselves internal pep talks. In a sense, Threes must lie to themselves to keep up their self-esteem and to motivate themselves toward greater achievement. ("You're great! A genius! Nobody has ever written a better report!")

Another useful way to think of deceit is to see it as the result of "sloth in real self-development." Average Threes put their energy into perfecting their ego self, their self-image, rather than into discovering their true self, because they believe that the ego *is* the real self. It is much more difficult to develop the authentic qualities of Essence when we are encouraged and rewarded at every turn to adapt and become what others expect us to be.

"I've got it all together."

Performance and Being Out of Touch with Feelings

Since Threes want to stand out from the crowd, they give a great deal of attention to their "performance" in all senses of the word—professional, physical, academic, social. They present themselves to others as someone who has it all together, with a cool, effortless mastery. The problem is that as they become more identified with their image, average Threes must repress any personal feelings since feelings interfere with the smoothness of their performance. Since they are rewarded for functioning, feelings—especially painful ones—need to be resisted.

Tawney recalls one of the most significant moments of her early life, the moment when she realized that she needed to suppress herself and please her mother to survive.

The most significant experience I can recall as a child was of a fight that I witnessed between my older brother—who was about ten at the time—and my mother. My memory is of her, in a rage, yelling and throwing all of his possessions into a heap in the middle of the floor. I do not know if she physically struck him. It doesn't matter. I was terrified of her and chose then, out of fear, to do or be whatever she told me to do or be. I spent the next thirty years living the results of that moment.

"Feelings are like speed bumps—they just slow me down."

The typical result is that Threes become "achievement machines." But because their activities do not come from the heart, their performance is increasingly joyless and inauthentic. Despite the fact that Threes usually do things well, they do not find much personal satisfaction in the work itself. Nevertheless, their work cannot be abandoned since that is the principal way that Threes have to gain favorable attention and feel valuable. A driven workaholicism can begin and devour whatever little emotional freedom and joy they still have left.

The only desire that less healthy Threes can identify in themselves is to become a "star" of some kind. Because they are looking for a big, outstanding public payoff, they may squander whatever genuine talents they do possess, jumping from one opportunity to another. The narcissistic neediness at the root of their activities often strikes others as embarrassing and sad (or questionable and obnoxious, depending on how relentlessly the Threes are promoting themselves). In any case, being so out of touch with themselves and their own feelings begins to backfire in many different ways.

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REAWAKENING YOUR HEART

Place your hand on your chest, right over your heart, and take a few deep breaths. Let your attention sense this area of your body. Let it go into this space. What do you experience? Remember that there is no right answer—there is nothing that you are *supposed* to experience. Whatever you find or do not find is *your* experience. Stay with whatever sensations you find in your heart “space,” and note how they change over time. Return to this practice at least once a day.

Competition and Driving Oneself

Average Threes may start getting into subtle competitions of all kinds: who is the most successful at work, or who has the best-looking spouse or smartest children, or who is the best in sports or computers or chess, and so forth. The principal way that their self-esteem can be bolstered is by *winning* the comparison (and the overt competition, if there is one). Unfortunately for Threes, their quest for superiority can become exhausting and can undermine the very things they want to achieve.

Threes begin to engage in competitions not because they really want to do them but because they fear being overshadowed by someone else. They fear that they will fall behind and that others will get more attention and be in more demand than they. They then push themselves to do even more—a great waste of time and energy. (“I’ve been working really hard on my piano recital, but Mary Lou sounds really great on that Chopin piece. I better pick a more difficult piece to perform.”)

Not only do average Threes compete with their peers, they may begin to introduce competitiveness into relationships in which it does not belong and can be highly destructive, such as parents competing with their children, or spouses with one another. Ironically, despite their competitiveness, they tend to seek recognition and affirmation from the very people they want to outshine.

Lynn, a successful personal coach and business consultant, understands this well.

If you know the children’s story “The Little Engine That Could,” you know how it feels to be inside my dynamo personality type. Everything I have ever committed time and energy to doing, I’ve done from a competitive, striving, goal-oriented stance. Performing everything as close to perfect as possible has fueled my existence since I was potty-trained at eleven months. The fuel motivating my driving force has been the fear of not being outstanding, the fear of failing. To fail means death, swallowed up by a black hole. It’s to be avoided at all costs.

DRIVING YOURSELF

In your Inner Work Journal, explore the following questions: In what ways do you see yourself as success-driven and competitive? Why do you hold the goals that you are pursuing? Have you ever gotten into projects that you were not really interested in because of the need to excel or compete? What do you think would happen if you "took your foot off the accelerator" a little bit? How do you deal with the fear or anxiety that comes up when you compare yourself to someone else? How do you feel about your competitors? How have you handled or reframed your own failures?

"Without wearing any mask we are conscious of, we have a special face for each friend."

OLIVER WENDELL HOLMES, SR.

Image and Self-Presentation

Even from their earliest childhood years, Threes have the capacity to adapt themselves to others in order to present an attractive image. In the average range, this can show up either as a forced enthusiasm or as a professional cool that seems to project the message, "I've got it all together." The worlds of advertising, marketing, sales, and fashion frequently promote these images, worlds that seem to be populated by more than their share of Threes. Many politicians, coaches, human potential gurus, and businesspeople have tuned in to this aspect of the Three personality style, particularly their innate talent for reading a situation and being able instinctively to come up with what is expected. Threes can walk into a room and sense the undercurrents between people and know instantly how to act.

As Threes are repeatedly rewarded for this ability, they become so practiced at adjusting themselves that they lose touch with their authentic self. Their private sense of self thus remains undeveloped and largely out of reach, such that average-to-unhealthy Threes often do not know who they are or what they are feeling apart from their image. Rather than express what they actually think or feel, they say and do whatever they sense will be acceptable.

If their image is successful and others applaud it, an entirely new and much more dangerous condition arises. Having a successful image affirms the Three's performance, not his or her own core identity. The more successful their image is, the more tempting it is for Threes to continue to rely on it and to develop *it* rather than themselves. The result is that their own heart is pushed aside and forgotten. Who they really are becomes more and more unknown territory, something they do not want to focus on because when they look inward, they feel an emptiness, a big, black hole.

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MEETING EXPECTATIONS

What image are you projecting to others right now? to yourself? at the office? to your social friends? to your parents? to your children? to your pets? Are they the same or different? How do you see yourself as opposed to how you believe others see you? In what specific ways is your self-image different, do you think, from the image you project to others? How do you know? Has the disparity gotten you into conflicts with others or caused problems for you in some way?

Packaging the Self as a Commodity

When Threes feel insecure, they protect themselves by managing their image even more closely. Much of their behavior becomes what amounts to a public relations game. They begin to feel that how they are perceived is everything. Rather than devote their energies to the development of their genuine talents, they allocate their resources to managing others' impressions of them. Trying to find a winning formula, they will do, say, or be whatever will further their goals or save them from potential humiliation, whether they display (false) modesty, apparent agreement accompanied by conciliatory attitudes—or the opposite.

"I can be anything I want to be."

Feeling that they must put their best foot forward all the time is an enormous strain; it is as if they were perpetually on a job interview. Others can only imagine the anxiety and self-doubt that Threes must suppress in order to keep functioning. They are constantly afraid of saying or doing the wrong thing. No moment can be unguarded, so they can never be truly spontaneous or self-revealing lest they be laughed at, questioned, or perceived in a less-than-favorable light.

The problem is that Threes treat themselves as a commodity. ("I have to 'sell' myself to people.") As we have seen, Threes as children were often an extension of someone else's narcissistic needs. They learned that their authentic feelings and needs do not count; they exist only as an object to be admired and desired. The pain of this is so great that Threes must disconnect from their hearts. It is the heart alone, though, that enables us to discern truth, so when we detach from the heart, we detach from our connection with truth. Truth then also becomes a shifting commodity, whatever works at the moment.

This relentless self-adjustment and detachment causes Threes and their intimates much suffering, as Arthur, a hard-working minister, relates.

I've been so competitive in work that I have thought myself better than others and have come across as arrogant and distant. I've gone flat emotionally at home and either get impatient with my wife for not being there for me or simply am so remote that it's as if she weren't really

there. I've worried excessively about what "they" think of me without defining who "they" are—I discovered several years ago that I'd dress for work in the morning to impress a nebulous group of downtown professionals I didn't even know or come into contact with!

ADJUSTING YOURSELF

Notice when you are adjusting yourself to your surroundings. How many times do you do this in a day? Observe the differences between your self-presentations with your friends, your coworkers, your family, and so forth. Notice when certain intonations or rhythms creep into your speech patterns. When you notice these self-adjustments, what effect do they have on your own groundedness? On your connection with your heart? When you adjust yourself, do you feel more or less valuable?

Fear of Intimacy

As long as Threes are trying to convince themselves and others that they have it all together, they cannot allow others to get too intimate with them. Closeness will allow others to see that they actually do not have it all together, that they are not the person they seem to be. Privately, average Threes are aware that there is a disparity between who they are and what they show to the world, but they are terrified of letting anyone see this gap. They fear that someone else is going to recognize how lonely, empty, and worthless they actually feel, thus reinforcing their hidden insecurities about themselves. The closer others get, the more they fear that others will see through the facade to the chinks in their armor and reject them. Rather than risk rejection, they will typically try to pull themselves together and achieve more so that others will be satisfied with them (that is, their image) and not question or threaten the relationship.

To keep people at a safe distance—and yet retain their attention and good regard—average Threes cultivate a kind of professional friendliness or an energetic perkiness that substitutes for real intimacy and connection. They may even keep a certain degree of distance from their spouse because of their fear of intimacy. From the outside, their marriage may look perfect, yet to their spouse real intimacy and emotional connection are missing. Threes typically want the image of a successful relationship rather than the substance of a real one, especially if intimacy means risking being vulnerable or needy, or being rejected for not fulfilling the other person's needs.

LETTING OTHERS

Share something of your feeling of the vulnerable person? What are your

Narcissism and Shame

The more unhealed the more their sense of vulnerability. It will be for them to be in the presence of others, and this makes them feel vulnerable. Narcissism manifests itself in over

Depending on the Threes may develop a merely successful image in some way—"big" thing. Of course, this and feelings of being

Threes may also use conquests to bolster their attention-getting ways. If someone actually looks at me, but I am not their reputation as vulnerable. Not only my spouse and children, but others must not be

Tawney recalls:

At the times in my life the hardest to be "fake" (fake, of course) in my clothing, dripping with power. I remember people looking at me that when I am tries to go back to the recognition of my memory of my past was what

LETTING OTHERS SEE YOU

Share something vulnerable about yourself with someone you trust. As you do so, focus on the actual feeling of the vulnerability. Is it unpleasant? What is it like? How does it make you feel in relation to the other person? What are you afraid to let them see?

Narcissism and Showing Off

The more unhealthy a Three's childhood environment has been, the more their sense of value will have been wounded, and the more difficult it will be for them to find and hold on to genuine feelings of self-worth. They will be forced to search for these things in the approval and acceptance of others, and yet the approval and acceptance they receive never makes them feel valued and worthwhile. Narcissistic damage usually manifests itself in overcompensation—in other words, in showing off.

Depending on the depth of their narcissistic wounding, average Threes may develop grandiose expectations of themselves. Being merely successful is not enough: they need to be famous or important in some way—"big stars"—who are known and celebrated for something. Of course, this only sets Threes up for frequent disappointments and feelings of being humiliated.

Threes may also become seductive and engage in prowling for sexual conquests to bolster their self-esteem. They often groom themselves in attention-getting ways, but then react with hostility or feigned indifference if someone actually does admire them or seek them out. ("I want you to look at me, but I am not going to acknowledge you.") They worry about their reputation as well as about how the people in their lives reflect on them. Not only must they be attractive and desirable, but so must their spouse and children, their friends and even their pets—although, ideally, others must not be more attractive and desirable than they.

Tawney recalls:

At the times in my life when I felt the most isolated, I worked the hardest to be "fabulous." I remember being rail thin, with perfect nails (fake, of course), perfectly applied makeup, fashionable, expensive clothing, dripping with diamonds and fur (real, of course). I remember people looking at me with awe, and I felt nothing. I have realized that when I am that disconnected from myself, I rarely have memories to go back to. I think what helped me to get out of that state was the recognition that I had no recollection of it. I have almost no memory of my wedding day, for instance. The effort to piece together my past was what helped me reconnect with myself.

"What do I have to do to impress you?"