

LETTING PEOPLE DISCOVER YOU

When you are with others in social settings, focus first on *their* lives and accomplishments. Find out what is interesting about them. Notice how this gives them the opportunity to be curious about you without you needing to impress them up front. Consider that others might like you without you needing to impress them. How does that possibility make you feel?

REACTING TO STRESS: THREE GOES TO NINE



Under increased stress, the coping mechanisms of average Threes may break down, leading them to act out some of the qualities of average-to-unhealthy Nines. Threes are highly focused, driven to achieve, and identified with what they do, so going to Nine serves as a shut-down from their relentless pursuit of success.

Because Threes are so eager to make their mark and prove themselves, they inevitably create stresses and conflicts in their relationships with others. At such times, they may slow down, becoming more diplomatic and accommodating like average Nines. Threes at Nine will still want to stand out from the pack, but not too much. They lower their profiles and try to blend in with others.

As we have seen, their quest for success can often lead Threes into situations where they are compelled to do things that hold no real interest for them. While they may be able to handle this for limited periods, a longer stretch or even an entire career or relationship that is not based on a Three's true desires will cause them to become disengaged and dissociated like Nines. Rather than being efficient, they fill their time with busywork and routines, hoping to persevere through difficult situations without being affected by them. Although Threes are usually quick and effective in handling tasks and in responding to others, stress causes them to become strangely unresponsive and complacent.

Experiencing failures or major setbacks in their careers can be particularly devastating to Threes. During such intervals, Threes become disillusioned with life and with themselves. Their underlying emptiness breaks through, and they appear apathetic and burned-out. Rather than using their industriousness to improve their situation, they tend to avoid the realities of their problems and waste their time indulging in wishful thinking and fantasies of their next big success.

THE RED FLAG: THE THREE IN TROUBLE



If Threes 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.

A setback that severely damages a Three's self-confidence may lead them to the fearful recognition that their life has been built on a weak

or even a false foundation, or that their successes are fraudulent. Three can recognize their life around and around, but they may try to deny reality and attempt to solve problems. ("No problem, I'll get ahead.") If Three is unhealthy, Levels of inhibition the following more than two or support is highly a

WARNING

POTENTIAL
Narcissistic Personality
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► First and foremost, for someone—who and acting authentically, image when no one is wrong with the person, use it from time to time when to employ it

► Like Eight, self a break once in a while, not the quickest at times takes a major that you are over-ally during the day in with yourself. A breaks may seem

or even a false foundation. They may fear that they are actually failing, or that their successes are meaningless, or that their claims about themselves are fraudulent. Some of these fears may be based on fact. If the Three can recognize the truth in these fears, they may begin to turn their life around and move toward health and liberation. On the other hand, they may try even harder to hold on to their illusions of superiority and attempt to deny that they are suffering or even having any problems. ("No problem here! I'm doing fine." "I'll do *whatever* it takes to get ahead.") If Threes persist in this attitude, they may cross into the unhealthy Levels of Development. If you or someone you know is exhibiting the following warning signs for an extended period of time—more than two or three weeks—getting counseling, therapy, or other support is highly advisable.

WARNING SIGNS

POTENTIAL PATHOLOGY: Narcissistic Personality Disorder, hypertension, depression (often anhedonic), narcissistic rage and vindictiveness, psychopathic behavior

- ▶ Physical exhaustion and burnout from relentless workaholism
- ▶ Increasingly false self-image, dishonesty, and deceptiveness
- ▶ Lack of feelings and inner emptiness
- ▶ Concealing the degree of their emotional distress
- ▶ Jealousy and unrealistic expectations of success
- ▶ Exploitation and opportunism
- ▶ Severe episodes of rage and hostility

▶ First and foremost, learn to recognize when you are "turning it on" for someone—when you are becoming your image instead of speaking and acting authentically. You may even notice yourself falling into this image when no one else is around! While there may not be anything wrong with the persona you have constructed and you may even want to use it from time to time, awareness alone will give you the ability to *choose* when to employ it. Without awareness, you serve your image.

▶ Like Eights and Ones, you would really benefit from giving yourself a break once in a while and taking time to relax. As a Three, you are not the quickest at noticing that you are getting too stressed, and it sometimes takes a major health or relationship problem to get you to notice that you are overextending yourself. Stop and take deep breaths periodically during the day and take a few moments from your projects to check in with yourself. Are you anxious? Lonely? Angry? Overwhelmed? These breaks may seem like they are slowing you down, but in the long run,

PRACTICES THAT HELP THREES DEVELOP



they will do much to maintain your emotional and physical well-being and are likely to help you accomplish your tasks with greater ease.

► Seek out people you trust with whom you can share your anxieties and vulnerabilities. Threes usually have no trouble finding pals, and they may spend time with friends on a regular basis, but that is not the same as finding some safe people to address what makes you feel vulnerable or hurt or afraid. Look for people who seem able to do this themselves, and realize that you don't have to talk about everything all at once. Just revealing small things about the way you feel can help you to open up in a way that feels safe. (A good psychotherapist can also be extremely helpful in this regard.) Also, contrary to your beliefs, revealing some of your vulnerability to healthy friends will endear you to them—not disappoint them.

► Threes really benefit from creativity, especially when the creativity is for themselves and not an audience of some kind. Painting, making pottery, playing music, writing or drawing, and journaling can help you get in touch with your feelings and bring you into greater alignment with yourself. You may even want to create a sacred space in your home that is devoted solely to your creativity and self-discovery. No work-related tasks are allowed here! It is your refuge from the demands in your life, especially the demands you make on yourself.

► You are a type that can especially benefit from meditation, although you are one of the types least likely to meditate. Sitting around “doing nothing” doesn't make much sense to your task-driven ego, but it makes a lot of sense to your soul. And meditating is far from doing nothing. In fact, short of child rearing, it is probably the greatest challenge that you will ever face. To be able to simply *be* is a major human accomplishment, but it is especially an accomplishment for Threes. If it seems difficult at first, use your discipline and persist—Threes usually make breakthroughs suddenly and in big ways.

► Find areas in your life where you can be of service as part of a team, but *not* as the head of the team! Learning to cooperate and work with others without needing to be the center of attention is not easy for Threes, but it brings enormous and unexpected satisfaction. You might try volunteer work at a local hospital, school, or retirement home. You may well be surprised at what arises in you while working with others—not only in terms of the relatedness that such efforts bring, but also in what it does for your feelings about yourself. You may find a tremendous sense of self-worth that you never dreamed possible.

Healthy Threes have no inflated narcissism. They love themselves and their work with a healthy sense of the self. They possess a balanced sense of self, freely and without being threatened, because they have the capacities, as well as the courage, to say that other people are better than a person with their own.

Because of their healthy sense of self, they are confident and secure in investing in themselves. They make it their business to improve their lives and their affairs better. They improve their lives and their affairs better.

“Self-investing” is a healthy self-investment in themselves, with a healthy self-investment in themselves, with a healthy self-investment in themselves, with a healthy self-investment in themselves.

Besides investing in themselves, they invest in others. They are to be their best; they are to achieve more than they are. They are doctors, teachers, or students and clients by themselves. They can motivate a person to give up hope to walk outdo themselves, and they are of knowing that they are.

Healthy Threes also invest in worthy causes. They are models in their fields. They employ healthy Threes as communicators and promoters in a way that is attractive and effective at building momentum.

Eve is a lovely and

Most days I love being recently approached a new my staff to make them also was able to get five

me that they'd walk over hot coals. They think I'm the best, which feels great! I love being able to motivate people to do their best.

High-functioning Threes are self-accepting and inner-directed—everything they seem to be. They model an honesty, simplicity, and authenticity that is extremely inspiring to others. High-functioning Threes see themselves realistically, accepting their limitations and appreciating their talents without taking themselves too seriously. They are tender, touchingly genuine, and affectionate—truly admirable people who enjoy the admiration they receive, but do not *need* it.

Having overcome much of the narcissistic wounding she experienced in early life has led Lynn to feel completely differently about herself and others.

I'm imbued with a presence or inner glow that radiates out to others. It is magnetic, drawing people to me without my having to perform or achieve anything. One person recently asked "Do you always glow like this?" I feel transcendent and at the same time very human and grounded.

THE PATH OF INTEGRATION: THREE GOES TO SIX



Threes, like healthy Sixes, become actualized and remain healthy by learning to commit to others and to goals that transcend their personal interest. This shifts their focus from the need to sustain a self-image to the real desire to support the development of something larger than themselves. Integrating Threes begin to find a sense of real self-esteem in ways they could never have anticipated. Further, as they interact cooperatively with others, both in their careers and in their relationships, they begin to discover the courage and sense of inner guidance of the healthy Six, which enables them to reveal more of their authentic qualities. Communication becomes simple, sincere, and direct—there is no need to dazzle people.

No matter how hard they work, Threes' search for validation through the pursuit of goals not dictated by their own hearts never seems to pay off. To their surprise, however, Threes find deep satisfaction and feelings of worth in the selfless acts and shared responsibilities that arise through honoring their heartfelt commitments. They find themselves deeply touched by what they create with others, seeing the beauty and goodness of what they have done, regardless of the acclaim they may or may not have received for their actions. In such moments, without any self-reflection, Threes begin to experience their true identity and value.

Average Threes tend to feel like soloists—capable of motivating others and generating team spirit, but essentially experiencing them-

selves as alone. The burden of being the Family Hero did not allow them to reach out for support or comfort—the hero is not allowed to need too much help. But as Threes integrate to Six, they start to recognize and take in the support that is available in their lives, and they have the courage to ask for it when they need it. Doing so usually brings intense fears of inadequacy and of disappointing others. (“If they knew how I *really* feel, they’d all abandon me.”) But as Threes learn to build solid relationships with select others, based on trust and mutual respect in the manner of healthy Sixes, they begin to make the more powerful journey of finding their own inner guidance and support.

Of course, Threes will not be well served by attempting to imitate the traits of an average Six. Overcommitting themselves and attempting to build up their identity and security through various affiliations will only reinforce their preoccupation with self-image and performance. But as Threes begin to let go of their identification with their performance, the endurance, heartfelt commitment, and courage of the healthy Six naturally unfold in them.

To liberate themselves, Threes must let go of their belief that their value is dependent on the positive regard of others. Only then can they begin to become inner-directed and authentic. This is a difficult path for Threes, although a very direct one. At first, they encounter only the empty, blank feeling in the heart space, but gradually, with patience and compassion, they are able to open to the hurt and shame underneath it. As this suffering is seen, healed, and released, and without noticing quite when or how the change occurred, they gradually realize that they are quite different people than they had imagined. Free from the burden of dancing to the expectations of others, Threes find the tremendous freedom and lightness of pursuing their own heart’s desire.

Threes must understand very clearly that the mask must come off, and the feelings of emptiness inside must be acknowledged if healing is to take place. The saving grace is, of course, that there is no real inner emptiness to the Essential self. When the mask is dropped, the apparent emptiness is filled from the inside. It is as if the mask itself exerted a pressure that kept the true self repressed: once the mask is removed, the real self cannot help but reveal itself. Rather than discover that they are empty and valueless, Threes will find that they are simply less developed in certain areas (while the many areas in which they are already highly evolved remain). It takes courage and ideally the support of a spouse, good friend, therapist, or minister for a Three to embark on this journey of self-revelation.

Tawney tells what a difference it can make.

TRANSFORMING PERSONALITY INTO ESSENCE



The difference now is that I am making choices for myself based on what I truly need and not on what will make me more "desirable." I have stopped needing to be "the best" for anyone but myself. I am able to express emotions freely without worrying what others may think of me, and give myself permission to look however I want to without judging myself. I feel softer somehow. For most of my life, I radiated my personality type—I was a typical Three. Today, it's just me.

When Threes are willing to risk losing the approval of others to follow their own heart, they can become the outstanding individuals they have always wished to be. Whatever love and admiration is given to them penetrates deeply into their souls, allowing a beautiful new garden to spring up.

A therapist in her later life, Marie has learned this important secret.

My whole identity was caught up in doing and, of course, succeeding. Until I learned how to just be, there was little hope of honesty or genuineness. . . . I was always quick, competent, and capable. I still am, but now it isn't so important to me that I do well. It is more important that I be true to what has real value for me.

Once their center of gravity has shifted from outside themselves to inside themselves, the feeling of being truly guided by their hearts is like no other they have ever experienced before. Once they have tasted it, they are not likely to trade again for anything.

THE EMERGENCE OF ESSENCE

When they are able to reconnect with their hearts, healthy Threes model the Essential gift of *authenticity* like no other type. Their behavior becomes genuine, not trying to be more or less than they really are. They become simple and available, revealing their true selves with honesty and humility.

Authenticity is not about being brutally honest. Authenticity means manifesting who you are in the moment. When Threes are present, they are simple and able to speak the truth that comes directly from their hearts. At first glance, this may not seem like much of an achievement, but if we think about it, we realize how rarely we present ourselves to others in this way.

As Threes learn to embrace their authenticity, their Essential quality begins to arise. It is difficult to speak about, not because it is so abstract but because it is so fundamental to our existence that we tend to be blind to it. Perhaps the best word for it is *value*—the fact that *we are valuable because we exist*.

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This idea flies in the face of popular culture, which insists that we are valuable only if we have a certain income or certain physical qualities or are of a certain age or professional background. But all of these more superficial understandings of value are substitutes created by the personality that is out of touch with the ground of its Being, the source of all real value.

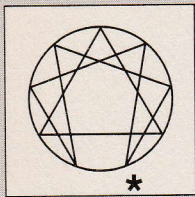
If we stop to consider it, it is we who imbue the things that we value with value. Perhaps being an actor gives us our self-esteem. Yet for another person, this same career might seem pointless or trivial. Their self-esteem might depend on having a certain amount of money in the bank. Not only do values vary from person to person, but they also change in the course of our own lives. Obviously, the one common thread in all of this is *us*. In effect, we project our own Essential value onto a job or a person or a thing or an activity and then try to get the sense of value back by having that thing. But it never quite works.

When we contact our Essential value, however, we know that it is an intrinsic part of our true nature. We cannot be without value, we can only forget that it is there. All of the pains, humiliations, and problems of life do nothing to diminish the Essential value of a person; at most, they only modify the person and give him or her an opportunity for further expansion, acceptance, and understanding. Thus, when Threes are able to perceive their Essential value directly, they become freed from the ego's relentless pursuit of self-esteem through achievement. This affords them the time and space to live with a greatness of spirit, a life of love, richness, and wonder.

Add your scores for the fifteen statements for Type Three. 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 an assertive type (not a Three, Seven, or Eight).
- ▶ 15–30 You are probably not a Type Three.
- ▶ 30–45 You most probably have Three-issues or a Three parent.
- ▶ 45–60 You most likely have a Three-component.
- ▶ 60–75 You are most likely a Three (but could still be another type if you are thinking too narrowly about Type Three).

Threes are most likely to misidentify themselves as Fives, Ones, and Eights. Eights, Sevens, and Nines are most likely to misidentify themselves as Threes.



THE ARTIST

THE ROMANTIC

THE MELANCHOLIC

THE AESTHETE

THE TRAGIC VICTIM

THE SPECIAL ONE

CHAPTER 10



TYPE FOUR: THE INDIVIDUALIST



"All art is a kind of confession, more or less oblique. All artists, if they are to survive, are forced, at last, to tell the whole story, to vomit the anguish up."

—JAMES BALDWIN

"After all, perhaps the greatness of art lies in the perpetual tension between beauty and pain, the love of men and the madness of creation, unbearable solitude and the exhausting crowd, rejection and consent."

—ALBERT CAMUS

"Happiness is beneficial for the body, but it is grief that develops the powers of the mind."

—MARCEL PROUST

"It is better to drink of deep griefs than to taste shallow pleasures."

—WILLIAM HAZLITT

"It takes a genius to whine appealingly."

—F. SCOTT FITZGERALD

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- _____ 1. Many people see me as enigmatic, difficult, and contradictory—and I like that about myself!
- _____ 2. I tend to brood over my negative feelings for a long time before getting free of them.
- _____ 3. I often feel alone and lonely, even when I'm around people I'm close to.
- _____ 4. If I'm criticized or misunderstood, I tend to withdraw and sulk.
- _____ 5. I find it difficult to get involved with projects if I don't have creative control.
- _____ 6. I tend not to follow rules or to go along with expectations because I want to put my own special touch on whatever I do.
- _____ 7. By most standards, I'm fairly dramatic and temperamental.
- _____ 8. I tend to spend quite a bit of time imagining scenes and conversations that haven't necessarily happened.
- _____ 9. I long for someone to rescue me and sweep me away from all of this dreary mess.
- _____ 10. When things get tough, I tend to crumble and give up—perhaps I give up too easily.
- _____ 11. I can forgive almost anything except bad taste.
- _____ 12. Generally, I don't enjoy working too closely with others.
- _____ 13. Finding myself and being true to my emotional needs have been extremely important motivations for me.
- _____ 14. I don't like either to take the lead or to be a follower.
- _____ 15. I am acutely aware of my intuitions, whether or not I have the courage to act on them.

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 205 for
scoring key.*

PERSONALITY TYPE FOUR: THE INDIVIDUALIST

- **BASIC FEAR:** Of having no identity, no personal significance
- **BASIC DESIRE:** To find themselves and their significance, to create an identity out of their inner experience
- **SUPEREGO MESSAGE:** "You are good or okay if you are true to yourself."

The Sensitive, Withdrawn Type: Expressive, Dramatic, Self-Absorbed, and Temperamental

We have named this type *the Individualist* because Fours maintain their identity by seeing themselves as fundamentally different from others. Fours feel that they are unlike other human beings and, consequently, that no one can understand them or love them adequately. They often see themselves as uniquely talented, possessing special, one-of-a-kind gifts, but also as uniquely disadvantaged or flawed. More than any other type, Fours are acutely aware of and focused on their personal differences and deficiencies.

Healthy Fours are honest with themselves: they own all of their feelings and can look at their motives, contradictions, and emotional conflicts without denying or whitewashing them. They may not necessarily like what they discover, but they do not try to rationalize their states; nor do they try to hide them from themselves or others. They are not afraid to see themselveswarts and all. Healthy Fours are willing to reveal highly personal and potentially shameful things about themselves because they are determined to understand the truth of their experience—so that they can discover who they are and come to terms with their emotional history. This ability also enables Fours to endure suffering with a quiet strength. Their familiarity with their own darker nature makes it easier for them to process painful experiences that might overwhelm other types.

Nevertheless, Fours often report that they feel they are missing something in themselves, although they may have difficulty identifying exactly what that something is. Is it willpower? Social ease? Self-confidence? Emotional tranquillity?—all of which they see in others, seemingly in abundance. Given time and sufficient perspective, Fours generally recognize that they are unsure about *aspects of their self-image*—their personality or ego structure itself. They feel that they lack a clear and stable identity, particularly a social persona that they feel comfortable with.

While it is true that Fours often feel different from others, they do not really want to be alone. They may feel socially awkward or self-conscious, but they deeply wish to connect with people who understand them and their feelings. The "romantics" of the Enneagram, they long for someone to come into their lives and appreciate the secret self that they have privately nurtured and hidden from the world. If, over time, such validation remains out of reach, Fours begin to build their

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TYPE FOUR: THE INDIVIDUALIST

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identity around *how unlike everyone else they are*. The outsider therefore comforts herself by becoming an insistent individualist: everything must be done on her own, in her own way, on her own terms. Fours' mantra becomes "I am myself. Nobody understands me. I am different and special," while they secretly wish they could enjoy the easiness and confidence that others seem to enjoy.

Fours typically have problems with a negative self-image and chronically low self-esteem. They attempt to compensate for this by cultivating a Fantasy Self—an idealized self-image that is built up primarily in their imaginations. A Four we know shared with us that he spent most of his spare time listening to classical music while fantasizing about being a great concert pianist—à la Vladimir Horowitz. Unfortunately, his commitment to practicing fell far short of his fantasized self-image, and he was often embarrassed when people asked him to play for them. His actual abilities, while not poor, became sources of shame.

In the course of their lives, Fours may try several different identities on for size, basing them on styles, preferences, or qualities they find attractive in others. But underneath the surface, they still feel uncertain about who they really are. The problem is that they base their identity largely on their feelings. When Fours look inward, they see a kaleidoscopic, ever-shifting pattern of emotional reactions. Indeed, Fours accurately perceive a truth about human nature—that it is dynamic and ever changing. But because they want to create a stable, reliable identity from their emotions, they attempt to cultivate only certain feelings while rejecting others. Some feelings are seen as "me," while others are "not me." By attempting to hold on to and express specific moods, Fours believe that they are being true to themselves.

One of the biggest challenges Fours face is learning to let go of feelings from the past; they tend to nurse wounds and hold on to negative feelings about those who have hurt them. Indeed, Fours can become so attached to longing and disappointment that they are unable to recognize the many treasures in their lives.

Leigh is a working mother who has struggled with these difficult feelings for many years.

I collapse when I am out in the world. I have had a trail of relationship disasters. I have hated my sister's goodness—and hated goodness in general. I went years without joy in my life, just pretending to smile because real smiles would not come to me. I have had a constant longing for whatever I cannot have. My longings can never become fulfilled because I now realize that I am attached to "the longing" and not to any specific end result.

There is a Sufi story that relates to this, about an old dog that had been badly abused and was near starvation. One day the dog found a bone, carried it to a safe spot, and started gnawing away. The dog was so hungry that it chewed on the bone for a long time and got every last bit of nourishment that it could out of it. After some time, a kind old man noticed the dog and its pathetic scrap and began quietly setting food out for it. But the poor hound was so attached to its bone that it refused to let go of it and soon starved to death.

Fours are in the same predicament. As long as they believe that there is something fundamentally wrong with them, they cannot allow themselves to experience or enjoy their many good qualities. To acknowledge their good qualities would be to lose their sense of identity (as a suffering victim) and to be without a relatively consistent personal identity (their Basic Fear). Fours grow by learning to see that much of their story is not true—or at least it is not true anymore. The old feelings begin to fall away once they stop telling themselves their old tale: it is irrelevant to who they are right now.

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.

THE CHILDHOOD PATTERN

Fours feel that they are not like their parents. Many Fours report fantasizing that they were mistakenly switched at the hospital, or that they are orphans or some kind of changeling. They often express this as feeling that they have not been “seen” by their parents, that they did not connect sufficiently with their parents or their parents with them. In psychological terms, Fours feel that they have not had adequate mirroring, or at least the mirroring of actual qualities and talents that they can make part of their developing identity. (In family systems theory, Fours tend to identify with the Lost Child role.)

The result is that Fours believe that something must be profoundly wrong with them, launching them on a lifelong “search for self.” They feel “If I am not like my parents and I cannot see myself in them, then who am I?” This also predisposes Fours to focus on what they lack—on what is missing in themselves, their lives, and their relationships. They feel abandoned and misunderstood by their parents and, later, by other significant people.

Hannah works as an administrator in a university. She is a well-loved wife and mother but still suffers periodically from her type's feelings of alienation.

I learned very early on not to depend on my mother, to play by myself and seek my own solutions. My father, ambivalent about having children in the first place, began traveling a lot when I was in grade school, so I experienced more abandonment.

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As a result of this pattern, Fours respond powerfully to people who trigger their desire for mirroring, for being seen and appreciated for who they are. On the most profound level, Fours are always looking for the mother and father they feel they did not have. They may idealize these others as "saviors" who will rescue them from their plight. But just as easily, Fours can become disappointed and enraged with others for letting them down or for not adequately seeing their personal struggles and suffering. The other is seen as the source of love, goodness, and beauty—qualities that Fours usually believe they lack—setting the stage both for expectations of being completed by the other and for terrifying fears of abandonment. People who do not fit into one of these scenarios tend to be of little interest to average Fours; it is as if those who do not produce strong emotional responses in them are somehow less real.

Because they have doubts about their identity, they tend to play "hide and seek" with others—hiding from people, but hoping that their absence will be noticed. Fours attempt to remain mysterious and intriguing enough to attract someone who will notice them and redeem them with their love. But self-concealment and self-revelation alternate and can be expressed with such extremes of intensity and need that Fours inadvertently drive the longed-for rescuer away. Until they can recognize this pattern and see the unrealistic expectations they put on their intimates, Fours run the risk of alienating others with their emotional demands.

THE FOUR WITH A THREE-WING: THE ARISTOCRAT

Healthy People of this subtype combine creativity and ambition, the desire for self-improvement and an eye toward achieving goals, often involving their personal advancement. They are more sociable than people of the other subtype and want to be both successful and distinctive. They feel the need to communicate themselves and their creative efforts to others, and so they care both about finding the right mode of expression and about avoiding anything off-putting or in bad taste. They create with an audience in mind.

Average These people are more self-conscious and aware of issues regarding their self-worth and how they are coming across to others than people of the other subtype. They want recognition for themselves and their work, and they typically put more effort into everything having to do with their self-presentation and related matters. They are more practical, but also more extravagant—loving refinement, culture, and sophistication—typically seeing themselves as high class, elegant, and concerned with social acceptance. They can be competitive and

THE WING SUBTYPES



Examples

Jeremy Irons
Jackie Onassis
Tennessee Williams
Judy Garland
Vivien Leigh
Sarah McLachlan
The Artist (Formerly
Known as "Prince")
Martha Graham
"Blanche DuBois"

There is a Sufi story that relates to this, about an old dog that had been badly abused and was near starvation. One day the dog found a bone, carried it to a safe spot, and started gnawing away. The dog was so hungry that it chewed on the bone for a long time and got every last bit of nourishment that it could out of it. After some time, a kind old man noticed the dog and its pathetic scrap and began quietly setting food out for it. But the poor hound was so attached to its bone that it refused to let go of it and soon starved to death.

Fours are in the same predicament. As long as they believe that there is something fundamentally wrong with them, they cannot allow themselves to experience or enjoy their many good qualities. To acknowledge their good qualities would be to lose their sense of identity (as a suffering victim) and to be without a relatively consistent personal identity (their Basic Fear). Fours grow by learning to see that much of their story is not true—or at least it is not true anymore. The old feelings begin to fall away once they stop telling themselves their old tale: it is irrelevant to who they are right now.

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.

THE CHILDHOOD PATTERN

Fours feel that they are not like their parents. Many Fours report fantasizing that they were mistakenly switched at the hospital, or that they are orphans or some kind of changeling. They often express this as feeling that they have not been “seen” by their parents, that they did not connect sufficiently with their parents or their parents with them. In psychological terms, Fours feel that they have not had adequate mirroring, or at least the mirroring of actual qualities and talents that they can make part of their developing identity. (In family systems theory, Fours tend to identify with the Lost Child role.)

The result is that Fours believe that something must be profoundly wrong with them, launching them on a lifelong “search for self.” They feel “If I am not like my parents and I cannot see myself in them, then who am I?” This also predisposes Fours to focus on what they lack—on what is missing in themselves, their lives, and their relationships. They feel abandoned and misunderstood by their parents and, later, by other significant people.

Hannah works as an administrator in a university. She is a well-loved wife and mother but still suffers periodically from her type's feelings of alienation.

I learned very early on not to depend on my mother, to play by myself and seek my own solutions. My father, ambivalent about having children in the first place, began traveling a lot when I was in grade school, so I experienced more abandonment.

As a result of trigger their desire who they are. On the mother and these others as “s just as easily, Fours for letting them d gles and suffering beauty—qualities stage both for exp rifying fears of ab scenarios tend to who do not produ less real.

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disdainful of others; grandiosity and narcissism are expressed more openly and directly.

Examples

Bob Dylan
Anne Rice
Allen Ginsberg
Alanis Morissette
Edgar Allan Poe
Johnny Depp
Sylvia Plath
James Dean
Ingmar Bergman

THE FOUR WITH A FIVE-WING: THE BOHEMIAN

Healthy People of this subtype tend to be extremely creative, combining emotionality and introspection with perceptiveness and originality. Less concerned with acceptance and status than the other subtype, they are highly personal and idiosyncratic in their self-expression, creating more for themselves than for an audience. They enjoy the process of creativity and discovery more than that of presentation and are highly exploratory. For better or worse, they are usually defiant of convention and authority, breaking the rules whenever self-expression is an issue.

Average More introverted and socially withdrawn than the other subtype, these Fours tend to dwell more exclusively in their imaginations. The real world is less interesting to them than the inner landscapes they create for themselves. They are attracted to the exotic, the mysterious, and the symbolic, and their personal style is often eccentric and unusual. People of this subtype prefer downbeat scenes, choosing a minimalistic lifestyle. They can be intensely private, often seeing themselves as rebellious outsiders. They may have brilliant flashes of insight, but they have trouble sustaining practical efforts in the real world.

THE INSTINCTUAL VARIANTS



THE SELF-PRESERVATION INSTINCT IN THE FOUR

The Sensualist. In the average range, Self-Preservation Fours tend to be the most practical and materialistic kind of Fours. They love the finer things of life and want to surround themselves with beautiful objects. They relate strongly to the sensuality of the material world and enjoy cultivating a "nest" filled with items that have both aesthetic appeal and emotional resonance. Thus, Self-Preservation Fours are often moved by the presentation and symbolism of gifts and enjoy presenting gifts to others, such as a rose for their beloved. They also tend to be the most introverted Fours; having comfortable, aesthetic surroundings supports them during periods of social isolation. They tend to be very particular, even obsessive, about their physical surroundings, wanting soothing textures, mood lighting, and a comfortable temperature.

Eventually, their desire for emotional intensity begins to interfere with basic life functioning. They often develop a throw-caution-to-the-

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winds attitude that comes from the excitement of being on a temporary emotional high of some sort. At the other extreme, they tend to be self-indulgent in an attempt to soothe emotional lows. In either case, they typically allow emotional whims to dictate their behavior. Self-Preservation Fours may attempt to maintain a rarefied lifestyle at the expense of their security and physical well-being (buying expensive items when the rent is not quite covered). They (like Sevens) can become frustrated divas, craving rich foods and luxury. They frequently fall into poor eating habits and health routines, staying up late watching movies, listening to music, drinking, and eating to excess, as if to say, "What difference does it make?" Self-indulgent habits become compensations for an unlived life.

In the unhealthy range, Self-Preservation Fours are highly susceptible to alcoholism and drug abuse. They are attracted to situations that undermine the stability of their lives, even to danger—like the proverbial moth to the flame—involving themselves in illicit love affairs or other destructive relationships. Similarly, they can be extremely irresponsible, showing a total disregard of their livelihood, or even of the need to have a livelihood. Feeling emotionally overwhelmed, they may not bother to show up at their job or to pay their bills. Long-term self-destructive behavior through drug abuse and personal neglect is common.

THE SOCIAL INSTINCT IN THE FOUR

The Outsider. In the average range, of the three Instinctual Variants of Type Four, Social Fours most see themselves as unlike others, as being totally unique. They experience their uniqueness as both the gift they bring to others and the burden they must bear. Not surprisingly, Social Fours also tend to be the most socially active and engaged Fours. They long to be involved with others and to be part of the social world, but they often feel that they do not know how. Like Threes, they constantly compare themselves with others, although always feeling that they come up short. They desire to be among the beautiful, the glamorous, and the elite, yet they doubt that they are really up to it.

Feelings of shame in social settings eventually lead Social Fours to believe that they do not know how to function like normal people. They envy the happiness of others, while rejecting them as crude and insensitive. They frequently adopt a glamorous, exotic image to cover over their social insecurities. Many Social Fours become attracted to alternative lifestyle groups to compensate. ("I'll seek solace with the other outsiders." Beatniks in the 1950s or the Gothic rock subculture in the 1980s and 1990s are examples of this.)

Some Social Fours may aggressively pursue success as a compensation for their nagging feelings of inadequacy. ("They won't make fun of me now!") They react strongly to any statements about themselves, often sifting through past conversations for any hints of a slight. Ironically, they may both defend their defects and feel disadvantaged by them. ("Of course I'm aloof around such coarseness and selfishness—but still I do wish someone loved me!")

In the unhealthy range, fear of rejection can lead Social Fours to withdraw almost completely from involvement with others. Shame and expectations of humiliation become so pervasive that they do not want to risk being seen. At the same time, their insecurities render them unable to work in any consistent way. As a result, Social Fours often become extremely dependent on family, friends, or a significant other. Isolation along with fantasies of achievement may cause unhealthy Social Fours to waste their lives.

THE SEXUAL INSTINCT IN THE FOUR

Infatuation. In the average range, Sexual Fours most exemplify the romanticism, intensity, and longing for a rescuer that characterize this type. They can be sweetly vulnerable and impressionable, but also aggressive and dynamic, especially in their self-expression. There is an assertive, seemingly extroverted component to Sexual Fours, and unlike the other two variants, they are unlikely to let their romantic fantasies remain fantasies for long. Often turbulent and stormy, their emotional lives revolve around the person they are attracted to. Intense feelings of admiration, longing, and hatred for the object of desire can all coexist. Sensual and seductive, they can also be jealous and possessive like Twos, and they want to be the only person that matters in the other's life. Sexual Fours often have severe doubts about their own desirability, so they strive for accomplishments that will make them acceptable to the other—being a great artist or star—while being resentful of those who achieve those things.

Envy is also most clearly visible in this variant. Relationship problems arise because Sexual Fours often become romantically involved with people who have qualities that Fours admire or want in themselves, but then end up envying and resenting the loved one for having these very qualities. Idealizing the other can quickly shift to rejecting them for their slightest flaws. At the same time, Sexual Fours are often attracted to people who are, for one reason or another, unavailable. They may spend a great deal of time longing to have the desirable other to themselves and detesting anyone who has the other's attention.

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Most Fours waste their lives. Not by accident, and simply because they believe have faith in their lives. Not by accident, and simply because they believe have faith in their lives. Not by accident, and simply because they believe have faith in their lives.

THE WAKE-UP CALL OF THE IMAGINATION

Fours base their identity on their feelings ("I feel"), so they tend to be very sensitive to their feelings. (Usually Fours have more experience than other types.)

But the one sure thing about Fours is that they are always looking for a way to resolve their feelings. This presents a problem for Fours, because they identify with while they are feeling.

Rather than all out, Fours respond to the more dramatic scenarios that stir up their feelings that arise around them. Fours try to intensify their feelings, they may select people who are like them—such as songwriters, actors, and so on—and over and over to maintain their state.

When Fours start trying to manipulate their feelings, they are in trouble. All of this leads to a state of living in their imagination.

Beverly was a beautiful woman who had met many men in her

In the unhealthy range, intense envy of others can lead to a desire to sabotage them in order to get revenge. Unhealthy Sexual Fours unconsciously live by the adage "misery loves company." ("If I'm going to suffer, so are you.") Sexual Fours may create competitions and rivalries and feel completely justified in undoing their opponents or in hurting those who have disappointed them. (Salieri's envy of Mozart comes to mind, for example.) They are prone to rapid shifts in their feelings toward others, even toward their protectors and loved ones. Their emotional chaos may lead them to rash acts of violence against themselves or the people they believe have frustrated their emotional needs.

Most Fours 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 FOUR'S CHALLENGES TO GROWTH



THE WAKE-UP CALL FOR TYPE FOUR: USING THE IMAGINATION TO INTENSIFY FEELINGS

Fours base their identity on their internal feeling states ("I am what I feel"), so they tend to check in on their feelings more than the other types. (Usually Fours are more attuned to their emotional reactions to an experience than to the experience itself.)

But the one sure thing about feelings is that they always change. This presents a problem. *If their identity is based on feelings, and their feelings are always changing, then their identity is always changing.* The way Fours resolve this problem is to cultivate certain feelings that they identify with while rejecting others that are not as familiar or "true."

Rather than allowing the spontaneous arising of their feelings in response to the moment, Fours fantasize about people, events, and scenarios that stir up emotions they feel reflect their identity, even if the feelings that arise are negative or painful. Whatever the feelings might be, Fours try to intensify them to bolster their sense of self. For example, they may select musical pieces that trigger powerful associations for them—such as songs that remind them of a lost lover—playing them over and over to maintain their old feelings, or at least some intense feeling state.

When Fours start trying to create and sustain moods—in a sense, trying to manipulate their feelings—they are going in the wrong direction. All of this leads Fours into the ultimately self-defeating habit of living in their imagination rather than in the real world.

Beverly was a beautiful airline attendant when she was younger; she met many men in her travels but resisted getting involved with anyone.

"It's terribly amusing how many different climates of feeling one can go through in a day."

ANNE MORROW LINDBERGH

H E A L T H Y	Level 1	Key Terms: <i>Life-Embracing</i> <i>Life-Enhancing</i>	Fours let go of the belief that they are more flawed than others and are thus freed from their self-absorption. Their Basic Desire, to find themselves and their significance, is also achieved and thus their problems with their identity and its stability are solved. They are self-renewing, redemptive, and revelatory.
	Level 2	<i>Introspective</i> <i>Sensitive</i>	Fours focus on their own feelings and preferences to establish a clear sense of personal identity. Self-image: "I am sensitive, different, and self-aware."
	Level 3	<i>Self-Revealing</i> <i>Creative</i>	Fours reinforce their self-image by expressing their individuality through creative action. They are eloquent and subtle, exploring their feelings and impressions and finding ways of sharing them with others. Their creativity is highly personal but often has universal implications.
A V E R A G E	Level 4	<i>Romanticizing</i> <i>Individualistic</i>	Fours begin to fear that their changing feelings will not sustain them and their creativity, so they use their imaginations to prolong and intensify their moods. They use fantasy and style to bolster their individuality and begin to dream of someone who will rescue them.
	Level 5	<i>Self-Absorbed</i> <i>Temperamental</i>	Fours worry that others will not recognize or appreciate them and their uniqueness, so they play hard to get—testing others to see if they are really interested in them. Aloof, self-conscious, and melancholy, they believe that their fragility will attract a rescuer and keep others away.
	Level 6	<i>Self-Indulgent</i> <i>Decadent</i>	Fours fear that life's demands will force them to give up their dreams, and they despair that they will never be rescued. They feel they are missing out on life and envy the stability of others, so they exempt themselves from "the rules," becoming sensual, pretentious, and unproductive.
U N H E A L T H Y	Level 7	<i>Hateful</i> <i>Alienated</i>	Fours fear that they are wasting their lives, and this may be true. To save their self-image, they reject everyone and everything that does not support their view of themselves or their emotional demands. Their repressed rage results in depression, apathy, and constant fatigue.
	Level 8	<i>Self-Rejecting</i> <i>Clinically</i> <i>Depressed</i>	Fours have become so desperate to be the individual of their fantasies that they hate everything about themselves that does not correspond to it. They loathe themselves and hate others for failing to save them. They may sabotage whatever good is left in their lives.
	Level 9	<i>Despairing</i> <i>Life-Denying</i>	The realization that they have wasted their lives pursuing futile fantasies is too much for unhealthy Fours. They may attempt to elicit rescue through self-destructive behavior or simply end their lives to escape their negative self-consciousness. In some cases, they may commit crimes of passion.

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Since I flew the Atlantic route to Paris, it would have been easy to connect with lots of men. After the meal service was over, there was time to talk with people, and some flirting helped pass the time. But I would rather sit alone in the back of the plane and think about someone on board or someone I had seen in the airport than talk with someone who would probably just disappoint me anyway. I could fall in love, have sex, get married, imagine the house and children we'd have, and so on—all during the flight. Then I wouldn't have to deal with disappointment and having the relationship end.

RECOGNIZING THE "SIREN'S CALL" OF FANTASY

Fours fear that if their emotions are not sufficiently intense, their creativity and even their identity will disappear. Observe yourself during the day to see if you can feel this process of using your imagination to stir up how you feel. Pay attention to your fantasies, daydreams, and self-talk: What are they reinforcing? What purpose do they serve? Do you believe that some feelings are more "you" than others are? What is your personal "baseline mood" most of the time? How do you react if you are spontaneously *not* in that mood? Notice any tendency to run a commentary on your feelings and experiences, as if asking yourself, "What does this experience mean about me?"

Every time you find yourself fantasizing, especially about potential romance, sexual encounters, or becoming your "idealized" self, you are moving deeper into the trance of Type Four.

The Social Role: The Special One

Average Fours insist on being themselves and on putting their personal stamp on everything. Increasingly, their self-image becomes based on *how unlike other people* they are. (Their superego message to "be true to themselves" is more and more intensely heard as they become more entranced.) Similarly, the moods that Fours get into are often in marked contrast to their surroundings. ("If others are happy, I feel sad. If others feel sad, I feel like giggling.") Maintaining feelings unlike those of others reinforces a Four's identity. Thus their characteristic Social Role is the Special One, or the Mysterious Outsider, and they feel ill at ease unless they are interacting with others from this role.

Ironically, the more Fours insist on being different, the more they paint themselves into a corner, depriving themselves of many potential sources of satisfaction. Fours need to understand that if they insist on being unique and different, it is likely that they will overlook or reject many of their positive qualities simply because they resemble the qualities of others, especially in their families. Thus, *they unwittingly create*

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Leigh, who

a negative identity: "I am not like that." "I could never work in an office job." "I would never wear polyester." "I wouldn't be found dead in Kmart." They do not understand that "being oneself" does not require effort since they cannot help but be themselves. When Fours stop trying so hard to "be themselves," they find the freedom to discover the beauty of what they really have to offer.

"No one understands me."

Riva, a gifted visual artist, traces this problem to her childhood.

As a child, my world was pretty self-enclosed. I didn't share myself easily or reach out. I felt like an outsider and felt rejected—maybe because of how I looked, or talked, or the fact that I'm smart and Jewish. I don't know. While part of me longed to be "normal" and have fun, I started to pride myself on being "special" and more sensitive, more mature and insightful, understanding things on a deeper level. I started to feel like a little adult among my childhood peers. So the inferiority-superiority split began early.

Taken too far, the desire to "be themselves" can lead Fours to feel that the rules and expectations of ordinary life do not apply to them. ("I do what I want to do when and how I want to do it.") Thus they can be privately grandiose, imagining that, because of their great, undiscovered talent, they deserve to be treated better than ordinary people. They feel exempt from the laws of society, dismissive of rules and regulations, and contemptuous of any constraints, particularly regarding their feelings.

Consequently, Fours begin to view many normal aspects of life, such as earning a living or being regular in their work habits, as impediments to their search for self. They want to be free to follow their moods and imagination wherever they take them, although they often end up waiting months (or years) for inspiration to strike. The truth may be that they are unproductively frittering their lives away. Riva continues:

My sense of entitlement comes from thinking of myself as superior and unusually sensitive, so I shouldn't be expected to do what mere mortals have to do, especially when it's aesthetically distasteful. But my sense of entitlement also has to do with feeling just the opposite about myself—that I am inferior and incapacitated in some way, totally cut off from the everyday abilities that most people take for granted—like holding down a regular job, for instance, or having a steady, satisfying relationship!

BEING DIFFERENT VS. BEING CONNECTED

While it is true that we are all individuals—precious in our own right—it is also true that we share a great deal with other human beings. Notice your tendency to automatically focus on your *differences* with people. What does this cost you in terms of your connectedness with others? Does it prevent you from taking up activities that might be beneficial to you?

Envy and Negative Comparisons

Like all of the Passions (or “Capital Sins”), envy develops as a particular response to the loss of connection with the Essential self. But, unlike many of the types, Fours retain some degree of awareness of this loss of contact with their Essence. They also feel that they alone have experienced this loss. As children, their other family members and their friends seemed to them to be more complete and valued more adequately, while they perceived themselves to have been ignored. The results are chronic loneliness, intense longings to be included, and envy of those who are.

Cass, an actress with a distinguished career, shares some of the feelings that defined her childhood experience.

I was two years old when my younger sister was born, and she became the center of attention. I felt left out, and my vision of life was as an outsider, the lonely child looking through the window of a house full of light and laughter. At school, I was bullied and isolated, so I became studious, but that just made me feel more different. I always envied other girls who had fair hair and blue eyes and hated my brown hair and brown eyes. My father was cold and aloof and used to say, “You don’t know what you want and won’t be happy until you get it!”

As adults, envy causes Fours to see everyone as stable and normal while feeling that they are flawed or, at best, unfinished. In effect, their complaint is that they are not as well disguised as others, that everyone can sense their nakedness and vulnerability, and they feel ashamed of themselves. Other people seem to like themselves, have self-esteem, know how to present themselves, and go after what they want in life. Others seem to be spontaneous, happy, unself-conscious, and lively—all the things that Fours feel they are not. They brood about their condition, while enviously longing for the social ease that others seem to enjoy.

Leigh, whom we met earlier, recalls:

“What a wonderful life I’ve had! I only wish I’d realized it sooner.”

COLETTE

I felt so separate. I could see all the other girls having fun and relationships with one another, and I didn't have a clue how to be a part of it. As a result, I often had a feeling of being isolated and different—set apart. I didn't feel superior, just painfully different with no way—absolutely no possibility—of being a part of the group, the fun, the contact, the friendships—you name it.

Although envy may at times consume Fours, they are usually ashamed of it and attempt to hide it as much as possible. Often they cover over their envy with an attitude of aloofness and distance. They alternate between wanting to express their distress so that others will know how much they have disappointed them, and periods of withholding their thoughts and feelings. ("I won't give them the satisfaction!") Many Fours resolve this issue by expressing their dark feelings *indirectly*, through works of art or through allusions. One Four we know frequently communicated his feelings to his girlfriend through cassette tapes with mixes of songs that contained hidden messages to her.

Fours often get caught up in negative comparisons and negative feelings because of their tendency to imagine the reactions of others rather than check with them to find out what they are actually thinking. Envy sets them up to be disappointed with themselves and to project this disappointment onto others, anticipating negative reviews from people even when these people are fond of them. Thus, envious Fours can spend many hours in melancholic fantasies, wrapping themselves in a shroud of sadness, feeling vulnerable, hurt, and misunderstood by the world—often unnecessarily.

Reinforcing Moods Through Aesthetics and Sensuality

Fours maintain their moods by cultivating an environment that supports the feelings they identify with. Thus, they are often drawn to the aesthetic and exotic, surrounding themselves with beautiful objects, music, lighting, textures, and scents that both mirror their individuality and intensify their feelings. Atmosphere, style, and being "tasteful" become of paramount importance. They are extremely particular about their surroundings and the objects they use. They must have just the right pen, only the exact shade of paint for the bedroom will do, and the fabric of the curtains and how they hang must be just so, or else average Fours feel ill at ease and off-balance.

Left unchecked, the desire to sustain more moods, even negative ones, may cause Fours to turn to destructive habits that become difficult to break. If they are losing hope that they will ever have a steady and meaningful relationship, for instance, they may attempt to soothe themselves with substitute pleasures: episodes of anonymous sex, a

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devotion to pornography, drinking, drug abuse, or staying up all night to watch old films on television. The many self-indulgences and exemptions Fours give themselves weaken them further. Nicholas is a writer who has been depressed for many years.

I tend to be both too easy on myself and too hard. I have been too self-indulgent, and as soon as anything painful or difficult appears, I tend to give up and take the easy way out by sleeping too much, or going on a drinking binge. But that behavior quickly leads to self-disgust and big-time guilt. I had a couple of chapters to write in a book several years ago, but rather than just get into it, I couldn't bring myself to face the typewriter, so I drank and watched television and rented movies until I just about made myself sick. Then when I had "bottomed out" in a way, I pulled myself together and started working again. It seems like I almost need to create a crisis for myself.

"INTERIOR DECORATING"

Take some time to examine your home environment, your workplace, and your wardrobe. What are your favorite "props"? What do you use to "create atmosphere"? How attached are you to that atmosphere? Are there specific things you do to "get yourself into a mood" to work? To talk with people? To relax? To exercise or to meditate?

Withdrawal into a Fantasy Self

The types of the Feeling Triad all create a self-image that they believe is preferable to their authentic self. While the self-images of Types Two and Three are more on display, Fours create an internalized self-image we have called the *Fantasy Self*.

As we mentioned before, average Fours spend their time dreaming about their talents and the masterworks they will create instead of actually developing their real skills. Of course, not all of the average Four's self-image exists in their imagination—part of it will be tested with trusted others. But even when Fours reveal some aspects of their inner identity, they keep most of their Fantasy Self to themselves.

While the Fantasy Self gives a Four an occasional persona, it is usually largely unrelated to their actual talents and therefore tends to invite ridicule and rejection. The Fantasy Self tends to be grandiose in proportion to the depth of the Four's emotional damage: they may see themselves as almost magical creatures, and others as highly ordinary or even inferior. Their Fantasy Self is usually based on idealized qualities

*"I have a secret self that
no one knows."*

that would be virtually impossible for them to attain, even with hard work and self-discipline. The Fantasy Self is thus of its very nature unattainable and is inextricably linked with the Four's rejection of his or her own real qualities or capacities.

When Fours become deeply identified with their Fantasy Self, they tend to repel any kind of interference with their lifestyle choices, interpreting suggestions from others as unwelcome intrusiveness or heavy-handed pressure. When called on for practical action, they feel that they are not up to it and tend to postpone or avoid social contacts and professional deadlines for as long as possible. They respond to any questioning of their behavior with disdain, anger, and "hurt feelings." They crave more attention and support but have great difficulty taking in the attention and support that *is* available to them.

Riva comments:

It's always been hard for me to reach out beyond myself. It's hard for me to ask for what I need. On the one hand, I expect people (as I expected my mother) to read my mind. On the other hand, I don't expect my needs to be met, and don't expect people to care enough to want to help me—since my needs weren't met in my childhood. So I learned to use my fragility, my hypersensitivity, to manipulate my parents into doing things for me so that I wouldn't have to take responsibility for myself, for my own mistakes.

ACTUALIZING YOUR REAL TALENTS

What qualities do you fantasize about having? Of these qualities, notice which ones you might actually be able to develop. For instance, it is true that music requires some talent, but none of that talent will be realized if you do not develop it through practice and discipline. Similarly, being in shape requires exercise and a balanced diet. Which qualities are unattainable, no matter what you do—being taller, or from a different background, for instance? What is it about these qualities that attracts you? Can you feel the self-rejection in wishing to be these things? Can you recognize the value in the qualities you do have?

Hypersensitivity

Continual fantasizing, self-absorption, and negative comparisons lead Fours away from reality-based actions into heightened emotionality and moodiness. As a result, they become hypersensitive or touchy, such that even minor events or offhand statements from others can cause major emotional reactions.

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Cass, whom we met earlier, reveals the inner turmoil that her feelings have sometimes created.

I consider myself volatile and used to think there was nothing between elation and despair, and that I was mentally flawed. I am continually at the mercy of outside influences that affect my moods, and I struggle to maintain a serene center. . . . I feel I am no good at having fun and long to do so, like other people.

As they become more self-absorbed, Fours search for hidden meanings in their every emotional reaction, as well as in the statements of others. They replay conversations in their imaginations from the previous day or the previous year, trying to arrive at what the other person was *really* saying to them. They may experience harmless comments as veiled insults. "You've lost weight!" can mean "She must think I was a fat slob." Or "Your brother is such a talented young man" may be taken as an indictment of how untalented and inadequate the Four is by comparison.

In this frame of mind, average Fours are extremely uncooperative and resentful—traits that are not likely to win friends or make relationships easy. And yet because these qualities are consistent with their self-image of being "sensitive" and "different," their hypersensitivity is seldom seen by Fours as negative or troublesome.

"People are so cruel and insensitive to me."

GETTING REALITY CHECKS

Get reality checks from people when you are feeling that they are judging, criticizing, or rejecting you. Ask them to clarify what they meant, and allow for the possibility that they may be telling you exactly what they feel. Avoid "overinterpreting" or "overreading" every gesture and comment that others are making. Chances are good that they are not scrutinizing you in this kind of detail. Notice, too, your degree of interest in others and the nature of your comments and thoughts about them. Would you find this acceptable in them?

Self-Absorption and Narcissism

Self-consciousness, social awkwardness, and subtle forms of getting attention are related to the narcissism we see in all three types of the Feeling Triad. In Twos and Threes, narcissism manifests directly in a drive to win validation and attention from others; the narcissism of Fours is expressed indirectly, in self-absorption and in the enormous

significance Fours attribute to their every feeling. This state of mind can lead to crippling self-consciousness.

Carol, a serious spiritual seeker, has wrestled with these feelings for many years.

I have suffered greatly in my life from self-consciousness and a shrinking from extending myself to people I don't know or feel comfortable with. I have needed to feel their acceptance before I could really relax and be myself. This is something I strive to push beyond now that I have more self-awareness, but it can still be a struggle. I may find myself suddenly separating myself from a group and then feeling left out.

Fours become so focused on their fragile feelings that they feel completely justified in demanding support for all of their emotional needs. At the same time, they can be surprisingly unaware of the feelings of others. They talk endlessly about every detail of their feelings, dreams, and problems but are often uninterested in learning about the feelings and problems of others; indeed, self-absorbed Fours often have difficulty focusing on anything that does not connect directly with their immediate emotional concerns. They feel that their own sufferings are enough for them to bear.

A sure sign that Fours are becoming self-absorbed is the tendency to continually dwell in unpleasant moods. They tend to parade their hurt feelings (sulking or moping about in various ways) in search of sympathy, acutely feeling shortchanged by life, especially by their parents or by those who are currently dealing with them. No one, it seems to Fours, is giving them their due or recognizing their special state, needs, or suffering. No one understands their depth or sensitivity. They tend, therefore, to wallow in feeling sorry for themselves, which increases their fear of being incapable of getting their lives off the ground.

Once stuck in their moods and reactions, average Fours typically withdraw from others to protect themselves from further self-exposure and from running the risk of humiliation, rejection, and abandonment. But by withholding themselves, they have fewer reality checks, and it becomes increasingly difficult for them to ask others what they think of their emotional reactions. Further, those few people with whom they are willing to communicate are almost never the same people with whom they have grievances or emotional problems.

"Every man supposes himself not to be fully understood or appreciated."

RALPH WALDO EMERSON

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WHY WITHHOLD YOURSELF?

Notice when and how you withdraw from people and events, making yourself an outsider when you do not have to be, not participating in social and interpersonal events when you could.

Can you distinguish when this is a legitimate choice arrived at with equanimity and when it is an emotionally charged reaction that is probably the result of an old childhood issue?

Can you stay with your reaction long enough (without acting it out) to see what is at the root of it?

Investment in "Having Problems" and Being Temperamental

As strange as it seems, Fours actually become unconsciously attached to having difficulties. In the average-to-unhealthy range, they can be extremely reluctant to let go of their painful feelings and self-pity, even though they cause them continual suffering.

The roots of this, however, are not difficult to understand. As children, Fours learned to get attention in their family by having emotional problems or by being temperamental and sullen. Many Fours learn that they can be reassured of others' love for them by being difficult and seeing if others will make the effort to respond to them. Rather than throw a tantrum, however, Fours more often pout and refuse to speak for several days, or refuse to go on a family vacation, or dress entirely in black for a week. Sulking lets everyone know that they are unhappy about something, without their having to tell anyone what it is. Indeed, Fours themselves may not know, since they are often overcome by dark and troubling moods seemingly out of the blue. They are often so identified with these moods that they feel they must attend to them before they can do anything else. Unfortunately, they also expect others to attend to them before doing anything else.

William, a talented musician and Internet Web site designer, comments on the emotional storminess that has created difficulty in his career and relationships.

I rarely have a sense of self that is stable. I spend a great deal of time trying to get emotionally balanced. To be out of balance emotionally is a major source of suffering. Whatever emotional need I am feeling, the desire for contact with others or depression must be dealt with right away and can't be set aside. I like being a Four, but I find it's a high-maintenance situation.

Presenting themselves as needy, however, also enables Fours to get the attention of someone who is willing to be their rescuer, someone to

attend to practical affairs so that they will have the time and space to discover themselves. Unfortunately, this only takes them away from a sense of personal responsibility and from the kinds of experiences that might give them a real sense of their value and identity. It is easy to see that this pattern also has its roots in childhood.

William continues:

"Everyone lets me down."

As a young child, I remember lying on a blanket in my room pretending to be asleep in the hope that my parents would open the door and find me. My fantasy was that they would find me so adorable that they would give me their love. I longed for emotional contact; it is my food. I always knew I was loved by my parents but rarely felt that they could mirror the deepest, most vulnerable parts of me.

Average Fours drive people away with their withdrawals and stormy emotionalism, and yet they demand attention through these very same behaviors. In various ways, they insist on certain rules of engagement, forcing others to walk on eggshells around them. ("You better not bring that up. We don't want to upset Melissa again.") Their dramatic demand to be alone is itself a bid for attention and an invitation to seek them out. Withdrawing Fours secretly hope that someone will follow them into their lair of loneliness.

THE COST OF DRAMA

Many Fours get into a pattern of having stormy conflicts with people and then reconnecting with them by making up. Notice your tendency to create drama in your principal relationships. What are you really frustrated about? What behavior are you trying to elicit from the other person? How close have you come to truly alienating people you love with this pattern?

REACTING TO STRESS: FOUR GOES TO TWO



As we have seen, Fours tend to lose themselves in romantic fantasies and to withdraw from people both for attention and to protect their feelings. The shift to Two represents a Four's effort to compensate for the problems that these behaviors inevitably create. Thus, after a period of withdrawal and self-absorption, Fours may go to Two and unconsciously try to solve their interpersonal problems with a slightly forced friendliness—they try a little too hard. Like Twos, they begin to worry about their relationships and seek ways to get closer to the people they like. They need a great deal of reassurance that the relationship is on solid ground. To this end, they frequently express their affections to the other and remind him or her of how meaningful their relationship is.

In more extreme cases, Fours may see if others really care for them, or they may see if others really care for them down, causing them to go to Two and then go to Two and then go to Two, Fours may have a sense of neediness and may have problems of others.

Fours will even go to Two to continue the support, they might go to Two, Fours may have this, Fours may have others' lives. They may have derived from their own loneliness, and find little support. They try to create a sense of possessive of the people they may also compulsively while complaining about.

If Fours have sufficient coping skills, or if they have enough support, they may cross the shift to Two. This may lead them to emotional indulgence and their opportunities.

If Fours can recognize their lives around them.

WARNING

POTENTIAL PATHS
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In more extreme cases, Fours may precipitate emotional scenes to see if others really care about them. This kind of behavior often wears others down, causing them to lose interest in or even to leave the Four, which inevitably triggers the Four's abandonment issues. Fours may then go to Two and try to hold on to people by clinging. Also, like average Twos, Fours may feel that it is unsafe to express the extent of their neediness and may begin to conceal their problems by focusing on the problems of others. ("I'm here to help *you*.")

Fours will eventually need increasing emotional and financial support to continue their unrealistic lifestyle. They fear that without such support, they might lose the ability to actualize their dreams. To prevent this, Fours under stress begin to exaggerate their importance in others' lives. They remind others of the many benefits that they have derived from their association with the Four, take credit for others' happiness, and find little ways to increase people's dependency on them. They try to create needs to fulfill and become increasingly jealous and possessive of the people they care about. Like Twos, Fours under stress may also compulsively seek credit for whatever they have accomplished while complaining about how unappreciated they are.

If Fours 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 fantasies and emotional indulgences are causing them to ruin their lives and to waste their opportunities.

If Fours can recognize the truth in these fears, they may begin to turn their lives around and move toward health and liberation. On the

THE RED FLAG: THE FOUR IN TROUBLE

WARNING SIGNS

POTENTIAL PATHOLOGY:
Severe depression, Narcissistic
Personality Disorder, Avoidant
Personality Disorder, crimes of
passion—murder and suicide

- ▶ An oppressive sense of alienation from self and others
- ▶ Extreme emotional volatility and touchiness (*not* a manic reaction)
- ▶ Dependency on one or two others, with unstable relationships
- ▶ Outbursts of rage, hostility, and hatred
- ▶ Chronic, long-term depression and hopelessness
- ▶ Episodes of self-sabotage and rejecting positive influences
- ▶ Obsessions with death, morbidity, and self-hatred

other hand, they may try even harder to hold on to their fantasies and illusions about themselves and attempt to reject anyone or anything that does not support their emotional demands. ("They are all so crude and selfish—none of them understand me." "I know I need to find a job, but I'm just not up to it.") If Fours persist in this attitude, they may cross into the unhealthy range. If you or someone you know is exhibiting the warning signs (page 199) for an extended period of time—more than two or three weeks—getting counseling, therapy, or other support is highly advisable.

PRACTICES THAT HELP FOURS DEVELOP



► Remember the adage that "feelings aren't facts." Your feelings may be powerful and may, at times, offer important insights into your own character. However, they do not necessarily provide accurate information about the motivations or feelings of others. Many of our emotional reactions to people are heavily influenced by earlier relationships in our childhood, no matter what type we are. Be especially suspicious of "reading" any apparently negative intentions or comments by others about you.

► Emotional volatility and moodiness are not the same as real sensitivity. Further, they are a fairly good indication that our heart is closed down. The deeper qualities of the heart are more subtle and are not reactions to the actions of others or to our environment. Our emotional reactions often prevent us from being affected by our experiences on a deeper level. Ironically, they indicate a fear or unwillingness to explore the deeper, truer feelings that our situation may be triggering in us.

► Recognize the aspects of your Fantasy Self that are not in alignment with the reality of your life. Having creative goals is wonderful. Procrastinating because you feel that your "genius" is insufficiently recognized, or because you do not have the particular tools you need, or because it is easier to daydream about your talents, is self-defeating. Similarly, learn to accept and appreciate your genuine talents and not to reject them because some other ability seems more glamorous or desirable. This is envy at its most self-destructive.

► Seek out truthful friends who will mirror you honestly and accurately. Find people who can see your genuine good qualities and talents and support you in their development—as well as speak compassionately, but directly, to you about your blind spots. Fours, like most people, benefit from reality checks, especially when it comes to their feelings about themselves and their romantic interests.

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► Beware of unconsciously expecting friends and intimates to be a dumping ground for your emotional upheavals. People who care about you want to be there in any way they can, but you cannot *demand* that they parent you or that they take on the brunt of your childhood issues. Remember that these people have problems, too, and they may not always be able to handle your intense reactions.

► Set up positive, constructive routines for yourself. Fours tend to wait for inspiration to strike, but inspiration has a better chance of getting through to you if your daily schedule and living space are arranged in ways that support your creativity, your physical and emotional health, and above all your active engagement with the world. In your case, a little structure can go a long way in freeing up your creativity.

Fours are the deep-sea divers of the psyche: they delve into the inner world of the human soul and return to the surface, reporting on what they have found. They are able to communicate subtle truths about the human condition in ways that are profound, beautiful, and affecting. In a fundamental way, Fours remind us of our deepest humanity—that which is most personal, hidden, and precious about us but which is, paradoxically, also the most universal.

Because of their attunement to their inner states—to their subconscious feelings and impulses—Fours are usually highly intuitive, an attitude that feeds their self-discovery and creativity. Although they may have intellectual gifts, they tend to rely primarily on what their intuitions are telling them about themselves and their environment from moment to moment. Often Fours are not sure how they are able to arrive at their insights; they find the inner workings of their consciousness mysterious and surprising.

Carol, who earlier discussed the limitations of her self-consciousness, here relates the gift of her intuition.

I feel things without always being aware of what I am feeling. For example, I may get an uneasy feeling inside in certain situations and not know what is causing it. Over the years, I have learned to pay attention to that feeling. . . . At my best, I am highly intuitive. I know things without knowing how. I sit bolt upright in the middle of the night and *know* the answer to a dilemma. At those times there is absolutely no doubt in my mind, even when I would have preferred a different answer.

At the same time, healthy Fours do not take themselves too seriously. They have a subtle sense of humor, often expressed in irony, that

BUILDING ON THE FOUR'S STRENGTHS



projects can easily lead to further self-recrimination. Therefore it is important to develop another healthy One trait—discrimination. Fours learn what healthy Ones know: that the reality of a situation and our emotional responses to it are two different things.

Healthy Ones also exemplify acceptance of reality—working with the real components of a situation rather than resisting or rejecting them. Integrating Fours also understand that acceptance is the key to letting go of their past and creatively engaging with their lives in the present. With self-acceptance comes forgiveness for old mistakes and difficulties. With acceptance of others comes the ability to engage in mutually satisfying relationships. Fours no longer need to idealize others as rescuers or tear them off their pedestals for failing to live up to their unrealistic expectations. They see the other as other and can more accurately perceive their own valuable qualities without resorting to a Fantasy Self.

Finally, integrating Fours are able to build a lasting, genuine sense of identity and self-esteem because it is based on real-life actions and relationships rather than on their imagination or transient emotional states. They recognize qualities in themselves that were previously invisible: strength, willpower, determination, and clarity. Further, once Fours ground themselves in the moment, all aspects of life become occasions for creativity. Rather than being drawn into endless introspection or the turbulent stream of their emotional reactions, integrating Fours stay present to themselves and the world around them and thus begin to awaken to the deeper truths of the human heart. As they allow this process to unfold, their true identity reveals itself in every moment of their existence.

In the process of transformation, Fours let go of a particular self-image—that they are more inherently flawed than others, and that they are missing something that others have. They also realize that there is nothing wrong with them; they are as good as anyone else. And if there is nothing wrong with them, then no one needs to rescue them. They are entirely able to show up for themselves and create their own lives. Fours discover that their true self is most evident when they are not doing anything to create or sustain it. In other words, “being themselves” does not require any particular effort.

At this stage, Fours no longer *need* to feel different or special, seeing that, indeed, the universe has created only one of them, and that they are part of everything else—not isolated and alone. Life is no longer a burden, something to be endured. They also feel, perhaps for the first time, grateful for all of their past pain and suffering because in their own way these things have allowed them to become the people

TRANSFORMING PERSONALITY INTO ESSENCE



that they now are. "Who they are" still remains a mystery, perhaps a bigger mystery than ever. But rather than cling to any preconceived notion of their identity, liberated Fours allow themselves to be open to the moment and to experience the renewal of the self that the moment brings.

King is a therapist who, through years of inner work, has come to recognize the richness of his own inner nature.

At my best, I'm fully alive. I have joy and energy and am connected meaningfully to others and life. I am solid! I express what I am feeling rather than ruminate alone about it. I am fueled by the discipline of accomplishing what I know needs to be done and not finding "reasons" for why I should not have to produce like everyone else. I am creative and imaginative, capable of finding hidden structures, patterns, and meaning in all of life's challenges. I am free!

"It is true of us all, whatever our work, that we are artists so long as we are alive to the concreteness of the moment and do not use it to some other purpose."

M. C. RICHARDS

Once liberated from their Basic Fear, Fours become a work of art and no longer need art as a substitute for the beauty that they find in abundance in themselves. Because they are aware of their Essential self and liberated from enmeshment with their emotional reactions, they can be more profoundly in touch with the ever-changing nature of reality and are inspired and delighted by it.

Diane, an engineer, beautifully describes this feeling of connectedness.

At my best, I'm unself-conscious and spontaneous. Instead of being continually distracted by the minutiae of my internal states, I'm free to pay attention to the world and to the people around me. It's a wonderfully liberating experience to let go of the usual obsessive process of self-monitoring, self-analysis, and self-inhibition. Then it's as if time slows down, and the world leaps into my awareness in all its richness and subtlety. Things around me look different—more three-dimensional, detailed, and vivid. I'm able to focus intently and effortlessly on other people, to resonate with their emotional states, to listen to their stories, without getting caught up in my own.

THE EMERGENCE OF ESSENCE

Type Four reveals to us the fundamental truth that *our true self is not a thing with fixed attributes, it is an ever-transforming, ever-renewing process*. The manifestations of our true nature are constantly arising and transforming into something else just as marvelous and unexpected as a magical kaleidoscope. Fours' spiritual work lies in not making the

kaleidoscopic self. Fours discover that much more beauty can come up with it.

The experience of deeper contact with reality. This comes at a moment. In a self and other, not

Thus, the Four's personal element in the world through our souls is *impossible* from experience, and transformed selves to be true. And ultimately, much and transform

When Fours lose less creativity and Essence. At their ing of the manifest profound gift of types that they, t

Add your score to the fifteen statements for Type Four. Your result will be between 60 and 75. The following guidelines may help you cover or confirm your personal type.

kaleidoscopic self into a snapshot, framed and hung on a wall. Thus, Fours discover that who they really are is a flow of experience that is much more beautiful, rich, and satisfying than anything they could come up with in their imaginations.

The experience of intimate contact with this flow opens us up to deeper contact with others and with more subtle aspects of spiritual reality. This contact always feels personal—precious and of the moment. In a sense, Fours help us recognize the unity of the personal self and other, more universal aspects of our true nature.

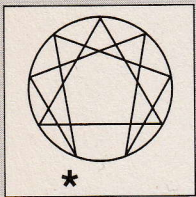
Thus, the Four's special Essential quality is the embodiment of the personal element of the Divine. That which is eternal in us experiences the world through our personal experience. A fundamental aspect of our souls is *impressionability*—the ability to be touched and to grow from experience. When we are open and present, our hearts are affected and transformed by our experiences. Indeed, every time we allow ourselves to be truly touched by life, we are changed in profound ways. And ultimately, is not this the aim of all creative self-expression—to touch and transform the human heart?

When Fours abide in their true nature, they are one with the ceaseless creativity and transformation that are part of the dynamics of Essence. At their core, Fours represent creation, the constant outflowing of the manifest, changing universe in the eternal now. It is the most profound gift of Fours to be a symbol of this and to remind the other types that they, too, participate in Divine creativity.

Add your scores for the fifteen statements for Type Four. 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 withdrawn type (not a Four, Five, or Nine).
- ▶ 15–30 You are probably not a Type Four.
- ▶ 30–45 You most probably have Four-issues or a Type Four parent.
- ▶ 45–60 You most likely have a Four-component.
- ▶ 60–75 You are most likely a Four (but could still be another type if you are thinking too narrowly about Type Four).

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



THE THINKER

THE INNOVATOR

THE OBSERVER

THE SPECIALIST

THE RADICAL

THE EXPERT

CHAPTER I I



TYPE FIVE: THE INVESTIGATOR



"The first act of insight is to throw away the labels."

—EUDORA WELT

"Physical concepts are free creations of the human mind, and are not, however it may seem, uniquely determined by the external world."

—ALBERT EINSTEIN

"To be master of any branch of knowledge, you must master those which lie next to it; and thus to know anything you must know all."

—OLIVER WENDELL HOLMES

"Since we cannot be universal and know all that is to be known of everything, we ought to know a little about everything."

—PASCAL

- ____ 1. I like to get things done. I've figured it out.
- ____ 2. I am an expert. I can get people into my way of thinking.
- ____ 3. I do not feel the need for labels: I'd make my own.
- ____ 4. Other people are always thinking in terms of labels.
- ____ 5. Only by getting to the bottom of things can I make a final decision.
- ____ 6. My family is very traditional—they've been that way for generations.
- ____ 7. I can talk a good game, but in the end, I prefer to do the work.
- ____ 8. If you need me, I'll be there. And I'll come with a plan.
- ____ 9. When you're in a hurry, you can't do it better than so-called experts.
- ____ 10. I tend to talk in terms of labels.
- ____ 11. Most people are too busy to think about anything but their own labels.
- ____ 12. I know a lot of people, but I don't consider myself an expert.
- ____ 13. I am extremely busy. I am the way of the world, and I am obvious when I am.
- ____ 14. My mind is a fire. I am a fire.
- ____ 15. Often I lose my mind completely.

- _____ 1. I like to get into things in depth and pore over details until I've figured something out as completely as possible.
- _____ 2. I am an extremely private person who doesn't let many people into my world.
- _____ 3. I do not feel very big or powerful—more small and invisible: I'd make a good spy!
- _____ 4. Other people would think I'm crazy if they knew what I was thinking most of the time.
- _____ 5. Only by getting accurate information can you make a rational decision—but then, most people aren't really rational.
- _____ 6. My family thinks that I am somewhat strange or eccentric—they've certainly told me that I need to get out more.
- _____ 7. I can talk a blue streak when I want to; most of the time, though, I prefer to just watch all the craziness around me.
- _____ 8. If you need a problem solved, let me work on it by myself, and I'll come up with the answer.
- _____ 9. When you really think about it, you can't get much stranger than so-called normal behavior.
- _____ 10. I tend to take a long time fine-tuning projects I'm working on.
- _____ 11. Most people are so incredibly ignorant, it's amazing that anything works at all!
- _____ 12. I know a lot about a lot of things, and in a few areas, I consider myself an expert.
- _____ 13. I am extremely curious and enjoy investigating why things are the way they are—even obvious things are not really so obvious when you really look at them.
- _____ 14. My mind is so intense and active that I often feel like it's on fire.
- _____ 15. Often I lose all track of time because I'm concentrating so completely on what I'm doing.

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 232 for
scoring key.*

PERSONALITY TYPE FIVE: THE INVESTIGATOR

- ▶ **BASIC FEAR:** Of being helpless, useless, incapable (overwhelmed)
- ▶ **BASIC DESIRE:** To be capable and competent
- ▶ **SUPEREGO MESSAGE:** "You are good or okay if you have mastered something."

The Intense, Cerebral Type: Perceptive, Innovative, Secretive, and Isolated

We have named personality type Five *the Investigator* because, more than any other type, Fives want to find out why things are the way they are. They want to understand how the world works, whether it is the cosmos, the microscopic world, the animal, vegetable, or mineral kingdom—or the inner world of their imaginations. They are always searching, asking questions, and delving into things in depth. They do not accept received opinions and doctrines, feeling a strong need to test the truth of most assumptions for themselves.

John, a graphic artist, describes this approach to life.

Being a Five means always needing to learn, to take in information about the world. A day without learning is like a day without sunshine. As a Five, I want to have an understanding of life. I like having a theoretical explanation about why things happen as they do. This understanding makes me feel in charge and in control. I most often learn from a distance as an observer and not as a participant. Sometimes it seems that understanding life is as good as living it. It is a difficult journey to learn that life must be lived and not just studied.

Behind Fives' relentless pursuit of knowledge are deep insecurities about their ability to function successfully in the world. *Fives feel that they do not have an ability to do things as well as others.* But rather than engage directly with activities that might bolster their confidence, Fives "take a step back" into their minds where they feel more capable. Their belief is that from the safety of their minds, they will eventually figure out how to do things—and one day rejoin the world.

Fives spend a lot of time observing and contemplating—listening to the sounds of the wind or a synthesizer, or taking notes on the activities in an anthill in their backyard. As they immerse themselves in their observations, they begin to internalize their knowledge and gain a feeling of self-confidence. They may also stumble across exciting new information or make new creative combinations (playing a piece of music based on recordings of wind and water). When they get verification of their observations, or see that others understand their work, it is a confirmation of their competency, and this fulfills their Basic Desire. ("You know what you are talking about.")

Knowledge, understanding, and insight are thus highly valued by

"What's going on here?"

Fives, because their idea of competence is that of someone who has some knowledge. Fives are not interested in being well established; rather, they are interested in being overlooked, the secret, the unthinkable. Investigating what others do not know, or what is experienced—allows Fives to occupy their lives. They believe that they can attain independence.

Thus, for their own sake, Fives focus on at least one area in which they can feel capable and competent. They are going to find something to meet the challenge of the world. They are not interested in me or getting me to focus on whatever they want. They focus on whatever they want in the world of mathematics, music, or car mechanics. They are entirely created in their own minds. Ph.D.'s. But, depending on the situation, they focus on what they are interested in. They captured their interest.

For better or worse, Fives seek social validation; indeed, Fives tend to fear that they are not doing things (Darwin, for example, have become lonely thought processes, because they are not doing things).

The intense focus on knowledge and innovations, but without the ability to create self-defeating problems. Whatever the problems. Whatever the problems. Whatever the problems. The irony is that no one can teach them about their area of expertise. The irony is that no one can teach them about functioning in the world. Five could learn everything, but if her fear is that she cannot hold adequately, she will

TYPE FIVE: THE INVESTIGATOR

Fives, because their identity is built around having ideas and being someone who has something unusual and insightful to say. For this reason, Fives are not interested in exploring what is already familiar and well established; rather, their attention is drawn to the unusual, the overlooked, the secret, the occult, the bizarre, the fantastic, the unthinkable. Investigating unknown territory—knowing something that others do not know, or creating something that no one has ever experienced—allows Fives to have a niche for themselves that no one else occupies. They believe that developing this niche is the best way that they can attain independence and confidence.

Thus, for their own security and self-esteem, Fives need to have at least one area in which they have a degree of expertise that will allow them to feel capable and connected with the world. Fives think, "I am going to find something that I can do really well, and then I will be able to meet the challenges of life. But I can't have other things distracting me or getting in the way." They therefore develop an intense focus on whatever they can master and feel secure about. It may be the world of mathematics, or the world of rock and roll, or classical music, or car mechanics, or horror and science fiction, or a world entirely created in their imagination. Not all Fives are scholars or Ph.D.'s. But, depending on their intelligence and the resources available to them, they focus intensely on mastering something that has captured their interest.

For better or worse, the areas that Fives explore do not depend on social validation; indeed, if others agree with their ideas too readily, Fives tend to fear that their ideas might be too conventional. History is full of famous Fives who overturned accepted ways of understanding or doing things (Darwin, Einstein, Nietzsche). Many more Fives, however, have become lost in the byzantine complexities of their own thought processes, becoming merely eccentric and socially isolated.

The intense focus of Fives can thus lead to remarkable discoveries and innovations, but when the personality is more fixated, it can also create self-defeating problems. This is because their focus of attention unwittingly serves to distract them from their most pressing practical problems. Whatever the sources of their anxieties may be—relationships, lack of physical strength, inability to gain employment, and so forth—average Fives tend not to deal with these issues. Rather, they find something else to do that will make them feel more competent. The irony is that no matter what degree of mastery they develop in their area of expertise, this cannot solve their more basic insecurities about functioning in the world. For example, as a marine biologist, a Five could learn everything there is to know about a type of shellfish, but if her fear is that she is never going to be able to run her own household adequately, she will not have solved her underlying anxiety.

"What if we try it another way?"

Dealing directly with physical matters can feel extremely daunting for Fives. Lloyd is a life scientist working in a major medical research lab.

Since I was a child, I have shied away from sports and strenuous physical activity whenever possible. I was never able to climb the ropes in gym class, stopped participating in sports as soon as it was feasible, and the smell of a gymnasium still makes me uncomfortable. At the same time, I have always had a very active mental life. I learned to read at the age of three, and in school I was always one of the smartest kids in academic subjects.

Thus, much of their time gets spent collecting and developing ideas and skills they believe will make them feel confident and prepared. It is as if they want to retain everything that they have learned and carry it around in their heads. The problem is that while they are engrossed in this process, they are not interacting with others or even increasing many other practical and social skills. They devote more and more time to collecting and attending to their collections, less to anything related to their real needs.

Thus, the challenge to Fives is to understand that they can pursue whatever questions or problems spark their imaginations and maintain relationships, take proper care of themselves, and do all of the things that are the hallmarks of a healthy life.

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.

THE CHILDHOOD PATTERN

Fives often report that as children, they did not feel safe in their families; they felt in danger of being overwhelmed by their parents, and so they started looking for a way that they could feel secure and confident. First, they retreated from the family into their own private space—mentally, physically, and emotionally. Second, they turned their attention away from their personal and emotional needs onto something “objective.”

Young Fives typically spend long periods on their own; they are quiet children who shy away from playing with others, instead occupying their minds and imaginations with books, practicing a musical instrument or playing with a computer, collecting insects or plants, or playing with board games or chemistry sets. It is common to find young Fives who are exceptionally advanced in some areas (such as spelling or mathematics) but who are unwilling to even try other basic activities (such as riding a bike or going fishing). Others in the family, especially anxious parents who want their Five child to be more “nor-

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mal," will typically try to pressure them into joining in social activities. These efforts usually meet with intense resistance.

Although brilliant, Michael was isolated as a child and in many ways penalized for his intellectual gifts, even by his own parents.

As a child I had allergies and many respiratory infections that kept me home from school a lot before age eight. As a result, I had a lot of time to sit around and read and spent less time playing with other kids. My coordination was not good, and I didn't want to do what most of the others wanted to do anyway. So I became known as the nerdy bookworm with a runny nose.

While Fives' imaginations can be a source of creativity and self-esteem, living there almost exclusively fuels their anxieties about themselves and the world. It is not simply that young Fives see the world around them with startling clarity, they also elaborate on it in their minds—a faculty that will have profound repercussions later on, for better or worse.

Mason, an architect and community planner, recalls the difficult events that eventually led to his retreat into the mind.

I was the youngest child of five children with a blind father and a loving mother who was too busy providing for her kids and husband to spend any time with me. I had a jealous older sister who continually told me that I was a mistake, that nobody wanted or loved me, and that I should just die or go away. I lived my life as though that was true and had ambivalent relationships with my parents and siblings. I just hunkered down and created my own world of reality and fantasized myself as the leader in my own made-up world.

Thus, Fives do not expect anything from others, except to be left alone to pursue their own interests unimpeded by anyone else's demands or needs, especially their emotional needs. It is as if they were saying, "I won't ask much from you if you don't ask much from me." Independence—or perhaps more accurately, *nonintrusion*—is therefore sought by Fives as a way of attaining safety and the feeling that they have control of their lives.

Not being intruded on also allows Fives the time to develop something "to bring to the table" when they eventually do feel ready to connect with others. For example, they may learn the piano principally because they enjoy it and it gives them time alone; it also bolsters their self-esteem and provides a niche for them in the family. Music is a potential bridge to others, but it is also a way of disappearing: rather than talk with anyone, they can play the piano for them.

Fives are psychologically stuck in the separation phase of childhood—the period around two to three-and-a-half years old—when children are learning to operate independently of their mothers. For whatever reasons, young Fives felt that the only way to become independent was to make themselves not want nurturing and emotional connection with their mothers. Thus, at an early age, Fives learned to cut off from painful feelings of need and longing by staying in their minds.

Lloyd speculates on what caused his sense of detachment.

I have felt disconnected from my mother since before I can remember. Her heart was broken at least twice before I was born: she married a man who was unable to consummate their relationship and blamed this on her appearance or lack of appeal; it later turned out that he was gay and trying to “act straight.” After she married my father (who was very safe, trustworthy, and unadventurous), they had a son who died three days after birth. Two years and two miscarriages later, I was born. I think my mother was unable to fully give her heart to me after all that.

Learning to cut themselves off from nurturance—even from desiring it—becomes a way of defending themselves against further hurts and frustrations. This becomes significant for adult Fives and explains their reluctance to become more emotionally engaged with others. To leave the safety of their minds, to reoccupy the body and feelings, is to reexperience the primal frustration and anguish of their infant selves. Such feelings completely overwhelm a Five’s capacity to focus their mind—their basis of self-confidence—and are therefore powerfully defended against. Even to want something ordinary too much could upset their inner security; thus adult Fives go through life avoiding the things they most want, repressing their longing and finding substitute pleasures in their interests, hobbies, and creativity.

THE WING SUBTYPES



THE FIVE WITH A FOUR-WING: THE ICONOCLAST

Healthy Curiosity and perceptiveness combine in this subtype with the desire to express a unique, personal vision. These people are more emotional, introspective, and creative than Fives with a Six-wing. They seek a niche that has not been explored by others—something that can truly be their own. Not scientifically oriented, they are often creative loners, mixing passion and detachment. They are whimsical and inventive: their tinkering with familiar forms can lead to startling innovations. Often drawn to the arts, they use the imagination more than the analytic, systematic parts of their minds.

Average this subtype sustains effort more than the others. Their intellectual landscapes are often impractical in the dark, forbidden

THE FIVE

Healthy gives people a sense of freedom from miscellaneous concerns. They see the larger context of science, and perhaps be cooperative in practical matters, innovation with

Average types, these people are facts and details. They enjoy dissecting. Extremely reserved, more directed. They identify strong aspects, they are. They can be defensive in their analysis of people and

THE SELF-

Isolation Fives attempt to meet their needs. They are aware of what activities they are not, activities that drain their energy and

Average Although primarily identified with their minds, people of this subtype struggle with intense feelings that can create difficulties in sustaining efforts and in working with others. They are more independent than the other subtype and resist having structures imposed on them. Their interests tend toward the surreal and fantastic rather than the rational or the romantic; they can easily get lost in their own cerebral landscapes. They often have difficulty staying grounded and can become impractical in the pursuit of their interests. They can be attracted to dark, forbidden subject matter or to the disturbing or grotesque.

THE FIVE WITH A SIX-WING: THE PROBLEM-SOLVER

Healthy Observation combined with organization and detail gives people of this subtype the ability to draw meaningful conclusions from miscellaneous facts and to make predictions based on those conclusions. They seek a niche that will provide security and that fits into a larger context. They are often drawn to technical subjects: engineering, science, and philosophy, as well as inventing and repair work. They can be cooperative, disciplined, and persistent and are more interested in practical matters than the other subtype. They can combine a talent for innovation with business savvy, sometimes with highly lucrative results.

Average Perhaps the most purely intellectual of all of the subtypes, these people are interested in theories, technology, and acquiring facts and details. Analysts and catalogers of the environment, they enjoy dissecting the components of a problem to discover how it works. Extremely restrained and private about their feelings, their attention is more directed at things than at people, although Fives with a Six-wing identify strongly with key people in their lives. Not particularly introspective, they prefer to observe and understand the world around them. They can be more argumentative than the other subtype and more defensive in their views. They tend to be aggressive and to actively antagonize people who disagree with them.

THE SELF-PRESERVATION INSTINCT IN THE FIVE

Isolation and Hoarding. In the average range, Self-Preservation Fives attempt to gain independence and separation by reducing their needs. They are highly conscious of their energy expenditures, considering what activities and pursuits they will take on, and questioning whether they will have sufficient internal resources to meet them. If not, activities will be dropped. Self-Preservation Fives also conserve their energy and resources in order to avoid needing others too much,

Examples

David Lynch
Stephen King
Glenn Gould
Georgia O'Keeffe
Joyce Carol Oates
Sinead O'Connor
Merce Cunningham
Lily Tomlin
Tim Burton
Kurt Cobain
Vincent Van Gogh

Examples

Stephen Hawking
Bill Gates
Doris Lessing
Bobby Fischer
Laurie Anderson
Brian Eno
Jane Goodall
Isaac Asimov
Amelia Earhart
Charles Darwin

THE INSTINCTUAL VARIANTS



trying to take as little from the environment as possible. Thus, they can be very private and protective of their home and work space.

Self-Preservation Fives are the true loners of the Enneagram, loving solitude and generally avoiding social contact. They feel easily overwhelmed by people, especially in group settings. Although they can be friendly and talkative, they are slow to engage with others and often feel drained by social interactions. They then need time in their home space to recharge their batteries. They can be extremely resentful of having expectations placed on them. *Often they will find ways to minimize their needs so that they can live on less money, thus avoiding interference with their independence and privacy.* They are also the most emotionally detached variant of Type Five. While they can be warm with friends and intimates, they more generally tend to be emotionally dry and have great difficulty expressing their feelings for others.

In the unhealthy range, Self-Preservation Fives can become eccentric shut-ins, going to great lengths to avoid social contact. Isolation leads to distorted thinking and delusional ideas. They may exhibit paranoid tendencies, especially with the Six-wing.

THE SOCIAL INSTINCT IN THE FIVE

The Specialist. In the average range, Social Fives engage with others and find a social niche for themselves through their knowledge and skill. They like to see themselves as Masters of Wisdom and want to become indispensable through their particular field of expertise (the only person in the office who knows how to fix the computer, for example). The most intellectual type of Five, Social Fives are often drawn to academics, science, and other forms of guruhood. They play the social role of the shaman, the wise person who lives at the edge of the tribe and brings back secret knowledge. Social Fives like to talk about weighty topics and complex theories, but they are generally uninterested in social banter. They interact with others by debating ideas, critiquing society, and analyzing trends.

Less healthy Social Fives become unable to relate to others except through the role of their expertise. They use the information they have gathered as bargaining chips, as their way of wielding power. *They can become socially ambitious in the sense of wanting to be part of the intellectual or artistic elite.* They would prefer not to "waste their time" on those who cannot understand their work.

In the unhealthy range, Social Fives tend to express extreme and provocative views. They are often anarchistic and antisocial, heaping derision on the human race, seeing it as nothing more than a ship of fools. They can develop bizarre theories about society or real-

ity but, unlike Self-Preservation Fives, they are more open to others.

THE SEXUAL INSTINCT IN THE FIVE

"This Is My World." Sexual Fives have an intense connection with their intimates. ("I've experienced some degree of attraction to and lacking of interest in others and a tendency to withdraw and talkative than they are.") They can cause others to drop out and disappear. They are romantically interested in others, but they are misunderstood, they are not connected with others.

The sexual instinct in the Five is a unique combination. Sexual Fives are of various kinds—that they are for the ideal mate, they are strange. ("Does it matter?") Sexual Fives the importance of their connection with themselves. But in reality can become dangerous fantasies and dreams.

In the unhealthy range, Sexual Fives can lead Sexual Fives. They are often drawn to others and can be attracted to others.

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THE SEXUAL INSTINCT IN THE FIVE

"This Is My World." In the average range, the detachment and avoidance characteristic of Fives clash with the Sexual Variant's desire for intense connection. Sexual Fives like sharing secret information with their intimates. ("I've never told anyone this.") But they are always experiencing some degree of tension between pursuing those they are attracted to and lacking confidence in their social skills. Thus Sexual Fives are driven to engage intensely with people, although often with anxiety and a tendency to withdraw at a moment's notice. They are more affable and talkative than the other two Instinctual Variants of Type Five, but they can cause others surprise and consternation when they unexpectedly drop out and disappear for periods of time. On the one hand, when romantically interested in someone, they can become extremely open and merged, more like Nines. On the other, when they feel unappreciated or misunderstood, they can quickly become emotionally distant. Powerful connections with others alternate with long periods of isolation.

The sexual instinct mixes with intellect to produce intense imagination. Sexual Fives create alternative realities—private "worlds" of various kinds—that they present to potential intimates. They are looking for the ideal mate, the mate for life, who will not be turned off by their strangeness. ("Does this intensity frighten you?") Strong sexuality gives Sexual Fives the impetus to risk emotional contact and also provides relief from their constant mental activity. It becomes a way to ground themselves. But in less healthy Fives, the mix of imagination and sexuality can become dark and fetishistic: they can become lost in disturbing fantasies and dreams.

In the unhealthy range, longing for lost love and feelings of rejection can lead Sexual Fives into isolation and self-destructive behavior. They are often drawn, through voyeurism, into dangerous lifestyles and can be attracted to society's underbelly.

Most Fives 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 FIVE'S CHALLENGES TO GROWTH



H E A L T H Y	Level 1	<i>Key Terms:</i> <i>Participating</i> <i>Visionary</i>	Fives let go of the belief that they are separate from the environment—an outside observer—and are thus able to confidently engage in life. They also paradoxically achieve their Basic Desire—to be capable and competent and able to live in the world. They then become clear-minded, knowing, profound, and compassionate.
	Level 2	<i>Observant</i> <i>Perceptive</i>	Fives focus on the environment so they can feel confident to function in it and develop skills to defend against their Basic Fear. Self-image: "I am smart, curious, and independent."
	Level 3	<i>Focused</i> <i>Innovative</i>	Fives reinforce their self-image by mastering a body of knowledge or skills that will make them competent and strong. Not wishing to compete with others, they prefer to explore new ideas and forms. Their "tinkering" can result in profoundly original ideas, inventions, and art.
A V E R A G E	Level 4	<i>Conceptualizing</i> <i>Preparing</i>	Fives begin to fear that their skills are insufficient and that they need to prepare more before they can take their place in the world. They feel unsure of themselves in many areas, preferring to inhabit the safety of their minds. They study, practice, and collect more knowledge, resources, and skills.
	Level 5	<i>Detached</i> <i>Preoccupied</i>	Fives worry that the needs of others will distract them from their projects, so they shut out "intrusions" by intensifying their mental activity. They minimize their needs, becoming high-strung, cerebral, and secretive. They spend more time alone, speculating and elaborating on alternative realities.
	Level 6	<i>Extreme</i> <i>Provocative</i>	Fives fear that others will threaten the niche they have been creating, so they try to fend people off. They resent the apparent confidence and calm of others and enjoy subverting their beliefs. Their own ideas can be bizarre and disturbing, and they are scornful of those who cannot understand them.
U N H E A L T H Y	Level 7	<i>Nihilistic</i> <i>Eccentric</i>	Unhealthy Fives fear that they are incapable of finding a place in the world, and this may be true. To gain some security, they cut off all connections with the world, retreating into an isolated and increasingly empty world. They reject all but the most basic needs but are still plagued by fears.
	Level 8	<i>Horrificed</i> <i>Delirious</i>	Fives feel so small and helpless that almost everything becomes ominous to them. They are filled with dark fantasies and strange perceptions. They resist all help, shrinking away from people and into feverish nightmares and insomnia. They cannot stop their overheated minds.
	Level 9	<i>Seeking</i> <i>Oblivion</i> <i>Self-</i> <i>Annihilating</i>	Feeling that they can no longer defend themselves from their pain and terror, unhealthy Fives want to escape from reality. In some cases, they attempt to accomplish this through psychotic breaks or schizoid withdrawal. They may also try to escape through suicide.

TYPE FIVE

THE WAKE-UP CALL RETREATING INTO

Whenever Fives feel constantly and reflexively senses and emotions and trying to find a safe vantage point to assess their situation.

When Fives move away from directly with their eyes and their mental commentary, concepts and then see a new understanding of reality. Having a pleasant conversation with a friend, self-considering the friend's particular psychological state. Five might spend most of her time in a place for a novel she is on the trip.

RECONNECTING

Look around the room, noticed up to this point, ideas, or features of the world go into our heads, we can

Whenever you are in a state of being, you are in a state of being. When you are in a state of being, you are in a state of being. When you are in a state of being, you are in a state of being.

Over time, the Five begin to fit together into a whole. Joy can become the Five. They experience the world as a whole, and attempt to fit together. They are successful at connecting. They are successful at connecting. They are successful at connecting. They are successful at connecting. They are successful at connecting.

THE WAKE-UP CALL FOR TYPE FIVE: RETREATING INTO THEIR MINDS

Whenever Fives feel overwhelmed by people or circumstances, instantly and reflexively they detach from direct engagement with their senses and emotions and retreat into their minds. In effect, they are trying to find a safe vantage point from which they can more objectively assess their situation.

When Fives move into their heads in this way, *they cease connecting directly with their experience and instead become more engaged with their mental commentary on the experience.* They turn experiences into concepts and then see how those concepts fit in with their previous understanding of reality. For instance, a psychologist Five might be having a pleasant conversation with a friend and suddenly find himself considering the friend's thoughts and feelings in the light of a particular psychological structure rather than listening to her. Another Five might spend most of her vacation mentally taking notes on the place for a novel she is working on rather than relaxing and enjoying the trip.

RECONNECTING WITH THE WORLD

Look around the room you are now in, and in your InnerWork Journal list all of the things that you never noticed up to this point. See what you have missed or overlooked. How many new things, colors, irregularities, or features of the room can you now find? When we are present, we notice everything. But when we go into our heads, we do not notice much.

Whenever you are in a new place, you can practice this exercise. First, however, you must become present by sensing yourself and breathing. Then look at your world as if you have never seen it before. If you are a Five, you can use this exercise to reconnect with the world and "activate" your Wake-up Call; if you are not a Five, you will know better what it is like to be one.

Over time, the Five's mental associations, comments, and ideas begin to fit together into what we call the *Inner Tinker Toy*. This Tinker Toy can become the Five's dominant reality—the filter through which they experience the world. Increasingly, adding new ideas, reconstructing old ones, and attempting to see how different parts of this mental structure might fit together become the main pastimes of Fives. Since they are successful at coming up with new ideas all the time, this becomes a powerful way to prop up their self-esteem and to defend the self. But moving their attention more completely into the Inner Tinker Toy causes Fives to abstract and conceptualize the world rather than experience it directly, and this inevitably leads to a loss of contact with Essential

guidance. Simply put, playing with ideas gives Fives a temporary sense of confidence but not a solution to their real problems in the real world.

The Social Role: The Expert

As Fives become more insecure, they find it more and more difficult to relate to other people except through the role of being an Expert. Because of their Basic Fear (of being helpless, powerless, and incapable), they want to feel more self-confident and carve out a niche for themselves. They do this by knowing information that no one else in their circle knows (such as the fine points of chess or the more arcane aspects of astrology—or the Enneagram, for that matter). They may also carve out an area of creativity that is uniquely their own.

Knowing a great deal about chess, however, is not sufficient if others in their circle learn as much; average Fives must either surpass everyone else in their understanding of the game or find another game to play: perhaps an obscure game played by the Incas, or a fiendishly complicated computer game.

While Fives are spending more time in their chosen pursuit, they are also aware of the many areas of life that they have not mastered. Being a brilliant physicist or a masterful writer of horror novels cannot entirely compensate for being unable to cook or drive a car or successfully engage in a relationship. Physical activities and athletics are typically a source of shame for Fives, a reminder of something they were not able to master. Social activities and other aspects of relationships may also get short shrift. A Five might have gone out on a few dates, but if she got hurt in some way by the experience, it might be years before she risks dating again. If this pattern continues, the Five's world shrinks down to very few activities that feel safe to them.

WHAT WILL REALLY BUILD CONFIDENCE?

Notice your dependency on certain areas of interest. How does this area of expertise make you feel about yourself? How does it feel to relate to others without discussing your areas of expertise? Are there other areas of your life that you are neglecting that cause you shame or anxiety? Are you focusing on your niche to the exclusion of developing some of these other areas?

Avarice and Feeling Small

The Passion of the Five (their "Capital Sin") is *avarice*, a particular emotional distortion resulting from their feeling that they are small and incapable of defending themselves in the world. Fear makes Fives shrink inward

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and avarice makes them try to hoard whatever minimal resources they have at their disposal. Fives feel as though there is not much of them to go around, and that the needs of others can easily deplete or exhaust them.

Actually, Fives are among the least materialistic of the types and are happy with very few creature comforts. They are avaricious, however, about their time, energy, and resources. They are greedy for knowledge and for the means of improving their skills and expertise. Furthermore, because Fives feel that they must spend most of their time developing their ideas and interests, they do not want anyone to take too much of their time or attention. Because they feel incapable and helpless, they believe that they must gather and hold on to all of those things that will make them capable and secure. They may collect back issues of newspapers or magazines, or compile extensive notes and books on the few areas that interest them, or collect records and CDs until their house is overflowing.

Fives often feel crowded and overwhelmed by the expectations of others. Further, since Fives feel easily intruded upon, they learn to protect themselves by emotionally withdrawing from people.

Mark is a computer specialist with an engaging sense of humor and a touching sincerity. He has been happily married for years, but still struggles with these issues.

My mother had two sons before I came along, one born with facial skin problems and the other accidentally killed as a pre-teen. When I was born, there was a sense that I had to be overly protected and cared for. Unfortunately, nothing was mine alone. My parents had to know where I was, what I was doing, what I was getting into, everything that was in my room, etc. I learned early on to retreat and withdraw into my mind. There I found the freedom from intrusiveness that was part of my daily life. No one could enter there unless I allowed it—and that never happened. In my early teens, I began to outwardly resist by becoming more aloof, secretive, and emotionally cool. To this day, I remain emotionally distant from my parents, as well as others.

Inability to Bring Closure: Preparation Mode

Average Fives often get locked into what we call *preparation mode*. They gather more and more information, or endlessly practice, never feeling that they are prepared enough to move into action. Fine-tuning and analysis bog them down in details so that they cannot see the forest for the trees. They never feel quite ready to put themselves on the line, like a painter who keeps painting but hesitates to exhibit, or the student who pursues one degree after another but does not want to graduate.

Fives are not necessarily conscious of their underlying anxiety. More often they simply feel that they are not finished with their

"Filling up the hard disk."

"I need more time."

project and require more space and time to fine-tune it. Since so much of their self-esteem rides on their projects, Fives are deeply anxious that their work will be rejected or invalidated by others. But always feeling that they need to prepare more can cause Fives to get stuck for many years. They may awaken one day to realize that they have not lived a life—they have been preparing for one.

Basically, Fives get paralyzed by a recurring superego message that says, "You are good or okay if you have mastered something." But how much knowledge do they need? Who or what lets them know that they have attained mastery and can now move into action? How is mastery sustained?

Morgan recognizes the high cost of this pattern in his life.

I struggled for many years as a songwriter, and in retrospect, I realize that a lot of people thought my songs were pretty good. But I was never convinced of it. I would toy with them endlessly. This sound wasn't interesting enough or the bridge was too corny or that verse sounded like someone else. Worse, I would not write songs at all and spend my days "doing research," listening to other music for inspiration and understanding. Even when I was involved with other musicians who could have really helped me present my music, I was always very hesitant to play it for them, or to ask them to perform it. I tried to feel better about it by telling myself that I was becoming a better musician in the process and that one day I'd be really good. I wasted many years that way.

BRINGING YOUR IDEAS TO FRUITION

You are most effective when you stop refining concepts and actually get into action. Whenever possible, find people that you can share your ideas with. A group of creative or intellectual peers who are interested in your work can help you to keep things moving. Also, although you are not keen on collaboration, it can be very useful in keeping you from collapsing into preparation mode.

Detachment and Withdrawal

Fives are the most independent and idiosyncratic of the personality types, the ones who could most appropriately be called loners and even misfits. This does not mean that Fives always want to be alone, or that they cannot be excellent company when they are with others. When Fives find someone whose intelligence and interest they respect, they are invariably talkative and sociable because they enjoy sharing their insights and discoveries with anyone who appreciates what they

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have to say. Their willingness to share their knowledge, however, is not the same as sharing information about themselves.

Unlike Fours, who long to be accepted while feeling like outsiders, Fives are not consciously anguished about not connecting with people. They are resigned about it and focus their attention elsewhere, feeling that their isolation is inevitable—just the way life is. (Tim Burton's movie *Edward Scissorhands* perfectly describes the inner emotional life of a Five.) Their emotional needs and desires are deeply repressed. Beneath their defenses, this causes Fives pain, of course, but they are able to disconnect from their feelings about their loneliness so they can function.

Richard, a successful businessman, traces his emotional reserve back to his childhood.

I believe that much of my detached personality can be attributed to my lack of relationship with either my father, who was away in the military much of the early part of my life, or my mother, who was more interested in her social life than the needs of her fourth child. The family story was that I was "an accident," and my mother had already done "mom" things with my three older siblings. So I learned to fend for myself very early on and got pretty good at being scarce and not being noticed.

Fives, like Nines, have trouble maintaining their sense of self and their own needs when in relationship with others. Unlike Nines, however, Fives attempt to regain their priorities and sense of self by avoiding people. Being in the company of others obscures their mental clarity and feels like a strain—even if they are enjoying themselves. For these reasons, average Fives come to see most personal interactions as draining. They feel that others want a response from them that they are unable to give.

Mark is quite candid on this topic.

Sometimes it is just difficult dealing with people, and it always is dealing with people who have expectations. Much to the unnerving of my wife, having to speak, act, dress, behave, and react in an appropriate manner (that is, having to meet social expectations) has never been a strong point of mine. It takes effort to attain social acceptance, to which I wonder, "Why try?"

Fives may actually have a very deep reservoir of feelings, but they are buried underground and are purposely left untapped. In fact, Fives avoid many relationships so that these feelings will not overwhelm them. *Most Fives will also shun those who are trying to help them.* (To be rescued is to have their helplessness and incompetence emphasized, reinforcing their Basic Fear.) This is especially true if the rescuer shows

"Is it safe to come out?"

THE ROOTS OF ISOLATION

In your Inner Work Journal, record your observations about isolation. What kinds of situations cause you to detach emotionally? What are your attitudes about people at such times? About social life? About yourself? Can you recall any incidences from your childhood that you feel reinforced this tendency in you? Did you feel engulfed by others' needs or intruded upon? The next time you are with people, see if you can catch yourself emotionally detaching or feeling isolated. What would it take to be in relationship with others and not lose your own sense of purpose?

any hint of having an ulterior motive or is in any way manipulative. Fives feel incapable of handling their own needs, let alone the unacknowledged needs of someone else.

Minimizing Needs: Becoming a "Disembodied Mind"

The types of the Thinking Triad attempt to make up for the loss of inner guidance by developing *strategies*. The Five's strategy is to get through life by not asking much of it, while hoping that in return others will not ask much of them. (Unconsciously, they often feel that they do not have much to offer others.) They attempt to maintain their independence by *minimizing their needs*. Their personal comforts can be simple to the point of being primitive. They live like "disembodied minds," preoccupied with their theories and visions.

Morgan, the songwriter, speaks candidly about his type's minimalism.

I lived in my apartment for several months before I got a futon, and before that I slept on an air mattress or just on the floor. I had almost no furniture for years, other than the shelves I had gathered to keep my books and LPs. I think other people felt sorry for me, so they would bring me beat-up old hand-me-down furniture, which I was happy to accept. Nothing matched, but I didn't care. I was living in my head—my apartment was just the place I ate and slept.

Average Fives can become absentminded and increasingly detached, not only from people but from their own bodies. They get high-strung and intense and start to ignore their own physical and emotional needs. They may work at their computer all night eating only candy bars and drinking soda; when they leave, they realize that they have forgotten where they put their keys or what they did with their eyeglasses. Their absentmindedness is not the same as the wool-gathering of Nines, but is

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STAYING GROUNDED

Fives need to get into their bodies. Yoga, martial arts, working out, running, sports, or just a good brisk walk can all help Fives to reconnect with their physical and emotional presence. Pick one activity that you can commit to on a regular basis. In your Inner Work Journal, write down your chosen activity. Also write a commitment to how many times a week you will engage in your physical activity, sign it, and return to it. Leave some space to write further comments on your experience with your commitment and about what takes place in you as you get more grounded. What feelings arise when you don't keep your commitment? What happens to your sense of yourself when you do your activity? How does it affect your thinking?

Fives at this stage are also highly secretive about their activities. They might seem friendly and conversational with friends or loved ones while harboring whole areas of their lives of which their intimates are completely ignorant. By compartmentalizing their relationships, minimizing their needs, and keeping some of their activities secret, Fives hope to maintain their independence and continue their projects undisturbed.

Getting Lost in Speculation and Alternative Realities

Having created an inner world to which they can retreat from the insecurities of their outer life, average Fives tend to become preoccupied with it. They speculate on various possible ideas, filling out the details of complex fantasy worlds, or developing clever and convincing theories because their thinking is more aimed at keeping their practical and emotional problems at bay than at really attempting to explore or create.

Insofar as Fives have been wounded in their ability to feel strong and capable, they need to spend time engaging in fantasies of power and control. They may gravitate to computer and board games based on themes of conquest, battling monsters, world domination, and techno-erotic elements of sadism and power.

Jeff is a software designer who knows this territory well.

I used to play these very complicated strategy board games. They have them on all kinds of themes, although most of them are about different battles or wars. It would take me days to figure out the rules, and then most of the time, I couldn't find anyone else who was interested in playing them. Sometimes I would play them myself! And when computer versions came out—oh boy! Then I didn't have to

"What if?..."

depend on anyone. These games take many hours to play, but the appeal of them is in the detail and the feeling of really winning a battle or building a city or whatever. You come away from them fantasizing about your troops marching in and conquering the enemy. I was hooked on playing them until I realized how much time they took, and how much better off I'd be if I applied that energy and strategy to my own real life.

Unhealthy Fives can get trapped in bizarre "realities" entirely of their own making, like dreamers caught in nightmares from which they cannot awaken.

BALANCING THE INNER AND OUTER WORLDS

Fantasizing, theorizing, and speculating can all be enjoyable pastimes, but learn to honestly assess when you are using them to avoid more troubling issues in your real life. How many hours of your day are spent in these pursuits? What might you do with your time if you cut back your investment in these cerebral activities?

Unconscious Anxieties and Terrifying Thoughts

As strange as it might sound, Fives think a lot about the things that they find the most frightening. They may even make a career out of studying or creating works of art out of things that scare them. A Five afraid of diseases might become a pathologist; another Five who suffered from "monsters under the bed" in childhood may grow up to be a science fiction or horror writer or film director.

Now a psychological writer, Rich remembers how he overcame some of his earliest terrors.

Before I was even in kindergarten, some older kids took me with them to see a Saturday afternoon matinee. The movie was about Vikings and was very bloody, at least for a kid my age. I came home really shaken up. I was terrified at the sight of blood and had a lot of nightmares about it. But after that, I wanted to go to every scary movie that came out. Monsters, dinosaurs, aliens, and mass destruction were my favorite topics. I couldn't get enough of it.

Fives try to control fear by focusing their thoughts on the frightening thing itself, not on their feelings about it. But they cannot wholly avoid the emotional impact of these ideas—with the result that they both consciously and unconsciously fill their minds with disturbing im-

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ages. Over time, their split-off feelings can begin to come back to haunt them in their dreams and fantasies and in other unexpected ways.

This is particularly distressing to them, because average Fives believe that their own thoughts are the only aspect of reality that can be completely trusted. To have their own thoughts seem out of control or frightening causes them to cut off from more activities that might trigger fearful associations. If they once enjoyed astronomy, for example, they might begin to be afraid to go outside at night: the emptiness of the sky completely unsettles them.

Jane, an art director who also sculpts, vividly recounts such an experience.

When I was about seven years old, I got very interested in studying the human body. I loved to read about the internal organs and look at the transparencies of them in our family encyclopedia. I also started reading books and articles about health and disease. I remember one summer day reading an article about cancer caused by smoking in the *Reader's Digest*. It described people on a cancer ward with tracheotomies, iron lungs, and other forms of radical surgery. I was stunned. Suddenly, at age seven, I understood what death was, and it was not the way my parents had described it. I couldn't stop thinking about it. I grew sullen and stopped eating. Everyone was going to die. I stayed up at night wondering what death was like and if there really was a God. I must say, the more I thought about it, the more skeptical I was. I even went around looking at dead animals. This went on for several years. I guess I just got used to it after a while.

STARING INTO THE ABYSS

Observe your attraction to the "dark side" of life. While this orientation may be useful in understanding this aspect of human existence, beware of a tendency to become obsessed with such matters. Notice how these interests affect your sleep habits. Many Fives also find it helpful to investigate possible traumas in their childhood or infancy. These traumatic events often lead to a compulsive interest in disturbing subjects. Is your interest in these topics harming your ability to function in the world?

Argumentativeness, Nihilism, and Extremism

Every type has aggressions. Because their own ideas are virtually the only source of security Fives have, they propound and defend them with passion—even though they may not actually even believe the position they are taking themselves.

Low-average Fives are antagonistic toward anyone or anything that

"I can't believe what idiots people are."

interferes with their inner world and personal vision. They are offended by others' apparent peace of mind, and they enjoy subverting and undermining people's beliefs. They may affront, provoke, or shock others with intentionally extreme views. Such Fives want to scare people off so that they can be left alone to pursue their interests, and so that they can feel intellectually superior by rejecting the "stupidity" and "blindness" of others. No longer careful thinkers, they jump to conclusions and impose their own extreme interpretations of the facts. If others disagree, Fives can turn nasty and caustic. If this behavior continues, they may well succeed in driving everyone out of their lives.

If Fives are unable to find a niche for themselves, they can quickly fall into a cynical apathy, losing faith in themselves and in the entire human condition. Of all types, Fives are the most prone to feelings of meaninglessness, and many Fives become deeply skeptical about the existence of benevolent forces in the universe.

UNSETTLING OTHERS

When you find yourself getting into debates with people or otherwise worked up, notice what you are feeling in your body. How important is it to make the point you are driving home? What effect are you trying to produce in the other? What motives or beliefs are you ascribing to them? What are you afraid of?

REACTING TO STRESS: FIVE GOES TO SEVEN



Fives attempt to cope with stress by becoming increasingly narrow in their focus and by retreating into the sanctuary of their thoughts. When this method of coping fails to allay their anxiety, they may go to Seven, reacting against their isolation by impulsively throwing themselves into activities. They become restless and agitated—their minds speed up and they feel compelled to distract themselves from their growing fears. Further, anxiety about finding a niche may cause them to become scattered in their pursuits. Like average Sevens, they bounce from activity to activity, from idea to idea, but seem unable to find or connect with anything that satisfies them.

After cutting off from their needs, especially sensory and nurturing needs, Fives going to Seven act out by searching indiscriminately for stimulation and experience. Generally, these diversions have little to do with their professional projects—they may immerse themselves in movies, or in drinking or drug binges, or sexual escapades. They may start to secretly frequent bars, swinger clubs, or stranger, more unusual "scenes" that would come as a surprise to others who believe they know them—if others ever found out.

Under extreme stress, Fives defend against their anxieties by becoming aggressive and insensitive in their pursuit of whatever they feel

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If Fives are overstressed for an extended period of time, if they 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 the projects they have been pursuing and the lifestyle that they have created are actually ruining their chances of finding a real niche for themselves.

If Fives can recognize the truth in these fears, they may begin to turn their life around and move toward health and liberation. On the other hand, they may attempt to cut off all connection with others, essentially turning their backs on the world in order to further isolate themselves from “intrusions” so that they can follow their train of thought to a “logical conclusion”—usually a dark and self-destructive one. (“To hell with everyone! No one’s going to hurt me anymore!”) Of course, such a retreat can only undermine whatever shreds of confidence Fives still possess. If Fives 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 a few weeks—getting counseling, therapy, or other support is highly advisable.

THE RED FLAG: THE FIVE IN TROUBLE



WARNING SIGNS

POTENTIAL PATHOLOGY:
Schizoid, Schizotypal, and
Avoidant Personality Disorders,
psychotic breaks, dissociation,
depression, and suicide.

- ▶ Increasing tendency to isolate themselves
- ▶ Chronic physical neglect, letting themselves go
- ▶ Chronic and severe insomnia, nightmares, and sleep disorders
- ▶ Increasing eccentricity—loss of interest in social skills
- ▶ Refusing help, or even being hostile to it
- ▶ Distorted perceptions, hallucinations
- ▶ Talk of suicide

▶ Remember that your mind is clearest and most powerful when it is quiet. Take the time to cultivate this quiet in yourself, and do not confuse it with an insistence that your external world be silent. Rather, learn to notice your nonstop internal commentary on all of your experiences. What arises when you simply take in an impression of the moment without

PRACTICES THAT HELP FIVES DEVELOP



connecting it with what you think you already know? Being connected with your physical sensations will greatly help you quiet your mind.

► Use your body! Of all of the types, you probably feel you could almost do without your body, and it is easy for you to spend many hours at the computer or reading or listening to music. While there is nothing wrong with any of these activities, your balance requires more physical activity. Try running, yoga, dancing, martial arts, working out, even taking a walk. When your body is awake and your blood is flowing, your mind is much sharper and you have more internal resources.

► Make the effort to reach out to others, especially when you are feeling vulnerable and afraid. As a Five, you have been conditioned not to expect support from anyone, even to be suspicious of help. But this belief is probably not applicable to your current situation, and you can use your intelligence to figure out who will be stable and there for you when you are having troubles. Speak up. Make your needs known, and you may be surprised. Your tendency to isolate usually only gets you deeper into your own trap.

► Think carefully about what areas are most debilitating to your self-confidence. Learning more about world geography will not help you if you feel physically weak, but working out and exercising will. Composing another song will not do much for you if you are really worried about meeting people. You can continue working on whatever projects interest you, but it can be very powerful to explore more directly some of the areas of your life that you have cut off.

► Risk feeling your grief. Most Fives split off their awareness from their pains and hurts, especially from feelings of rejection. You know what it is like when those feelings are closer to the surface. Don't swallow them. In a safe and appropriate place, allow yourself to sense your heart and the feelings that are locked there. This can be even more powerful if you can do it with a witness: a friend, your therapist, or anyone that you trust. Ask the person not to give you pep talks but simply to be there as a witness to your pain and struggles.

► As you become more balanced and grounded in your body, let your impressions of others and of the world around you affect you—let the world in. You will not lose yourself, you will gain the world. This will give you the sense of confidence and well-being that you have been seeking—and it will give you many new insights in the process. Just remember not to get lost in pondering the insights, and to return to planet earth. Remember, *this is your life*: you are not an abstraction, and your presence here can and does matter.

BUILDING ON THE FIVE'S STRENGTHS



The Five's main gifts to the world involve their tremendous *insight and understanding*, coupled with some area of expertise. Understanding allows healthy Fives to comprehend many points of view at the same time, to understand both the whole and its component parts. Healthy Fives can entertain many different perspectives without being attached to any of them. They are able to determine which way of looking at a problem will be the most useful in any given set of circumstances.

Fives are extraordinarily observant and perceptive. They are sensitive to their environment and perceive subtle changes or discrepancies that others would likely overlook. Many Fives seem to have one or two of their senses developed to an unusual degree. One Five might have unusual visual acuity with regard to color, while another Five might really be tuned in to sounds, recognizing rhythms and pitches easily.

Fives do not lose their childhood curiosity: they keep asking questions, such as, "Why is the sky blue?" or "Why do things fall down and not up?" Fives do not take anything for granted—if they want to know what is under a rock, they get a spade, dig out the rock, and take a good look. Fives also seem to have an extraordinary ability to concentrate and to focus their attention, and they can do so for long periods of time. Further, they are extremely patient in the course of exploring whatever has captivated them. Focus and patience give them the ability to stay with projects long enough to mine gold from them.

Because of their curiosity and open-mindedness, healthy Fives are highly innovative and inventive. The ability to explore and play with ideas can produce valuable, practical, and original works and discoveries—from paradigms in science or medicine, to startling new achievements in the arts, to finding a new way to store old boxes in the garage. Not satisfied with the sound of a cello, a Five might record the cello and play the tape backward while altering the tone of the recording. Fives who are scientifically oriented make discoveries precisely because they become interested in the *exceptions to the rules*. They focus on the areas where the rules break down or on minor inconsistencies that seem unimportant to others.

Fives enjoy sharing their findings with others, and they often serve up their observations of life's contradictions with a whimsical sense of humor. They are endlessly amused—and horrified—by the unfolding strangeness of life, and they communicate this to others by changing the picture ever so slightly to expose previously invisible absurdities. They enjoy tinkering with things, which can take expression in dark humor, puns, and wordplay. There is a mischievous, sprightly, elfin quality to them. They like to provoke people into thinking more deeply about life and humor often serves as an excellent way of communicating ideas that would otherwise be too threatening.

"If you love it enough, anything
will talk with you."

GEORGE WASHINGTON CARVER

THE PATH OF INTEGRATION: FIVE GOES TO EIGHT



Fives actualize themselves and remain healthy by learning to reclaim and occupy their physical presence and their instinctual energy in the manner of healthy Eights. This is because the basis of confidence, the feeling of being full, strong, and capable, arises from the instinctual energy of the body, not from mental structures. Thus, integrating Fives grow by coming down out of their heads, and coming into deeper felt contact with their vitality and physicality.

Moving into greater contact with the life of the body usually brings up intense anxiety for Fives. They feel as if they are going to lose their only defense: the sanctuary of their mind. The mind feels safe, reliable, and impregnable; the body feels weak, vulnerable, and unreliable. Further, deeper contact with the body begins to allow powerful feelings of grief and sorrow over Fives' long isolation to come into awareness. Yet only by staying grounded in the body can they feel the inner support to process these long-suppressed feelings.

As they learn to stay with their instinctual energies, Fives begin to participate more fully in their worlds and to apply their knowledge and skill to immediate practical problems. Rather than evading responsibility by retreating from others, integrating Fives feel empowered to take on major challenges and often assume leadership roles. Others intuitively sense that Fives are seeking positive solutions without self-interest and therefore rally to support them in their projects. By joining the real world, Fives do not lose their mental abilities or the expertise they cultivated in isolation; rather, they harness those gifts strategically and constructively like high-functioning Eights.

Fives will not benefit much, however, by attempting to imitate the qualities of average Eights. Focusing on self-protection, cutting off from their vulnerability, and seeing relationships as confrontations will do little to help Fives overcome their detachment and feelings of social isolation. But as Fives begin to directly experience and work through their identifications with their minds, the strength, willpower, and confidence that are the assets of the healthy Eight naturally come into play.

TRANSFORMING PERSONALITY INTO ESSENCE



When we are really present to life, when we are relaxed and engaged in our bodies, we begin to experience an inner knowing or guidance. We are led toward exactly what we need to know and our choices come from this inner wisdom. But when we lose the ground of Presence out of which this Essential guidance emerges, the personality takes over and tries to figure out what to do.

The "wrong turn" that Fives make is to *become identified with their observations of their experiences rather than their experiences themselves*. Fives are the kind of people who try to learn how to dance by watching people dancing from the sidelines. ("Let's see, she made two steps left, then a kick and

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...kind of twirl. Then he sort of flips her back. . . .") Eventually they might learn the dance, but by the time they figure it out, the dance will be over.

Naturally, Fives face the same dilemma in their entire lives: they try to figure out how to live life without actually living it. When they are present and grounded, however, Fives are able to know exactly what they need to know, when they need to know it. The answer to a question arises not from a chattering brain but from a clear mind that is attuned to reality. Insight arises spontaneously as it is called forth by individual circumstances. Real inner guidance and support can thus be regained if Fives let go of a particular self-image—that they are separate from the environment, mere flies on the wall—and begin to become engaged with reality. Liberated Fives know that they do not have to be afraid of reality because they are part of it.

Further, there is a new immediacy to their perceptions, and they are able to comprehend their experiences without the usual mental commentary. They are awed by the majesty of reality, clear-minded and trusting of the universe. Einstein once said, "The only question worth asking is, 'Is the universe friendly?'" Liberated Fives have an answer to that question. They are enraptured by what they see rather than scared to death, and they become truly visionary, potentially bringing revolutionary change to their field of endeavor.

"At the back of our brains, so to speak, there [is] a forgotten blaze or burst of astonishment at our own existence. The object of the artistic and spiritual life [is] to dig for this submerged sunrise of wonder."

G. K. CHESTERTON

THE EMERGENCE OF ESSENCE

The Fives drive for knowledge and mastery is the personality's attempt to re-create an Essence quality that we might call *clarity* or *inner knowing*. With clarity comes the Essential quality of nonattachment, which is not emotional repression or detachment but the lack of identification with any particular point of view. Fives understand that any position or idea is useful only in a very limited set of circumstances, perhaps only in the unique set of circumstances in which it arose. Inner guidance allows them to flow from one way of seeing things to another without getting fixated on any of them.

Liberated Fives remember the spaciousness and clarity of the Divine Mind, what the Buddhists call "the shining Void," or Sunyata, the quiet, undisturbed vastness from which everything arises, including all knowledge and creativity. They long to return to an experience of the Void because it was once their home, as it was (from the Buddhist perspective) the origin of everyone and everything in the world. This longing to return to the Void must be understood properly, however, since it is not the emptiness of oblivion, but the "emptiness" of a glass of pure water or of a perfect blue sky: everything else is possible because of their emptiness. In this state, they are liberated

from the belief that they are cut off from everyone and everything and instead, they directly experience their underlying connection with everything around them.

Further, this emptiness and nonattachment does not mean that Fives are removed from their feelings. On the contrary, they can be deeply touched by a sunset or the feeling of a breeze, or by the beauty of a human face. They are free to feel and experience everything while recognizing that everything they behold is temporary—a fleeting gift from a universe of infinite bounty. Seeing more profoundly into the truth of the human condition, they feel great compassion for the suffering of others and are willing to share not only the riches of their minds but also the depths of their own hearts.

Add your scores for the fifteen statements for Type Five. 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 withdrawn type (Four, Five, or Nine).
- ▶ 15–30 You are probably not a Type Five.
- ▶ 30–45 You most probably have Five-issues or a Type Five parent.
- ▶ 45–60 You most likely have a Five-component.
- ▶ 60–75 You are most likely a Five (but could still be another type if you are thinking too narrowly about Type Five).

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

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CHAPTER 12

TYPE SIX: THE LOYALIST

"Our imagination and reasoning powers facilitate anxiety; the anxious feeling is precipitated not by an absolute impending threat—such as the worry about an examination, a speech, travel—but rather by the symbolic and often unconscious representations."

—WILLARD GAYLIN

"No man ever quite believes in another man. One may believe in an idea absolutely, but not in a man."

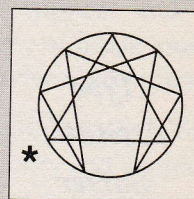
—H. L. MENCKEN

"A man who doesn't trust himself can never really trust anyone else."

—CARDINAL DE RETZ

"Only in growth, reform, and change, paradoxically enough, is true security to be found."

—ANNE MORROW LINDBERGH



THE GUARDIAN

THE TRUE BELIEVER

THE DOUBTER

THE TROUBLESHOOTER

THE TRADITIONALIST

THE STALWART

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 259 for
scoring key.*

- _____ 1. I am attracted to authority but distrustful of it at the same time.
- _____ 2. I am very emotional, although I don't often show what I feel—except to those I'm close with—and even then, not always.
- _____ 3. If I make a mistake, I fear that everyone is going to jump down my throat.
- _____ 4. I feel more secure doing what's expected of me than striking out on my own.
- _____ 5. I may not always agree with the rules—and I don't always follow them—but I want to know what they are!
- _____ 6. I tend to have strong first impressions about people that are difficult to change.
- _____ 7. There are a few people I really look up to—they are sort of my heroes.
- _____ 8. I don't like making big decisions, but I certainly don't want anyone else to make them for me!
- _____ 9. Some people see me as jittery and nervous—but they don't know the half of it!
- _____ 10. I know how much *I* mess up, so being suspicious of what others are up to just makes sense to me.
- _____ 11. I want to trust people, but often find myself questioning their motives.
- _____ 12. I am a real hard worker: I keep plodding along until the job gets done.
- _____ 13. I sound out the opinions of people I trust before I have to make a big decision.
- _____ 14. It's really weird: I can be skeptical, even cynical, about all kinds of things, and then turn around and fall for something hook, line, and sinker.
- _____ 15. *Anxiety* seems to be my middle name.

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PERSONALITY TYPE SIX: THE LOYALIST***The Committed, Security-Oriented Type:
Engaging, Responsible, Anxious, and Suspicious***

We have named personality type Six *the Loyalist* because, of all the personality types, Sixes are the most loyal to their friends and to their beliefs. They will go down with the ship and hang on to relationships of all kinds far longer than most other types. Sixes are also loyal to ideas, systems, and beliefs—even to the belief that all ideas or authorities should be questioned or defied. Indeed, not all Sixes go along with the status quo: their beliefs may be rebellious and antiauthoritarian, even revolutionary. In any case, they will typically fight for their beliefs more fiercely than they will fight for themselves, and they will defend their community or family more tenaciously than they will defend themselves.

The reason Sixes are so loyal to others is that they do not want to be abandoned and left without support—their Basic Fear. Thus, the central issue for Type Six is a failure of self-confidence. Sixes come to believe that they do not possess the internal resources to handle life's challenges and vagaries alone and so increasingly rely on structures, allies, beliefs, and supports outside themselves for guidance. If suitable structures do not exist, they will help create and maintain them.

Sixes are the primary type in the Thinking Triad, meaning that they have the most trouble contacting their own inner guidance. As a result, *they do not have confidence in their own minds and judgments*. This does not mean that they do not think. On the contrary, they think—and worry—a lot! They also tend to fear making important decisions, although at the same time, they resist having anyone else make decisions for them. They want to avoid being controlled but are also afraid of taking responsibility in a way that might put them in the line of fire. (The old Japanese adage, "The blade of grass that grows too high gets chopped off," relates to this idea.)

Sixes are always aware of their anxieties and are always looking for ways to construct "social security" bulwarks against them. If Sixes feel that they have sufficient backup, they can move forward with some degree of confidence. But if that crumbles, they become anxious and self-doubting, reawakening their Basic Fear. ("I'm on my own! What am I going to do now?") A good question for Sixes might therefore be: "When will I know that I have enough security?" Or to get right to the heart of it, "What is security?" Without Essential inner guidance and the deep sense of support that it brings, Sixes are constantly struggling to find firm ground.

Sixes attempt to build a network of trust over a background of unsteadiness and fear. They are often filled with a nameless anxiety and

- BASIC FEAR: Of having no support and guidance, of being unable to survive on their own
- BASIC DESIRE: To find security and support
- SUPEREGO MESSAGE: "You are good or okay if you do what is expected of you."

then try to find or create reasons why. Wanting to feel that there is something solid and clear-cut in their lives, they can become attached to explanations or positions that seem to explain their situation. Because "belief" (trust, faith, convictions, positions) is difficult for Sixes to achieve, and because it is so important to their sense of stability, once they establish a trustworthy belief, they do not easily question it, nor do they want others to do so. The same is true for individuals in a Six's life: once Sixes feel they can trust someone, they go to great lengths to maintain connections with the person who acts as a sounding board, a mentor, or a regulator for the Six's emotional reactions and behavior. They therefore do everything in their power to keep their affiliation going. ("If I don't trust myself, then I have to find something in this world I *can* trust.")

Although intelligent and accomplished, Connie still has to wrestle with the self-doubt of her type.

As my anxiety has come under control, so has my need to check out everything with my friends. I used to have to get the nod of approval from several hundred (just joking!) "authorities." About nearly every decision would involve a council of my friends. I usually would do this one-on-one: "What do you think, Mary? If I do this, then that might happen. Please make up my mind for me!" . . . Recently, I've narrowed my authorities to just one or two trusted friends, and on occasion, I've actually made up my own mind!

Until they can get in touch with their own inner guidance, Sixes are like a Ping-Pong ball that is constantly shuttling back and forth between whatever influence is hitting the hardest in any given moment. Because of this reactivity, no matter what we say about Sixes, *the opposite is often also as true*. They are both strong and weak, fearful and courageous, trusting and distrusting, defenders and provokers, sweet and sour, aggressive and passive, bullies and weaklings, on the defensive and on the offensive, thinkers and doers, group people and soloists, believers and doubters, cooperative and obstructionistic, tender and mean, generous and petty—and on and on. It is the contradictory picture that is the characteristic "fingerprint" of Sixes, the fact that they are a bundle of opposites.

The biggest problem for Sixes is that they try to build safety in the environment without resolving their own emotional insecurities. When they learn to face their anxieties, however, Sixes understand that although the world is always changing and is by nature uncertain, they can be serene and courageous in any circumstance. And they can attain the greatest gift of all, a sense of peace with themselves despite the uncertainties of life.

THE CHILD

The Basic Fear of being unable to protect every child. A child is absolutely behind this desire. Sometimes they are in a consultant in his

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THE CHILDHOOD PATTERN

The Basic Fear of Sixes (of being without support or guidance and of being unable to survive on their own) is a very real and universal fear of every child. A small infant cannot live without Mommy and Daddy; the child is absolutely dependent on them. Clear memories of the terror behind this dependency are repressed in most people. But sometimes they are intense enough to break through, as in the case of Ralph, a consultant in his fifties.

I remember waking up in my crib and standing up and holding on to the side of it. I heard my parents laughing and talking with the neighbors while they played cards in the living room. I would hear the click of the cards as they were being dealt around the table. I called several times for my mother to come up to my darkened bedroom. Each time my fear increased. In desperation I then called several times for my father. No one came up to see what I wanted, and I finally went to sleep. Until I was eleven years old, I would not let my parents out of my sight if we were more than ten miles from home. I was afraid they would abandon me.

At a certain point in their development, however, toddlers do a remarkable thing. Despite their tremendous dependency, they begin to move away from their mothers, to assert their independence and autonomy; in child psychology, this is called the *separation phase*.

One of the most important ingredients that helps the child find the courage to separate from the mother is the presence of the father-figure. (This is not always the biological father, although it often is. It is the person who provides discipline, structure, and authority in the family.) If the father-figure is present in a strong and consistent way, he provides the guidance and support for the child's bid for independence. He teaches the child about the ways of the world—what is safe and what is not—and mirrors the child's own Essential inner guidance and support. Of course, for most of us, this process has gone somewhat less than perfectly, resulting in our insecurities as adults. But while everyone experiences this to some extent, Sixes are particularly fixated on it.

Further, if the Six child perceives that the father's support for independence is insufficient, he may feel in danger of being overwhelmed by the mother and all she represents to him. This heightens the child's need to keep up his guard and leads to Type Six's deep ambivalence and anxiety about trust, nurturance, and closeness. Thus, Sixes long for approval and closeness but feel the need to defend against it at the same time. They want to be supported but not overwhelmed.

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.

Joseph, a journalist in his forties, has explored some of these issues in therapy.

I had a very powerful, controlling, somewhat dazzling mother. She was capable of withdrawing her love at a moment's notice, angrily, and often inexplicably. It was a highly conditional love, and depended above all on absolute loyalty—to her values, beliefs, and judgments, no matter how erratic and off the wall they might be. I often felt that it was my role to confront my mother—to fight for my own survival. The problem was that my approach was negative: I resisted her and survived but never felt confident that I had prevailed. It was never going to be possible to both win the approval of others (most notably my mother) while also maintaining my independence and developing my own sense of self.

To resolve this dilemma, Sixes try to form an alliance with the father-figure. But this usually leads to ambivalence—the father-figure/authority seems either too strict and controlling, or too unsupportive and uninterested. Many Sixes end up in an uneasy compromise: they offer outward obedience yet retain a feeling of independence through inward rebellion and cynicism, as well as large and small acts of passive-aggression.

THE WING SUBTYPES

Examples

Robert Kennedy
Malcolm X
Tom Clancy
Bruce Springsteen
Michelle Pfeiffer
Diane Keaton
Gloria Steinem
Candice Bergen
Mel Gibson
Janet Reno
Richard Nixon

THE SIX WITH A FIVE-WING: THE DEFENDER

Healthy People of this subtype often excel at various kinds of technical expertise, making them outstanding practical problem-solvers, analysts, social commentators, teachers, and opinion leaders. They are attracted to systems of knowledge where the rules and parameters are well established, such as mathematics, law, and the sciences. They often have greater powers of concentration than the other subtype, although they can be narrower in their concerns. Political causes and community service are areas of interest, and they often serve as spokespeople or champions for disadvantaged groups or individuals.

Average They are more independent and serious than the other subtype, and less likely to go to others for reassurance or advice. They are often loners. They get reassurance from systems and beliefs, while remaining skeptical. People of this subtype tend to see the world as dangerous, leading to partisan stances and reactionary positions. Secretiveness can fuel suspicion, and they usually see themselves as rebellious and antiauthoritarian, while ironically constantly being drawn to systems, alliances, and beliefs that contain strong authoritarian elements. Sixes with a Five-wing are reactive and aggressive, typically tending to blame or scapegoat perceived threats to their security.

TYPE SIX: THE LOYALIST

THE SIX WITH A SEVEN-WING: THE BUDDY

Healthy Engaging and funny, people of this subtype are less serious than the other subtype—they tend to avoid “heavy” topics and restrict their focus to their security needs (taxes, bills, office politics, and the like). They are serious, however, about commitments and make sacrifices to ensure the safety and well-being of their family and friends. They also enjoy good company, kidding around, and emphasizing their connections with others. People of this subtype combine interpersonal qualities with energy, humor, and a zest for experience. They can also be self-deprecating, turning their fears into occasions for joking and bonding with others.

Average These people are eager to be liked and accepted, but they are also more hesitant to speak out about themselves or their problems. While sociable, they are also visibly insecure and depend on loved ones for reassurance and advice before coming to important decisions. They have problems with procrastination and initiating projects on their own. They tend to get into diversions and distractions to quiet that anxiety, including sports, shopping, and “hanging out” with others. Overeating, drinking, and substance abuse are possible. They are not particularly political but can be opinionated and vocal about their likes and dislikes. Anxiety about personal failings or important relationships can lead to depression.

Examples

Princess Diana
Tom Hanks
Meg Ryan
Julia Roberts
Jay Leno
Ellen DeGeneres
Gilda Radner
Katie Couric
Jack Lemmon
Rush Limbaugh
“George Costanza”

THE SELF-PRESERVATION INSTINCT IN THE SIX

Responsibility. In the average range, Self-Preservation Sixes attempt to allay their survival anxieties by working hard to build up security through mutual responsibility. They offer service and commitment with the expectation that it will be reciprocated by others. Although they seek secure partnerships, Self-Preservation Sixes tend to make friends slowly: they observe others over time to see if they are trustworthy and truly “on their side.” They are more domestic than the other variants and are frequently concerned with maintaining the stability of their home life. They often take care of the security needs of the household: bills, taxes, insurance, and the like.

Self-Preservation Sixes do not easily disguise their anxiety and neediness. In fact, they may use it to gain allies and supporters—vulnerability can elicit help from others. They tend to fret about small things, which can lead to catastrophic thinking and worst-case scenarios. (“The rent is five days late? We’re going to be evicted for sure!”) Self-Preservation Sixes are usually frugal, and worry a great deal about financial matters. Conflicts with others over resources are common.

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THE SELF-PRESERVATION INSTINCT IN THE SIX

Responsibility. In the average range, Self-Preservation Sixes attempt to allay their survival anxieties by working hard to build up security through mutual responsibility. They offer service and commitment with the expectation that it will be reciprocated by others. Although they seek secure partnerships, Self-Preservation Sixes tend to make friends slowly: they observe others over time to see if they are trustworthy and truly “on their side.” They are more domestic than the other variants and are frequently concerned with maintaining the stability of their home life. They often take care of the security needs of the household: bills, taxes, insurance, and the like.

Self-Preservation Sixes do not easily disguise their anxiety and neediness. In fact, they may use it to gain allies and supporters—vulnerability can elicit help from others. They tend to fret about small things, which can lead to catastrophic thinking and worst-case scenarios. (“The rent is five days late? We’re going to be evicted for sure!”) Self-Preservation Sixes are usually frugal, and worry a great deal about financial matters. Conflicts with others over resources are common.

In the unhealthy range, Self-Preservation Sixes are extremely clingy, dependent, and panicky. They stay in punishing situations—bad marriages or overly stressful jobs—because they are terrified of being without support. They may grasp at relationships with such forceful anxiety that they end up alienating the very people they want to bond with. Paranoia may also drive them to become more aggressive: they exaggerate dangers and strike out at “enemies” to ensure that no one will be able to threaten them. Ironically, this often ends up destroying their own security systems.

THE INSTINCTUAL VARIANTS



THE SOCIAL INSTINCT IN THE SIX

Generating Support. In the average range, Social Sixes handle anxiety by looking to friends and allies for reassurance and support. They project friendliness and attempt to create bonds with others, disarming them with warmth and humor. They often make fun of themselves while offering support and affection to others, and they can sometimes be mistaken for Twos. Social Sixes are the most concerned about fitting in. (“There’s safety in numbers.”) They are fairly idealistic, enjoying the feeling of being part of something larger than themselves—a cause or corporation or movement or group—and are willing to make major sacrifices for the security of that affiliation.

Social Sixes can also sometimes resemble Ones in their adherence to protocols and procedures. They look for reassurance through commitments, obligations, and contracts—insurance that their hard work will not be taken advantage of. When they are more insecure, Social Sixes look for places of safety where like-minded individuals help each other out (twelve-step groups).

Although able to make major efforts for others or for their group, Social Sixes can often have difficulty working for their own success or development. Anxiety can lead them to look for consensus before they act or make decisions; anxiety also leads them to reference the potential responses of others in their imagination. Their own indecisiveness bothers them, however, and leads to ambivalence about depending on allies or authorities. They fear losing the support of the group or authority but chafe at the bit. If frustrated, they can develop passive-aggressive issues with authorities and friends. Under stress, they easily feel pressured, overworked, and underappreciated. At such times, they can be negative and pessimistic.

In the unhealthy range, Social Sixes may become attracted to fatalistic beliefs, causes, and groups. They may develop an “us against the world” mentality, feeling besieged by a hostile environment (somewhat like an unhealthy Eight). They can be unquestioning of their beliefs

(even if others find the particular authority while in alignment with their

THE SEXUAL INSTINCT

Symbols of Power. Sixes develop physical symbols of power to feel safe. More aggressive Sixes develop a toughness that can resemble the more phobic Sexual Sixes, who arm others and attract them. They mask their insecurity with authority, or through flattery.

Sexual Sixes are highly sensitive to distance, spending time in isolation to enhance their strength. They are careful and capable manipulators; they will stay with them even if they dislike another person's character.

Sexual Sixes are the most instinctual of the Sixes. They are the most doubting of their own emotional reactions and their connections with others. They will assert themselves against authority rather than at the true source of their fear or undermining their own security. Rumor-mongering, are they?

In the unhealthy range, Sexual Sixes are especially if they feel that their intimate connections are threatened with irrational loss. They are sure, although usually in a negative sense, since it is aimed at protecting

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

(even if others find their beliefs to be questionable) and slavish to a particular authority while being extremely paranoid about authorities not in alignment with their own belief systems.

THE SEXUAL INSTINCT IN THE SIX

Symbols of Power and Connection. In the average range, Sexual Sixes develop physical strength, power, and/or physical attractiveness to feel safe. More aggressive Sexual Sixes rely on strength and displays of toughness that can resemble Type Eight ("Don't mess with me"), while more phobic Sexual Sixes use their sexuality and coquettishness to disarm others and attract support in ways that can resemble Type Four. They mask their insecurities through open assertion and defiance of authority, or through flirtation and seduction.

Sexual Sixes are highly aware of their physical attributes—for instance, spending time in gyms—although not for health reasons but to enhance their strength and appeal. Sexual Sixes want to attract a powerful and capable mate, so they frequently test the other, both to see if they will stay with them, as well as to give themselves time to assess the other person's character and fortitude.

Sexual Sixes are more openly defiant of authority than the other Instinctual Variants of the Six, especially when anxious. They are also the most doubting of others and of themselves. They can have explosive emotional reactions when their own insecurities are exposed or their connections with others are threatened. When anxious, they may assert themselves against their own supporters or third parties rather than at the true source of their anxieties. Attempts at sabotaging others, or undermining their reputations in various ways, especially through rumor-mongering, are typical.

In the unhealthy range, Sexual Sixes can be depressive and erratic, especially if they feel that their reactivity has undermined or ruined their intimate connections. Impulsive, self-destructive behavior alternates with irrational lashing out. Paranoia may become part of the picture, although usually with a distinctly focused and obsessive flavor since it is aimed at particular, personal enemies.

Most Sixes 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 SIX'S CHALLENGES TO GROWTH



H E A L T H Y	Level 1	<i>Key Terms:</i> <i>Self-Reliant</i> <i>Courageous</i>	Liberated Sixes let go of the belief that they must rely on someone or something outside themselves for support: they discover their own inner guidance. They also paradoxically achieve their Basic Desire—to find security and support, particularly in their own inner guidance. They then become truly secure with themselves, grounded, serene, and valiant.
	Level 2	<i>Engaging</i> <i>Reliable</i>	Sixes focus on the environment to find support and to alert themselves to dangers. They are friendly, trustworthy, and engaging, seeking to build connection and stability in their world. Self-image: "I am solid, attentive, and dependable."
	Level 3	<i>Committed</i> <i>Cooperative</i>	Sixes reinforce their self-image by responsibly working to create and sustain mutually beneficial systems. They form alliances with others, bringing thrift, hard work, and an attention to details. They are well-disciplined and practical, often foreseeing potential problems before they arise.
A V E R A G E	Level 4	<i>Dutiful</i> <i>Loyal</i>	Sixes begin to fear that they will lose their independence but also believe they need more support. They invest themselves in the people and organizations that they believe will help them, but are uneasy about it. They seek reassurance and guidance in procedures, rules, authorities, and philosophies.
	Level 5	<i>Ambivalent</i> <i>Defensive</i>	Sixes worry that they cannot meet the conflicting demands of their different commitments, so they try to resist having any more pressure put on them without alienating their supporters. They are anxious, pessimistic, and suspicious, leading to greater caution, impulsiveness, and indecision.
	Level 6	<i>Authoritarian</i> <i>Blaming</i>	Sixes fear that they are losing the support of their allies, and they are extremely unsure of themselves, so they look for causes for their anxiety. They are embittered, cynical, and reactive, feeling that their good faith has been betrayed. They blame others and get into power struggles.
U N H E A L T H Y	Level 7	<i>Panicky</i> <i>Unreliable</i>	Sixes fear that their actions have harmed their own security, and this may be true. Their reactive behavior may have caused crises in their lives, so they trust themselves even less. They feel panicky, depressed, and helpless and so look for something to save them from their predicament.
	Level 8	<i>Paranoid</i> <i>Lashing Out</i>	Sixes become so insecure and desperate that they begin to believe that others will destroy whatever safety they have left. They harbor paranoid fears and delusional ideas about the world. They rant about their obsessive fears and may strike out at real or imagined enemies.
	Level 9	<i>Self-Abasing</i> <i>Self-Destructive</i>	The realization that they have committed acts for which they will likely be punished is too much for unhealthy Sixes. Guilt and self-hatred lead them to punish themselves, inviting disgrace and bringing down all that they have achieved. Suicide attempts to elicit rescue are not uncommon.

T Y P E

THE WAKE LOOKING SUPPORT C

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THE WAKE-UP CALL FOR TYPE SIX: LOOKING FOR A SURE THING (GUIDANCE AND SUPPORT OUTSIDE THEMSELVES)

Average Sixes are frequently worried about the future. Because they have serious doubts about themselves and the world, they start to look for a "sure thing" that will guarantee their security—anything from a marriage to a job to a belief system to a network of friends to a self-help book. Most Sixes have more than one sure thing—just in case. They are the type that believes in saving for a rainy day, *and* investing for the future, *and* being loyal to a company in order to ensure their pension.

Simply put, Sixes are *seeking assurance and insurance*, trying to hedge their bets. They feel that life is fraught with dangers and uncertainties so it must be approached with caution and limited expectations. Sixes have personal wishes and dreams, of course, but they are afraid to take actions that might undermine their security. ("I'd love to be an actor, but you need something to fall back on.") They become more concerned with establishing and maintaining their safety nets than with pursuing their true goals and aspirations.

They increasingly turn to safe bets, reliable procedures, and tried-and-true methods for solving problems. Doing things the way they have been done before gives Sixes a feeling of weight and solidity. With other people or with tradition behind them, they feel they have the backup they need to move ahead. For instance, Sixes would generally be hesitant to work for a company that has no track record, or one that looks promising but risky. They prefer an employer that seems to have time-tested staying power. Ironically, however, when Sixes feel uncertain about their situation, they may act impulsively simply to bring closure to their anxieties. Sometimes this works—sometimes it undermines their security.

"What can I believe in?"

DARING TO FOLLOW YOUR HEART

Sixes tend to err on the side of caution, thus missing many possibilities for self-development and fulfillment. In your Inner Work Journal, record any examples of times in your life when you let significant opportunities for growth and challenge pass you by. Why did you decide to let them go? Would belief in your own abilities have changed the outcome?

Recall some times when you did fly against common sense and took a chance. We are not referring to impulsive acting out but rather to those times when you consciously chose to stretch yourself. What was the outcome? How did you feel at the time? Are there areas in your life now where you know that you are resisting your true desires out of fear or doubts about yourself? What can you do differently?

The Social Role: The Stalwart

"You can depend on me."

Average Sixes want to reinforce their support system, to strengthen their alliances and/or their position with authorities. To that end, they invest most of their time and energy in the commitments they have made, hoping that their sacrifices will pay off in increased security and mutual support. Similarly, as a defense against growing anxiety or uncertainty, Sixes become invested in particular beliefs, be they political, philosophical, or spiritual.

Sixes tirelessly volunteer themselves to be "the responsible one." They put in long hours working to ensure that the relationship or job or belief that they have invested in will continue to thrive and support them. This inevitably raises questions in their doubting minds: Are they being taken advantage of? Do others want them around only because of their hard work and dependability? Would they still be wanted if they stopped working so hard? Thus, playing their Social Role ironically begins to create social *insecurities*.

Sixes would like a guarantee that if they do all they are supposed to do, then God (or the company, or their family) will take care of them. They believe that if they and their allies manage their environment well enough, then all unpredictable and potentially dangerous events will be avoided or controlled. But countries rise and fall, and even the largest corporations go out of business or have cycles of growth and recession. There is nothing that Sixes can do in the external world that will make them feel secure if they are insecure within themselves.

WHAT SUPPORTS YOU?

Examine the "social security" systems you have created in your own life. Have they really made you more secure? What have they cost you? What would you do without one of them? Beyond these investments of your time and energy, consider all the different ways that your life is supported every day. (Hint: Did you grow, process, and package the food you had today?)

Fear, Anxiety, and Doubt

While not one of the classic seven "Capital Sins," *fear* has been assigned as the "Passion" (or underlying emotional distortion) of the Six, since the root of so much of Type Six's behavior is based on insecurity and reactions to fear. Sixes' fear can be seen in worry about their security and about potential future problems, but also in chronic self-doubt and anxieties about others. Although Sixes can appear on the surface to

be extremely friendly and people-oriented, they often harbor deep fears that others will abandon them, reject them, or harm them. They fear that they will make some mistake that will ruin their relationships and that others will unexpectedly turn against them. Thus, much of their friendliness comes from a desire to "check in" with others to make sure that everything is still okay.

Unlike other types who repress (or at least distract themselves from) their fears and anxieties, Sixes seem to be constantly conscious of them. Sometimes they are energized by their fears, but more often than not, they are confused, enervated, and unnerved by them. However, they may not outwardly seem to be all that nervous since much of their anxiety is internal.

Looking at Laura, a poised and successful lawyer, you would not guess at the terrors going through her mind.

I worry about all manner of things—like the roof leaking, or my car tires suddenly going flat—most of which would rarely happen and many of which are completely impossible. Fear is something I live with daily, minute by minute, hour by hour. The fear shows itself as nervousness, anxiety, and worry, though seldom as plain fear or terror. I'd say that excitement, anxiety, and anticipation are all rolled up into one. I think generally that I am a positive person—but dread and pessimism rear their ugly heads and can really send me into a tailspin.

Sixes learn to cope with fear either by reacting with it or against it. Some Sixes express themselves more aggressively, while others are more visibly timid. This is not to say that there are two kinds of Sixes; rather, we see that some Sixes express themselves counterphobically more often than others and that much of this probably comes from superego messages learned in childhood. Some Sixes were instructed to be tough and found that they could protect themselves by being relatively aggressive. Other Sixes were taught to avoid trouble and turn the other cheek.

Of course, in most Sixes these two tendencies coexist, alternately taking the upper hand, as Connie knows very well.

I feel like a frightened rabbit that doesn't know which way to go. I need to find the courage to move. On the other hand, when there is a crisis, I function very well. No fear there. When my loved ones are attacked, watch out! I just put myself on automatic, and off I go to defend and rescue anyone who needs me. But taking the lead or taking responsibility for other people where I have to think and stay in my head just brings up panic.

"I get anxious and then look for reasons why I'm anxious."

EXPLORING ANXIETY

In your Inner Work Journal, can you list ten or more instances or areas where fear, anxiety, or doubt habitually show up?

Can you identify particular times, people, places, or other triggers that get you revved up with anxiety and tension? While there is clearly a negative component to these states, can you also discern a positive payoff that you might also unwittingly be seeking—such as gaining sympathy from others, or their protection? How do you complain or otherwise show your displeasure? What would it be like to not behave this way? What do you think would be gained? What would be lost?

“One hand washes the other.”

Seeking Support for Independence

Although Sixes want to feel supported by others, they do not want to feel engulfed by anyone, and it feels uncomfortable when someone starts to overwhelm them with too much attention or closeness. They want distance from others, while still knowing that others are there for them.

Paradoxically, they *run the risk of becoming dependent on someone to become independent*. They may be like a girl who, desperate to leave an oppressive home, marries a controlling and possessive man. Anxiety often makes them jump too fast into an apparent solution, like the entrepreneur who quits his job to start his own business, only to feel even more oppressed by demanding investors or government regulations with which he must contend.

The irony is that the more insecure and lacking confidence they are, the more Sixes rely on external support, and the more they lose their independence. If their self-confidence is severely damaged, their dependency on a person or a belief system can become so deep and extensive that they cannot imagine living without it. In other cases, they can develop a “siege mentality,” feeling that others are out to harm or exploit them. These suspicions can lead to social isolation.

UNDOING “AMNESIA OF SUCCESS”

You are much more capable than you realize. Everyone needs assistance and support from time to time, but you sometimes undervalue your contribution to the support of others. Take a moment to list the ways that you have supported significant people in your life. Then make a list of ways that you have supported yourself. In this second list, make sure to include important accomplishments that made you feel good about yourself. Study these lists. Which is longer? How do you feel about each of these lists?

Looking for Answers

Because they do not trust themselves, Sixes often look for answers from others. Sixes do not usually subject these ideas to critical analysis. They accept them with yet other people's ideas. They do not question them aggressively. They look outside of themselves for answers. They react against it and look for more information, searching, skeptical.

In general, Sixes want to be reassured that the answers are “about.” Once Sixes feel reassured, they strongly identify with the answers. (If the boss likes a new mentor who says a political system or a very big harbor nagging doubt, the more forcefully to answer by aligning the answers with the opinions, listen to the opinions, fitness trainer, and receive different messages and started—uncomfortable.)

Sixes often attempt to find answers by aligning the answers with the opinions, listen to the opinions, fitness trainer, and receive different messages and started—uncomfortable. Thus, Sixes are cautious in their relationships. This is a commitment, once made. Sixes have any reason to doubt, wise, their feelings of rejection. Of course, no perfect guidance and they will play out their

QUESTIONING

What are the foundations of the authority of trusted friends?

Looking for Answers

Because they do not feel they can trust their own inner guidance, Sixes often look for answers in ideas and insights first propounded by others. Sixes do not just jump on the bandwagon, however; they will subject these ideas to scrutiny and testing and eventually may replace them with yet other ideas. More insecure Sixes will tend to simply accept the ideas of others, but even in this case, they can also resist and question them aggressively. Either way, their natural response is first to look outside of themselves for something to believe, and if that fails, to react against it and look for something else. Doubt, questioning, believing, searching, skepticism, and resistance are always part of the picture.

In general, Sixes tend to be mistrustful of authority until they are reassured that the authority is benevolent and "knows what he's talking about." Once Sixes feel that they have found a "good" authority, however, they strongly identify with it and internalize its values and teachings. (If the boss likes them, it makes them feel great. If they discover a new mentor who seems wise and helpful, they are elated. If they find a political system or leader who seems trustworthy, they can get involved in a very big way.) But Sixes are never entirely convinced; they harbor nagging doubts, while often expressing their adopted views all the more forcefully to suppress their doubts.

Sixes often attempt to solve the problem of finding the "right" answers by aligning themselves with multiple authorities and systems. They may believe in a religious affiliation, have strong political convictions, listen to the opinions of their spouses, take lessons from their fitness trainer, and read self-help books for further advice. If these different messages and teachings conflict, Sixes are right back where they started—uncomfortably trying to make up their own minds.

Thus, Sixes are cautious and skeptical about taking on new beliefs or relationships. This is because Sixes are aware of the intensity of their commitment, once made, and want to avoid making a mistake. Should Sixes have any reason to suspect their authority of being unjust or unwise, their feelings of doubt can blossom quickly into rebellion or rejection. Of course, no belief system or relationship will always provide perfect guidance and support. Until Sixes become aware of this pattern, they will play out their dance of trust and doubt over and over again.

"There is nothing easy about becoming conscious. My own life was much easier before I knew about the deeper meaning of choice, the power of choice that accompanies taking responsibility. Abdicating responsibility to an outside source can seem, at least for the moment, so much easier. Once you know better, however, you can't get away with kidding yourself for long."

CAROLINE MYSS

QUESTIONING THE ROOTS OF YOUR BELIEFS

What are the foundations of your belief-system? Are these based on your own experiences or on the authority of trusted friends, mentors, books, or teachings? How do you evaluate the truth or falseness of a belief?

Overcommitment and "Covering All the Bases"

Sixes try to fulfill their commitments to many different people and situations, but inevitably they find it impossible to satisfy everyone. Then they become like the Little Dutch Boy who has to put his fingers in all the holes to keep the dike from leaking. They become overextended and often feel taken advantage of.

For example, a Six at the office might hear from his spouse that she has made dinner reservations at a fine restaurant—"just for us"—on Friday night. The Six, wanting to reinforce the security he derives from his marriage, agrees and looks forward to a pleasant evening. At about this point, his boss comes in and, knowing the Six to be a reliable and persevering worker, asks if he can stay late on Friday night to meet a Monday morning deadline. Not wanting to disappoint—or get in trouble with the boss—the Six agrees to stay later, while beginning to carefully figure out what to tell his wife. Later that afternoon, his best friend calls to remind him of their date—made the previous week—for a card game on Friday night. The Six is now in a quandary. Because he has overcommitted himself—trying to cover all the bases—he cannot help but disappoint someone.

The Six will be racked with fear that others will get angry with him, although he may not actually check to see if this is the case. No matter, the Six's anxious mind will fill in the gaps with fearful projections and imagined complaints and tirades. He feels pressured—"damned if you do, and damned if you don't." He becomes irritated that others expect too much from him; he cannot possibly do everything they want!

BEING THERE FOR EVERYONE

Look for areas in your life where you have tended to overcommit yourself. What was your motivation for doing so? What prevented you from saying no when you were overbooked? What was the result of your overcommitment for you? For others?

The Inner Committee

While Ones have a powerful inner critic in their heads, Sixes have an inner committee. Sixes often check in with them, imagining what their response would be to a given situation. ("Gee, I don't know if I should take this job. What would Julie say? She'd definitely be for it, but Dad would really disapprove. On the other hand, that self-help book said . . .") Thus, when they have to make a decision, Sixes will feel caught between various internal voices arguing for different positions

"Damned if I do, and damned if I don't."

Seeking Structure and Guidelines

Sixes dislike having too many options. They feel more confident in situations with well-defined procedures, guidelines, and rules, such as the legal profession, or accounting, or academia. When the demands on them are clear, however, they can be highly effective at *creating* structure and organization—often serving as the head of a group or corporation that governs by consensus. Not all Sixes are comfortable in organizations, however, given their suspicion of authority.

Many Sixes find a great deal of flexibility and creativity within the security of known boundaries. For them, it is no more restrictive to play within the rules of an organization than it is to play tennis with the net up or to read a book starting at the beginning. As far as they are concerned, things have a natural order, and they are usually content to work within it—as long as they also retain some choice about whether to ignore it. (They may never exercise this choice, but they still want to know that it is there.) Even artists, writers, therapists, and other creative individuals who are Sixes like working with established forms (the Blues, Country, sonatas, haiku) and find freedom within these structures.

Sixes feel safer when they have some sense of what to expect, so they typically dislike sudden changes. Having a certain amount of dependable predictability is comforting to their anxious minds.

Annabelle, a therapist, notes:

I am a creature of habit and routine. You see, each time I deliberately create a habit, I have one less thing to think about. Otherwise, I would use that much more energy thinking. I hate change. I have a knee-jerk negative reaction to change. Change means that the future will be different. The good news is that I'll adjust as soon as the future gets predictable again or as soon as I get one of my systems or explanations into place. For example, I always go to the same gas station. If I were not already in the habit of going to the same place, I would go around and around in my head about when and where to stop.

TRUSTING YOUR OWN INNER KNOWING

Watch for times in which you or someone else has a question about what to do in a situation. For example, there might be a question about how to approach a problem at work, or a friend might come to you for advice about a marriage. Notice how you approach the problem. Do you rely on precedents? ("The company policy on that is..." or "The spiritual teaching that I've learned says...") Or do you turn to your own intelligence—especially the intelligence of your heart and instincts?

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*"Damned if I do, and
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and responsibilities. Sometimes the loudest internal voice will win out; at other times, there is a deadlock and procrastination. Sixes may find themselves unable to come to any closure or final decision because they cannot stop second-guessing themselves.

As a result, Sixes often feel indecisive. Although they may feel strongly about things, they are not certain that they know the best course of action to take. Every choice brings the deliberations of the inner committee, which can lead Sixes around and around in circles. On the other hand, in highly significant matters (such as where to live or which religion to believe in), Sixes usually have strong opinions and can be rather inflexible because they have settled their doubts sometime in the past and have come to a conclusion to which they then doggedly adhere. By contrast, it is in the smaller choices in life where they tend to bounce back and forth, constantly second-guessing themselves. ("Do I get the hamburger or the hot dog?") Their unending inner conversation clutters the quiet of the mind and blocks the inner guidance of Essence. They need to fire their inner committee.

FIRING THE INNER COMMITTEE

Are you aware of your inner committee? Who sits on it? In the past, when you've tried to imagine the responses of your allies and authorities, have their real responses been the way you imagined them?

Vigilance, Suspicion, and Catastrophizing

Because of their feelings of being unsupported, Sixes develop an extraordinary sensitivity to danger signals. This is even truer if they grew up in an environment that was unsafe or unstable, or if they were traumatized in some way. While this kind of awareness can be an asset and can even save a person's life, many Sixes remain hyperalert and hypervigilant even when no danger is present. They can never relax, never feel safe. Their eyes dart about nervously, scanning their surroundings for potential threats or problems. (Many Sixes have reported being aware of where the exits are in any room they are occupying and what stands between them and the exit.) This relationship with the world is extremely stressful and over time can even change their brain chemistry. Further, it begins to shape their imaginations, resulting in a *constant expectation of mishap or danger*.

Joseph knows this state very well.

Being a Six is akin to feeling that the sky is always about to fall in. My view of the world is colored by a constant sense that something is