

On first reading of Jung's ET I assumed it could only be related to E1, and I think ET relating to E1 is evidently so. However, after getting my filthy hands on some Ichazo content, I am now able to see E8 emerge in the patterns.

First, to clarify what E8 means to Ichazo.

Fixation: Vengeance

- Destructive of self and others out of a sense of injustice.
- Balancing the scales of justice when others have taken unfair advantage.

Trap: Justice

- Being aware of living in a very unjust world, he is very sensitive to any unfair actions or thoughts directed at him. His immediate response is that of revenge.
- Pushing for the hidden truths that others don't readily acknowledge.

Passion: Excess (Lust)

- The person seeking justice and truth very often over-does his vengeance in his great moral indignation at injustice. Just as he can punish too severely one who he thinks has wronged him, he can be even more punishing to himself when he feels he has failed in justice. Often he will do physical damage to himself.
- Energy needs to be released through activity and expression. It feels natural for them but they may have to sit on it when others find it too much.

Holy Idea: Truth

- Once the seeker for justice realises that his essence follows truly the cosmic laws which are imminently true and just, he will be satisfied and at peace.
- Knowing that each person has their own truth to live by and often it won't be the same truth that seems so obvious to you.

Virtue: Innocence

- The excess of revenge on others and on himself can give way to a childlike innocence. "Why should I want to hurt anyone and why should anyone want to hurt me?"
- Appears when you allow yourself to experience tenderness and vulnerability instead of habitually pushing out against the world.

Fixation, Trap, and Passion are what keeps the person in their "ego." Holy Idea and Virtue are what helps the person be in touch with their "essential being" (true nature).

Each Enne-Type has a Domain of Consciousness. E8's Domain is Laws and Morals. Two types of characters emerge from this domain; The Self-Righteous who is focused on Morality and Puritanism, and The Libertine who is focused on Tolerance and Hedonism. The Compensation Mechanism for E8 when trying to balance themselves is Cruelty.

I believe there is more to Ichazo's Ennea-Types that I have yet to discover, however, I think this shall be substantial for now.

Now, we shall turn to Jung's ET, and point out the aspects that are relevant.

"This type of man elevates objective reality, or an objectively oriented intellectual formula, into the ruling principle not only for himself but for his whole environment. By this formula good and evil are measured, and beauty and ugliness determined. Everything that agrees with this formula is right, everything that contradicts it is wrong, and anything that passes by it indifferently is merely incidental. Because this formula seems to embody the entire meaning of life, it is made into a universal law which must be put into effect everywhere all the time, both individually and collectively. Just as the extraverted thinking type subordinates himself to his formula, so, for their own good, everybody around him must obey it too, for whoever refuses to obey it is wrong—he is resisting the universal law, and is therefore unreasonable, immoral, and without a conscience. His moral code forbids him to tolerate exceptions; his ideal must under all circumstances be realised, for in his eyes it is the purest conceivable formulation of objective reality, and therefore must also be a universally valid truth, quite indispensable for the salvation of mankind. This is not from any great love for his neighbour, but from the higher standpoint of justice and truth. Anything in his own nature that appears to invalidate this formula is a mere imperfection, an accidental failure, something to be eliminated on the next occasion, or, in the event of further failure, clearly pathological."

Here, we see the Justice and Excess displayed. As well as the Laws and Morals Domain expressed. The Excess is in how the ET makes others "obey" their laws and morals; their "formula," as well as needing to make sure it is "realised." We also see how the ET is doing all this for "truth" which is E8's Holy Idea, however clearly this is forced truth, and therefore leads to the Justice Trap; which explains this great need to make things go their way, otherwise it needs to be "eliminated," which is Vengeance Fixation.

"Generally the motive of justice and truth is not sufficient to ensure the actual execution of such projects; for this, real Christian charity is needed, and this has more to do with feeling than with any intellectual formula. "Oughts" and "musts" bulk large in this programme. If the formula is broad enough, this type may play a very useful role in social life as a reformer or public prosecutor or purifier of conscience, or as the propagator of important innovations. But the more rigid the formula, the more he develops into a martinet, a quibbler, and a prig, who would like to force himself and others into one mould. Here we have the two extremes between which the majority of these types move."

Here, we see in the first sentence that ET needs to use "charity" and "feeling" to achieve actual justice and truth, which can be pointed towards the Innocence Virtue; in how they need to be more tender with others. The last sentence is related to Excess in how they overdo their justice and truth to where it leads them into forcing others and themselves towards it; Excess has a tendency to go into extremes with their Justice. This is part of the Puritanism trait as well.

“The deeper we penetrate into their own power province, the more we feel the unfavourable effects of their tyranny. A quite different life pulses at the periphery, where the truth of the formula can be felt as a valuable adjunct to the rest. But the closer we come to the centre of power where the formula operates, the more life withers away from everything that does not conform to its dictates. Usually it is the nearest relatives who have to taste the unpleasant consequences of the extraverted formula, since they are the first to receive its relentless benefits. But in the end it is the subject himself who suffers most.”

Here, we see Excess at full display. It is both hurting themselves and others in the process. Excessive need for Justice leads to Vengeance.

“The fact that an intellectual formula never has been and never will be devised which could embrace and express the manifold possibilities of life must lead to the inhibition or exclusion of other activities and ways of living that are just as important. In the first place, all those activities that are dependent on feeling will become repressed in such a type—for instance, aesthetic activities, taste, artistic sense, cultivation of friends, etc. Irrational phenomena such as religious experiences, passions, and suchlike are often repressed to the point of complete unconsciousness. Doubtless there are exceptional people who are able to sacrifice their entire life to a particular formula, but for most of us such exclusiveness is impossible in the long run.”

Here, we see in the first sentence how the ET needs to embrace a more reasonable expectation of their Justice, which is their Truth. Needing to not always apply their Justice in every instance, allowing things to exist outside the “formula.” In the second sentence, we see a link to Puritanism, in how Excess in Justice and Vengeance leads to repressed Innocence, which is shown as a diminished capacity for “aesthetic activities,” “taste,” “artistic sense,” “cultivation of friends.”

“The conscious altruism of this type, which is often quite extraordinary, may be thwarted by a secret self-seeking which gives a selfish twist to actions that in themselves are disinterested. Purely ethical intentions may lead him into critical situations which sometimes have more than a semblance of being the outcome of motives far from ethical. There are guardians of public morals who suddenly find themselves in compromising situations, or rescue workers who are themselves in dire need of rescue. Their desire to save others leads them to employ means which are calculated to bring about the very thing they wished to avoid. They are extraverted idealists so consumed by their desire for the salvation of mankind that they will not shrink from any lie or trickery in pursuit of their ideal.”

Here, we see Morality that has been twisted into Puritanism, which is a result from the Excessive need for Justice; “They are extraverted idealists so consumed by their desire for the salvation of mankind that they will not shrink from any lie or trickery in pursuit of their ideal.”

"In keeping with the objective formula, the conscious attitude becomes more or less impersonal, often to such a degree that personal interests suffer. If the attitude is extreme, all personal considerations are lost sight of, even those affecting the subject's own person. His health is neglected, his social position deteriorates, the most vital interests of his family—health, finances, morals—are violated for the sake of the ideal. Personal sympathy with others must in any case suffer unless they too happen to espouse the same ideal. Often the closest members of his family, his own children, know such a father only as a cruel tyrant, while the outside world resounds with the fame of his humanity. Because of the highly impersonal character of the conscious attitude, the unconscious feelings are extremely personal and oversensitive, giving rise to secret prejudices—a readiness, for instance, to misconstrue any opposition to his formula as personal ill-will, or a constant tendency to make negative assumptions about other people in order to invalidate their arguments in advance—in defence, naturally, of his own touchiness. His unconscious sensitivity makes him sharp in tone, acrimonious, aggressive. Insinuations multiply. His feelings have a sultry and resentful character—always a mark of the inferior function. Magnanimous as he may be in sacrificing himself to his intellectual goal, his feelings are petty, mistrustful, crotchety, and conservative. Anything new that is not already contained in his formula is seen through a veil of unconscious hatred and condemned accordingly."

Here, we see in the first couple of sentences more things we mentioned earlier in the last paragraph. Also, here, Justice is displayed in tangent with Excess; in that ET will have a "readiness to misconstrue any opposition to his formula as personal ill-will," since Justice becomes highly sensitive to anything that they consider unfair towards them, which leads to their "prejudices" from their "extremely personal and oversensitive" attitude. In the last sentence we see Vengeance in how the ET condemns things that don't align with their "formula," which makes them "sharp in tone," "acrimonious," and "aggressive."

"The self-assertion of the personality is transferred to the formula. Truth is no longer allowed to speak for itself; it is identified with the subject and treated like a sensitive darling whom an evil-minded critic has wronged. The critic is demolished, if possible with personal invective, and no argument is too gross to be used against him. The truth must be trotted out, until finally it begins to dawn on the public that it is not so much a question of truth as of its personal betterment."

Here, we see Truth diminished due to their Excessive need for Justice and Vengeance, projecting their Innocence onto the "formula." "The critic is demolished, if possible with personal invective, and no argument is too gross to be used against him." This is a full display of Excess and Vengeance, holding no limits to how Excessive they can be to ensure Vengeance is served in their eyes. The last sentence shows how ET thinks they're using Truth, but really it's just the Justice Trap.

Now, we shall turn to Jung's Inferior-IF, and point out the aspects that are relevant.

"Generally, if you search for the unconscious motivations, they will consist in a childlike naive belief in peace, charity, and justice. If pressed into saying what he understood by "justice," he would be quite bewildered and probably throw you out of his office because he was "too busy." The subjective element remains in the background of his personality. The premises of his high ideals remain within the realm of his inferior feeling function. He will have a mystical feeling attachment to his ideals, but one would have to drive him into a corner to find out about them. Feeling attachments to certain ideals or to people are present, but they never appear in daytime activities. Such a man might spend his whole life settling problems, re-organising firms, and stating things clearly; only at the end of his life would he start to ask himself mournfully what he had really lived for. At such a moment he would fall into his inferior function."

Here, we see a clear link to the repressed Innocence, which is found in the Inferior function. This Justice is more "childlike," which is a mark of E8's Innocence. Innocence is very tender and vulnerable for them, which is why they would "throw you out of his office" when pressed, since it exposes them to their own vulnerability.

"The extraverted thinking type has, as I said already, a kind of mystical feeling attachment for ideals and often also for people. But this deep, strong, warm feeling hardly ever comes out. I remember an extraverted thinking type who, when he once came out with his feelings for his wife, really moved me. But when I talked to his wife it was deplorable to see how little she knew of it, because, as a mad extravert, he would spend the whole day in his profession, milling around in life, and those deep feelings were never expressed. If his wife had been dying of consumption he would not have noticed it until he was at the funeral. And she did not realise the depth of his feelings for her and that, in a deep sense, he was loyal and faithful to her; that was hidden and not expressed in his life. It remained introverted and did not move towards the object. It took quite a few sessions to get a better understanding in the marriage and to make the wife realise that her husband really loved her. He was so terribly occupied with the outer world and his feeling was so hidden and unexpressed in his life, that his wife did not realise what a tremendous hidden role these feelings played within him."

Here, again, more examples of the Innocence in ET. It is repressed as all Virtues are, something that is rarely expressed or acknowledged, however it still manifests into the person from a subconscious level. "But this deep, strong, warm feeling hardly ever comes out." This is the most obvious sign of repressed Innocence for an E8.

“Outwardly, the extraverted thinking type does not give the impression of having strong feelings. In a politician, the inferior feeling function might unconsciously manifest itself in a deep-rooted and steadfast loyalty to his country. But it might also induce him to drop an atom bomb or commit some other destructive act. Unconscious and undeveloped feelings are barbaric and absolute, and therefore sometimes hidden destructive fanaticism suddenly bursts out of the extraverted thinking type. These people are incapable of seeing that, from a feeling standpoint, other people might have another value, for they do not question the inner values which they defend. Where they definitely feel that something is right, they are incapable of showing their feeling standpoint, but they never doubt their own inner values.”

Here, we see repressed and unconscious Innocence in the ET, as well as Excessive Justice and/or Vengeance in how they “might also induce him to drop an atom bomb or commit some other destructive act.” Their feelings being “barbaric” and “absolute” also ties into Excess, as well as undeveloped Innocence. “Incapable of seeing that, from a feeling standpoint, other people might have another value,” is a sign of lost Truth in the E8, since they are preoccupied with what they consider as just and unjust; Justice Trap.

“These hidden introverted feelings of the extraverted thinking type are sometimes very childish. After the death of such people, one sometimes finds notebooks in which childish poems have been written to a far-away woman whom they never met in their lives, and in which a lot of sentimental, mystical feeling is poured out. They often ask to have these poems destroyed after death. The feeling is hidden; it is, in a way, the most valuable possession they have, but all the same it is sometimes strikingly infantile. Sometimes the feeling remains entirely with the mother and never comes out of the childhood realm: one may then find touching documents about the attachment to her.”

Here, we see the full manifestation of Innocence. In how they protect it at all costs, because they fear their tenderness and vulnerability being exposed to the outside, where it can be corrupted by the injustices of the world. Innocence remaining “infantile” is a result of the E8 repressing it at childhood, thereby permanently stunting and hindering the growth of such. Wanting to “destroy” their “poems” after death is a means to protect their stunted Innocence. Private and hidden manifestations of childlike feelings is also another sign of Innocence.

Now that we have established how Ichazo's E8 aligns with Jung's ET, I shall establish the connections between Ichazo's and Naranjo's E8, since they can seem far apart, or less noticeable, at first glance.

"Just as anger may be regarded as the most hidden of passions, lust is probably the most visible, seeming an exception to a general rule that wherever there is passion, there is also taboo or injunction in the psyche against it. I say "seemingly" because even though the lusty type is passionately in favour of his lust and of lust in general as a way of life, the very passionateness with which he embraces this outlook betrays a defensiveness—as if he needed to prove to himself and the rest of the world that what everybody calls bad is not such."

This is Excess and Justice displayed, in how the E8 needs to prove how their Excess is Justified and not bad. Lust here is not sensual lust only, but lust in the sense of being excessive and intense, which is again tied back to Ichazo's Excess in how they overdo everything.

"We must consider that lust is more than hedonism. There is in lust not only pleasure, but pleasure in asserting the satisfaction of impulses, pleasure in the forbidden and, particularly, pleasure in fighting for pleasure."

Again, Excess in how they try to Justify their Excess, because the E8 sees no fault in their own behaviours due to their subconscious Innocence, which keeps them feeling as though they are always in the right.

"In addition to pleasure proper there is here an admixture of some pain that has been transformed into pleasure: either the pain of others who are "preyed upon" for one's satisfaction or the pain entailed by the effort to conquer the obstacles in the way to satisfaction."

This is Vengeance here, both in how they can be Cruel to others as well as themselves in the pursuit of their Justice.

"The extra intensity, the extra excitement, the "spice," comes not from instinctual satisfaction, but from a struggle and an implicit triumph."

The "struggle and implicit triumph" is in relation to the E8's Vengeance, which overcomes the injustices that their Justice perceives. Their Excess brings about this in the form of "extra intensity."

“Another group of traits intimately connected to lust is that which could be labelled punitive, sadistic, exploitative, hostile. Among such traits we can find "bluntness," "sarcasm," "irony," and those of being intimidating, humiliating, and frustrating. Of all characters, this is the most angry and the one least intimidated by anger.”

This is in relation to their Excessive Vengeance, which brings about the traits and characteristics mentioned, since Excess holds no limits in how Vengeful they can be.

“It is the angry and punitive characteristic of ennea-type VIII that Ichazo addresses in his call for the fixation of the lusty "revenge." ... In this overt sense, type VIII is not strikingly vindictive; on the contrary, the character retaliates angrily at the moment and gets quickly over his irritation. The revenge which is most present in ennea-type VIII is (aside from "getting even" in the immediate response) a long-term one, in which the individual takes justice in his own hands in response to the pain, humiliation, and impotence felt in early childhood. It is as if he wanted to turn the tables on the world and, after having suffered frustration or humiliation for the pleasure of others, has determined that it is now his turn to have pleasure even if it involves the pain of others. Or especially then—for in this, too, may lie revenge.”

Again, more relations to Justice and Vengeance, with clear signs of Excessive use of them. “The individual takes justice in his own hands in response to the pain, humiliation, and impotence felt in early childhood.” This speaks about Innocence, and how this Innocence is frozen in childhood, but still subconsciously or consciously felt in adulthood, which is the fuel to their Vengeance.

“The sadistic phenomenon of enjoying the frustration or humiliation of others may be regarded as a transformation of having to live with one's own (as a byproduct of vindictive triumph), just as the excitement of anxiety, strong tastes, and tough experiences represents a transformation of pain in the process of hardening oneself against life.”

This speaks about the repressed Innocence in E8, and how it transforms into Excess, which can be considered a hardening of the person to protect it.

“The anti-social characteristic of ennea-type VIII, like rebellion itself (in which it is embedded), may be regarded as a reaction of anger and thus a manifestation of vindictive punitiveness. The same may be said of dominance, insensitivity, and cynicism along with their derivatives. Punitiveness can be regarded as the fixation in sadistic or exploitative character—and we may credit Horney and Fromm for being ahead of their times in stressing these last-mentioned characteristics.”

Here, Naranjo explains how Punitiveness is the main fixation of E8, which is actually Justice, Vengeance, and Excess tied together.

“Closely related to the characteristic hostility of the ennea-type is dominance. Hostility may be said to be in the service of dominance, and dominance, in turn, regarded as an expression of hostility. Yet, dominance also serves the function of protecting the individual from a position of vulnerability and dependency.”

Here, Naranjo explains how the E8 is dominant in order to protect themselves “from a position of vulnerability and dependency,” which is tied back to the Innocence.

“It is easy to see how dominance and aggressiveness are in the service of lust; particularly in a world that expects individual restraint, only power and the ability to fight for one's wishes can allow the individual to indulge in his passion for impulse expression. Dominance and hostility stand in service of vindictiveness, as if the individual had early in life decided that it doesn't pay to be weak, accommodating, or seductive, and has oriented himself toward power in an attempt to take justice into his hands.”

Naranjo explains how the E8 works through Excess; “to fight for one's wishes,” which is against “a world that expects individual restraint.” And, repressed Innocence; “the individual had early in life decided that it doesn't pay to be weak, accommodating, or seductive, and has oriented himself toward power in an attempt to take justice into his hands.” “Dominance and hostility stand in service of vindictiveness,” this is how Excess and Vengeance work together.

“Also closely related to the hostile characteristic of enneatype VIII are traits of toughness, manifested through such descriptors as “confrontativeness,” “intimidation,” “ruthlessness,” “callousness.” Such characteristics are clearly a consequence of an aggressive style of life, not compatible with fear or weakness, sentimentality or pity. Related to this unsentimental, realistic, direct, brusque, blunt quality, there is a corresponding disdain for the opposite qualities of weakness, sensitivity and, particularly, fear.”

This is the repressed Innocence which has turned into the Excess for an E8.

“We may say that a specific instance of the toughening of the psyche is an exaggerated risk-taking characteristic, through which the individual denies his own fears and indulges the feeling of power generated by his internal conquest. Risk-taking, in turn, feeds lust, for the type VIII individual has learned to thrive on anxiety as a source of excitement, and rather than suffering, he has—through an implicit masochistic phenomenon—learned to wallow in its sheer intensity. Just as his palate has learned to interpret the painful sensations of a hot spice as pleasure, anxiety—and/or, rather the process of hardening oneself against it—has become, more than a pleasure, a psychological addiction, something without which life seems tasteless and boring.”

This is Naranjo's take on how Excess is psychologically developed in an E8.

“A sensory-motor disposition (the somatonic background of lust) may be regarded as the natural soil in which lust proper is supported. Other traits, such as hedonism, the propensity to boredom when not sufficiently stimulated, the craving for excitement, impatience, and impulsiveness, are in the domain of lust proper. ... The characteristic orientation of enneatype VIII to a graspable and concrete "here and now"—the sphere of the senses and the body-sense in particular—is a lusty clutching at the present and an excited impatience toward memory, abstractions, anticipations, as well as a desensitisation to the subtlety of aesthetic and spiritual experience. Concentration on the present is not simply as a manifestation of mental health as it could be in other character dispositions, but the consequence of not deeming anything real that is not tangible and an immediate stimulus to the senses.”

Sensory-motor disposition is tied back to Ichazo’s “Conservation Instinct,” which E8 is part of. It is closely related to the Self-Preservation Instinct in how it is preoccupied with survival, through feeding itself. Property, possessions, and wealth become their strategy in maintaining their Conservation Instinct needs. Ichazo also explains how Greed becomes the “poison” for the Conservation Instinct. Greed with Excess creates what is called Avarice in the E8; Avarice in the sense of extreme greed, and not E5’s Avarice that is known today.

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