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L'ENNEAGRAMMA BIOLOGICO®

(THE BIOLOGICAL ENNEAGRAM)

The 9 personality types and illness

Preface by Claudio Trupiano



**A comparative study of the enneagram
and the laws of Dott. HAMER**

Foreword

"The ultimate proof of our understanding of natural or technological systems is reflected in our ability to control them."

This is how Chinese researcher Yang- Yu Liu summed up what, in my opinion, is an extremely valid concept underlying any research carried out by human beings.

Control means knowing, and knowing involves freedom, where freedom means the absence of fear. With these principles and aims in mind, I met and shared research and studies into the discoveries of Dr. R.G. Hamer with my friend Manuele. His expertise on the subject of the Enneagram was an opportunity to test and develop one of the central issues surrounding the German doctor's discoveries: the perceived conflict shock of the individual.

One of the most frequent criticisms made of the Biological Laws is its alleged inability to 'pass' scrutiny involving 'prospective' examination (i.e. given a cause, we can forecast expected effects). On the contrary, it involves the mental effort of retrospective examination (given an effect, we find an appropriate cause). Scientifically speaking, in any mind-body connection, prospective examination carries little 'weight'.

Human beings can no longer be considered simply as multi-cellular organisms suitable for laboratory testing. They are wonderful creatures comprising psychological experiences that carry a set of organs along a path of constant evolution and development. As such, each individual becomes a protocol in his or her own right, with personal perceptions and their own pair of glasses through which they see the world.

However, this fact also means that studies into how human character is constituted, and how each of us faces his or her path through life, can be both convincing and illuminating. Among the various fields of knowledge and sciences relating to the study of types of human being, the laws of the enneagram

(nine character types and 27 sub-types) and the remarkable way they correspond with our ways of living, are becoming increasingly recognized and acknowledged.

When we read through the various character types and come across our own, we feel almost as if we have been 'found out', and amazed by the fact that someone could have written about us. The most interesting aspect of this study is when you realize that each number of the enneagram corresponds to a form of behavior that is rooted deep in the biological equilibrium of human beings.

We are not describing anything esoteric, spiritual or psychological here; just simply a favorite garment to help us respond as best possible to the need to survive, immediately following the first year of life.

This book takes the reader on an extraordinary journey of awareness, which becomes, in turn, an additional tool for both knowledge and freedom. The field of biology, and the analogy with the Biological Laws, is the basis upon which the study of the Biological Enneagram is based.

From this point of view, we witness once again how scientific discoveries made by different means can achieve complementary results. On the one hand, we gain the scientific 'guarantee' of authenticity, on the other, we have confirmation that these findings are historically ready for humanity and humankind.

I therefore wish to thank my friend Manuele for giving me the opportunity to share his research and would like to congratulate him on his achievement. I take unfair advantage of the close friendship we enjoy - at the expense of his privacy and modesty - to explain to the reader that this book and the comparative study on the relationship between the enneagram and biological laws is unique and the first of its kind worldwide.

Claudio Trupiano

Introduction

Let him who seeks,
not cease seeking until he finds,
and when he finds,
he will be troubled,
and when he has been troubled,
he will marvel,
and he will reign over the All.
(Gospel According to Thomas, Hammadi II, verse 2)

Is there a relationship between the brain (the nervous system), instincts, character, emotions, personality, feelings, passion, behavior and, especially, motivations underlying our behavior, underlying our life, made up of inconvenience, grief and conflict, and so-called disease? Why do we fall ill? What exactly is the illness? Why is it me that gets sick? Is there any meaning to the illness or disease?

Jung wrote that, "Disease is an effort of nature to heal man." But what exactly is the relationship between character, personality, the "disease", and the mental and organic symptoms that are how that disease is expressed? The study of human personality and psycho/body types has always been a fascinating subject in all cultural, religious and mystical traditions. We need only think back to the four temperament types of Hippocrates¹ (melancholic, choleric, phlegmatic and sanguine), the five bioenergetic character structures of A. Lowen (schizoid, oral, psychopathic, masochistic and rigid) or W. Sheldon's three somatypes (endomorphs, mesomorphs and ectomorphs). Perhaps character and personality are the 'rational' expression of emotions that have been developed over millions of years of evolution in order to preserve and sustain the living human structure?

¹Hippocrates (approx. 460 B.C. – Larissa, 377 B.C.) considered to be the father of medicine.
Alexander Lowen (1910-2008) American psychotherapist, doctor and psychiatrist.
William Herbert Sheldon, Jr. (1898-1977) American psychologist.

One tool in particular aimed at the study of personality has raised a lot of interest over recent years; namely the enneagram. Its name comes from the Greek word ennea, meaning 'nine' and gramma, or 'sign'. It is represented by a nine-pointed geometric symbol inscribed within a circle. It is a map, or structure through which specific mechanisms - or passions - are revealed. These mechanisms represent the basis of human behavior: nine personality types, nine languages, nine different ways of perceiving reality. From my earliest studies and seminars on the subject of the enneagram I immediately had the feeling that something remarkably profound lay behind those nine symbols; that it was far more than a simple system describing nine personality types. That, in some way, we were dealing with spiritual growth, and yet so much more! Questions began flashing through my mind: is there a biological meaning to these signs? Is there intuitive, natural instinct behind those signs? Can we, through the enneagram, cure, heal the rift between Nature, natural feelings and biology on the one hand, and personality, human character, and the search for 'being' on the other?

Is there a relationship between the enneagram personality types and biological process that we call illness or disease? And if so, what is the meaning of it all and how can be put to good purpose to live better and more healthily? Is the enneagram also only a 'means', or 'device'? Or, as with the disease itself, is it a tool via which Nature does what must be done?

When I was diagnosed with cancer ten years ago, I assure you that I did not have the time to ask myself these questions. I was scared and, thanks to some people who were probably sent down by heaven to help me, I found the strength - or perhaps the naivety - not to follow medical protocol but to seek a different path. A few months later I felt better, I was "healed". Later you will understand the meaning of those words and what it means to me today to "feel better and healthier". Such a shocking moment had transformed my life. In the words of St. John of the Cross, it did not represent my Mount Sinai, but it was definitely one of my soul's many dark tormented nights. It was during one such night that questions began to take shape in the darkness: Why was I sick? Why me? Did this disease carry a meaning? Was this disease related in some way to an emotion? My personality? One of the

many aspects of my 'self' that I had carried with me for goodness knows how long? his central core - deceit or ruling passion - is at the basis of the nine personality types described in the enneagram. We have the Bolivian, Oscar Ichazo, at the end of the 1960s and the Chilean psychiatrist Claudio Naranjo to thank for the study of.

The enneagram was introduced to the western world at the turn of the last century by G.I. Gurdjieff (1872-1949), who described himself as a "Christian esoteric" master. According to Gurdjieff, the character of each person is governed by a central 'feature', comparable to an axis around which all 'false' personalities revolve. Gurdjieff felt it was the fundamental duty of everyone to identify this central aspect (or "sensitive corn" as he called it) in order to achieve spiritual healing, reawakening, to return to the essence of being that man loses at birth due to abnormal interference, passions, or poisons - as it had already been named in the Christian tradition by the fathers of the desert.

Having identified the "sensitive corn", the task was to "have it squeezed". This was the primary secret in all the schools of initiation:

The first of these secrets is that - as a means of self-improvement - man can take advantage of a certain feature present in his psyche that actually has an extremely negative characteristic. This feature of character may, nevertheless, be of help in achieving self-improvement. Generally speaking, this aspect is present in all men, especially our contemporaries, and, especially, in yourselves. It is no more than a feature I have frequently condemned, and a feature, moreover, that every person considers unworthy in all those who have reached a responsible age, barring himself, of course. It is what we refer to as "self-deception".²

This central core - deceit or ruling passion - is at the basis of the nine personality types described in the enneagram. We have the Bolivian, Oscar Ichazo, at the end of the 1960s and the Chilean psychiatrist Claudio Naranjo to thank for the study of fundamental personality traits. The system they went on to develop is based on 9 personality types and 27 subtypes.

²G.I. Gurdjieff, 'Life is Real Only Then, When "I Am"', Neri Pozza editori, 2006, page. 140

I was struck by how Naranjo, a psychiatrist, was fascinated by the embryonic origins of the human temperament when he first began studying the enneagram. In one of his main works, "Character and Neurosis", Naranjo writes of the American psychologist, W. Sheldon³:

Sheldon's idea that the three dimensions of human temperament are intimately connected with body structures that derive, in turn, from three layers originating from the human embryo, had a deep impact on my understanding of things.⁴

The Biological Enneagram® that I have created and designed, equates this "personal awareness", this dominant emotion, or "sensitive core" that underlies the structure of one's personality according to the enneagram model of the personality developed by Ichazo and Naranjo. It highlights the correlation between the nine families (although later, we will see how there are in actual fact 27 subtypes; a number that further increases to 54 if we also choose to differentiate between right handed and left handed) and the biological process called "disease", in line with the Biological Laws discovered by Hamer (1935) at the end of the seventies.⁵

According to this model, disease, and the biological and mental symptoms that are manifest as a result, represent a logical biological process. They invariably follow the solution to a biological conflict that has originated as a result of an unexpected event. A person experiences or 'lives' this conflict shock according to his or her own personality, personal awareness, or dominant emotion. The process itself is logical and, therefore, not diseased. It is useful in order for human beings or any living being to survive. Any discomfort or symptoms consequently

³In the 1940's, W. Sheldon (1898-1977) studied the relationship between a person's physical constitution and the human temperament. He outlined three basic structures, which he called somatotypes. Somatotypes according to Sheldon arise from three primary germ layers: the endoderm, from which the digestive apparatus and respiratory systems develop (endomorph somatotype), the mesoderm, from which the musculoskeletal and circulatory systems develop (mesomorph somatotype) and the ectoderm, from which the skin and nervous system develops (ectomorph somatotype)

⁴C. Naranjo, Carattere e nevrosi (Character and Neurosis), Astrolabio, 1996 page. 13

⁵These laws will be explained in chapter two.

constitute the best possible response that a living being can offer at that specific moment in time – according, of course, to its personal awareness – in order to survive the biological conflict shock it finds itself having to face and deal with.

To say that an illness or disease is a form of healing may seem a paradox – incomprehensible - to many. In this process, the relationship of psyche, brain and body organ, discovered by Hamer (and Natural Law), represents a truly radical change of paradigm.

At the heart of this process is the way of experiencing feelings that each individual employs – in accordance, I would say, with his or her enneatype (a term coined by Naranjo) and subtype - to respond to situations involving conflict. Conflict is the engine of life: evolution has been able to take place due to conflict and the ability of living beings to come up with prompt solutions to solve or adapt to such conflict (a fight or flight reaction).

The Biological Enneagram is an evolution of the enneagram and the result of observation. It is a map or structure, and, as such, describes relationships, which themselves are often unconscious, between its parts. It is an expression of how nature has, through the genetic programming of the species (and therefore biologically through our parents and generations that have come before us), organized survival, while maintaining equilibrium and the need to satisfy pleasure (through the fulfillment of needs and desires), emotions, thought, behavior and the mental and biological symptoms of human beings in a logical rational way.

As with the notion of health, equilibrium is a dynamic process and can only be maintained through an individual's ability (thanks to rational biological programs) to resolve conflicts in a timely manner. Scientist Henry Laborit wrote:

Life would never have come into existence in a state of equilibrium, and the ever increasing complexity of living beings could never have made its appearance in such a state of equilibrium. On the contrary, it is thanks to the constant lack of equilibrium that life is

made possible. We can liken it to mankind which, pushed by the shoulders, seeks a center of gravity to avoid falling.⁶

Each of the nine enneagram family types and, in particular, each of the 27 subtypes, represents the adaptive response, the rational biological memory (i.e. without illness), and personal response when faced with shocking or unexpected events in life, but also, and especially, the response to recurring situations which we are constantly subjected to, and which constantly feed this "push/equilibrium" mentioned by Laborit.

The fact is that if we remain trapped inside our dominant emotion, as often happens, our evolutionary development process shuts down or slows. This is when the symptoms, which inevitably appear every time we manage to resolve a situation (we will see that the Laws regulate this process), kick in and warn us that something is wrong; that we can change direction, and that it makes no sense to constantly "bang your head against the same brick wall."

Here is where we see the importance of the symbol of the enneagram. In addition to giving us a detailed description of the nine personality types, it also indicates a path to follow by identifying each person's passions, or poisons, helping us to discover how to develop all our potential and bringing us back to that 'essence' that we lose at birth.

Our essence is the truth in man, whereas personality is falsehood, and developing our essence is the result of the work that we carry out on ourselves; the result of coming back home, as Gurdjieff described it:

It involves restoring what has been lost rather than acquiring something new. This is the purpose of development. For this reason, it is essential to learn to differentiate between essence and personality, and learn to separate them.⁷

My work over the years has been to investigate the relationship between these conflicts and the dominant emotions that underlie

⁶ H. Laborit, *Biologia e struttura*, Laterza Bari, 1969, page. 80

⁷Gurdjieff G. (2006), page. 148

the nine enneagram personality types (although in actual fact 27 personality types) and the strong unison between conflict, the emotion we experience, and "disease." Conflict initially unexpected and later relived as unresolved conflict, deteriorating conflict or binary conflict that every human being lives in his or own unique way. What I have observed is not whether a disease can be attributed solely to one of the nine families (after all, we may all have to deal with bronchitis once in our lifetime), but that if we choose to remain 'stationary' and firmly anchored to obsessed mechanisms involving anxiety and dominant passions (or "sensitive corn" if you prefer), then this will manifest itself sooner or later in mental distress or biological symptoms that are clearly both logical means of biologically adapting in order to survive.

For example, people may experience conflict shock as a result of "putting up resistance" and this behavior may be something that often accompanies them in their life. If so, this emotion, or way of perceiving things, will manifest itself in behavior (e.g. typical of type 9, a personality that is lazy, slothful and depressed; avoiding and rejecting conflict whatever the cost and, for this reason, constantly encountering states of conflict) that rationally and logically triggers a biological program and area of the brain. This, in turn, allows the body to assimilate a higher intake of sugars into the bloodstream, with a subsequent increase in energy and oxygen for potential disputes (which, in general, however, are always played out in rather restrained terms by personality type 9).

This program (we should not forget we are discussing a law of nature here) will – with great care and attention - reduces the production of insulin⁸ and noticeably increases the level of glucose in the body. The biological conflict shock inherent in "putting up resistance" is an intelligent program and the result of millions of years of evolution and biological memory in order to help animals and human beings deal with conflict shock and

⁸A hormone produced by the Islets of Langerhans in the pancreas, which controls glucose levels in the blood.

maintain homeostasis⁹. What does not make sense - and this is typical of the 'human animal' - is to remain in this same situation for years and years, if not for life. It is precisely these conflicts, personal response, motivating factors, behavior and their symptoms (governed by the biological laws discovered by Hamer), which I have seen to be typical of each of the nine enneagram family types.

The aim of this book is to begin to describe the typical "biological personal response" and related symptoms of each of these nine personality types and to highlight how these have first and foremost a biological significance, but are also fundamental for the human growth of each and every human being (the return to the 'essence' mentioned by Gurdjieff). It is also a significance that we can take control of, use in our process of transformation, and go back to living in harmony with nature and the laws that have governed our lives for thousands of years.

In order to identify your personality according to the enneagram model, it is definitely worthwhile reading some key textbooks, especially those by H. Palmer, R. Riso¹⁰ and, especially, C. Naranjo, who ranks as one of the most prominent figures worldwide in his field.

To begin this process of self-recognition, it is certainly worth attending seminars and workshops. The presence of so many people at the seminars allows us the opportunity to observe how personality types and subtypes occur in physical forms, gestures, expressions, ways of expressing oneself and symptoms (through participants' personal stories).

⁹From the Greek, same fixity; the natural tendency of all physicochemical properties shared by all living organisms to achieve relative internal stability.

¹⁰H. Palmer, *Enneagramma*, Astrolabio, Roma, 1996 and R. Riso, "Conoscersi con l'enneagramma", Piemme edizioni, Casale Monferrato 1994.

Another way to recognize types and subtypes is to watch movies and watch the movie characters; an activity that highlights the unique aspects of a certain types of personality¹¹.

However, all of these tools are sometimes not enough. And it is at this point that the Biological Enneagram can represent not only an additional means of analysis, but also an undoubtedly innovative tool in this analysis. To my knowledge, nobody has ever systematically studied the relationship between enneagram types and symptoms in the light of the extraordinary discoveries made by Hamer. Thanks to the identification of those characteristic symptoms of the nine personality types, it is possible, first and foremost, to recognize our own personal type, but also, and above all, to see - as the Sufi masters told us - at what point we are in our personal growth.

I often meet people during seminars who know the structure of the enneagram, have used this tool for years, and who continue to work on themselves, integrating analysis with other techniques such as NLP, Gestalt, star constellations and psychobiology. And yet it is with amazement that they discover how their lives continue to be shaped and dotted with these specific biological symptoms.

They are surprised and amazed to discover that these symptoms are recurrent and based on the same events, emotions, conflicts, and personal response; as if a person remains permanently blocked, or locked, in an aspect of the 'self' that continues to hinder personal growth despite all the work performed to aid such growth. I feel this is why the Biological Enneagram is such an original study - in a constant state of evolution - and one that can be useful to each and every willing person in search of his or her process of liberation.

I would also like to caution the reader from seeking a simplified form of automaticism in this book. Every human being is unique and unrepeatable. A conflict shock is desirable, and resolving it in

¹¹Regarding this point, it is important to draw attention to the book: M. D'Agostini and F. Fabbro, *Enneagramma e Personalità. Tipi e sottotipi nei personaggi dei film* (Types and subtypes in film characters), Astrolabio, Rome, 2012.

a timely manner desirable, too. However, we also have the chance to avoid any form of 'relapse', and the Biological Enneagram is undoubtedly a useful tool in preventing this.

The enneagram is not biological therapy and in no way seeks to replace the advice of your doctor. This book aims simply to accompany all those along their path; a tool to help to get closer to certain values of Life, of which personality, but also conflict shock and disease, are an integral part.

The objective of the Biological Enneagram

Let us start from the supposition that the nine enneagram types have an origin and biological sense for the survival of the individual, the group, and the entire human species, and that "illness" or "disease" is a rational or logical process i.e. not "ill". Let us also suppose that it is useful for survival and originates from an unexpected biological shock that captures the individual by surprise (where the individual is governed by biological laws discovered by Hamer). Finally, let us put forward the premise that it is experienced intensely by humans (and all living things). Given all the above, we can state that:

- There is a correspondence, especially for situations involving recurrence (recurring conflict, binary, or allergies) or predisposition, for certain types of enneagram to develop certain biological and psychological symptoms.
- These symptoms (as well as the nine enneatypes and 27 subtypes) have, above all, a biological sense. However, they are also important for the growth of the human being; helping him or her to live life in its entirety and be aware of the cause-effect relationship between dominant emotions, personality and symptoms.
- This knowledge and awareness is essential to a person's physical and mental health. It provides a meaning and 'sense' that we can reinterpret and replace within our life story or bring inside our process of individual transformation. This, in turn, offers us the chance to return to live in harmony with nature, respecting and recognizing the biological laws that have governed our lives for thousands of years.