

**CMS-047 AND 048
REVIEW OF THE
ENNEAGRAM TYPE 8**

1 Jn 2:15 Do not love the Cosmic System or the things in the Cosmic System. If anyone loves the Cosmic System, the love of the Father is not in him. 16 For all that *is* in the Cosmic System—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the Cosmic System. 17 And the Cosmic System is passing away, and the lust of it; but he who does the will of God abides forever.

HAM is the acronym for Happiness Attainment Motivators.

These are the built-in desires for various types of human happiness:

Chemical, Religious, Approbation, Materialism, Power, and Sex.

These motivators are part of the Genetic Nature we inherit from our parents, their parents, and so on, all the way back to Adam, who started the process when he disobeyed God and ate the fruit of the Tree of the Knowledge of Good and Evil.

This fruit genetically contaminated Adam to create what is commonly, in Biblical nomenclature, known as the Sin Nature. However, this "Sin" Nature is really our "Human" Nature, and is the source of the 6 HAM's.

Note that what Adam ate was called the Fruit of the Tree of the Knowledge of Good and Evil.

The first thing we notice is that it was a fruit - a food, something he ingested.

This food, probably safe for all other creatures to eat, had some quality that affected the human cellular structure, producing the genetic mutation that became known as the Sin Nature, which immediately separated Man (Adam and Eve) from God, as seen in their act of hiding from God.

The second fact we see is that this mutation produced "knowledge", a set of information to be added to the prior information base.

We immediately learn that this information base caused a change in the way they viewed each other - "and they knew they were naked" - a sexual-related awareness that produced a "Conscience-violating" awareness -- a knowledge that they were unacceptable to God.

And finally, we note that this "knowledge" is both "Good" and "Evil", not just "Evil" - "sinful acts" - as many teach, but a "Goodness", as well, as evidenced by their attempt to clothe themselves to become acceptable -- the first Religious act.

This "Good" is known to us today as "Morality", and this "Evil" is known as "Immorality".

Our topic in this study is the Morality half of this Sin Nature, our Human Nature, and how each of the HAM's has its own set of Morals, which we can identify as coming from the Genetic Mutation that separates us from God; so we can 'reckon', or 'consider' ourselves dead to them.

After grasping the fact that Christ died for our sins on the Cross, the next most important doctrine we need to grasp, is that HE died to the Sin Nature and WE died to our Sin Nature with Him.

That is why we must be "born again from above", receiving a "Spiritual Nature" to live in, so that we may abstain from the Sinful Nature desires, wether Good or Evil.

Review of the Approbation Types

The Enneagram is a system of identifying Mankind's approach to Life and its Happiness.

One of the HAM's found in the Enneagram is Approbation, the desire for recognition, respect, honor, appreciation, etc:

These are demonstrated in the Enneagram Types 2, 3 and 4.

The Two - Pleaser: Seeks Approbation by making you indebted by giving and helping.

The Three - Over achiever: Seeks Approbation by being the epitome of the ideal person.

The Four - Dramatic Individualist: Seeks Approbation by being unique and not being the epitome of ideal.

Review of the Power Types

A second HAM found in the nine Enneagram descriptions is Power; this desire for security ranges from concerns of personal safety to domination.

The Five - Observer: Avoids Power issues by avoiding interaction. Isolate themselves and live in their mind, where they have the Power to control.

The Six - Doubting loyalist: Fear of having insufficient Power over the circumstances of life. Seeks security by being hyper- vigilant. Always wonders “What if”. Avoids change.

The Seven - Experience Seeker: Seeks the sense of Power or the avoidance of the lack of power through endless outside experience. They avoid thinking.

Review of the Religious Types

The final Enneagram HAM is Religion; the desire to relate to Absolutes, such as God or Right and Wrong.

The Eight - Challenger: His "Religion" seeks to correct wrongs (as he sees them) with power by bullying others. Avoids feeling weak, denies being wrong.

The Nine - Peacemaker: His "Religion" seeks peace by avoiding conflict and dynamic situations. Pleasant to be around, but passive aggressive.

The One - Perfectionist: His "Religion" seeks perfection internally and externally. Sees imperfections and tries to right them. Holds in anger, becoming tense.

Next we will review each type.

The Type Two Strategy

The Type Two strategy exemplifies the desire to feel loved, to connect with others in a heartfelt way, and to be a source of benevolence and love in our world.

Twos are easily the most people-oriented of the Enneagram types.

They focus on relationship and feel best about themselves when they are meaningfully engaged with others.

They want to share the good in their lives and genuinely enjoy supporting others with their attention and care. Insofar as they can,

Twos make good things happen for people.

They will stay up late to take care of children or older folks, drive across town to bring food, or see to it that others get medical treatment.

The Type Two strategy

When there is practical work to be done for others, healthy Twos will be there, throwing themselves into the effort heart and soul.

Twos are genuinely interested in other people and in the details of their lives.

They remember to send birthday and holiday cards long after their friends have moved away.

They also remember your spouse's name and the names of your children and pets—plus who has which allergies and what their major was in college.

Twos are the first in the kitchen after a party to help out with the cleanup.

At the office, Twos have a bowl of candy or a tin of cookies at their desk—not for themselves, but for anyone who drops by to chat.

The Type Two strategy

They are constantly thinking of others, and they try to do nice things so that others will think well of them.

Twos get into difficulty, however, when they begin to attend to others' needs without adequately dealing with their own.

They can get into denial about the extent of their own needs while insisting that their only concern is taking care of others.

At such times, Twos may develop "boundary problems."

They disregard their own boundaries, doing things for others that take them away from what they need to do for themselves, and they disregard the boundaries of others, doing things for others that they do not necessarily want done.

The Type Two Strategy

When others feel crowded by the Twos' efforts to help, and try to set boundaries with them, Twos can feel hurt and insecure about the relationship and feel rejected.

When Twos doubt that others want them, they redouble their efforts to win people over.

They get caught up with "people pleasing" and ingratiating themselves with others, looking for things to do and say that will make people like them.

"Relating" with people becomes a full-time job: they are constantly making new friends while maintaining a network of old friends.

Talking about "the relationship" with people becomes a habit, as Twos continually seek reassurance that their friendships and love lives are secure and on track.

The Type Two Strategy

They also begin to seek ways to make themselves more interesting and useful to others.

Thus, they may pursue such interests as massage, psychic readings, energetic healing, nutrition, and other ways of being of service as a way of making people feel good about themselves—*and about having the Two in their life.*

They want to have a unique place in others' lives and to know privileged information about others that no one else knows.

They want others to regard them as their "best friend," and to seek them out for personal advice, and to share special secrets and intimacies.

They may begin to wear themselves out for others, giving unwanted advice and assistance, and becoming "martyrs" to get attention and affection.

When Twos go too far with this kind of behavior, however, it ironically has the opposite effect on people—driving them away rather than creating stronger relationships.

The Type Three Strategy

Type Three exemplifies our desire to be our best self, to develop all of our potentials, and to value ourselves and others.

Threes are the "stars" of the personality types—people of tremendous drive, ambition, and belief in themselves.

Threes want to excel, to be the best at whatever they do, and they are willing to put in the effort it takes to do so.

Threes can be found at the gym, taking classes at night, putting in extra hours at work, learning how to coordinate their best colors when they dress—basically doing what it takes to shine.

While Threes are energetic and ambitious, they are also diplomatic—they want to be liked and esteemed by others. They strive to be presentable and appropriate, not wanting to come across in ways that would be disapproved of.

The Type Three Strategy

They know how to put their best foot forward and present themselves in a way that highlights their energy and confidence.

Threes are, above all, goal-oriented.

They get a particular objective in their sights and then actively engage in activities that will bring them closer to whatever they seek.

They pursue their dreams tirelessly, and cannot understand why others are not similarly motivated.

Thus, Threes also enjoy sharing self-development tips, explaining how to make money, lose weight, develop career skills, and so forth.

They are hard workers, diligent and effective—and they like helping others to be that way, too.

The Type Three Strategy

To achieve their goal of obtaining admiration, Threes learn to be highly adaptable.

They are able to change course when necessary and may even do so several times, including a change of career, if that is what it takes.

They may try different approaches to problems until they find a formula that seems the most effective.

Similarly, Threes quickly adapt to different social settings, always wanting to be appropriate and to exemplify the values of whatever group they are in.

While their adaptability can be an enormous asset, it can also be overdone, leaving Threes unsure of who they are or what their own deepest values are.

The Type Three Strategy

In all of their dealings, Threes value efficiency and effectiveness, and they are often prized by businesses for these values.

They are extremely goal-driven, and once they are given a task to perform, will do their best to make sure that it is done as quickly and efficiently as possible.

The problem is that Threes can be efficient to a fault—becoming accomplishment machines, brushing their real feelings and needs aside to "get the job done."

This way of living can leave Threes feeling empty and emotionally isolated, despite the successes they may be having.

The Type Three Strategy

Problems arise because Threes learned in childhood that they are only valuable for their accomplishments and self-presentation.

They believe that they will only be loved if they become extraordinary in some field of endeavor.

Thus, the pressure to be outstanding in whatever they do is intense and draining.

Even if they are not working at a career and are primarily keeping a home, they will strive to have the most outstanding home in their neighborhood and to be "Super-Mom" or "Super-Dad."

Threes find it difficult to stop or rest when they are caught up in their drive for success.

They believe that to do so is to risk failure—and most Threes would rather die than fail and risk being humiliated.

The Type Three Strategy

Their drive for success can also create conflicts with their personal or family life.

Similarly, intimacy issues are not uncommon.

When Threes push themselves too hard and are unable to deliver everything that they would like to, they may resort to presenting successful images to others rather than letting people know their actual state or emotional condition.

They attempt to convince others and themselves that they have no problems and that they are doing great, even though they may feel depressed or even burnt out.

They believe that they can "fake it until they make it," but if Threes do not slow down to deal with their emotional problems, sooner or later, a crash is inevitable.

The Type Four Strategy

Type Four exemplifies the desire to be ourselves, to be known for who we are, and to know the depths of our hearts.

Of all the types, Fours are the most aware of their own emotional states.

They notice when they feel upset, anxious, attracted to another person, or some other, more subtle combination of feelings.

They pay attention to their different changing emotions and try to determine what their feelings are telling them about themselves, others, and their world.

When Fours are more in balance, their exquisite attunement to their inner states enables them to discover deep truths about human nature, to bear compassionate witness to the suffering of others, or to be profoundly honest with themselves about their own motives.

The Type Four Strategy

When they are less balanced, they can become lost in their feelings, preoccupied with emotional reactions, memories, and fantasies, both negative and positive.

Fours are nothing if not subtle and expressive, and they are able to put words to feelings and states that others may recognize but could not have expressed as eloquently. ("That poem exactly captures how I felt about leaving home.")

By being emotionally honest, and by taking time to see what they really feel about things, they encourage others to look more deeply into themselves.

The Type Four Strategy

Fours are also people who care a great deal about beauty and taste.

Many Fours, for instance, are involved in artistic pursuits. Even if they are not artistically creative themselves, Fours seek out art, poetry, music, and other expressions that they find beautiful, because they feel these things reveal something true about themselves and about human nature. Fours often dress in ways that accentuate their own sense of personal style but also in ways that symbolically let others know how they are feeling (dressing entirely in black or in shades of violet, for instance).

Similarly, they typically decorate their homes with objects and colors that evoke a strong sense of image and mood and reflect personal feelings and associations.

Above all, Fours want to distinguish themselves from others—they want to feel that their taste, their self-expression, and their emotional depth are *unique*. Thus, they tend to emphasize all of the ways in which they are unlike other people—especially their own family.

They deeply want to know who they are and that who they are is special in some way.

Being complimented or told that they are loved is nice, of course, but what Fours really want is for others to recognize and appreciate the pattern of qualities that is *unique* to them—that they are not generic.

Because of their powerful need to see themselves as different from others, Fours often end up feeling alone and misunderstood.

They become creative "outsiders," and they are proud of it. If they are working in a regular nine-to-five job, they will find ways to put their unique stamp on their work.

This can run the gamut from finding their own way of presenting reports to having a recognizable design style to decorating their office in a way that reflects their tastes and feelings.

They may run their own company (as long as there's a creative component to their work and it's emotionally satisfying), or they may be in a profession that makes use of their personal touch, such as a clothing designer, or counselor, or a therapist of some kind.

Fours are often professional artists, writers, or teachers.

Above all, Fours *want their life to be a work of art*.

They want to achieve something beautiful despite the loneliness, suffering, and self-doubt they have so often felt.

Unfortunately, the Four's need to be different can also lead to alienation and a tendency to become engrossed in feelings of loss, sadness, and melancholy.

All nine types can feel sad, lonely, or depressed, but Fours feel this way frequently—even when there is nothing in their current lives to cause such feelings.

They often become convinced that these painful feelings are more real and authentic when compared to more passing feelings of happiness or enthusiasm. Indeed, Fours begin to feel that they are being the most real, most honest people *because* they are focusing on disappointment and sadness. Ultimately, this can lead them to foster and prolong these painful feelings in themselves.

The Type Five Strategy

Type Five exemplifies the human desire to understand, to look beneath the surface of things, and to arrive at deeper insights about reality. Fives prefer the life of the mind, both as a way of understanding the world and—given the unlimited power of imagination—as a way of escaping from aspects of reality. It would not be farfetched to say that for many Fives, the inner world of the mind and the imagination is more real and vivid than the external world. Fives tend to have an experience and then spend many hours, days—even years—understanding it and its broader context.

The Type Five Strategy

Fives are truly the most independent and idiosyncratic of the personality types, the people who could most appropriately be called "loners" and "misfits."

They are people who truly march to a different drummer, pursuing their interests and curiosity wherever their investigations may take them.

Some Fives can seem downright odd to people while others keep their "weirdness" more below the surface. In either case, Fives are intensely determined to pursue the questions and ideas that fascinate them: so much so that relationships and financial considerations can become unimportant to them.

These qualities result from an extraordinary ability to focus their attention.

Fives will stay with a problem or a question that fascinates them until it is solved, or until they discover that it is unsolvable.

Boredom is unimaginable to them because there are so many fascinating things to explore, understand, and imagine.

The downside is that their capacity for concentration enables them to get deeply engrossed in their complex inner worlds, sometimes to the extent that they forget their surroundings or even to take care of themselves.

Thus, Fives can get involved in work, reading, or in their own thoughts in such depth that they are often late for meetings and don't hear phone calls.

They forget to eat or to take adequate care of themselves physically.

They will live on soda and candy bars, or stay up all night writing a story or trying to solve an interesting problem.

They will pour over the computer terminal for hours, or disappear into the stacks of the local library, only to emerge five minutes before closing with an armload of books as they head to the nearest coffee shop to continue reading.

But this doesn't mean that Fives always want to be alone or that they can't be excellent company when they are with others.

When Fives find someone whose intelligence and interest they respect, they are invariably talkative and sociable.

Fives love to share their insights and expertise with just about anyone who appreciates what they have to say.

They also enjoy sharing their findings with others, and their observations of life's contradictions and absurdities are often served up with a whimsical sense of humor.

Fives can be the most enriching of friends since they are a treasure trove of information, speculation, opinions, and intensely felt ideas.

But they can also be the most impenetrable of enigmas, a mind bristling with energy and intelligence that signals "Stay away! Leave me alone to follow my thoughts wherever they may lead!"

Fives are the kind of people others usually find strange, quirky, and intriguing—they always have more going on than meets the eye.

The Type Six Strategy

Type Six exemplifies the desire to create a stable, safe environment, to cooperate and create with others, and to be adequately prepared for the various difficulties that life presents.

Sixes are meticulous, disciplined, and persevering.

They are good with details, and they have a talent for seeing potential problems and dealing with them before problems get out of hand.

They organize resources, prioritize tasks, and see projects through.

Sixes are not necessarily "group people," but they like the feeling of "belonging" somewhere—of being part of something greater than themselves.

The Type Six Strategy

They enjoy being of service and really want to contribute to the world.

They bring reliability, responsibility, hard work, and a sense of honor to all their affairs.

They approach others as if to say, "I am here for you. You can count on me."

Sixes do their best to be solid and responsible, but they are often troubled by an undercurrent of doubt and anxiety. In fact, Sixes often seem a bit jittery and uneasy in general.

They live in a state of worry—*and then find something to worry about.*

The Type Six Strategy

They often "scan" their surroundings for problems, expecting that something negative could happen at any time.

Consequently, they are usually careful about the management of their affairs, and generally cautious in their dealings with others.

At the same time, they are always on the lookout for someone they *can* trust, someone they can rely on. Because it takes them a while to feel confident that someone is truly on their side, Sixes will sometimes "test" people by provoking them in some way to see how they will react.

Once they have decided that someone has passed the test, there is almost no limit to their loyalty or to the sacrifices that Sixes will make for the sake of the trusted person.

The Type Six Strategy

Sixes know that once they make a commitment, they do so 110 percent.

They find it difficult to leave a relationship once they have begun to trust someone and to rely on them.

Thus, they want to be sure that they are putting their energies into someone who will be there for them consistently.

Once they have established a solid relationship, they show their trust and affection by supporting the other person in every way they can, especially by being reliable and trustworthy themselves.

The Type Six Strategy

One sign that Sixes have issues with trust is that they approach others with a sincere but *cautious* friendliness. When Sixes are relaxed, they have a natural talent for engaging people and for finding common interests.

They often get others to like them by joking around and bantering, and through other forms of physical and social bonding.

They want to find things about people that are familiar and that they can relate to—looking for common interests and experiences that would be the basis of trust.

They tend to get nervous in situations in which they do not know where others stand—where there are too many unknowns, too many unfamiliar elements.

The Type Six Strategy

Fundamentally, Sixes are looking for someone to trust because they do not really trust themselves.

They do not have much faith in themselves and their own abilities, so they look outside themselves to a person, a job, an authority figure, or a belief system of some sort for guidance and security.

This doesn't solve their insecurity in the long run, however, because the more Sixes rely on others for their confidence, the more self-doubting and insecure they become.

They will keep bouncing back and forth between depending on others and trying to prove that they are tough and independent themselves.

The Type Six Strategy

Some Sixes tend to collapse into their anxiety more often, feeling fearful, anxious, dependent, and openly seeking support from others.

These are called "phobic Sixes."

Other Sixes are more apt to impulsively leap into activities connected with their fears—such as a person with a fear of heights who decides to take up rock climbing, or a person who fears authority figures becoming a spokesperson for an antiestablishment group.

These are called "counterphobic Sixes."

In truth, all Sixes have both phobic and counterphobic aspects, and they express their different responses in different areas of their lives.

A Six might be phobic around her boss, for instance, but behave counterphobically with her spouse.

The Type Seven Strategy

Type Seven exemplifies the desire for freedom and variety and for exploring the many rich experiences that life offers.

Thus, Sevens are probably the most enthusiastic, extroverted, and outgoing type of the Enneagram.

They are spontaneous and upbeat; they find life exhilarating. They are the kind of people who make ordinary life into a celebration.

Sevens like to fill up their calendar with things to do: after work, a quick drink; then off to dinner and the theater; then after that, a nightcap before getting home at 2 a.m.

The next night may bring the symphony, a ball game, or singing in the local choir, or a visit to new restaurant.

The Type Seven Strategy

Sevens who do not live in large cities or who do not have enough money for that diverse a lifestyle might have to make do with less lavishness.

But they still seek variety and constant experience, whether it's going to a mall or out to a movie, talking on the phone with friends, hanging out in a bar, or leafing through magazines and daydreaming about a vacation.

Sevens do their best to stay up with what's new, and so their wide-ranging experience makes them a resource for others, too.

They know which Italian restaurant, or cognac, or jeweler is the best; they know what new movies are worth seeing and what the latest news and trends are.

The Type Seven Strategy

Healthy Sevens, however, know that life is most satisfying when they keep their feet on the ground and work within certain constraints.

Their enthusiasm and versatility can make them productive and practical, highly creative and prolific, cross-fertilizing their many areas of interest and skills.

They can be highly accomplished "Renaissance people," gifted with virtuosic talents and prodigious skills.

If they suffer a setback or disappointment, Sevens bounce back with resilience and renewed energy: very little keeps them down for long.

The Type Seven Strategy

Sevens want to try everything at least twice: once to see what it is like, and the second time to see if they liked it the first time!

Of course, Sevens want their experiences to be as much fun and as enjoyable as possible, although, strictly speaking, that is not always essential.

What is important to Sevens is being free, having options, and creating more possibilities for their future.

The Type Seven Strategy

Sevens' minds are restless and filled with ideas and plans for activities to look forward to.

They anticipate the future, virtually licking their lips as they foresee the delicious possibilities that await them.

But Sevens do not just *think* about the future: they get out there and actually make it happen.

They live their dreams by throwing themselves into action and putting their plans in motion.

With their energy and enthusiasm, they get things going!

The Type Seven Strategy

However, as their restlessness increases and they begin to fear missing out on other pleasures and experiences, average Sevens become less discriminate about the experiences they pursue.

They begin to lose a sense of priorities and become hyperactive, throwing themselves into constant activity—into endless busyness.

They easily feel trapped or deprived, and this makes it difficult to say "no" to themselves or to deny themselves anything.

While this might seem like freedom to them, it is a kind of prison that makes it increasingly difficult for them to find satisfaction in what they are doing.

They begin to believe that freedom is having no restrictions or responsibilities, but this is a false freedom, and it eventually brings them greater unhappiness.

As this occurs, Sevens begin to flee from their inner anxieties by engaging in more distractions and activities. They expect that they and their lives should be exciting and "dazzling" all the time.

Increasingly uninhibited, they grab attention and discharge anxiety with storytelling, joking around, exaggeration, and wise-cracking.

Others may find this behavior amusing and irreverently entertaining for a while, but for most people, even other Sevens, scattered energy eventually becomes tiresome.

This only frustrates average Sevens, and unless others are willing to keep up with them, for better or worse, the Seven moves on to greener pastures.

Often, this leads to a dissipation of their energy and a loss of focus.

While Sevens are often brilliant, once in flight from themselves, they often fail to actualize their many talents or live up to their potential.

The HAM (Happiness Attainment Motivator) in the lives of the 8, 9 and 1 is Religion. This religion might be a named religious belief system, an alternative to traditional religions, such as Atheism or Philosophy, or something they would never identify as "Religion", such as Psychology or Science, or even their own invented "philosophy of life". No matter what it is, it is these people, the 8, 9, and 1, who are motivated by their beliefs.

Center 8-9-1 is referred to as the instinctive or gut center; they “know”.

The predominant motive in the lives of this group is Religion, and Anger is the primary Emotional Sin. The anger is expressed differently in all three cases, but anger it is.

An angry Eight blocks out thinking, or thinks in caricatures; a compulsive One tends to see black and white only; and Nines are passive-aggressive.

The 8-9-1 Strategies

This group has a different approach than thinkers, they have an intuitive "gut feeling" way of making their way through life.

They “know” what is right and wrong, what is fair and unfair, and what is “okay”.

And, they have a strategy for handling life.

The Eight's Religious attention is accomplished by power and control, to making things happen, to protecting the weak, and to fighting Injustice.

With an intense, authoritative, and sometimes explosive energy, they are usually ready to face any challenge.

They “know” what is right and wrong, fair and unfair (Justice).

The 8-9-1 Strategies

The Nine's Religious attention goes to connecting with others, maintaining harmony, peace, and comfort, and avoiding conflict.

They typically avoid direct confrontation but choose to work to bring conciliation, but if angered (and they are angry a lot), they are passive aggressive and conspire behind the back of their foe.

The 8-9-1 Strategies

The One's Religious attention is Righteousness/ Perfection and goes to noticing and correcting errors; to identifying and adhering to standards of perfection in thought, feeling and behavior; to acting according to what is right or wrong; and to expressing their anger by judging and criticizing oneself and others.

The Eight

People of enneatype Eight are essentially unwilling to be controlled, either by others or by their circumstances; they fully intend to be masters of their fate, to "take charge," to do whatever needs to be done.

Eights are competitive, strong willed, decisive, expansive, practical, and tough minded.

They want to be the "hand of God", or God himself, of their Religious belief system.

Remember that the 5, 6, 7 group was concerned with Power, so the 8 is the transition from Power to Religion and combines the two.

The Type Eight Strategy

Type Eight exemplifies the desire to be independent and to take care of oneself.

Eights are assertive and passionate about life, meeting it head on with self-confidence and strength.

They have learned to stand up for themselves and have a resourceful, "can-do" attitude.

They are determined to be self-reliant and free to pursue their own destiny.

Thus, Eights are natural leaders: honorable, authoritative, and decisive, with a solid, commanding presence.

They take initiative and make things happen, protecting and providing for the people in their lives while empowering others to stand on their own.

The Type Eight Strategy

They embody solidity and courage, using their talents and vision to construct a better world for everyone depending on the range of the influence.

Most of all, Eights are people of vision and action.

They can take what looks like a useless, broken-down shell of a building and turn it into a beautiful home or office or hospital.

Likewise, they see possibilities in people, and they like to offer incentives and challenges to bring out people's strengths.

The Type Eight Strategy

Eights agree with the saying "Give a person a fish and they eat for a day. But teach them how to fish, and they can feed themselves for life."

Eights know this is true because they have often taught themselves "how to fish."

They are self-starters and enjoy constructive activity—building up themselves, others, and their world.

The Type Eight Strategy

Eights occasionally take on big challenges to see if they can pull off the impossible or turn a hopeless cause into a great success.

But they generally do not do so unless they are fairly sure that the odds are on their side and that they will have the resources to pull off a "long shot" and make it look easy. Others look to them in times of crisis because they know that Eights are willing to make tough decisions and to take the heat if things go wrong.

The Type Eight Strategy

Honor is also important to Eights because their word is their bond.

When they say "You have my word on this," they mean it. Eights want to be *respected*, and healthy Eights also extend respect to others, affirming the dignity of whomever they encounter.

They react strongly when they see someone being taken advantage of or treated in a demeaning or degrading manner.

They will step in and stop a fight to protect the weak or disadvantaged or to "even the score" for those who they feel have been wronged.

Similarly, Eights would not hesitate to give up their seat on the train to an old or sick person, but they would have to be dragged away bodily if anyone tried to make them give it up without their consent.

The Type Eight Strategy

Nothing much about Eights is half-hearted.

They have powerful feelings and drives and often have a major impact on the people around them—for good or for ill.

Eights are more intense and direct than most, and they expect others to meet these qualities as well. Indirectness of any kind drives them crazy, and they will keep pushing and raising their energy level until they feel that others have sufficiently responded to them.

Many Eights have some kind of a dream for themselves and their "inner circle," and being the practical-minded people that they are, this often involves money-making projects, business ventures, philanthropy, and the like.

They may start and run their own business or set someone else up in a situation or simply play the state lottery on a regular basis.

Not all Eights have a lot of money, but most are looking for some kind of "big break" that would give them the independence, respect, and sense of power that they typically want.

They can also be highly competitive, enjoying the challenges and risks of their own enterprises.

They are hard-working and pragmatic—"rugged individualists," and wheeler-dealers who are always thinking of a new angle and constantly have a new project underway.

Less healthy Eights can become extremely controlling, self-important, confrontational, and highly territorial. They may respond to others by swaggering and being willful, bluffing and "throwing their weight around" in various ways.

Average Eights are full of bluster and bravado to get people to fall in line with their plans, desires, and although if they encounter resistance, they will try to control and dominate people more openly and aggressively.

Whether they are running a multinational corporation or a family of two, they want it understood that they are firmly and clearly in charge.

The Eight

Eights typically have an enormous amount of energy and frequently have powerful physical appetites.

There is an unapologetically expansive quality to the physical presence of the type Eight personality.

Eights generally don't have to announce their presence for others to know they are there.

The central problem for individuals of enneatype Eight is that the need to avoid being controlled can manifest in the need to control, the need to be "in charge," the compulsion to dominate.

The Eight

This can lead to all sorts of practical difficulties, as the world is not always liable to conform to the dictates of the Eight's will, but the deeper problem for the Eight is that the need to avoid any semblance of being controlled can rob the Eight of the fluidity, receptivity and acceptance that is generally necessary to live a full, balanced and truly happy life.

The Eight

Eights often experience life as a struggle for existence in which only the fittest survive.

Life thus *dictates* competition from the point of view of the Eight, and Eights naturally intend to be the ones who survive.

They typically adopt a survival strategy that involves either a rise to the top of the existing hierarchy, or an "opting out" altogether of the current system and its structures of power.

The Eight

Eights of the former sort are typically found in positions of leadership, whether it be of their own family, company or political party.

Eights of the latter sort tend to be independent contractors, free-lancers of all sorts, and even outlaws - those who, in other words, exist outside of the accepted framework of civil society and its often artificial system of rules and obligations.

The Eight

Eights of both basic tendencies need to feel financially independent, and while most Eights do manage to find some means of making peace with their society, they always retain an uneasy association with any hierarchical relationship which does not position the Eight at the top.

The Eight

While some Eights adopt something of the "lone wolf" persona, most Eights have quite a number of social connections, whether to family members, friends or business connections.

Eights are very much present in the world and are frequently extroverts.

True intimacy however does not come easily or naturally to Eights.

Soft and tender emotions tend to make Eights feel "weak," and, more to the point, intimacy requires Eights to lower their defenses and thereby become vulnerable.

The Eight

Vulnerability, in turn, triggers the Eight's fear of being controlled.

Thus, intimate relations are often the arena in which the Eight's control issues are most obviously played out.

Questions of trust assume a pivotal position.

Eights tend to test their intimates to see if they are worthy, to see if they can be trusted not to betray the Eight's confidence.

Betrayal is absolutely intolerable to Eights and any hint of it can provoke a powerful retaliatory response.

The Eight

Type Eight exemplifies the desire to be independent and to take care of oneself.

Eights are assertive and passionate about life, meeting it head on with self-confidence and strength.

They have learned to stand up for themselves and have a resourceful, "can-do" attitude.

The Eight

Eights are looking, ideally, both for someone they can respect and someone they can protect, a paradoxical combination to be sure, but, while the Eight's loneliness can only be assuaged by finding an equal, the Eight's feelings of vulnerability can best be assuaged if they know that their intimates depend on them.

The Eight

While Eights do not trust easily, if they do admit someone into the inner sanctum, they generally prove to be stalwart friends and steadfast allies. Not all Eights do form truly intimate relationships however, as some Eights are simply unwilling or unable to compromise their sense of self-sufficiency.

The Eight

Eights are often prone to anger, one of the few feelings they allow themselves to feel in its pure form.

As mentioned, the experience of tender emotions such as compassion, love, sorrow, melancholy and pity can cause the Eight to feel vulnerable.

Anger, on the other hand, embodies a feeling of being in opposition to the world and, at least as the Eight experiences it, a sense of the importance of overcoming that opposition.

In the Eight's experience of anger, ego boundaries are consolidated, the world kept in opposition, and the Eight focused on domination.

The Eight

Some Eights consider "morality" to be just one more means by which society attempts to exert illegitimate control over them.

(It's not "Fair" (Justice) that you dictate (Power) what is "right and wrong" for me, they think.)

It is, they reason, the weapon that the constitutionally weak use to keep the naturally strong "in line."

The Eight

Eights, like counterphobic Sixes, are suspicious of rules, and often take an oppositional stance to authority.

But, as Eights are generally strategic, they seldom take on a battle they know they cannot win.

Their rebellion and lack of respect for "the rules" therefore, is often camouflaged.

While Eights tend not to respect external systems of rules, they often have their own internal sense of right and wrong, which consists of personal loyalties and freely chosen commitments.

These the Eight will fight to protect.

The Eight

Eights are often said to have an internal sense of "justice," and it is true that Eights are acutely aware of the ways in which power is used and abused.

When unhealthy, they are perfectly willing to misuse power however.

Only the strong survive, and whoever gets in the Eight's way might have to be sacrificed to the Eight's ambition.

The Eight

Healthy Eights however develop a generosity of character which is almost the direct opposite of the unhealthy Eight's selfish self-assertion.

Healthy Eights, those Eights who have developed the capacity to love, are among the most generous character types in the Enneagram.

Unhealthy Eights, on the other hand, are the most brutal of the enneatypes.

Unhealthy Eights are bullies who enjoy intimidating those whom they see as weak and who feel little compunction about walking over anyone who crosses their path.

The Eight

They are crude, brutal, dangerous and grotesquely insensitive to the feelings of others.

An element of sadism frequently enters the picture, sadism being a clear and obvious manifestation of the attempt to attain power by means of domination and humiliation; a weakness posing as strength.

The Eight

In the traditional Enneagram, the passion of type Eight is said to be "lust."

This should not be confused with the insistent desire to enjoy the pleasures of the senses, sexual or otherwise, which is more characteristic of the gluttony of type Seven.

The lust of type Eight has an expansive quality to it - rather than the need to "take in," the lust of type Eight manifests in the need to push outwards- to assert the self in order to attain the objects of desire.

The Eight

As with the passions of all the enneatypes, the term should not be read in its narrow or conventional sense, and the lust of type Eight need not manifest sexually. When it does, the Eight often finds it difficult to marry the often enormous desire for purely physical gratification with the more tender emotions of love and compassion, and herein lies one of the keys to understanding why the passion of type Eight might be considered a vice or sin.

The Eight

Whether the passion of lust manifests sexually or not, it involves a quality of self-assertion, a tightening of the ego boundaries, a stance that is often oppositional between the Eight and the other.

What the Eight primarily desires is *power*...power sufficient to insulate the Eight from ever being vulnerable or weak.

Eights want to BE God, in that they want control -- Omnipotence, if you will -- the way to make things right is to MAKE THINGS RIGHT!

The Eight

Eights with a Seven wing tend to be more expansive extroverted and openly aggressive than those with the Nine wing.

They are more likely to be sensation seekers and are generally more overtly ambitious than those with a Nine wing.

Eights with a Seven wing especially tend to relish intensity of experience.

The Eight

Conversely, Eights with a Nine wing hold more of their energy in reserve and exhibit more of a grounded, even stubborn quality.

They are generally less obviously volatile than Eights with a Seven wing but can slip just as radically into open aggression when pushed.

The Eight

The ancient world seems to have provided a fitting stage for type Eight energy and many of the key military figures of antiquity have been Eights - Alexander, Julius Caesar, Hannibal, Attila and Emperor Chin to name just a few notable examples.

They murdered millions.

The Eight

Naturally, given the nature of the type Eight fixation, many of the world's most influential modern leaders have also been Eights: Franklin Delano Roosevelt, Winston Churchill, Josef Stalin, Mao Tse Tung, Fidel Castro, Martin Luther King Jr., Golda Meir, Indira Ghandi and Lyndon Johnson.

The Eight

"While Lyndon Johnson was not, as his two assistants knew, a reader of books, he was, they knew, a reader of men--a great reader of men. He had a genius for studying a man and learning his strengths and weaknesses and hopes and fears, his deepest strengths and weaknesses: what it was that the man wanted--not what he said he wanted but what he really wanted--and what it was that the man feared, really feared."

The Eight

"He tried to teach his young assistants to read men--"Watch their hands, watch their eyes" he told them. "Read eyes. No matter what a man is saying to you, it's not as important as what you can read in his eyes"--and to read between the lines: more interested in men's weaknesses than in their strengths because it was weakness that could be exploited, he tried to teach his assistants how to learn a man's weakness.

The Eight

"The most important thing a man has to tell you is what he isn't telling you," he said. "The most important thing a man has to say is what he's trying not to say." For that reason, he told them, it was important to keep the man talking; the longer he talked, the more likely he was to let slip a hint of that vulnerability he was so anxious to conceal.

The Eight

“That’s why he wouldn’t let a conversation end.” Busby explains. “If he saw the other fellow was trying not to say something, he wouldn’t let it (the conversation) end until he got it out of him.”

And Lyndon Johnson himself read with a genius that couldn’t be taught, with a gift that was so instinctive that a close observer of his reading habits, Robert G. (Bobby) Baker, calls it a “sense”;

"He seemed to sense each man’s individual price and the commodity he preferred as coin.”

The Eight

He read with a novelist's sensitivity, with an insight that was unerring, with an ability, shocking in the depth of its penetration and perception, to look into a man's heart and know his innermost worries and desires. (From Robert Caro's *Lyndon Johnson*.)

The Eight

General George Patton and George C. Scott, the actor who famously played him, were also Eights. Other actors include Shelley Winters, Bette Davis, Charlton Heston, Frank Sinatra, Siney Poitier and John Wayne.

On the American scene more recently, Eights include Donald Rumsfeld and Dick Cheney.

Senator John McCain is also an Eight. Also the former senator, Ann Richards.

The Eight

Also: television "personalities" Dr.Phil, Nancy Grace and Paula Dean. And, of course, "The Donald."

Fictional Examples include *Star War's* Darth Vader and Lucy from the comic strip *Peanuts*.

The Eight - Mistypes

Eights and Ones can both be dominating and self-assertive.

Both are drawn to leadership roles.

Typically it is the more passionate and visceral type One who is mistaken for the Eight - Rudi Giuliani being a case in point, or Osama bin Laden.

But Ones dominate in service to an ideal and are more rule bound than is the Eight, who is typically a law unto himself.

The Eight - Mistypes

Twos are more likely to be mistyped as Eights than the converse, and even that mistype is likely to occur under a narrow set of circumstances.

While it is true that Twos can be quite bossy, Twos are primarily emotionally centered whereas Eights repress the more tender emotions.

Twos are needy; Eights self-sufficient to a fault.

Twos are manipulative; Eights are direct.

Twos are soft; Eights are hard etc.

The Eight - Mistypes

Eights and Threes are both competitive, and both can be dominating and drawn to leadership roles, but Threes are fundamentally concerned with receiving external validation, something which is almost entirely foreign to enneatype Eight's mindset.

Threes want to be admired; Eights want respect, even if it is grudging.

Threes are much smoother and conciliatory than Eights, something which seems compromising from the standpoint of type Eight.

The Eight - Mistypes

Eights and counterphobic Sixes can quite easily be mistyped, and it is not uncommon for counterphobic Sixes to mistype themselves as Eights.

Both types can be ambitious, competitive and even dominating.

In addition, both types tend to have issues with authority.

But there is a much more reactive, volatile, unpredictable quality to the aggression of counterphobic Sixes than there is to the generally more strategic aggression of type Eight.

Moreover, there is generally a more personal quality to the aggression of type Six (POWER/FEAR) than there is to the more goal (RELIGION) oriented aggression of type Eight.