

I would like to share how E8 shares less qualities with ES (Se-Dominant) than what people have typically concluded.

Jung writes about ES;

“His whole aim is concrete enjoyment, and his morality is oriented accordingly. Indeed, true enjoyment has its own special morality, its own moderation and lawfulness, its own unselfishness and willingness to make sacrifices. It by no means follows that he is just sensual or gross, for he may differentiate his sensation to the finest pitch of aesthetic purity without ever deviating from his principle of concrete sensation, however abstract his sensations may be.”

First of all, “his whole aim is concrete enjoyment” does not apply to E8, even though concrete expressions can be found in E8. Naranjo writes;

“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.”

What that means is, whilst the E8 can engage in hedonism or sensual pleasure, however, that is not the point of the E8. What the E8 is looking for is a canvas/medium to express their intensity and need for dominance (Lust/Excess). Naranjo writes;

“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. It is this that makes lust a passion for intensity and not for pleasure alone. The extra intensity, the extra excitement, the “spice,” comes not from instinctual satisfaction, but from a struggle and an implicit triumph.”

Here, he explicitly states that the E8’s Lust has less to do with “pleasure alone” and “instinctual satisfaction,” which is what the ES is mostly about. Therefore, this points to some contradictions with ES, in how they make concrete enjoyment their “whole aim,” whereas, E8 has less interest in such directly, however, engages in it in a more corollary manner.

Referring back to Jung’s ES, “for he may differentiate his sensation to the finest pitch of aesthetic purity without ever deviating from his principle of concrete sensation.” We could pick this apart further, because Naranjo writes this;

“... 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.”

Here, he states that E8 actually has a desensitised experience to the subtle aesthetic experience, which contradicts Jung in how he describes ES as being highly attuned to the aesthetic experience.

Expanding past this, Jung further writes about ES;

“On the lower levels, this type is the lover of tangible reality, with little inclination for reflection and no desire to dominate. To feel the object, to have sensations and if possible enjoy them—that is his constant aim. He is by no means unlovable; on the contrary, his lively capacity for enjoyment makes him very good company; he is usually a jolly fellow, and sometimes a refined aesthete. In the former case the great problems of life hang on a good or indifferent dinner; in the latter, it’s all a question of good taste. Once an object has given him a sensation, nothing more remains to be said or done about it. It cannot be anything except concrete and real; conjectures that go beyond the concrete are admitted only on condition that they enhance sensation. The intensification does not necessarily have to be pleasurable, for this type need not be a common voluptuary; he is merely desirous of the strongest sensations, and these, by his very nature, he can receive only from outside.”

We can see some blatant issues here, first “no desire to dominate” is a massive red flag. This very much goes against the whole construct of the E8. Second, we see this again “sometimes a refined aesthete” which we have already explained. The only aspect of this that relates to E8 is this part, “The intensification does not necessarily have to be pleasurable, for this type need not be a common voluptuary; he is merely desirous of the strongest sensations, and these, by his very nature, he can receive only from outside.” We could say this is linked to E8’s Excess.

Lastly about Jung’s ES;

“The more sensation predominates, however, so that the subject disappears behind the sensation, the less agreeable does this type become. He develops into a crude pleasure-seeker, or else degenerates into an unscrupulous, effete aesthete. Although the object has become quite indispensable to him, yet, as something existing in its own right, it is nonetheless devalued. It is ruthlessly exploited and squeezed dry, since now its sole use is to stimulate sensation. The bondage to the object is carried to the extreme limit.”

Again, some more issues here, “He develops into a crude pleasure-seeker, or else degenerates into an unscrupulous, effete aesthete.” As explained, E8 is not a pleasure seeker for its own sake, and neither are they an “effete aesthete.” The only thing that can apply here to E8 is, “It [referring to the object of sensation] is ruthlessly exploited and squeezed dry, since now its sole use is to stimulate sensation.” We can relate this somewhat to Excess, but again, E8 is not focused on stimulating sensational pleasures, this aspect is only a corollary of their Excess.

These are the only parts of ES that are roughly related to E8, or that can be mistaken as E8. The rest bears no resemblance to E8. What we have noticed is that ES can only slightly relate to the emotional pattern of Excess for the E8. The mental fixation of Vengeance, the mental trap of Justice, the Holy Idea of Truth, and the emotional virtue of Innocence are nowhere to be seen in ES. Therefore, we can conclude that E8 has weak relations to ES.

If you would like to see how E8 relates better to ET, then read this document I made:

<https://docdro.id/mXEPAX4>

References:

Jung's Dominant ES:

https://www.jungiananalysts.org.uk/wp-content/uploads/2018/07/C.-G.-Jung-Collected-Works-Volume-6_-Psychological-Types.pdf

Naranjo's E8:

https://www.claudionaranjo.net/pdf_files/not_catagorized/character_and_neurosis_nine_types_english/character_neurosis_Book_english.pdf

Further readings on Enneagram:

Ichazo's Enneagram:

<https://oceanmoonshine9.wordpress.com/unveiling-the-enneagram-arica-1/>

<https://oceanmoonshine9.wordpress.com/unveiling-the-enneagram-arica-2/>

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Ichazo's E8:

<http://davesenneagram.com/ego-type-8-ego-venge-oscar-ichazo>

<https://enneagramuserguide.com/quick-guide/enneagram-type-8>