

## Perspectives of the Human Experience

Title: Perspectives of the Human Experience: Integrating ancient medical disciplines

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### Personality and Health

The consideration of personality and emotional states in diagnosing, understanding and treating patients has fallen out of favor in today's high tech medical environment. Personality is the pattern of collective character, behavioral, temperamental, emotional, and mental traits of a person (answers.com, 2009). As evidenced by the clinical experience of a good homeopath, and by the disciplines analyzed, personality contributes to health and disease. The western model of the mind-body connection has been explored in recent years through a scientific investigation called psychoneuroimmunology (PNI). This field of research studies the correlation between physiological changes and mental processes. In this manner, our state of mind creates our experience of health and disease, and our quality and degree of health or disease influences our state of mind. This article explores the connection of mind, body and health in a format that can be used as a practice manual for the clinical application of PNI, enriched with a worldly and interdisciplinary perspective.

An individual who is high strung, authoritative, always busy, with a strong drive to succeed might be labeled *Type A* in popular culture, which suggests risk for heart attack. As it turns out, this person would probably have a lot of fire element in his or her constitution and would be at high risk for pathology of the organs related to fire in Chinese medicine. Clinically, this would present as signs and symptoms in the endocrine and cardiovascular systems. This patient would likely fall into the category of the *pitta* dosha in Ayurveda, the *choleric* temperament in Greek medicine and the *challenger*, number eight in the Enneagram system.

While modern day naturopathic doctors may subconsciously take a patient's disposition into account, the direct assessment of personality may aid diagnosis and treatment. Naturopathic doctors who develop an understanding of the three Ayurvedic doshas, the Chinese five elements, the four Greek temperaments and the nine personalities of the Enneagram will gain insight into the processes that underlie the true condition of the patient. This analysis sheds light on how each of these ancient systems considers the role of personality in health and discusses their shared origins, insights and relevance to contemporary natural medicine.

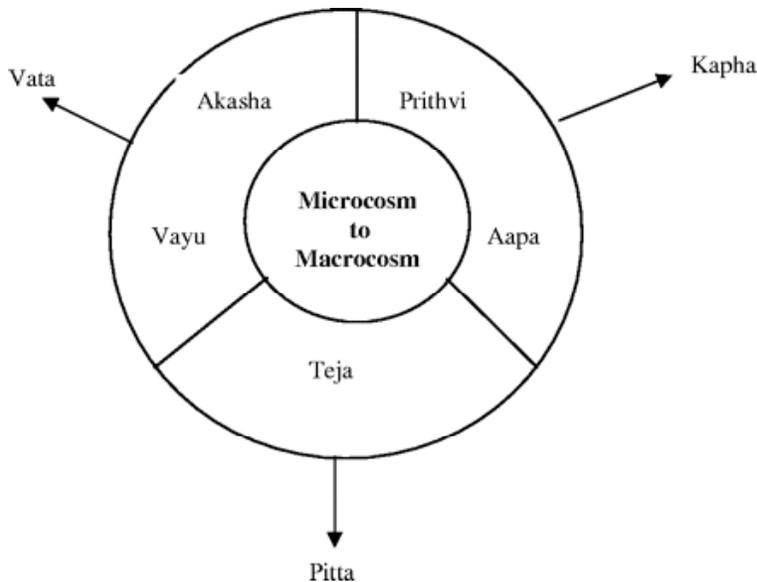
### Ayurveda

Ayurveda is a 5000 year-old system of natural healing that has its origins in the Vedic culture of India. A Sanskrit word meaning the science or knowledge (*veda*) of life (*ayu*), Ayurveda, like naturopathic medicine, is a holistic, whole-body system of healing. Tibetan medicine and traditional Chinese medicine both have their roots in Ayurveda. Early Greek medicine also embraced many concepts originally described in the classical Ayurvedic medical texts dating back thousands of years (Chopra, 2009).

Ayurveda considers that the universe is made up of combinations of the five elements (*pancha mahabhutas*). These are *akasha* (ether or space), *vayu* (air), *teja* (fire), *aapa* (water) and *prithvi* (earth). The five elements can be seen to exist in the material universe at all scales of life and in both organic and inorganic things. In biological

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systems, such as human beings, elements are coded into three forces, which govern all life processes. These three forces (kapha, pitta and vata) are known as *prakriti*, the three *doshas* or simply the *tridosha*. Each of the doshas is composed of one or two elements. *Vata* is composed of space and air, *pitta* of fire, and *kapha* of water and earth. *Vata* dosha has the mobility and quickness of space and air; *pitta* dosha the metabolic qualities of fire; *kapha* dosha the fluidity and stability of water and earth. *Vata*'s worries and insecurities stand out by comparison against the canvas of *kapha*'s stoic endurance and *pitta*'s dramatic activities (Tiwari, 1995).



In the human body, “*Vata* is responsible for respiration and control of movement. *Pitta* is responsible for maintenance of body heat and *Kapha* is responsible for maintenance of body form and structure” (Sundar, 2008). The *tridosha* regulates every physiological and psychological process in the living organism. The interplay among them determines the qualities and conditions of the individual. A harmonious state of the three doshas creates balance

and health; an imbalance, which might be an excess (*vridhhi*) or deficiency (*kshaya*), manifests as a sign or symptom of disease (Patwardhan, et al, 2005). Conventional western science refers to this balance as *homeostasis*, naturopathic medicine calls it the *vis* and the equivalent in Chinese medicine is the flow of *qi* between *yin* and *yang*.

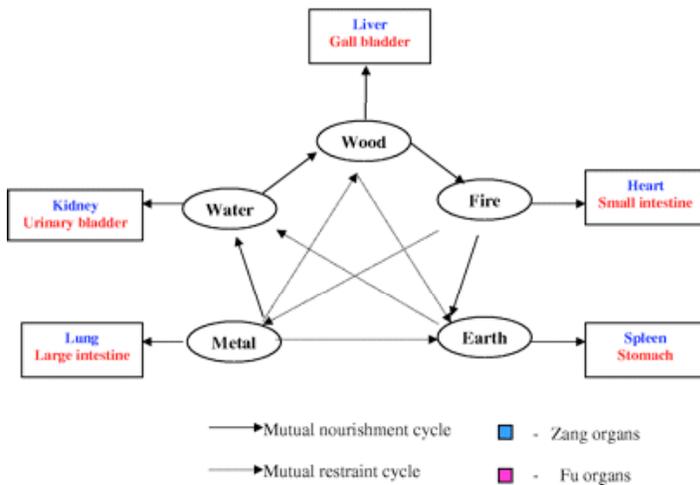
Although everyone possesses some characteristics of all three doshas, each person is born with a primary dosha that is most influential in his or her life. The amount of each dosha that we possess in relation to the others then creates our complete personality (Freed, 2001). The key to optimal health in the Ayurvedic system is to balance the three doshas. When the doshas are in harmony, the body and emotions function normally. General eating tips for a life of balance include eating slowly, in a peaceful environment, when relaxed, only when hungry, finishing when your stomach is still partially empty, and avoiding cold drinks (Freed, 2001). The focus of Ayurveda is on healthful lifestyle habits, so there is a natural focus on the diet and exercise that is appropriate for each dosha. Ayurveda describes each type from both a balanced and imbalanced point of view, as characteristics of the other types may emerge when one is stressed. Using this system, naturopathic doctors can better provide customized lifestyle counseling to their patients.

Elemental Medicine

Several holistic healing systems use a simple system of two, three, four, or five elements, qualities or humors to form the basis of diagnosis and treatment in traditional holistic medicine. Chinese medicine uses the yin/yang system and the “5-elements” although this term is actually a misnomer, from a classical perspective. Ayurvedic medicine uses the three *doshas* and the five elements. Greek medicine uses the four elements, qualities, humors, and temperaments, while American Indian medicine acknowledges four to seven directions (Rolfe, 2002; Wood, 2004).



Symbol for yin and yang



Many ancient philosophies used a set of archetypal classical "elements" to explain patterns in nature. The word "element" in this context either refers to a state of matter (e.g. solid/earth, liquid/water, gas/air, plasma/warmth) or a type of energy or force (as in the Chinese five phases), rather than the chemical elements of modern science.

The Greek classical elements include earth, water, air, fire, and aether or idea. They date from pre-Socratic times and persisted throughout the Middle Ages and into the Renaissance, deeply influencing European thought and culture

(Rolfe, 2002). The Hindu and Japanese also had essentially the same five elements: the four states-of-matter, plus a fifth element to describe that which was beyond the material world (non-matter). The concept is far older in Asia, and was widely disseminated in India and China, where it forms the basis of both Buddhism and Hinduism, particularly in an esoteric context. The modern scientific states-of-matter, and, to a lesser extent, also the periodic table of the elements and the concept of combustion (fire) can be considered successors to such early models.

The Chinese had a different series of elements than the scientific and periodic sort, namely fire, earth, water, metal and wood. These were understood as different types of energy in a state of constant interaction and flux with one another. A comparison between the Chinese and Greek systems reveals that Chinese wood correlates to Greek air and Greek earth includes Chinese metal (Arikha, 2007). In Buddhism, the four great elements, to which two others are sometimes added, are not viewed as substances, but as categories of sensory experience, which can be assessed by the feelings invoked when observing and interacting with the patient. The Greeks may have been referring to the

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same sensory experience of the “elements”, as this term is just a conceptual abstraction. What comes first is the experience of the element, and then one connects it with a concept (Kalnins, 2009).

The term “5-elements” is actually a mistranslation, which poses a limitation to comparisons between Chinese medicine and elemental theory (Kalnins, 2009). According to Classical Chinese texts, the term is “wu xing,” which translates roughly as “5-movements” or “5-phases” or even “5-rhythms.” Thus, on a profound level, they are quite distinct from the Greek and Islamic “4-elements.” However, meaningful correlations between the systems still exist, despite this conceptual discrepancy.

### Chinese Medicine

Classical Chinese Medicine considers the human at the center of the universe as an antenna between celestial and earthly phases. Water, earth, metal, wood and fire are the five phases of the material world. Each refers to a specific process, rotation, revolution or movement that operates within the network of organ meridians. This creates a chronobiological rhythm that transforms with time, both within the human body (microcosm) and in the greater external environment (macrocosm). For this reason, attuning one’s body and consciousness to the cycles of the external environment facilitates personal cultivation and an understanding of internal processes. Likewise, internal development attracts us to positive and appropriate situations and opportunities for growth, due to this parallel between microcosm and macrocosm. As naturopathic doctors, we have the opportunity to improve our patient’s outlook on life, by intervening from a perspective that honors the power of nature, and treats the whole person.

“It is the spontaneous generative force of life that fuels the ascension of qi from water up to fire along the *sheng* cycle as the seasons change from the winter to the summer solstice. Externally, this process may be viewed as ascension of being, as the ten thousand things manifest in the world. However, on an internal level this rise may symbolize the fall from original nature as we move away from the *dao*, which is the true source of self as symbolized by the water element and winter.

“The season associated with the metal element is termed the *fall* in English. On an external level, it is a fall from the height of life back into the void and barrenness of winter. On an inner level, however, this may be seen not as a fall, but a return to origin in a more highly evolved state” (Jarrett, 2004).

The rhythm of metal in Chinese medicine is like the breath cycle (lung) of the seasons. Each meridian tells a mythological story of progression. Lung governs the rhythm of time, planning and punctuality. The first month of the agricultural year is February, when the wind blows, and the lung predominates, from the perspective of Chinese cosmology (Fruehauf, 2009). Each of the twelve organ meridians is assigned a month, and February belongs to the lung. When wind blows, rain follows. Important for the fertility of spring, the lung also provides the upper water source in the human body, which is necessary for conception to occur. The lung is said to be wood within metal, and the equivalent of wood in Greek medicine is the air that blows in the branches.

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During spring, yang surges, creating an exhalation that allows life to flourish through summer. When the season changes to fall, this outpouring of qi shifts inward as yin and the inhalation phase predominates through winter. This cycle is governed by metal.

The Tao Te Ching refers to the metal cycle in chapter five:

*The space between heaven and earth is like a bellows.  
The shape changes but not the form;  
The more it moves, the more it yields.  
More words count less.  
Hold fast to the center.*

*-Lao Tsu*

The world is a single unit and its movement gives rise to yin and yang, the two main antithetic aspects. The actual meaning of the term yin and yang is “opposites,” such as the positive and the negative. However, traditional and classical Chinese practitioners believe that yin and yang is not absolute but relative. Consistent with the modern view of homeostasis, yin and yang are interchanged to meet the view that ‘yang declines and yin rises’ or ‘yang is raised to produce a decline of yin’. The four bodily humors (qi, blood, moisture and essence) and internal organ systems (zang fu) play an important role in balancing the yin and yang in the human body. Proper formation, maintenance and circulation of these energies are essential for health. When the two energies fall out of harmony, disease develops. The astute holistic physician takes into account this concept when treating patients.

From the Chinese perspective, the organs generate the psychological state and the experience of emotion, with no clear distinction between mind and body. The mind is essentially buried within the body. When there are changes in the psychological state of a patient, they are addressed by treating the imbalance in the organ meridian network. The predominant emotional state implicates a particular organ meridian that contains excess or deficient qi. Sometimes referred to as “vital air,” qi is more than energy, as it contains information, and tends to guide the blood, which carries life supporting components such as immune modulators, hormones, neurotransmitters and nutrients throughout the body. Chinese medicine practitioners use acupuncture and herbs to reinstate balance within the organ meridian network, which simultaneously addresses both the physiology and psychology of the patient. The interplay between toxic emotions and the body is depicted in Table 1.

Element	Organs	Emotion	Toxic	Behavior	Display
Water	Bladder, Kidney	Fear	Paranoia	Secrecy	Intimidating
Wood	Liver, Gallbladder	Anger	Resentment	Passive Aggressive	Seething
Fire	Heart, Sm Intestine, Pericardium,* Triple Warmer,**	Joy	Bitterness	Lying	Sarcastic/Teasing
Earth	Stomach, Spleen	Sympathy	Disgust	Ingratiation	Complaining
Metal	Lung, Lg Intestine	Grief	Disdain	Pontification	Snide

Table 1

\* circulation/sex, adrenal gland association

\*\* thermoregulatory, thyroid gland association

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In Chinese medicine, the *emperor* and the *shen* reside in the heart. It is a heart-based paradigm, wherein the mind and body are inseparable. The shen is the spirit or personality of a person. When the shen is disturbed, an imbalance in the heart meridian may result in insomnia, anxiety, mania, depression or bipolar disorder. These are psychological symptoms related to an imbalance of joy, the emotion of the heart. This emotional disturbance can be treated through the involved organ or the organ can be addressed by working with the associated emotion.

The liver is commonly affected in today's population due to our high-stress society. When stress causes liver imbalance, as in the heart, this can contribute to depression, but when the liver is stressed, it creates anger and frustration as well. Physical exercise moves qi through the liver meridian, often relieving these liver-related emotional disturbances.

Worry damages the spleen, creating an excess or deficiency of the associated meridian. Chinese therapy would be aimed at draining or tonifying the spleen meridian to balance the network. Physical symptoms related to the spleen include heartburn, gas, bloating and inflammatory bowel syndrome (IBS). Worry stresses the body, which shunts blood away from the gut, thus impeding digestion. The spleen is central to the digestive process, from the perspective of Chinese medicine. It is responsible for drawing the good from the blood and passing it through the heart and lungs to be distributed around the rest of the body. Supporting the spleen can resolve fatigue, by increasing the clarity of the body's qi, and cleansing the blood. Psychological stress is known to create imbalance of the liver and the spleen. These meridians are commonly affected together when a person is excessively stressed.

Kidney imbalance results when one operates from a fear-based perspective of the world. The kidney meridian acts like a battery that stores essence, in the form of qi from both prenatal (nature) and postnatal (nurture) origin. Fear drains the battery, and living in fear constantly pulls qi from the kidney meridian, making it unavailable to the rest of the body.

*Emotional freedom technique* (EFT) combines stimulation of the fear-related meridians, including kidney, while holding toxic emotions or traumatic memories in mind (Craig, 2008). This is one of many methods designed to release fear and thus balance the associated meridians. Other modalities that naturopathic doctors can utilize to address emotional states include *energy psychology* (Feinstein, Eden and Craig, 2005) *thought field therapy* (Callahan, Trubo, 2001) *neuro-emotional technique* ([www.netmindbody.com](http://www.netmindbody.com), 2009) and *encoded memory technique*, from *applied kinesiology* ([www.icak.com](http://www.icak.com), 2009).

Like Naturopathic medicine, Chinese medicine seeks to find and treat the root cause, or the disturbed underlying process, rather than aim the treatment at specific symptoms. This is done primarily with acupuncture and herbs, based on the findings of pulse and tongue diagnosis, extensive history, and assessment of emotional status.

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Ayurveda and Chinese medicine have many commonalities. The focus of these systems is on the patient rather than the disease. Like naturopathic medicine, both systems fundamentally aim to promote health and enhance the quality of life, with therapeutic strategies for treatment of specific diseases in a holistic fashion. The two disciplines have many botanical medical sources in common and have similar philosophies geared toward the classification of individuals, materials and diseases.

### The Four Greek Humors and Temperaments

Galen (AD 129 – 200) was a Greek physician who developed the concept of the *four humors*, based on the four Greek elements: earth, water, air, fire. Galen wrote that the idea of humors originally came from Hippocrates (ca. 460 BC – ca. 370 BC) and that he was simply elaborating on the older works. The doctrine of the four humors dominated Western medicine up until the middle of the 17<sup>th</sup> century, when *humoralism* began to fade as the increasingly favorable cellular perspective became predominant. The body as a machine became the mainstream notion, as the *vitalistic* manner of *seeing* nearly died in medicine. The ideas of Galen were lost to the Western world after the fall of the Roman Empire, but became an active part of Arabic medicine, where humoral medicine was further developed. These ideas eventually returned to the Western world and became central to Western medicine until the advent of cellular pathology in 1858 (Arikha, 2007).

According to Galen, each element corresponds to a *humor* within the human body. The predominance of a certain humor determines one's *temperament* (Arikha, 2007, Rolfe, 2002). The early Greeks tuned into their feelings when around a patient, using modes of knowing other than reductionism. Gestures such as dry, damp and watery were determined using this sensory-based approach. Humors were also thought to correlate with specific seasons, qualities and personality traits, as depicted in Table 2.

Element	Humor	Temperament	Season	Qualities	Personality traits
Earth	Black Bile	Melancholic	Autumn	Cold/dry	Despondent, sleepless, irritable
Water	Phlegm	Phlegmatic	Winter	Cold/moist	Calm, unemotional
Air	Blood	Sanguine	Spring	Hot/moist	Courageous, hopeful, amorous, social
Fire	Yellow Bile	Choleric	Summer	Hot/dry	Easily angered, eager, passionate

Table 2

### The Enneagram

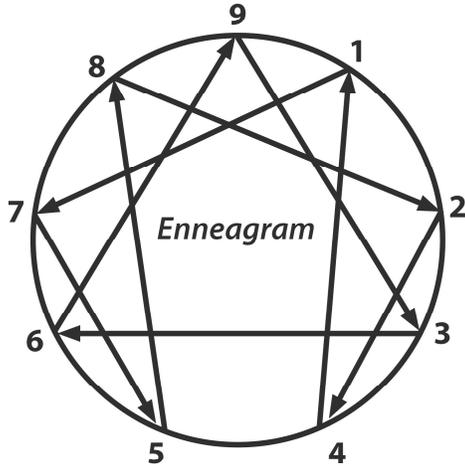
While the Enneagram is not based on elemental philosophy, it is a prominent ancient medical system and represents the stages and movements of a person's inner development. According to those who studied under G. I. Gurdjieff (1866–1949), the Greek-Armenian spiritual teacher, this nine pointed geometric form came to Gurdjieff from the *Naqshbandi Sufis*, one of the most profoundly mystical schools of *Sufism*, an esoteric sect of Islam. "Everything in the universe has a place in a scale," Gurdjieff said. He called the Enneagram the "fundamental hieroglyph of a universal language" (Shirley, 2004).

"According to the Enneagram, there are nine types of people, each with a unique way of seeing the world and interacting with it" (Freed 2001). Influenced by the Greek, with ancient roots in the Middle East, the word begins with *ennea* meaning nine, then

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*grammos* meaning diagram (Bennett, 1984). The nine-pointed star within a circle represents the nine personality types.

Each person has a number that reflects the principal characteristics of his or her personality. However, the enneagram is unique in that it recognizes the malleability of personality, and people move within the enneagram depending on whether they are relaxed or stressed. This overlap and interplay is similar to that of meridian therapy.



Each point in the Enneagram is connected to two others by internal arrows. When a person is relaxed, he or she takes on the positive qualities of the number to which his or her type points; when a person is stressed, he or she takes on the negative qualities of the number that points to his or her type (Freed, 2001). When people move with the arrows, creative energy is unleashed, bringing new options into focus as they develop the best qualities of the number to which their type points. The Enneagram has this overlapping quality in common with the Ayurvedic prakriti, and the Chinese elements, which transform and interact in a predictable manner, much like the four seasons.

The Enneagram personalities are based on an emotion or “passion” that dominates the personality. In some cases, the emotion guides the development of the personality but may not be evident on the surface. However, this passion influences our thoughts, feelings and behaviors. The enneagram offers “insider information,” about people’s deepest motivations and tendencies (Freed, 2001). This system could benefit any doctor or patient who uses homeopathy, flower essences or botanical medicine. Indeed, the enneagram reveals energetic patterns, which are just what we aim to treat with these remedies.

“The nine-pointed enneagram symbolizes how it is necessary that processes should lock together, each one supporting the other in order that anything stable should be achieved. This gives us, for example, the stability of a living organism such as the body of man” (Bennett, 1984).

Table 3 depicts the relationships among personality types of the Enneagram, Ayurveda, Chinese elements, Greek elements and temperaments.

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<b>Enneagram</b>	<b>Dosha</b>	<b>Chinese Element</b>	<b>Greek Element</b>	<b>Temperament</b>
1. Perfectionist	Pitta	Fire, Wood	Fire, Air	Choleric, Sanguine
2. Helper	Kapha	Metal, Earth	Earth, Aether*	Melancholic
3. Achiever	Pitta	Wood	Air	Sanguine
4. Individualist	Vata	Water	Water	Phlegmatic
5. Investigator	Vata	Wood	Air	Sanguine
6. Loyalist	Kapha	Water, Metal	Water, Earth	Phlegmatic, Melancholic
7. Enthusiast	Vata	Wood, Water	Air, Water	Sanguine, Phlegmatic
8. Challenger	Pitta	Fire	Fire	Choleric
9. Moderator	Kapha	Water, Earth	Water, Aether*	Phlegmatic

Table 3

\* also known as Idea, Void, or "quintessence" (derived from "quint" meaning "fifth")

### **Pitta Personalities**

Chinese Fire and Wood

*“The brilliance of a raging fire dragon in the city of sparkling gems—such is the nature of Pitta”* (Tiwari, 1995).

A dynamic force with a lofty intellect and noble presence, Pittas are represented by the fire element in both Ayurveda and Traditional Chinese Medicine (TCM), the sun and the ram. They are energetic and ambitious, but also aggressive and angry. Driven by the solar force, they are focused but short tempered and must remember to be considerate of others. These people can grasp profound knowledge if they discipline excesses, indulgence and arrogance by quelling the ego. Pittas like to occupy center stage. Good leaders who may be judgmental of others, Pittas desire material conquest, fame, purpose and individuality (Tiwari, 1995).

#### **Enneagram types similar to Pitta personalities**

##### One: Perfectionist

Ones are hardworking and organized. They value punctuality and don't like the rules to be broken. They plan ahead as much as possible, but never have enough time to relax. Although they wish to make the world a better place, they are also characterized by anger and resentment. Good teammates, Ones are ethical, good problem solvers and bring out the best in others. Under stress, Ones may be critical, self-righteous, judgmental, dogmatic, rigid, petty, and tense (Freed, 2001). These people have the Pitta ambition and are powered for success. They have the brilliant intellectual qualities of Pitta, and are disturbed by the inefficiency of others.

##### Three: Achiever

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Threes are successful, optimistic and always busy. Letting nothing stand in the way of their ultimate goals, Threes get frustrated with incompetence and inadequacy. Always aiming to get promoted, they don't like when people say no to them. These are the charismatic Pittas who love to stay active and earn recognition. These Pittas are often arrogant, excessive and vain. Qualities that enable Threes to achieve include an upbeat, positive attitude and ambitious, competitive tendencies. When their confidence is overemphasized, Threes may seem narcissistic, defensive, shallow, impatient, image conscious, hostile, uptight or workaholic. The enthusiastic nature of Threes keeps them in shape. Their challenge is to nurture and tonify the inner self, not just the physical body. Health risks include the side effects that accompany plastic surgery, steroids and diet drugs, all of which are popular with Threes (Freed, 2001).

### Eight: Challenger

Eight is the asserter: proud, powerful, opinionated and having no trouble making decisions. They are the bosses, fighting for what's right and loving a good argument. The strength of the Eight is in their tough, enterprising, self-confident, decisive, and courageous behavior. These qualities become weaknesses when the Eight acts exploitative, egomaniacal, authoritative, aggressive, combative, domineering, and territorial (Freed, 2001).

## **Vata Personalities**

Chinese Wood and Water

*“Swift as a deer, cold as ice. The coldness of the harsh winds against the variegated sands of the desert nights—such is the nature of Vata”* (Tiwari, 1995).

Represented by the air element of the Ayurvedic system, which corresponds to water, wood earth and metal in Chinese medicine, Vatas are usually thin, cool, rough and dry and are animated by the mobile force of the universe. They sleep lightly and eat quickly. Their energy is inconsistent, as is their digestion, and they tend to be anxious and creative. They are often bloated or constipated. Spiritually, Vatas are delicate, aware and sensitive. They avoid norms and have a sublime nature. They may be the heart and guts of an organization, but usually not the leader (Tiwari, 1995). Although they are quick, agile, and active, they can be fearful, undependable and may appear scattered or awkward (Freed, 2001).

### **Enneagram types similar to Vata personalities**

#### Four: Individualist

Fours are the romantics, often waiting for the love of their life to come along. Highly sensitive, they cry easily and sometimes feel that no one really understands them. They appreciate creativity and the arts—literature, film, theater, museums, and avoid doing anything ordinary or mundane. Fours can be highly intuitive, expressive and passionate, but may become melancholic, withdrawn and self absorbed. They love to be fit, because a beautiful body looks better, aesthetically. While exercising, Fours may listen to classical music and jog amidst the beauty of nature. Their fitness challenge is commitment to a regular routine. The Four's diet is often rich with gourmet foods; enjoying them in small doses is key (Freed, 2001).

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### Five: Investigator

Five is an observer, always wanting to know and understand everything that is going on. Fives value solitude, avoid big groups of people, and are often asked what they are thinking. They may get irritated when they have to repeat things or explain themselves. Gifted with profound insight, fives may become paranoid, cynical, self-pitying, emotionally remote, arrogant, and detached. For fives, the mind, not the body is the first priority. For optimal health, this preoccupation with thinking must be balanced with a regimen of body-centered diet and exercise. Fives benefit more from physical activity that engages the mind, like yoga and dance. As finicky eaters, fives need a variety of interesting food choices to ensure they eat a balanced diet (Freed, 2001).

### Seven: Enthusiast

Seven is the adventurer, enjoying life and craving excitement. Restless and active, they like when people cut straight to the chase. As idealists and optimists, they want to make the world a better place and try to get people to see the bright side of things. The upside of the Seven is their enthusiasm, motivation, generosity, accomplishments, sensuality, inspirational nature and multiple talents. They show their downside by acting superficial, infantile, addictive, evasive, excessive and manic (Freed, 2001).

## **Kapha Personalities**

Chinese Water and Metal

*“Solid as a rock, cool as a glimmering stream in the white moonlight; such is the essence of Kapha”* (Tiwari, 1995).

Ruled by earth and water, Kapha is the force that balances the masculine and the feminine, and is the essence of creation. Kapha is the opposite of Vata, and is balanced by Pitta. Of the three, Kapha is best attuned for earthly survival, and is represented by Mother Earth in the Ayurvedic system, which corresponds to earth, metal and water in Chinese medicine. As the maternal bosom of the planet, Kapha people value home, children and family. Oriented toward taste and smell, Kapha may have trouble with excess in food and possessions and must detach from hoarding. Kaphas may find they only need one fourth of their possessions, but are unlikely to downsize. Robust and strong, these people must keep themselves moving. They are hard working and very fertile with good stamina. As homemakers, Kaphas do well with familial responsibilities. The salt of the earth, Kaphas tend to smother with wasteful generosity in an effort to nourish and support loved ones (Tiwari, 1995).

### **Enneagram types similar to Kapha personalities**

#### Two: Helper

Twos are givers: they like when people come to them for help and need to feel needed. More comfortable giving than receiving, they may have trouble asking for what they want and have a hard time saying no to others. Twos hate to be lonely, but often are. When balanced, the two is compassionate, sensitive, nurturing, empathetic and concerned. Unbalanced twos may be dependent, needy, possessive, intrusive, and manipulative. Twos are so busy taking care of others, they tend to neglect their own

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bodies. They commonly eat too much or get too little exercise. It may be helpful to remind Twos to treat their own bodies the way they would treat the bodies of the people they love (Freed, 2001).

### Six: Loyalist

Like Ones, Sixes are good teammates, but for a different reason. They are committed to the team, so long as the sport emphasizes harmony and cooperation rather than pressure to be the absolute best. Sixes are prone to injuries because they often push themselves for the good of the whole. In the kitchen, Ones are drawn toward hearty meats and pastas, so it is important for them to balance with “yin” foods such as green, leafy vegetables (Freed, 2001)).

The Loyalist may also carry some Vata characteristics, as they are often plagued by doubt. Loyal and devoted to friends and family, sixes prefer to have others set rules and boundaries. They tend to procrastinate and identify with the underdog. Responsible and dutiful on the one hand, sixes may be dependent, childishly rebellious, fanatical, fearful, negative, defensive, and paranoid, on the other (Freed, 2001).

### Nine: Moderator

Nine is the peacemaker, preferring to walk away from confrontation. Nines are indecisive and dislike change. They are sensitive, enjoy listening to others and don't like to be criticized. Their strengths include receptivity, responsiveness, a nurturing tendency, flexibility, patience and stability. Nines tend to be spaced out, passive or passive-aggressive, painfully self-effacing, complacent, and disengaged. They can improve these faults by developing their self-awareness, confidence and the power of their own convictions. Nines may be sluggish, sedentary and infrequent exercisers. They are best off to get their heart pumping with regular cardiovascular exercise. Nines are drawn to an escapist's high when eating and exercising. Foods like chocolate provide the desired euphoria, but spicier foods that warm up the body will help them to stay alert (Freed, 2001).

## Integrative Analysis

The following table depicts the relationships among the Enneagram, the Ayurvedic doshas and the Chinese five elements, along with their associated organs and the traditional naturopathic concepts of temperament and tissue state.

Enneagram	Dosha	Chinese Element	Temperament	Associated Organs	Tissue State
1. Perfectionist	Pitta	Fire, Wood	Choleric, Sanguine	Heart, Sm Intestine, Pericardium,* Triple Warmer,** Liver, G. Bladder	Irritation, constriction
2. Helper	Kapha	Metal, Earth	Melancholic	Lung, Lg Intestine, Stomach, Spleen	Depression
3. Achiever	Pitta	Wood	Sanguine	Liver, Gallbladder	Excitation
4. Individualist	Vata	Water	Phlegmatic	Kidney, Bladder	Atrophy
5. Investigator	Vata	Wood	Sanguine	Liver, Gallbladder	Constriction
6. Loyalist	Kapha	Water, Metal	Phlegmatic, Melancholic	Kidney, Bladder, Lung, Lg. Intestine	Torpor (water stagnant), Depression
7. Enthusiast	Vata	Wood, Water	Sanguine, Phlegmatic	Liver, Gallbladder, Kidney, Bladder	Excitation, relaxation (water flowing)
8. Challenger	Pitta	Fire	Choleric	Heart, Sm Intestine, Pericardium,* Triple Warmer**	Excitation

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9. Moderator	Kapha	Water, Earth	Phlegmatic	Kidney, Bladder, Stomach, Spleen	Torpor (water stagnant), Constriction
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**Table 4**

\* circulation/sex, adrenal gland association

\*\* thermoregulatory, thyroid gland association

Each of the traditional modalities is aimed at providing access to one’s essence, or true nature. The common ground elucidated by this analysis lies among the nine personality types of the Enneagram, the psychospiritual qualities embodied by the tridosha of Ayurveda, and the personality traits of the Chinese five element and the four Greek temperament systems. The tissue state gives information about the qualities and conditions seen in the involved organs with the associated psychological processes.

The characteristics of personality carry physiological implications. For example, choleric and melancholic people tend toward acute medical conditions, whereas sanguine and phlegmatic people are more chronic (Rolfe, 2002). Integrate this information with the correlated Chinese organs and Enneagram personalities to ascertain further information about the person’s risk for particular conditions. A number seven may be at higher risk for hepatitis or anger management problems, due to his/her tendency toward overextension (enthusiasm), and the likelihood of a chronic condition involving excitation (inflammation) of the liver and gallbladder (Chinese wood). As a doctor assessing this patient, one may notice cool, dry skin, and a changeable but courageous personality (vata dosha, Greek air). Another seven may tend toward fear and relaxation of the bladder, because the water element, and phlegmatic tendencies are more pronounced, leading to stress incontinence. Naturopathic doctors aim to treat the underlying process of the whole person’s condition, in a holistic manner. With a strong foundation in Ayurveda, the five Chinese elements, the four Greek temperaments and the Enneagram, naturopathic doctors can enhance their ability to uphold this ideal.

For those doctors who weren’t already using this approach to medicine, the information presented here is an introduction and a foundation for further study. For others, who already have an established interest in the relationship between personality and health, this article may act as a clinical guide that pulls together familiar concepts in a useful format.

Through this analysis, the goal is to make clear that there is indeed a correlation between personality and health. Any doctors who are interested in furthering their learning on this topic would enjoy exploring some of the referenced materials. Further clinical investigation or substantive research connecting this field with specific immunological processes would promote a better understanding of the mechanisms involved with mind-body-personality dynamic. All naturopathic doctors and their patients would benefit from taking personality into account when diagnosing and treating patients, in an effort to treat the whole person. After all, Naturopathic medicine is a modern day version of the disciplines discussed. Understanding the human being from the perspectives of these ancient medical traditions empowers naturopathic doctors to better align themselves with the principles of their own medicine.

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