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Original Article

The Quantum Science of Personality and Enneagrams

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Abstract

This paper is written to bring forth a quantum science based comprehensive explanation about personality development, the enneagrams, and the usage in conjunction with creativity to create a framework for identifying one's own traits and how brain doshas and other factors can sabotage our core personality that can act as a barrier in our archetypal exploration and in our pursuits for finding our dharma.

Key words

Creativity, personality, enneagrams, sattva, rajas, tamas, development, personality, gunas, doshas.



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Amit Goswami-Ph.D. discovered the solution to the quantum measurement problem and developed a science of experience. He developed a theory of reincarnation and integrated conventional and alternative medicine within the new quantum science of health. He is the author of numerous books. Amit started the quantum activism movement, establishing a transformative education institution, Quantum Activism Vishwalayam, based on quantum science and primacy of Consciousness.

Introduction

In the book *Quantum Activation* written with Carl David Blake and Gary Stuart, I (Amit) discussed how to convert barriers to our archetypal exploration into opportunities. We also laid out a few barriers that plague people. One of these barriers is inauthenticity. It expresses itself as what we call ego personality, masks that we put on, personal software programs that we run to hide our real

propensities and tendencies, our real character.

In this paper we develop the quantum science of how this personality barrier develops during our growing up from childhood to adulthood. This will give us ideas about how to see and convert them into opportunities for growth.

Hard-core materialist scientists believe personality traits are genetic in origin. Psychologists additionally posit nurture—

environmental conditioning as a factor as well. So, is it a nature vs. nurture debate? The discovery of development of epigenetic software as part of the evolutionary process has cemented the contribution of the environment in a child's development. Now more or less everyone agrees that both nature—the contribution of genes and nurture—the contribution of the environment are important factors of a child's development.

Additionally, Eastern yoga psychologists for millennia are positing another factor—reincarnation. We bring propensities and character traits from our past lives. They also play an important role in the shaping of personality in this life.

With quantum science we have gained a deeper understanding of all three factors¹. Using quantum science, today we have a pretty good understanding of how our personality develops. Quantum science even hints at a classification. Amazingly, such a classification already exists in a mysterious psychological/spiritual theory consisting of a symbolic presentation of the observed personalities in what is called enneagrams. We will discuss how enneagrams are explained by the quantum science of development explored here as well as how enneagrams can help guide people's psychological development.

Ericson's theory of development and its Quantum Modifications

It is important to note that the psychologist Eric Ericson thought development is psychosocial and mainly brain-based and virtually ignored the role of emotions and sexuality. In his theory, opposite outcomes compete in the psyche as a child develops through various

ages and her psychosocial environment changes from parents to peer group, to teachers, to intimate relationships, to professional etc.

Ericson theorized that personality progressed through a series of eight stages, each stage characterized by certain mostly unconscious conflicts and eventual personality depends on whether a person successfully overcame these conflicts or not.

Ericson also gave the ages for each of the stages. However, the idea of chronological stages has become meaningless in view of data showing that there is no uniformity in the timing or rate of children's psychosocial development. This is understandable in view of the uncertainty about when the re-incarnational inheritance of character traits and habit patterns in a person will be triggered.

The conflicts that Ericson codified are quite relevant to development even according to quantum science and are worth some consideration. However, Ericson's thinking is all based on continuity, whereas as Piaget has noted there are discontinuities in a child's mental growth.

In Piaget's model of development, there are continuous steps—accumulation, accommodation, and assimilation; and then, there is also a step he called reflective abstraction which with the advantage of quantum science we now recognize as discontinuous quantum leaps.

Moreover, developmental theorists including Ericson and Piaget, usually ignore or disemphasize emotional issues in child

development. This, too, needs to be addressed.

Even earlier than Ericson, the psychologist Carl Jung proposed a personality theory on what experiences—sensing, feeling, thinking, and intuition—dominate a personality. Jung's work is a precursor of quantum theorizing.

In this way, we need to modify Ericson's stages³ as follows:

- **Stage 1:** Trust vs. mistrust, age 0 to 5
- **Stage 2:** Quantum leaps of altruism (caring for others) versus selfishness (caring only for yourself), age 1-
- **Stage 3:** Quantum leaps of Autonomy vs. shame and doubt, 5-
- **Stage 4:** Initiative vs. Guilt, meaning processing versus information processing, 5-
- **Stage 5:** Industry vs. Inferiority, quantum leaps of clarity versus continuous ignorance, good vs. evil, 7-
 - **Stage 6:** Sexual promiscuity vs. quantum leaps of romantic love, 12-
 - **Stage 7:** Quantum leap of Identity vs. Role Confusion, 12-
 - **Stage 8:** Intimacy vs. Isolation, 18-
- **Stage 9:** Generativity vs. Stagnation, quantum leaps of outer creativity vs. conditioning, 19-
- **Stage 10:** Quantum leaps of integrity and wholeness vs. Despair, 35-60

Notice that except for stages 4 and 8, there are quantum leaps to be negotiated at all the other stages. Also note that except for stage 1 and stage 10, we have given no upper limit of age

as indefinite. Reincarnation forces this ambiguity upon us. Only for these two stages of 1 and 10, there is an almost certain upper limit because the access to the quantum self drastically reduces at those limits if lack of success in completing the stages at its appropriate time prevails.

Learning who to trust and who to mistrust is a major challenge as a child of developing mental ego struggles with the fading all-inclusive quantum self-dominance of infancy. Many conventionalists think trust is a mother-child issue decided in the first year of infancy. But this is not correct because the access of nonlocal quantum self is not restricted to the mother alone. In a previous time, parents and family were the people at issue. Now it is parents and caregivers in various capacities making the situation far more challenging for the child.

Those children who make mini quantum leaps leading to altruism retain the natural trust even after the quantum self ceases to influence the child much. A child who only learns to love his mother would forever suffer from a mistrust in others to some extent.

But at this period of age 0 to 5, there are also other conflicts that Ericson ignored. Spiritual traditions point out (Jesus for example) three fundamental dichotomies: transcendent/immanent or in more practical terms creativity/conditioning, inner-outer, and female-male. All three dichotomies begin their role right at this age bracket.

Normal socio-cultural upbringing puts much more emphasis on mental ego development than it does in allowing the kid to enjoy the expansion of Consciousness in the quantum

self and the positive emotions it brings at the heart and the navel chakra. The midbrain chakra becomes unconscious around age 1, but it still dominates the unconscious processing. Allowing the kid alone-time in nature (read William Wordsworth's Lucy poems for a wonderful exposition of how that can be; I (Amit) had a similar upbringing myself; I know) is a powerful way to give a child alone-time with the quantum self.

Agreed, a child of that age does not have the mental memory capacity to elaborately express the archetypal experiences in the quantum self via the mind unless he is endowed with talent from a previous incarnation, but he does have enough of a mind to give meaning to intuitive experiences in the body to make positive emotional brain circuits making very important contribution to moral development later. The good-evil archetypal struggle can begin as an unconscious dialog between the midbrain self and the heart right at this age.

If the quantum self is suppressed, preventing exposure to archetypes such as justice (fairness) as it often the case in today's cultural upbringing of children, the roots of future racism, sexism, homophobia is fermented right here.

Sociocultural conditioning is also responsible today in enhancing the inner-outer polarity by an overemphasis on the outer material world of sensory stimuli and ignoring the inner world of the psyche, especially its extrasensory component of intuition. The imbalance is more pronounced in boys than girls.

In this way, sociocultural conditioning today enhances the male-female brain difference, head versus heart, as well.

How a child learns self-reliance—autonomy and initiative--certainly depends on the shameguilt dynamic used in conventional societies which many modern psychologists are trying to change. Behavioral operant conditioning based on reward and punishment that some parents and teachers use adds to the confusion. Yet, in view of the brain circuits of reward, who can doubt the efficacy of operant conditioning for certain aspects of ego development. The quantum clue is to be relaxed about all this— shame, guilt, reward, punishment-- if you are a parent or a teacher.

The important contribution that quantum psychology makes here is the difference that a quantum leap to awaken the navel chakra makes in children likely between age 5 and 7 as Ericson suggested (but could be earlier or later as well depending on re-incarnational karma).

Ordinary physiology at the navel chakra generates the feeling of self-security when energized. Quantum leap manifests a new vital software dictating higher physiology for the organ and self-awareness at the navel chakra. All this gives a child the feeling of self-worth all important for autonomy and enables the child to take initiative for self-growth toward exploring higher needs.

The initiative toward higher needs leads to sublimation of blocked energy at the base chakras to higher chakras, especially to the brow chakra where when collapsed the energy is felt as curiosity—a very important initiatory

cause of creativity—and ignites the exploration of meaning and purpose. If the navel is not awakened, the child will be stuck with the current culturally encouraged information processing.

The next item on the list—industry vs. inferiority—is a crucial aspect of all mental development. Here reincarnation plays a huge role as it potentially can contribute to a child's qualities of creativity² (called *gunas*) that she needs and may have developed in a past incarnation.

Ericson leaves out other conflicts at the age of 6-11 (Piaget call this the concrete (mental) operational stage), a major one being good-evil battle which is a battle also between the unconscious midbrain self—suppressed evil—and the cortical altruistic ego—conscious good if altruism was awakened or of suppressed good taught by parents or a religious family or a church-going culture, a major contributor to children's moral development. Of course, in the current custom of secular education, public schools typically neglect value-education almost completely; unless a child is sent to a private religious school, there is no value education. Unfortunately, there is a dark side of this: the value education at private schools often comes with prejudices.

Ericson, not wanting to address emotional issues, ignored the most important conflict of the early teen years—instinctual tendencies of sexual gratification versus occasional feelings of romance when confronted with a suitable partner. The engagement with romantic relationships is accompanied by a quantum leap awakening of the heart chakra which is a major influence in adult years.

Identity—who I want to be—is a perpetual struggle of development at all ages as a person goes through life in search of meaning and purpose at a personal level. This one does not belong exclusively as one of pre-adult stages; for many people this struggle continues much beyond.

Having said that though, today the prevalence of social media and information processing among teen age children has produced an identity crisis from which many suffer. Information processing deprives people from a sense of meaning and purpose of life adding to the confusion about who I want to be. Eventually, the young adult may suffer from serious depression. The increase of teenage suicide is a result especially in kids whose navel chakra is weak (with no quantum awakening).

The struggle with finding intimate romantic relationship begins at puberty with sexual awakening and is another forever struggle for a human being. The issue is: is one able to commit and hold a sexually intimate relationship or not?

In quantum science, we put great emphasis on teens making the quantum leap to romantic love which leads to activating the quantum heart, an activation that makes it so much easier to pursue intimate relationships later in life.

The whole concept of personality stems from the observation that adult humans do seem to settle down in stable ways of thinking (with belief systems), feeling (living with some form of intimate relationships), and earning livelihood—requiring civilized behavior with

non-intimate people in our lives. And yet, should we ever stop our search for who we want to be, even who we want to project that we have found our identity? In this way, dynamic vs. static is an important issue to keep alive whenever one sees signs of stagnancy. In other words, the dynamism should not only cover outer creativity but also inner creativity.

Tibetan psychology puts great emphasis on the passageway that happens in the teen to adult period of growing up. Aside from romantic love, one other channel for the responsible use of the abundant sexual energy during these years is to learn the art of sublimation via mini quantum leaps. Looking for identity, asking questions such as “what is the meaning of my life” (which educational counsellors today routinely convert into a question of career, job training) expresses a drive toward holotropy (wholeness), toward purpose and the archetypes.

If educators and career counsellors were conversant with quantum science, they would have made the connection of a person’s profession with the exploration of an archetype and would have advised the student accordingly to explore positive emotional experiences involving the navel and the heart. Of course, this is not the case yet with dire consequences such as narcissism, neediness, depression, or suicide.

Integrity vs. despair is a genuine question to ask again at mid-life when there seems to be another important passage built into the science of development. Tibetans call passageways *bardos*. You may not know that aside from the bardos after death, *the Tibetan book of the Dead* does define three bardos of

life, quantum science makes it into a whole lot more of which we identify four as major bardos: 1) bardo from birth through childhood age 5-7 successfully negotiated with the awakening of the navel self; 2) bardo of young adulthood age 6-11, and again age 15 onwards culminated successfully with the awakening of the brow cortical higher self-identity, higher than the usual me-centeredness of the base level condition; 3) bardo of teen to adulthood successful if the awakening of the heart that began in early childhood culminates in the awakening of romance.

Success in the early bardo leads to a settled and satisfactory adult life with stable relationships and satisfying profession. Lack of success leads to deep dissatisfaction. At midlife onwards, there is a choice; if you choose to do so because of the dissatisfaction, 4) a new bardo of a life of transformation of the ego to higher levels called soul opens for you, from mid-life to death. When is mid-life? It varies.

Even cognitivists agree to some extent with the assessment here. Cognitive data shows that some people at mid-life change from a life of “glass is always half-empty” to a life of optimism “glass is half full” which signals that these people have chosen not to opt for a new passageway to transformation; instead, they are doing what behaviorists call reprogramming themselves to selectively remember what was good in the past in this way creating a positive self-image. Instead, the group who opts for transformation goes for the real McCoy this time—an authentic personality; the traits then reflect their true character.

It is important to note here that this is how life becomes a preparation for death which leads to reincarnation. Remind yourself and this is a great motivator: when you die, your accomplishments do not go with you. What goes with you for sure is your character—the part of your nonlocal memory that you have incorporated in the definition of who you are and habit patterns—good and bad still under scrutiny.

Unsuccessful completion of these important stages of development means that one or more of your self-identities will be underdeveloped. This on the one hand can lead to pathologies of mental and emotional disorder and on the other hand serious handicaps of personality. The first is the subject of quantum psychotherapy which is beyond the scope of this research.

Since our parenting and early education are based on homogeneity, they are far from optimal, and this is why children often are incapable to meet the learning demands made on them. This produces the brain-mind doshas that prevent the application of the creative qualities (guna).

These handicaps or doshas can be removed through adult education. But first we have to identify them. Here the empirical classification of personalities via enneagrams is very helpful for which we give a scientific explanation in this paper, see below.

Reconstructive Memory

We also have the capacity to recall memory, of being conscious that we have been conscious before. We use these recalls to reinforce all memory, but the mechanism of recall goes

through half a second of secondary processing that edits and reconstructs the memory sometimes with the help and influence of other memories that are also evoked by the stimulus. In other words, what we call our short-term memory is reconstructive memory—constantly under revision.

When a child cannot cope with the learning agenda imposed on him or her, reconstructive memory is the way how a child builds a protective self-image and false persona to deal with the inadequacy. Using short term reconstructive memory which is inauthentic!

Enneagrams

By some accounts, the idea of enneagrams could be an ancient discovery. The modern system owes much to the mystic Georg Ivanovich Gurdjieff. Another modern mystic Oscar Ichazo picked up on Gurdjieff's work, but it was the psychologist Claudio Naranjo who brought enneagrams into the discussion of personality theories in modern psychology. Since Naranjo's ground-breaking work, other personality theorists have researched the subject and there are now some excellent expositions of the subject.

Because of Gurdjieff's involvement, it is logical to expect a spiritual connection to the idea of Enneagrams. The Sufi mystic Hameed Ali and his disciples have used enneagrams for helping aspirants with spiritual transformation.

So, what are enneagrams? In their basic form, they derive from a geometric symbolic figure (fig.1) consisting of a circle in which the nine points of personalities are represented by evenly spaced numbers increasing clockwise.



Figure 1: Depicting the Nine Points of Personalities

Make special note of a triangle between the points 3, 6, and 9 as well as an irregular hexagon connecting the other points. Here is the meaning: The circle represents the wholeness and Oneness of Consciousness while the triangle and hexagon represent how the wholeness is divided into the personalities of separateness.

Each type designates the dominating personality; however, the types on either side of it, called its wings, represent personalities to which a given personality can easily transform into. A 4 can easily change into a personality of types 3 or 5 or so it is believed. In this way, if you want to use enneagrams to understand your personality, you need to not only find your main type but also the wing personalities.

Each major personality type in the enneagram is connected to two other major personalities by lines; for example, personality 1 is connected to personality 7 and 4, one to the right, one to the left (fig. 2). It is theorized that the line to the right connects to the type which the person has repressed in childhood due to trauma; the characteristics of this type must be reintegrated in order for the person to develop further. The line on the left connects to the personality type which the person may grow

into once they are ready to explore personal growth. This is how today's psychologists see the use of the enneagram. Know your main personality type, know also what other personality types are easily available to you; know the personality you repressed perhaps due to childhood trauma, this is the one you need to integrate back. After this is done, when you are ready to grow personally again, the next personality is ready for you to develop. In other words, these enneagram psychologists see human personalities as the goal of personal growth; you change from one personality to another more desirable one.



Figure 2: Depicting the Connection Points of Personalities

The spiritual teacher Hameed Ali agrees with some of this. He posits that when we are babies, we are more connected with Oneness than our parents and the lack of the parents' availability causes wounds; the wounds cause holes in what science of Consciousness is trying to express in the child, a lack of some of the archetypal essence. The ego that this child develops into will have these archetypal holes preventing it from triggering some of its habit patterns and personality traits from its previous incarnation that could have fulfilled its archetypal call—termed *dharma* in yoga

psychology. Obviously then, the enneagram's missing personality traits

are not only telling us our dharma but also what we need to integrate back in in order to get a fresh start with our chosen archetype.

The diamond approach of Hameed Ali to spirituality places a lot of emphasis on a student's discovering the hole and then exploring its nature and texture albeit this brings up unwanted psychological traumatic issues. Only after these issues are dealt with, can we really engage with our dharma and develop the traits that help its exploration.

The diamond approach is tough as the name suggests. It requires both an energetic approach for trauma clearance and then rebuilding the missing software.

Here is where quantum science helps you to realize that rebuilding the software or reintegrating the personality traits may not be hard at all. The psychology profession certainly and perhaps even the spiritual teachers are falling prey to the idea that a child's development has only two causes: the genes and the environment. The idea of reincarnation is something that Westerners in general do not understand and are too squeamish about to take seriously. In truth, reincarnation is a very important part of the archetypal aspect of a child's development.

The re-incarnational propensities, although not always triggered in the childhood and instead having produced the holes in the personality, are still available in potentiality. As soon as you discover your dharma, as soon as you begin to explore your dharma and its suitable

field of expression, those propensities will be realized in a hurry, no worries.

The other vehicle quantum science brings into the arena of transformation is a scientific theory of feelings and emotions involving the chakras and their awakening and a theory of inner creativity of transformation. The details of how to employ these quantum tools in the psychological guide to the use of enneagrams are also developed in this paper.

But first we need you to have a grasp of the basic enneagram personality examined with a quantum lens.

How the basic Enneagram Personalities work

As each child grows into adulthood under the quantum science scenario given above of parental neglect, trauma, and conflicts, she will find her personality traits including motives and fears dominated by one of the nine enneagram personality types. Below we give the base-level description of each of the nine enneagram personalities. Psychologists classify the nine into three classes called the heart (also called the feeling center because this is where we most commonly feel vital energy in the body) type, the head (also called the thinking center) type, and the body (also called the instinctive center because of this center's preoccupation with survival instincts) type.

Quantum science clarifies:

- 1) the heart type has some recognition of their heart self-identity aside from their cortical self; aside from processing with the mind, they explore relationships and other-love and processes with their heart when the situation

demands it; 2) similarly, the body type has some acquaintance with the self-identity at the navel, the part of us that is busy with instinctual survival needs of maintenance and reproduction. What this means is that in addition to usual me-centeredness they have additional reinforcement from a body-ego-me that makes them narcissistic; and finally, 3) the head type is centered on thinking—information processing and rational thinking.

Do you exhibit the same behaviors over and over and wonder why? What if there was a method to understand our strengths and liabilities while developing more profound compassion for others? What if we possessed a tool to enable us to self-reflect, accept, and heal? We will show that the Enneagram personality indicator is the perfect methodology to find the answers to such questions.

So far, we are dealing with the base level. The power of the enneagram classification is such that it even reveals what personalities have had partial awakening of one or more of the centers. You will see.

Here are more details of each type as seen through the eyes of quantum science:

The Heart Types of the Enneagram

Heart types receive the stimuli through the sensory apparatus of the brain but thanks to the psycho-neuro-immunological connections they react with both their mind and their heart—both thoughts and feelings, in other words, emotions. Relationships come first, although the me-centeredness of the head is not far away. In this way, as adults they see the need for empathy, but of course lacking the

necessary nonlocal capacity, they fall into sympathy and try to make sense of the situation clouded by the feelings of another. They value things such as emotional support, and inclusion, but are unable to follow through due to the brain doshas. In this way, what were qualities of creativity in childhood that could have been used for real character building, have ended up as mere pretend masks, a selfimage of personality. Personalities 2, 3, and 4 are the heart types.

Type Two: The Giver. This is the caring, interpersonal type. Twos project a self-image of empathy, sincerity, and warm-heartedness. What these people try to be is unselfish and altruistic. If this is all authentic, we can tell that the subject must have awakened altruism when very young, awakened the heart in her teens, and even autonomy because a person can be a genuine giver only if she has a strong navel, a strong sense of self-worth.

And yet for many givers, their friendliness, generosity, and self-sacrifice may all be a show of personality-mask when we find that they often fall short and display only sentimentality, not much else. In that case they have a romantic heart, but their altruistic tendencies are seriously compromised because of weak navel chakra—they never awakened autonomy. A serious side effect of not having autonomy is at age 6-11, these kids just plod along with the ability of rational thinking seriously short changed. This is why as adults they are found to frequently engage flattery, and a tendency of people-pleasing—sure signs of a weak brow chakra development due the dosha of excessive mental inertia.

To emphasize once again for this type, the body side, the navel chakra is underdeveloped. They are driven to be close to others, they are needy, and they often do things for others only to be needed. Naturally, they typically have problems taking care of themselves and acknowledging their own needs because they suppress them in support of their personality mask.

Another way of putting this: Type 2s want to be liked and are motivated to find ways that they can help and include and be included. Loving is their aspiration, being unloved is their fear, at the worst they end up being needy.

Type Three: The Achiever. The ambitious, success-oriented type of personality. Type three project self-assured-ness and charm. If authentic, they can be competent, and energetic. Authentic self-assuredness would signify that they not only have a strong heart, but also have adequate strength at the brow and the navel, all due to partial awakening. That is, they did everything right, awakened all the selves, heart quite well and other two adequately in the developmental years. Having a heart, they try to be authentic role models who inspire others. And if authentic, they are.

And yet, more often though, this type ends up as status-conscious, vain, and highly driven for me-centered advancement. Threes are often more concerned about their image and what others think of them in their display of altruism. What this means is that their mental ego substantially dominates over their heart. However, their mental ego suffers from the dosha of intellectualism, never having taken a

quantum leap at the mind level during years of mental development beginning at age 6.

In this way, type 3s typically have problems with workaholism and competitiveness in their drive for success towards being a role model. Failure to be a role model is their fear.

Type Four: The Individualist. Authentic fours try to overcome their self-interest, be self-aware, self-sharing, and emotionally honest. Fours can be *unique* since ideally, they are able to experience deep, authentic emotions suggesting that though they have strength at the heart and hence their identity as a heart type, but their navel is also quite strong and active. Being active in their navel chakra fours are lower survival needs a lot no doubt, but having a heart, they can come out of their selfish cocoon as well ; in other words, they are relaxed people as to relationships.

However, when inauthenticity enters, these people often end up presenting a mask of being an individualist and withhold themselves from others hiding their feelings of vulnerability and defensiveness. They project the image of the individualist because they are romantic as well as possessing some self-worth; but their doshas subvert these qualities. So, they romanticize about themselves that they are exceptional (ideally, they are!) and so exempt from ordinary ways that other people live. In this way, they typically become moody and self-conscious; they develop problems with self-indulgence as well as self-pity.

Fours lack creativity to develop positive emotions and are dominated by the unconscious negative emotional brain circuits,

in particular competitiveness. The negative emotions short-change the positivity of the heart further.

The Head Types of the Enneagram

The head types at their best will have awakened their heart and navel chakras along with optimum development of their brow chakra. However, their tendency of looking at the world through the head and always concentrating on the outer reality, keeps them away from feelings and even instinctual desires whose vital energy they are able to sublimate leading to great achievements of outer creativity.

However, explicit attention to the physical world also makes them easy prey to the doshas of either strict intellectualism or intellectualism mixed with fickleness—projected intellect. There is also a class here who are intellectuals with excessive mental inertia that amounts to laziness. In this way, head types primarily use their rational mind to sort out problems and react to stimuli with analysis first. They connect with other people on a rational/intellectual level—strictly local and me-centered. They reject the irrational but end up rejecting also the super-rational intuition level of their experience and in this way lose all connection to the purposive movement of Consciousness and try to make sense of the world by developing theories of exclusion, in this way adopting exclusive dogmatic belief systems such as the current materialist science. They become straightjacketed in their own dogma. The motto of these people is “predict with rational mind and dogmatic theories even though that may involve sorting the data via fitting them to the

Procrustean bed of their dogma and “control.” They try to gain power by maintaining a façade of stability, security, and competence often objectifying people in the process. Types Five, Six, and Seven are the head-centered Enneagram types. Most scientists and many religious moral leaders belong to this group of personality.

Type Five: The Investigator. Fives ideally are visionary pioneers, such as Einstein and Richard Feynman, who seem to have done everything right during their development, but not really; they ignored feelings in the body and much of the inner world of emotions. But they are often creative and ahead of their time and able to see the world in an entirely new way albeit only objectively.

These people, if authentic, are intense, alert, insightful, and curious albeit only cerebral. They are able to concentrate and focus on developing complex ideas and carry out projects over time. The typical example is the scientist with a lot of outer creativity.

The problem, the necessity for the mask of personality comes because most of the people in this category develop the dosha of intellectualism to such an extent that they cannot engage intuitive creativity anymore, although some might have begun their career that way. Most people of this type are not able to maintain the initial creative level of excellence and end up projecting more image than substance. These latter concentrate on power and become the leaders of what we call “establishment” thinking.

There are more side effects of intellectualism. Even the great Einstein lamented in his old age

not having found love and another great Feynman was divorced by his wife because “he brings math to the bed.” Obviously, fives universally seek understanding and knowledge and are more comfortable with theories and data than relationships with people. The biggest fear of the Type Five is being overwhelmed by their own emotional needs or the emotional needs of other people; some try to deny both. Others at best have an altruistic side; although geniuses, they tend to be humble.

As such, they often become so preoccupied with their thoughts that they live in the imaginary world of their constructs—this gives us the image of the absent-minded professor living in an ivory tower. Fives become emotionally detached from real people to satisfy their intellectual needs, and yet they are curious, high-strung, and intense in the pursuit of their work.

Often, they get by with relationships via the art of objectification and manipulation. They typically end up having problems with isolation and eccentricity which their intimate relationships can tell but which is carefully hidden from their admirers. It is not surprising that they end up seeing the world as material and mechanical—and subscribe to a metaphysics of nihilism.

Type Six: The Loyalist. Type 5 are the leaders of the head types, naturally, they attract followers. Type 6 constitutes the loyal followers of type 5. Why? They never could cultivate their awakened navel because of the mind-brain dosha of excessive mental inertia. Among scientists, these are the bulk, they

follow the lead of the establishment. They are committed, security-oriented type. At best, if they are able to moderate mental inertia to some extent, they are able to engage situational creativity. But even so, they become short-changed by the dosha of fickleness and the negative emotion of fear.

As a result, sixers are preoccupied with security; they seek emotional safety at all costs. Their utility they know is problem solving following the lead of the leaders and they like to be prepared for problem solving. For the Type Six, the greatest fear is being unprepared and unable to defend themselves from being seen as incompetent.

Sixers are reliable, hardworking, and responsible for doing routine tasks, but they can also be defensive, evasive, and highly anxious when challenged. Being mentally lazy, they do not want to engage creative intensity—therefore, they run on stress while whining about it. They typically have problems with selfdoubt and indecision. This is why they need leaders whose strength they need to borrow.

In one-on-one discussion, these people never challenge another’s idea; they do not have the confidence. If you ever end up in a discussion sharing your ideas on a problem, a six will listen and seem to agree with you because they lack self-confidence to object even if he disagrees with you. But watch out! If another confident type joins your table and starts critiquing your idea, all of a sudden, a six will switch sides.

Ideally, authentic sixes are internally stable, self-confident, and self-reliant within the box of

their intellectual capacity, but because of mental inertia they do not deliver; most sixes end up only projecting this competent personality. Therefore, they feel the need to defend it constantly.

Type Seven: The Enthusiast. The sevens project a busy, productive type of personality. Sevens are intellectuals who also have a strong navel. They have a lot of libido, but no heart.

So, the libido ideally is available for the further awakening of the brow chakra, and these people could be creative and productive but can't because of developmental shortcomings.

Two things hold them back. First, their dosha of intellectualism is sprinkled with fickleness—they are not into negative emotions, but they are distracted by pleasure-seeking. Naturally, they want to have as much fun and adventure as possible using their intellectual abilities but are easily bored because of the dosha of fickleness.

Second obstacle; they lack a heart, they suppress it. Type sevens fear experiencing emotional pain, especially sadness, and actively seek to avoid it by staying busy and avoiding emotional commitment.

Sevens want to be versatile and practical, but they end up being overextended and scattered. They try to project optimism, spontaneity, playfulness, high-spiritedness, and yet because they are undisciplined pleasure-seekers these traits become a pretensive mask. They constantly seek new and exciting experiences but become distracted and exhausted by trying to stay on the fast lane.

They typically end up having problems with superficiality and impulsiveness.

Ideally, and there are some authentic healthy sevens, these people can focus their talents on worthwhile practical goals and succeed and are able to enjoy the satisfaction of accomplishment. But because they are attached to pleasure—never enough. They more likely end up projecting their enthusiasm for accomplishment only as an image, hiding their inability and resulting sadness inside.

The Body Types of the Enneagram⁴

There are a very substantial number of people who are still in their survival instinctual mode and centered in navel chakra self. They engage in mental activity from their body center, at the navel; but that does not mean that all of them awakened their navel chakra self-identity. In fact, only a few do so; for others either they never did or if they did the navel self, lost its potency and came to be dominated by the brain's self which is not awakened either and is mired by the base-level human condition—mecenteredness, negative emotions, and pleasure seeking.

These "Body types" ideally have access to gut feelings as a tool to decision-making and therein lies their power if their navel self is awakened and active. Naturally, they relate with other people based on their own physical sense of comfort and ideally try to make sense of the world not only by thinking but also by their instinctual gut feeling centered around their mecenteredness.

Please note that all these body types truly are me-centered and look at themselves as “independent separate personalities”. So, the primary drive for this triad is to maintain their independence and limit control from outside influences. They respond to relationships by being either overly controlling (those dominated by negative emotion of domination etc.), overly passive (those dominated by mental laziness), or overly perfectionistic (those that attempt creativity but end up thwarted by the dosha of intellectualism). Types Eight, Nine, and One are the body, or navel chakra-centered Enneagram types.

Type Eight: The Challenger. Having strong navel identity, all people of this type pursue the archetype of power. Some succeed and they achieve success mainly using negative emotions, domination for example. They use their sexual charisma that project authority; they can arouse people to follow them; and in this way, these people are capable of challenging the establishment and become leaders.

Yet even these challengers are handicapped by the dosha of fickleness as well as mecenteredness and of course other negative emotions such as jealousy, revenge, and pettiness. As a result, eights project selfconfidence, power, and assertiveness but because of the shortcomings, they do not necessarily have these qualities. In any case, they lack creativity, command and character. They can be resourceful and decisive in a street-smart kind of way but are not successful problem-solvers. Inside, they are proud, narcissistic, and dominating; they often suffer from superiority complex, even megalomania.

Eights have high libido and are often driven by lust. Having no heart, they see themselves as conquestors of sexual partners and use the conquest to feed their narcissism. But they hide their narcissism well and manage to project sexual charisma. Charisma of sexuality, not character, is the secret of their leadership success.

Being caught in defensiveness, they avoid vulnerability and intimacy; they typically have problems with matters of the heart.

Let's emphasize once again. Even inauthentic eights want to be strong and powerful and project an image of being authentic in their standing up for what they believe in. The greatest fear of the Type Eight is to be powerless, so they focus on controlling their environment. In fact, they become obsessed with it.

Eights feel that they must control their environment, often becoming confrontational and intimidating to dissenters. And yet being weaker in their navel chakra; they have little or no self-worth, they can only borrow it from others who manipulate them.

If authentic, healthy eights are capable of a modicum of self-mastery by maintaining their awakened navel chakra to have some semblance of self-worth; having that, they could ideally use their strength to empower others and improve others' lives, become heroic, and magnanimous in their role of challenger. But this is rare.

More commonly, eights end up being vainglorious and dictatorial. A recent example is Donald Trump.

Type Nine: The Peacemaker. The easy going, self-effacing type. The dominant dosha is excessive mental inertia. They have a heart though. Nines like to be easy going, relaxed, and go with the flow and let the people around them set the agenda. Type Nines fear pushing people away by prioritizing their own needs, and thus they tend to be passive, not assertive. But this is all ideal; few people are authentic that way.

In actuality, Nines project being accepting, trusting, and stable. They try to be goodnatured and easy-going but alas! The easygoing nature they project is due to mental laziness, not the ability of relaxation. In this way, nines often are too willing to go along with others just to keep the peace, hence their identity as peacemakers. In truth, the nines want everything to be without conflict but of course conflicts happen, and they can only pretend and behave like ostriches when faced with conflict and minimize anything upsetting. Thus, these people typically have problems with passivity and stubbornness.

If niners can live up to their gut-self having awakened it, a healthy nine can be indomitable and all-embracing, able to really bring people together and really heal conflicts. But this seldom happens.

Type One: The Perfectionist. This type projects a principled, idealistic type of personality. They try to be creative but because of their mental dosha of intellectualism, they succumb to rational thinking alone; they are capable of situational problem solving but incapable of creative archetypal exploration.

Unfortunately, their being “woke” to gut feeling becomes a detriment. As they solve problems, they look for confirmation in their gut but of course, without engaging creativity, it never comes. So, the Ones are forced to compromise. They place a lot of emphasis on following the rules and doing things correctly according to rules. That is how they become such perfectionists.

Type Ones fear imperfection and can be extremely strict with themselves and others. They are “woke” to altruism, so they try to be ethical and conscientious, with a strong sense of right and wrong. In that way, they can be moralists, even go as far as becoming a reformer, even a moral crusader. But of course, lacking the moral authority of that gut feeling that comes with creative insight, it is all a mask, an image they project. In actuality, these people get critical of others and angry inside at others too. But since they themselves are unable to walk their talk, they are angry at themselves as well and develop problems with suppressed and repressed anger.

If they could live up to their image, healthy authentic Ones with awakened navel chakra would be wise, they would wake up their discriminating intelligence (Sanskrit *Viveka*), and be noble characters, even morally heroic, and yet practical and down to earth (they have awakened to their navel self after all, they are rooted) capable of walking their talk and inspire others to follow their example. But this seldom happens. In practice, the Ones are perfectionists, not perfect.

Psychological Applications of the Enneagram

Psychologists, except those of the transpersonal ilk, try to use enneagrams for gaining knowledge about a client's ego and try to guide their personality development, offering them a powerful tool for better understanding a person's core beliefs, motivations and fears. They can then help their client to apply the selfknowledge to all areas of life, including conflict resolution, leadership and emotional management.

Because the enneagram identifies opportunities for development for each individual type, it has become widely used in areas such as counseling, psychotherapy, business coaching, parenting, and education.

The system has been the inspiration for multiple enneagram personality diagnostic tests available on the Internet as well as books on an eclectic variety of subjects, from personal development and to relationships and even career development. As already mentioned, enneagrams have been used for spiritual growth by the Sufi teacher Hameed Ali in his famous Diamond Approach.

However, because of image making via reconstructive memory and the development of brain-mind doshas, the story the enneagrams tell the therapist or teacher is a complex one to decipher. The personality traits people project are pretend ones. These traits and fears may or may not be reflective of their real motivation; instead, they may be hiding their real motivation.

The second thing to note is that when we speak of head type, heart type, and body type, we are only talking about your main personality. Besides this, enneagram

specialists say, and quantum science agrees, you have subpersonalities called wing personality that you can figure out from the enneagram (see below). Your actual personality is more complex than the typology given above because of the influence of the wings.

This is why you cannot use an enneagram personality test to help you find your future in personal growth. You need a specialist or a trained therapist to sort things out for you. This is why in actual enneagram drawings, there are all those other connections that the expert uses to dig deeper.

The other thing is that despite what mainstream psychologists tell you, you have unmanifest infinite potentialities to change, and that includes your personality programs. The strategy should be straightforward; first, creatively reclaim what you lost—recover your soul. And then use creativity toward further soul-making.

As discussed above, the nine types of the Enneagram are divided among Heart Types, Head Types, and Body Types. This typology is reliable. We can take advantage of this classification and see the development in each of the three classes in three different ways:

- Since **Heart types** depend on their **heart** self to understand their own stimulus-response, behavior, and the approach to relationship with others, they need to develop first emotional intelligence and then approach mental creative intelligence.

Use the enneagrams to figure out your two wing personalities in the body

group and the head group respectively. Why did you miss the opportunity to develop these personalities at the appropriate age of development? What kept you from discovering and/or developing body personality? After the figuring, now ask, what can I do to recover my soul-software associated with the navel and the brow chakras?

- **Head types** depend on their intellect to make sense of things and navigate the world around them. They need to go beyond their intellect and develop first, creative intelligence, and second, emotional intelligence.

The first is straightforward; you have to awaken your creative rajas. For the second, you need to analyze your past with the help of a therapist and find out what prevented you from awakening the self at the navel at the appropriate age of 5-7 and or what kept you from awakening the heart while you were discovering sexuality? And then get busy recovering your soul.

- **Body types** depend on their instinctual gut-guided street-smart intelligence to follow their "gut" and respond to threats and opportunities. They also need first to develop mental intelligence by awakening the creative rajas and then awaken the heart and balance it with the navel.
- Eventually, all three types will need to engage fundamental archetypal creativity to develop higher stations of

the soul and eventually attain supramental archetypal intelligence to respond appropriately to all stimuli. The subject is well treated in the upcoming book written by Goswami and Onisor, *The Awakening of Intelligence*.

Personal growth is not only for developing intelligence; other objectives of personal growth are happiness and congruence among the different sectors of life—thinking, living, and livelihood. The pursuit of happiness is discussed in the book *Quantum Psychology and the Science of Happiness* by Goswami and Pattani.

Achieving congruence is integrating—for which the Sanskrit word is yoga. Quantum science has a lot to say about quantumizing yoga. Accordingly, Goswami has developed with Onisor the subject in an upcoming book (a practice manual really) called *Quantum Yoga Manual*.

All these subjects you do have to explore to get a grip of what is to be done for your archetypal journey. We will provide a glimpse at the task in this paper now—yes, it is enormous, but it is fun—in the rest of the paper.

Conclusion:

The science of Ayurveda shows that our heterogeneity at the vital level of being is threefold. The enneagram shows that at the mental level, our heterogeneity is more elaborate—ninefold.

Integrating the enneagram approach creates self-awareness and uncovers the patterns of behavior that subconsciously drive and

motivate us to act in certain ways. When we make these patterns and motivations conscious, we can transcend them and develop richer, more supportive ways of being. Working with the Enneagram empowers individuals to take responsibility for their own actions and growth, from a greater understanding of why they act and react the way they do.

The goal is for each of us to “move around” the Enneagram, integrating what each type symbolizes and acquiring the healthy potentials of all the types. The ideal is to become a balanced, fully functioning person who can draw on the power of each as needed. The personality type we begin life with is therefore less important ultimately than how well (or unhealthily) we use our type as the beginning point for our self-development and

selfrealization towards our core Archetypal values which also signify attaining to our true inner essence and full potential to be reaching our dharma.

There is no limit to our abilities, to think creatively, to expand our being to the state of excellence, fulfilment, peace, perfection, harmony we all can reach. The purpose of this paper is to facilitate the human journey towards becoming one’s “True Self” and aligning people with their chosen archetypal values so that they can become their true nature, align with their core archetype, their innermost essence.

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