



Enneagram Global Summit™

How to Grow Through Integrating the Shadow Sides of the Instinctual Subtypes

Beatrice Chestnut & Uranio Paes

Jessica: Hi, everyone. In this session of the *Enneagram Global Summit 2021*, we're being joined by the two founders and teachers of the Chestnut Paes Enneagram Academy. Bea and Uranio are really known and respected for their depth approach to Enneagram, real commitment to the true and authentic inner development of the Enneagram is meant to point to. In fact, Bea wrote two books. One is *The Complete Enneagram* and the other one is *The 9 Types of Leadership*. Then she and Uranio joined energies to write their newest book, *The Enneagram Guide to Waking Up: Find Your Path, Face Your Shadow, Discover Your True Self*. I'm so excited about this session because they really specialize in the understanding of how important subtype is, the alchemical mix of type or point with an instinctual drive, and how that produces certain behaviors and orientations and motivations. But particularly, one of the things they've really brought to the field that I think is seminal and cutting edge is working with the shadows of the subtypes and how that can really give us a whole new vector for authentic growth.

I'm going to start by introducing Uranio Paes. Uranio is a leading international Enneagram teacher and head of Mundo Eneagrama, Global Enneagram Learning Community. Welcome, Uranio.

Uranio: Thank you, Jessica. Now Mundo Eneagrama is Chestnut Paes Online.

Jessica: Beautiful. We also have Bea Chestnut, who is a licensed psychotherapist, coach, and business consultant. She's been a student of the Enneagram systems since 1990. She's the author and co-author of those three books that we talked about. Welcome, Bea.

Beatrice: Thanks, Jessica. It's good to be here.

Jessica: I really do feel that the conversation around the shadow of the subtypes is something that you guys have brought to the forefront. I'm going to be interested to see in the years to come how it changes the field and how it adds and contributes, because we certainly know that with every new facet that the Enneagram is able to shed light on, as you yourselves discovered, especially you, Bea, you've told the story many times of how when finding that facet of your subtype really just was a game changer for your personal evolution. I think that we don't even know all the facets that people need to really be able to resonate with an authentic contraction in themselves and tension that would then be released so that they could feel more of themselves. I'm so thrilled that we're bringing this topic to the summit and really want to thank you. Let's start with you sharing your particular orientation, because there's a lot of people on this summit who are new to the Enneagram, your particular orientation of what the subtype is and then go into why you started to really focus on understanding the shadow of the subtype.

Beatrice: We draw a lot of our Enneagram inspiration and guidance in defining what we believe is the most effective Enneagram theory to put into practice when we are using the Enneagram as a tool for inner development from G.I. Gurdjieff and Claudio Naranjo, also Oscar Ichazo. But Gurdjieff said a lot about the centers and the Enneagram as a symbol of transformation. Claudio Naranjo defined the subtypes in a way that we find particularly effective in the degree of specificity, of description, and especially in talking about the aspects of each subtype that aren't always the most obvious, that tend to be more unconscious and automatic and to the degree that we remain unconscious to some of these patterns, which are a combination of our instinctual survival drives and our lower emotional center, the emotional reactivity of our lower emotional center. When we remain unconscious to that, it's one of the things that keeps us stuck because our personality is designed to defend us against being aware of some of the parts of ourselves that we don't want to see. We believe that the subtypes really help us in defining our growth path in very specific clear terms, and the shadow of the subtypes really helps us see what we tend not to see but we really need to see in order to have the biggest and most powerful leverage point for growth.

Jessica: To ensure that especially people who are on this summit who are newer to the Enneagram can really follow this subtype thing, I just want to make sure that everybody knows that what we're talking about is the three instincts or three instinctual drives. There is one session with John Luckovich and Mario Sikora about that. But the particular way that Bea and Uranio and Claudio Naranjo and others have brought together the three instinctual drives of self-preservation or sexual and one on one, it's called both by different people, and the social instinct with type to understand a more specificity as he was talking about about behavior. Uranio, you've always loved doing really deep inner work since I've known you for quite some time. Can you speak about why, you are already doing such deep work,

why the shadow of the subtypes has been so resonant for you firstly in working with students?

Uranio: I love the question, Jessica. First thing is that the subtypes are a mask off the passion of type. Many times we describe types focused in the passion. But in reality, most people are more closely in touch with a slightly lower dimension or level of awareness. That is the subtype level and not the passion level. Some people find it hard to see the passion, to understand it. Many are not yet bothered enough with a passion as perhaps one will need to when doing serious inner work. The subtypes are actually an indirect manifestation of the passion that is particularly important for each person, very much common, depending on what the subtype is, the dominant instinct times the passion of type is. One needs to take that lid off to be able to explore the passion later. It's a little bit vague to discuss the passion in general without the person owning a lot of the shadows that exist in that particular manifestation of the passion that belongs to the subtype realm. We do think that if, like Claudio Naranjo said, the passion of type or the emotional vice is somewhat a neurosis of type. Perhaps the subtype is an even bigger one. It's a more, how to Naranjo say it?

Beatrice: Described the subtype as having a neurotic need at the center of it that's insatiable.

Uranio: Yeah, that's what he said. It's a more insatiable part of the neurosis of type.

Beatrice: Right.

Jessica: Beautiful. Bea, let's talk about method. We're going to certainly go into, I'm sure everybody wants to hear about the shadow of as many of the subtypes as we can get in during this session. Before we do though, because just describing things isn't the actual work. It's the beginning of the work. It helps with recognition, it opens up a territory. But the work is inner inquiry, inner transformation. What's the method that you guys use when you are working with students? What methods do you apply for them to work with the shadow of the subtype?

Beatrice: The method really depends on the person and the shadow. But we really try to help people gain insight into the parts of themselves that they don't want to see or that they habitually avoid seeing in themselves. We may ask the person to do a particular thing. We may have a particular conversation with someone. We may ask them to do a particular thing like in front of a group, to get in touch with a feeling that they avoid getting in touch with. It really depends on the situation. But the shadow of the subtype gives us a window into exactly the kind of thing that that person doesn't want to see the most. The whole ego or personality is, in some ways, working to keep them from being fully in touch with an aspect of themselves that if they get in touch with, it's almost like the personality loses its

reason for being and they free up so much energy that they unconsciously spent trying to avoid being aware of something that they think is really unacceptable in them, but that is just a part of who they are.

Jessica: Uranio, you really do work with energy with people at a lot of different levels. Bea just described beautifully the freeing up of so much life force. What do you notice when that life force gets freed up for people? Where does it go? What does it become? I don't know, anything that you'd like to say about that.

Uranio: Well, subtype in itself, when the person is more unconscious, holds a lot of energy. When we deconstruct it, and by the way, this is a word that we use more particularly connected to subtypes, deconstruction, we see that, first, the passion comes out in a big way but in a healthy way because we are now owning it and being more closely connected to it. Right next there is the conversion to the virtue and that is amazing. When we see the happening with so many students of ours, it's a whole new level of energy that comes up with true vitality because then we are getting in touch with life force itself. It's important to know as a consequence that the subtypes are kidnapping most of our life force. I just want to add that as to the method, I think subtypes are particularly important to be understood because instincts deserve a more instinctual based kind of approach and very practical, concrete, and then passion deserves an emotional approach because it comes from the emotional center. But the subtypes need both. The way to work on them needs to be a combination of these two approaches.

Jessica: I think you've already said this or inferred it, but just to be really clear, I mean, there are a number of teachers who, for quite some time, have noticed that there's a reciprocal and critical relationship between the instinctual drives and the development of the virtues, understanding the passion and the virtues. But I think what you're seeing is the specificity of being able to work with your actual subtype makes an even greater difference. Is that right?

Uranio: Right. Do you agree, Bea?

Beatrice: Yeah, yeah. It's like it focuses you in on an aspect of yourself that both may be the last thing you want to be aware of but also is the biggest access point for the biggest growth.

Uranio: Yeah. It's not only about describing the behaviors in more nuances and not even to describe what leads to those behaviors. It's more about seeing shadows that exist behind all that scheme that when we're able to spot and work on, then magic happens.

Beatrice: One of the things I like most about Naranjo's approach generally is he's kind of ruthless about confronting the ego, of really teaching that if we're doing this work,

at first maybe supportive approaches can work in terms of helping people understand themselves a little bit more. But at a certain point, you really need to confront the part of the person that they don't want to see. His descriptions of the subtypes really point to the center thing that needs to be shifted in order to help the person wake up.

Jessica: All right, so you've talked about that a couple of times now, like the thing we don't want to see, the central thing that we don't want to see. That feels like it's the real goal of this session. Shall we perhaps begin to give some examples and see how many of the subtype shadows we can get to?

Beatrice: Sure.

Uranio: Maybe we could go around, starting with saying something quickly about each of the 27? What do you think?

Beatrice: That sounds good. Do you want to start?

Uranio: I can start.

Beatrice: Okay.

Uranio: Eights have the passion of lust and that manifests in three very specific ways according to the three subtypes. Lust is excess. The particular way that self-preservation Eights are excessive is by guaranteeing secure life that will push away risks and sometimes people and make sure that I'm in sort of a bunker that will protect me. One of the shadows there is a complete lack of trust in life and even more so a belief that all I can dream with is surviving. I don't think beyond that. It's more like I'll act to do something practical. Then the social Eight has a very big shadow around the protective nature of the behavior, like being a protector of people in the family, at work or in the community. That has a shadow of sensing as if I'm not only stronger, like Eight says, but I'm superior. I'm the one who can take care of everybody. I have the strength and they don't. If I don't do that, they can't survive. Poor them.

Beatrice: I'm the hero and they need taking care of, and I don't need taking care of.

Uranio: Yeah. Most social dominant subtypes of all types have a little bit of a shadow around being the healers or the gurus. The way it manifests for Eights is I'm the one taking care of everyone. It's a little bit of the archetype of the matriarch, taking care of everybody, putting people under their wings. Then the sexual Eight is way more direct exercise of power itself. But it's not only power in life. It's power over people. It's really controlling, dominating, and in ways that sometimes I even say it's almost having a remote control that makes you command movements of

other people. We know that these things might be scary at times that it may be not as pleasant to face these aspects of the subtypes. But we do believe that it's time for all of us to face with more depth what is behind all the psyche structure to be able to finally get rid of some things that are not nice indeed.

Beatrice: If you don't like what we're saying, you're on the right track.

Jessica: Well, I'm noticing that what you're talking about of the specificity because just, for instance, between the sexual or one on one and social, the difference between being protective and having power over, those are really specific shadows. I can see how if you didn't, in a sense, acknowledge it, you could glammed up just spinning your wheels for years.

Uranio: Yeah, good point. That's exactly our point.

Beatrice: Yes.

Uranio: Maybe we could go to Nine.

Beatrice: Yes. With Nine, the self-preservation Nine is really oriented towards staying comfortable, and part of that is completely denying the shadow of their anger and their power. Self-preservation Nines sometimes have the an unconscious sense that if they were really to say what they really think and say what they really want and express how angry they are, they'd hurt someone. It's a little bit like spreading out that energy all over the place, so they don't have to take responsibility for how powerful they really are. With the social Nine, this is someone who is very busy doing so much for other people, kind of a workaholic type, but really doesn't see how much they want to belong to the group. They work and work and work to belong to the group, but they never allow themselves to feel like part of the group. There's this deep sadness that they need to get in touch with around not being included, that they work and work and work to become included but it never happens. They never put themselves in the picture. They're sort of perpetually making themselves unimportant. Then with the sexual Nine, the sexual Nine can be very sweet, kind, warm, very connected person who really merges with important others in their life, but also to be very unconscious of this deep need to connect and a deeper intensity and even in anger if the person doesn't connect with them and doesn't see them and doesn't really help them see themselves. What would you add? Anything you would add to that that I've missed?

Uranio: I think the social Nines have more hidden shadow of wanting to be the Ones. That is in there. But because of sloth, the passion of putting myself down a little bit, that becomes a little more hidden. In a way, also the self-pres Nine has a shadow of disconnecting from emotions and other people and just having my own agenda. But that is not very easy to see as there is the Nine layer saying, no, I'm a nice

person. I'm here for you. But there is a shadow of wanting to be by myself. The sexuals really merge in an energetic way. It's like becoming completely attached with the other person, almost with an umbilical cord. We sometimes in energy work that you mentioned, Jessica, we do energy movements to help the person detach.

Beatrice: Cut the cord.

Uranio: Cut the cord, but it's really strong. Maybe we should go to One for the sake of time. One of the shadows of self-pres Ones is to turn a lot of anger inside and being very harsh on myself. It's pure anger, sometimes even hatred. One of the shadows here is I see myself or sense as if I was the worst person, the more incorrect, the more imperfect person in the world. Whenever someone makes a mistake or says something or if there is anything happening, I don't criticize as much. I do inside, but I turn most of that energy against myself. I take in all the problems. It's a very harsh way of dealing with self. For social ones, it's a little bit of a mix towards the other and towards self. But the thing is I am angry at society and not angry at myself. I'm angry at community and people in general because we don't work as well as we should as a community. I need to correct that coming up with concepts of how we can deal with each other, coexist, and be in the world by becoming a role model. It's a big shadow of thinking that I'm superior and becoming the model that I would like everybody to follow.

Beatrice: If everyone just followed what I do, then we'd all be all right.

Uranio: Exactly. Then the sexual One is much more critical of others. It's seeing the imperfection on that important person out there in my life and criticizing a lot or at least feeling critical in the inside and showing it in the eye look, in the gaze. But it's a bit harsher on the other person. The shadow here is a lot about controlling and thinking I know what's best for the other and that if only the other could listen to me, their life would be much better. It's a bit arrogant.

Beatrice: It's a shadow of having access to a higher moral authority like, I know how to fix everything, and I know how society should be reformed.

Uranio: Should we move to Twos?

Beatrice: Sure.

Jessica: May I just offer something that really strikes me. There's a great benefit in everyone who's trying to use the Enneagram for personal transformation to understand all the subtypes for relationship's sake. You even mentioned, I mean, I'm just listening, like people feel around a Nine how embracing and warm that field can be, and yet there's often this really funny resistance. You find yourself

getting irritated or unsettled about that. But then to understand the specific way that that resistance is manifesting and even deeper what the motivation for it is seems to me like it could have profound impact on relationships. Have you found that to be true?

Beatrice: Definitely. Of course, we often project our shadow in relationships, and we sort of get bothered by other people who have some sort of characteristic that's in our own shadow.

Uranio: I really agree with what you said. I think that relationships benefit a lot from the study of both instincts and subtypes.

Jessica: Well, that's a perfect segue, relationships into Point Two.

Beatrice: Point Two, right. I think that Twos may be one of the types that have the hardest time seeing their shadow. This is because of pride, of course, because one of the things pride does for us Twos is it makes us have almost a need to see ourselves in this really positive way and have other people see us that way too. There's even more of a motivation to hide what we think is unacceptable in us. I know for me, it was very hard to face my shadow. As a self-preservation Two, I realized, when learning about my subtype, that there's a big shadow around being dependent on others, on wanting to be taken care of by others that gets masked by this being charming and likable and supportive of others, wanting to be important and special to others in a way that's actually quite extreme, which masks a sense of dependence. We Twos tend to think we're very independent, and we know how to direct our lives as well as everybody else's. But it can be really hard for us to see that we really would like to control others' lives.

There's a need for control and manipulation that is kind of hiding under what feels to us like a very altruistic well-meaning, well-intentioned desire to support others and create a positive relationship with everyone we meet. Now for the social Two, the pride, it's a little bit like double pride because the social dominant instinct is often a shadow of superiority, of the god complex. Social Twos can have even bigger shadow around controlling others through being helpful, wanting to be influential, wanting to be superior, wanting to control the way things go and knowing what's best for other people. There can be a big shadow around being manipulative, and it can be very hard for social Twos to see their tendency to be controlling and manipulative. I love the quote "Help is the sunny side of control," and it's a bit like that. I think the sexual Two has a shadow around how angry and aggressive they can be when their seduction doesn't work, when they go after that other and want to be all things to that other and want a blank check and want that person to do everything for them.

I think there's a shadow around the neediness of the other as well as what they'll do, the links they go to. Claudia Naranjo in his classic style, his characteristic style, said that the sexual Two is the archetype of the vampire. I'm beautiful. I'm extraordinary. But basically, I want to suck your blood. I want everything from you once I've got you. Did I mention the childlike quality? I want to make sure I named my shadow. There's a childlike quality to self-pres Two that I don't want to forget about. Interesting that I forgot my own shadow. There's a childlike quality to self-preservation Two that's like staying young for a long period of time in order to evoke care and love from others. Again, the last thing we choose, we want to be aware of, is needing help from others, and yet the self-pres Two is a more fearful Two that stays young, that stays small as a way of evoking people's care and evoking a kind of regard from others.

Uranio: Also protection.

Beatrice: And protection. Absolutely.

Jessica: May I ask the question? It almost seems like in the way you describe this, that every type also has one of the variations. It's different for all the types that's almost like in opposition to the type itself. Like when you describe the Two self-pres wanting to be childlike, which is literally the exact opposite, and like not being helpful, therefore. I sort of was noticing that with all the types. Is there almost like a shadow of the type in one of the subtypes of each of the?

Beatrice: Well, there is the counter type of each of the nine types. That's probably what you're hearing. The self-preservation Two is the countertype. It's the Two that doesn't look like quite like a Two. There's a countertype for all nine types, a type that's a little bit upside down that goes against the flow of the passion.

Uranio: Yeah, the passion is as big but the dominant instinct is going to guess the movement of the passion, so it generates a sense of paradox.

Beatrice: Right, right.

Jessica: As you move forward, maybe you can mention which one is the countertype for each one.

Uranio: Yeah. For Eights, it's the social Eight. For Nine, it's also the social Nine. For Ones, it's the sexual Ones. For Two, the self-pres One. For Threes, it's the self-pres Three. What is the shadow of the self-pres Three? Well, this person who's a workaholic is always in self-deceit, saying, maybe I'll rest when I finish this project, and it never happens. That's definitely one shadow. But there is also a very important shadow of not only that I have vanity and not only that I do care about what people think of me, because self-pres Threes, and again they are the countertype, they say or

believe they're not as concerned with their image. It's only about goals. But, in fact, they are. It's just that they are trying not to be in order to be virtuous about that. Social Threes instead are very clear about the importance of being well-regarded and even praised. But there is a big shadow there that perhaps they are one of the threes that wear emotions that are appropriate in the social arena the most.

It's like really getting in touch with what people want from me and turning into that in a way that it's more plain exaggerated and almost a caricature of what we say all threes do. It's a lot about doing things that are really not myself and in self-deceit as all Threes do so not really being aware of that, but sometimes even being aware of that. It's a political game, a social game that's played really highly. The sexual Three has a shadow of seduction and being a pleaser of that other person trying to be the very best ever for that significant other mainly. Then the sexual Three is someone whose performance needs basically to be acknowledged by that person. I'm doing all of this for you. It's very similar to choose, but with a difference that I really put myself as the one performing and helping you even more actively perhaps and being a little bit clueless about what's happening with me and what my own agenda is. It's more like impressing the other person all the time.

Beatrice: Right, it's almost like the real self is in the shadow, especially of the sexual Three. Also, to some degree, in the social Three, it's like they're so attached to having a flawless image that they don't realize how much they lie about who they are. For the self-preservation Three, it's a complete inability to slow down or stop because everything around them will stop and things won't happen. But it can be really hard for people to connect to the self-preservation Three because they're sort of operating in service of security to such a high degree.

Uranio: Right, because shapeshifting is unconscious, because it's connected to self-deceit, not only deceit, then that's also a shadow. I don't see that I'm doing that. When I look more closely, I finally see that I cannot not do it. That's a little bit about it. Now Fours maybe?

Beatrice: The self-preservation Four is a Four that internalizes suffering. Envy creates a kind of suffering, and they hold it all inside. They try to be stoic and strong and make a virtuous suffering. But what's the shadow of the self-preservation Four is a kind of masochism. It can be really hard for self-preservation Fours to get this because it can feel like, well, I don't want to suffer, and yet they make everything harder than it needs to be. It's almost like they're proving themselves, trying to earn love by being strong and even carrying the pain of others. They interject often the pain of the people around them, thinking unconsciously like they can't handle their pain. I can handle the pain, so I'll take it on myself, almost as a way of having a role or importance in relationship with others. The social Four is the Four that suffers the

most and that even focuses a lot on comparing themselves to others and having an identity of inferiority. Their shadow, interestingly enough, is how competent they are, how good they are at things. A lot of what that is in the social Four is positive shadow, that really, they're fine. They're happy.

They've got a lot of talent, or they're attractive and all these positive things that the social Four doesn't see it all when they're really focusing on themselves as more of a victim, someone who's inferior, someone who doesn't have what it takes to be seen in a positive way in life. Then for the sexual Four, the sexual Four is someone who really leads with anger and externalizes suffering and complains a lot and wants to be seen as special, compares themselves to others and winds up on the top of that comparison and wants to be seen as superior. I would say that superiority isn't their shadow, but it's really not. They often want to be special. It's like if the world could only understand me and see what my talent is and see who I am, then I would be okay. But what's in their shadow is the shame and the inferiority and the lack that tends to be underneath the anger, that sort of sense of being someone who's just simple and is equal to everyone else and doesn't have to be better, special to earn love, but that's just who they are. Maybe even having a sense of simplicity, ordinariness, or lack or sadness that tends to be what's a little more in the sexual Four shadow.

Uranio: I'll move on to Five and that's my type. For self-pres Fives, first, I'll say for all Fives, there is indeed a lack of generosity, I mean a true generosity that comes with Everest, Everest being the passion of type. Everest also being a shutting down of the heart for giving and receiving. There is a tendency for lack of generosity that is already a shadow for Fives in general. But for self-pres Fives, that lack of generosity comes in the form of I'm not available, I'm not here, and please don't invade my space. Privacy in all the ways you can think of it. It's really having my own space and pushing really people away all the time. For social Fives, it might be even a bit more disguised because it's a little bit of lack of generosity of someone who exchanges ideas, ideals, and the ultimate exchange of meaning and philosophies but has disconnected both from simple things in daily life and from the very basic caring relationships and being just there for the other without necessarily learning something.

There is a shadow for social Fives of using people as sources of knowledge like a utilitarian view of others. That is very sad indeed. Then for sexual Fives, there is this shadow of being very romantic and idealistic about relationships, but in a way that I'm making relationships impossible to be achieved. It's actually not only a trap for myself but a trap for others because I put the quality or the bar of how picky I am in a relationship in such a high place that nobody will ever get there. It's keeping idealizing a romance but not actually living it. Even the artistic streak that we talk about at times that sexual Fives have are perhaps they have a shadowy part of it that is I'll manifest my emotions through it because I won't be truly

available to do that with you. If I do that with you, it will be more in the format of confidences and secrets but not truly opening my heart in ways that you can control the situation, not only me. It's a bit about Fives.

Jessica: Can you just mention the countertypes for Four and Five?

Uranio: Yes. For Fours, the countertype is the self-pres Four. For Fives, the countertype here is the sexual Five, because there is a way that they are more in touch with emotions despite what I said.

Beatrice: I wonder if there's also in the shadow of some Fives, especially maybe self-preservation Five, their capacity for abundance, the capacity for meaning through connection as opposed to the avarice that drives them kind of a way and keeps them sort of in a drier air and place where they don't have that available to them through their desire for control.

Uranio: Sixes, Bea.

Beatrice: The self-preservation Six is a Six that copes with fear by bonding with others. It's like bunching together with protectors in the face of a common enemy. This is a Six that's very warm and friendly. The shadow is something along the lines of their own power and confidence and strength and courage. They play small, and they may get stuck in doubt and self-doubt. Being more certain, being strong, being able to be a leader, being able to be the authority can be in their shadow. Similar for the social Six, they tend to project their authority out on to other authorities, and they cope with fear by looking to an authority, and so in their shadow is the ability to just go with the flow, to not have to control things and be responsible through following the rules, being more in touch with their feelings and their instincts and their intuition and not needing to really adhere to rules and reference points in order to perform their duty and take care of the group and be responsible and making sure nothing goes wrong. For the sexual Six, that's the countertype and it's a Six that goes against fear with strength. They appear very strong, even intimidating to others. What's in their shadow is their vulnerability and their fear. They tend to be not very aware of fear even though fear is driving them at a deeper level. How afraid they really are inside, the scared child inside is more in the shadow of the sexual Six.

Uranio: Right. Then for all Sixes, there is this problem with authority figures that is different per subtype, but that is also a shadow of how much I avoid being the authority. But moving on to Seven, self-pres Sevens are more self-referencing than other Sevens. They have a shadow of selfishness and also looking at myself first and second at times.

Beatrice: And my own pleasure.

- Uranio: My own pleasure, not yours, and controlling the other person so that they become, you know, people who will help me get to my ideals of pleasure.
- Beatrice: And help my plans get played out.
- Uranio: Yeah. So opportunistic sense in life is also shadow here. Now for socials, it's the radical opposite. By the way, social Seven is the countertype. I think Bea mentioned that sexual Six is the countertype. The social Seven is someone who has the gluttony for being a good person and being able to help everybody feel good and not sad. That is a very particular manifestation of gluttony that deserves some more human, a human touch to who I am. This means you're not there yet. You're not completely pure as you might think. It's that issue of put yourself first at times. While for the self-pres One, we suggest that the person develops way more empathy. For the social Ones, it's the opposite. It's really like pay attention to yourself first. Be a bit more selfish.
- Beatrice: Because they tend to sacrifice for others and so they need to stop sacrificing and realize that they can put themselves in the picture and have their own desires on the level of everyone else. It doesn't make them a bad person.
- Uranio: Right. Then, finally, the sexual Seven, is extremely idealistic and loses touch with what's here now and all reality. This person has the biggest shadow of what is going wrong of all Sevens, because somehow the self-pres Seven and the social Seven can still see that a little bit, but sexual Sevens are even more blind to that side, the not too good side of life.
- Beatrice: Not wanting to be in touch with pain. They have the biggest resistance to being in touch with the pain of life and the pain of reality, of just being in touch with what's actually happening now.
- Jessica: So instructive, Bea and Uranio. I was thinking about how so often people will say things like, there's this person and they're this type. They say they're this type, but they don't feel that way to me because they're sort of behaving, and it's like you could see in each of these descriptions, there would be at least one type, like, for instance, the social Seven who's so sacrificing and people will go, well, are they really a Seven, or are they a Two or something else? It really brings that to life. I thought to myself, even if people haven't really taken the Enneagram or they don't even agree with all your descriptions, just the 27 shadows that you named for all of us is like a treasure house of places of self-exploration. I was thinking that maybe when people were hearing their shadow, as you mentioned, it might feel really hard to hear. But isn't it true that there's no one shadow that's any more horrible than the others?

Beatrice: Yes, absolutely. All the shadows are very shadowy. There's none that's worse or darker than any other.

Uranio: Yeah, completely.

Jessica: Well, I just want to thank both of you for your excellence in your articulation to clearly you've thought about this material and talked together and really considered how you want to teach it. The clarity of it is quite lovely and I think brings clarity for people that are listening to it. I also know that it's been intriguing to hear at moments when I mentioned energy work and then you both started to talk a little bit about when you actually work with people and the passion getting released emotionally, the subtype needing to be understood first and then how the virtue develops, I just think that people should know about your work. I'm really glad that you've brought them such a wonderful invitation to your work.

Uranio: Thank you for all your kind words and also the work you do together, community around this beautiful journey with The Shift Network.

Beatrice: Thank you, Jessica.

Jessica: Thank you. Thank you to everyone who's listening because obviously you care about the quality of your own personal growth and your relationships in the world. Blessings to all of your endeavors.

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