

ENNEAGRAM: NLP investigated

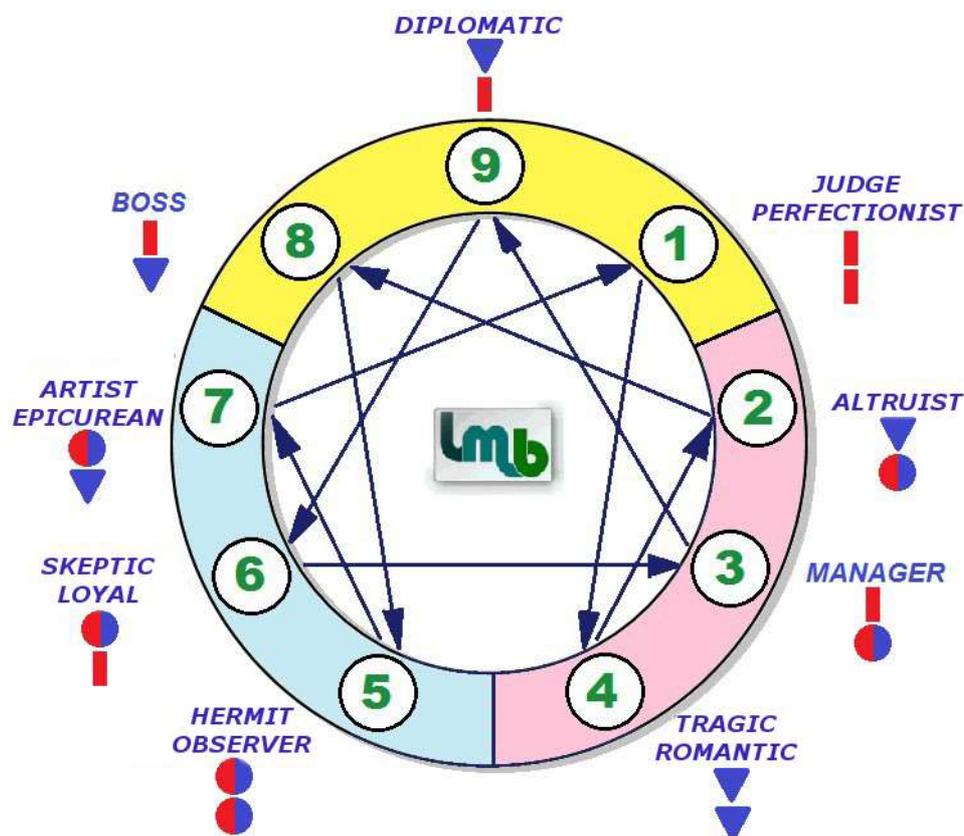
By Corrado Malanga

What is the Enneagram?

The Enneagram is a symbol of the **evolution of the human conscience**, an instrument that contributes to achieving awareness of oneself and of others and the development of knowledge.

It is depicted as a circle containing an equilateral triangle that intersects a six-sided shape. The points that touch the circle are numbered from one to nine in a clockwise direction and are connected by lines and arrows.

ENNEAGRAM



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<http://www.liberamentebenessere.com/search/label/ENNEAGRAMMA>

It is therefore a symbol characterised by nine positions that represent types of 'human character'. The arrows, almost as if they were interconnecting paths, appear to explain how it is possible to migrate from one personality and another. There are numbers that indicate the nine existing general and generic personalities that characterise human beings.

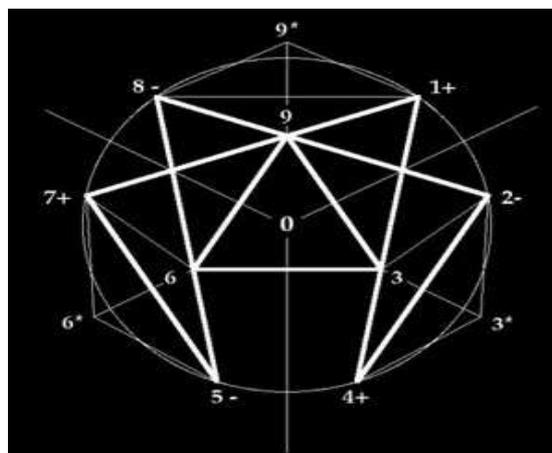
The neurolinguistic programmer asks the subject a few questions and, on the basis of their answers, establishes which category the subject belongs to. There are also some websites that allow you to gain an idea of your enneatype at no cost.

In addition to numbers, colours are also assigned to the individual personalities.



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There are those that maintain that the Enneagram is actually a three-dimensional symbol linked to the ancient world of esotericism.



This symbol, the 'Enneagram', is used in psychology as well as esoteric and religious environments. http://www.enneagrammaintegrale.it/it/101_Enneagramma.

From a psychological point of view, the Enneagram offers a surprisingly precise description of different aspects of the human experience and nine different character types, each with specific mental, emotional and sensorial models.

We can describe the character as that framework of beliefs, emotional attitudes and habitual behaviour that we define as the 'self'.

Type One does things the 'right' way, he is a keen worker, honest and easily frustrated

Type Two always helps others; he is passionate, devoted, invasive and willing to sacrifice himself for his loved ones

Type Three is very competitive; he is brilliant, active, practical and obsessed with image

Type Four expresses himself freely and originally, he is creative, refined, an art lover and egocentric

Type Five treasures autonomy and solitude; he is attentive, meditative, intense and not very demonstrative

Type Six loves friendship and being gregarious, he is loyal, committed, legalist and sceptical

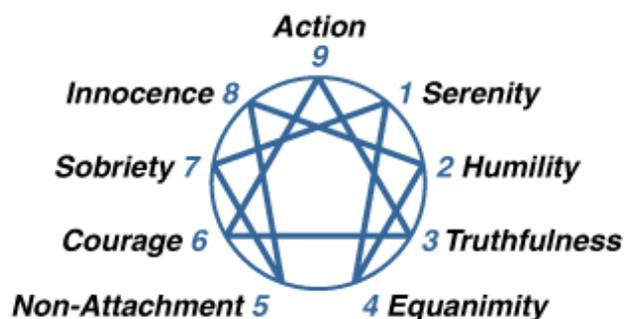
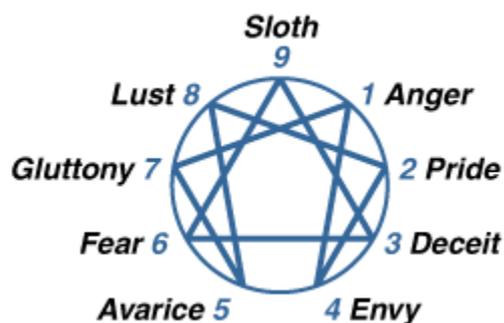
Type Seven loves fun and variety, he is joyful, optimistic, hedonist and superficial

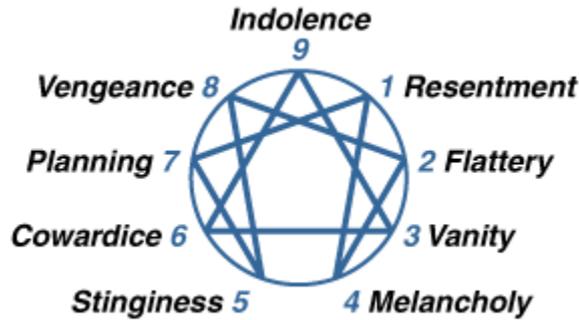
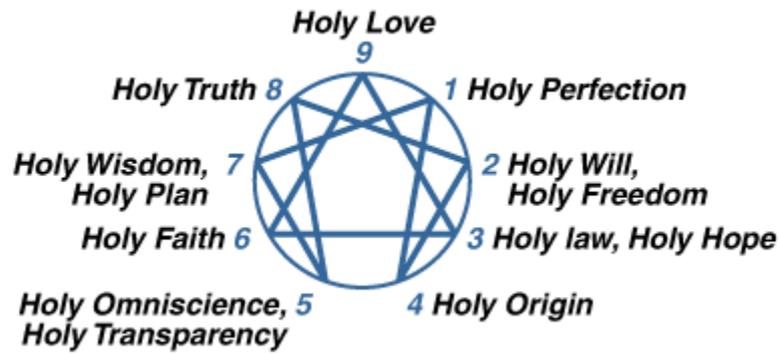
Type Eight loves making his own decisions in life, he is combative, resourceful, determined and authoritative

Type Nine loves peace; he is calm, patient, passive and lost in his own world

The numbers listed here are attributed with no reference parameters: in the psychoanalytic world, the Enneagram is used as a useful instrument to categorise enneatypes.

Psychologists and psychoanalysts make use of them, indicating how the Enneagram defines the different types of human beings.





Religion almost immediately appropriated the nine-starred symbol to identify suggestions for new paths to human salvation.



The Bahá'í faith [1] (Persian: بهائی) is a monotheist religion born in Iran during the mid-XIX century, whose believers follow the teachings of founder Bahá'u'lláh (1817-1892).

This religion emphasizes the spiritual unity of all humanity. Three fundamental principles lie at the basis of Bahá'í's teachings: the unity of God (a single God who is the source of all creation), the unity of religion (all the great religions have the same spiritual origins and come from the same God) and the unity of humanity (all men were created equal and diversity of race and culture should be appreciated and accepted).

The Bahá'í faith explains man's historical and dynamic connection with God through the concept of relativity and the progressiveness of religion, thus reconciling History with any monotheism and with the preceding eras. In this context, the nine-pointed star represents the nine monotheist religions united in a single symbol.

<http://it.wikipedia.org/wiki/Bah%C3%A1%27%C3%AD>

Previous studies of recent years (Note, 26-27), based on the concept of developing the evideonic model, have placed particular emphasis on Neurolinguistic Programming (NLP), which we still consider an excellent system for resolving problems, purely because it helps subjects to achieve self-awareness.

Whatever problem may exist in virtual reality, it stems from a lack of awareness. We are the creators of our existence and are therefore responsible for whatever may happen. It happens because we chose to have that precise experience, which we needed in order to learn. Learning can only happen through experience and, as we have suggested in prior studies, experience is the only path to understanding and therefore healing.

NLP is a new science and the only approach that transforms human behaviour into formulae, thanks to Grinder.

These formulae are certainly not the key to understanding Man in his context. The mechanists may believe that, but they will be inexorably contradicted by the path of awareness.

In any case, while NLP on the one hand was useful for understanding certain mechanisms of human behaviour and therefore also eliminating some pathological features, on the other it was based purely on experimenting with observation. Following observation of human behaviour, an explanatory hypothesis was proposed, with the consequent elaboration of speculative approaches. We were often forced to contextualize these explanations, to supply alternative and more documentable approaches that could be checked in a laboratory. So the VAK system (Visual Auditory Kinaesthetic) was entirely reviewed, corrected, explained and rationalized around the Evideon model. Evideon is a model that, in our opinion, is the key to reading the universe.

In that context, Evideon controls the parameters of human behaviour including movement of the body, handwriting, movement of the eyeballs, choice of language, etc.

NLP, which is one of the very latest tools used to explore the human being, uses the Enneagram instrument. The different schools of NLP hold courses on it; they use it to acquire self-awareness, to heal and to 'adjust' human behaviour, as well as establishing patient objectives. To summarise, we find ourselves before an incredible panacea, characterized by the fact that it has a frequent success rate and is used by a specialized NLP operator who will request payment for using the model to 'heal' the patient.

NLP, which was initially an important discovery about human behaviour and immediately afterwards, especially in the USA, became a money machine that was no longer advertised as a tool for acquiring self-awareness but a means to find a job, have more girlfriends, handle employees at the company you manage, or subject people to the strangest goals. Bandler himself, the long-deceased co-founder of NLP along with Grinder, spent his life holding courses that explained very little, but were extremely expensive and essentially a giant swindle. Just look online for Grinder's films, where he is depicted as a sort of illuminated guru with a 'beautiful' wife. And we ask ourselves why that is necessary; would Bandler no longer be credible if he had an ugly wife? Courses of that sort are always packed with people who have no interest in acquiring awareness but simply want to pay to find a shortcut to happiness.

We became interested in the Enneagram as a tool, flaunted by NLP as their own creation, in order to verify its validity, due to the need to demonstrate how the Evideon could explain any aspect of virtual reality. Could Evideon therefore be used to verify the validity of the Enneagram?

Unmasking the scientific myth

Modern NLP claims that the Enneagram is a system for understanding which personality type, of the nine, a subject is and also claims to be able to influence the subject into modifying his personality, for a more profitable constellation and happier life.

Firstly, a happy life does not mean an aware life and in modern NLP these two aspects are easily confused, just the client's level of awareness is confused with the operator's fee.

Bandler and Grinder had successfully avoided using the Enneagram system for commercial gain, but once Grinder had passed away, the desire to use it improperly probably overcame the first NLP experts.

There was now NLP one, two, three and four, Quantum Neurolinguistic Programming (Quantum NLP) <http://www.macrolibrarsi.it/servizi/programmazione-neuro-quantistica-corso-base.php>, Quantum Subliminal Programming <http://www.personechepossono.com/programmazione-subliminale-quantica/presentazione.php> and so on and so forth. It was of course a new science and discoveries were to be expected, yet with the rise of the internet everybody seems to be an expert in everything all of a sudden and nobody checks when, where and how they gained their experience. In a world of unhappy people, the idea of being happy without having to be aware is very tempting and if it's just a matter of money, well, let's all sign up to a NP course: we will be happy and our money will have been well spent.

Historical roots

<http://alvintrip.blogspot.it/2009/05/lenneagramma.html>

The Enneagram officially appeared between the late nineteenth century and early twentieth century, the work of George Ivanovitch Gurdjieff who, dutiful and famous esoteric that he was, studied it, discovered it and passed it on to his disciples, after some time spent in a Sufi monastery. It was his disciples who made it public after his death. However, there is no documentation to prove that the Enneagram is of Sufi origin or even whether Gurdjieff had obtained it from that particular Arabic-Armenian culture. In fact, the reconstructions that appear online, taking for granted the Babylonian origins of this divination system, have absolutely no basis. Nevertheless, in the wake of the Enneagram's publication, some scholars have adopted it as their own, to be used as a tool in psychoanalysis.

Initially, J. Bennet, as disciple of Gurdjieff, and psychiatrists Oschar Ichazo from Bolivia and Claudio Naranio from Chile founded schools of thought and development based around the Enneagram system as a tool for the development, study and classification of the personality.

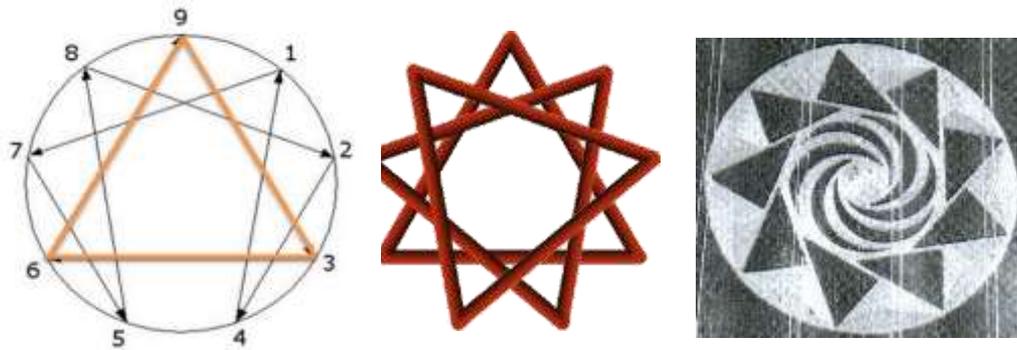
As far as we know now, it would seem that NLP is using an instrument invented by somebody out of thin air. The fact is however, that the system does give essential indications for the study of the personality but in the same way that a divination system using cards or coffee grinds might work, that is, the archetypes behind any divinatory system would work.

Formulating a new hypothesis

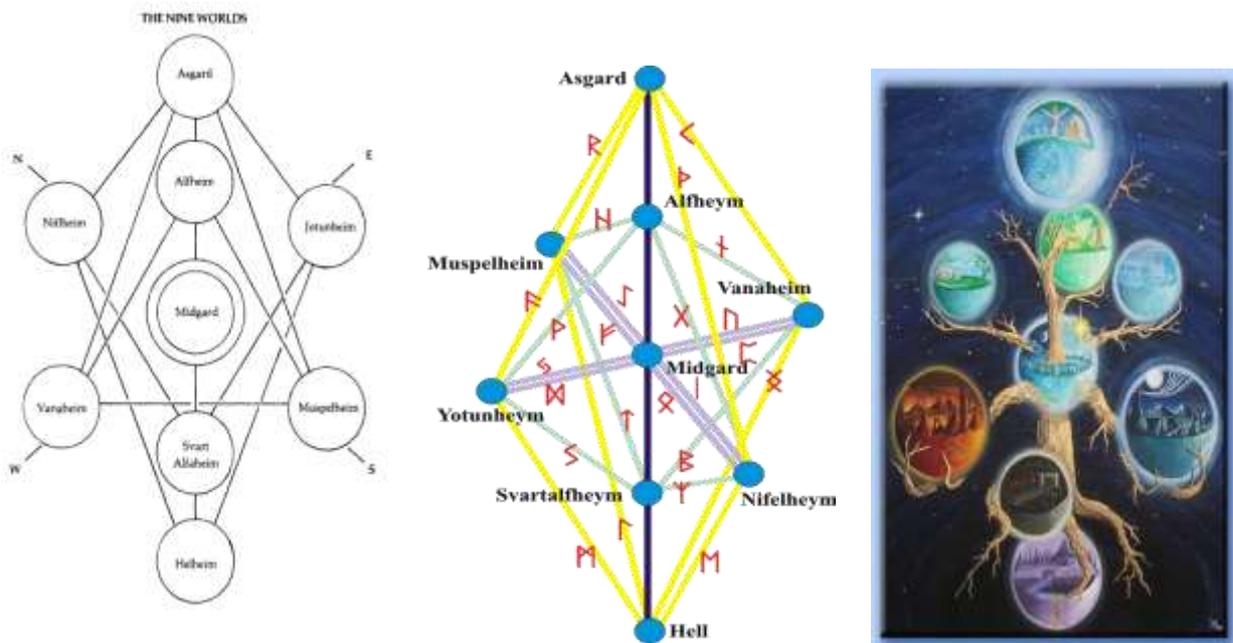
Once we realized that there was nothing concrete behind the Enneagram, we asked ourselves whether by chance Gurdjieff hadn't found a way to develop a system born of his unconscious or perhaps modified something he genuinely had studied with the Sufi. In this case, given that the Enneagram does not exist in Sufi history, we thought to look for similar symbolism in previous cultures. Bearing in mind that we are the creators of our reality: if enneagrammatical symbolism dwells within us, it means that it exists somewhere in time and space.

An example of archetypal Enneagram symbolism is found in the Jewish conception of the model of the universe, a nine-pointed star, drawn using a graphic variation that is imperceptibly different to Gurdjieff's original Enneagram.

In fact, just connect point 7 with point 4 and point 2 with point 5 to obtain a precise nine-pointed star.



Even further back in time, we discover an archaic model of the Enneagram in Odin's Nordic mythology, where the Creator made the universe in nine worlds. Note how the complex Nordic mythology describes a model that is decidedly similar or almost indistinguishable from the eideonic model of the universe, as described in other studies. Furthermore, it is easy to see how some representations of Odin's nine worlds are a representation of the Jewish Kabbalah with just nine Sefirot. Moreover, the depiction of the nine worlds as a tree recalls the old symbolism of the tree of life, a constant presence in all planetary mythology.



In classical and archetypal representations, the tree of life is always shown with symbolism characterized by a central figure to represent the universe, life, the tree, Christ, he who dies and rises again. Lower down is a landscape that recalls earthly paradise and to the right and left are two characters that usually represent duality: normally a male and female (for an exhaustive discussion on this aspect of the archetypal prefiguration of the tree of life, read 'The archetypal interpretation of crop

circles' by the same author).

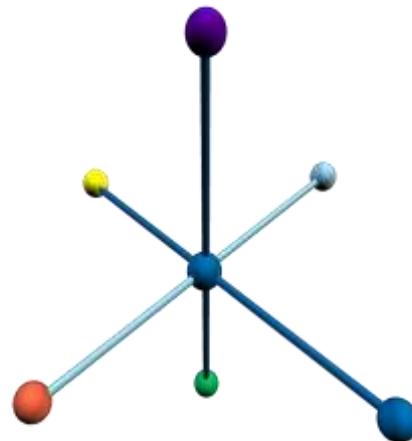
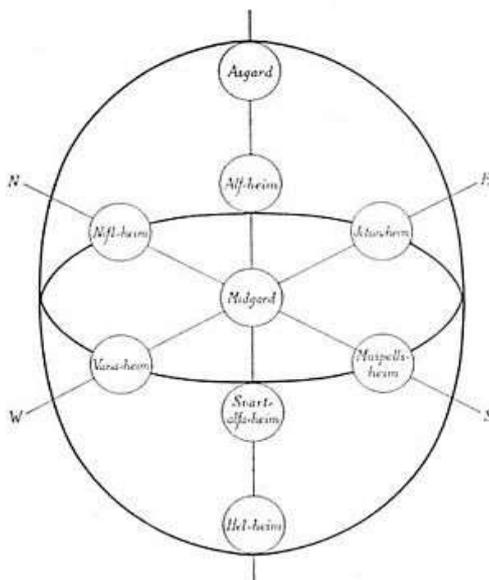


<http://it.scribd.com/doc/2596188/Crop-Circles-Interpretazione-Achetipica-Corrado-Malanga>

From this perspective, it seems clear that the nine-pointed star is the symbol of the universe, where a certain geometry and therefore a certain numerological symmetry recall the graphic representation of the Evideon as we suggested in two previous studies. Nordic myth speaks of the worlds and their corresponding opposite worlds (http://it.wikipedia.org/wiki/Cosmologia_della_mitologia_norrena) some worlds are home to creatures that are completely different to us. The worlds are connected by appropriate landscapes, some are 'closer' to our own, while others are harder to reach.

World	Opposite world	Contrast
Múspellsheimr	Niflheimr	Fire and heat - Ice and cold
Ásaheimr	Hel	Sky - Underworld
Vanaheimr	Jötunheimr	Creation - Destruction
Álfheimr	Svartálfaheimr	Light - Obscurity

There are three terrestrial, three celestial and three subterranean worlds that identify a trigonal geometry decidedly similar to the evideon universe, as seen by comparing the two geometric shapes.



While the origin of Odin's myth is lost in the previous Yuga, we must remember that in Tibet, the nature of the created Universe is based on the numerology of the number nine. In this context, that numerology, which would appear to be at the basis of Creation itself, is still used today for divination and horoscopes. The Tibetans, in turn, had acquired the numerological concepts around which they conceived their measurement of time from the Chinese who, in turn, had acquired them from the historical periods prior to the great flood.

The Tibetans, who took inspiration from Buddhist cosmogony, maintain that five elements created eight universes, known as Parkhas, which are connected by nine numbers, known as Mevas. Again in this case, the eight octants from the Evidemonic system seem to correspond to the names of the Parkhas and we cannot help but notice that, again in this context, the nine numbers that characterize the entire universe are yet again positioned in a 3x3 triangle from one to nine, just like in the Evidemon, where the 3, 6 and 9 are all in different rows and columns, just like the 1, 4 and 7 and the 2, 5 and 8.

(<http://www.jayavidya.org/Articoli/astrologiaTibetanaBuddhista.html>)

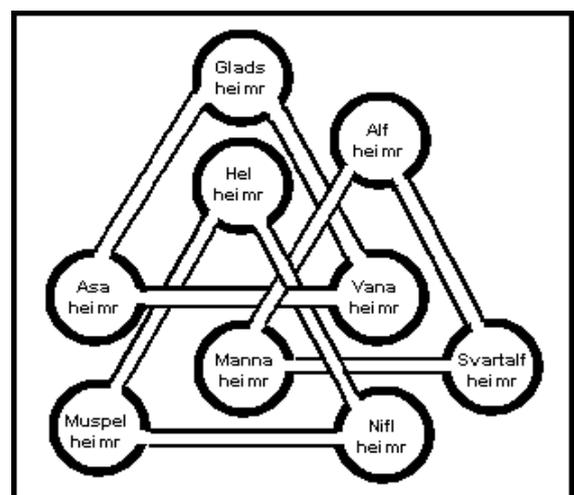
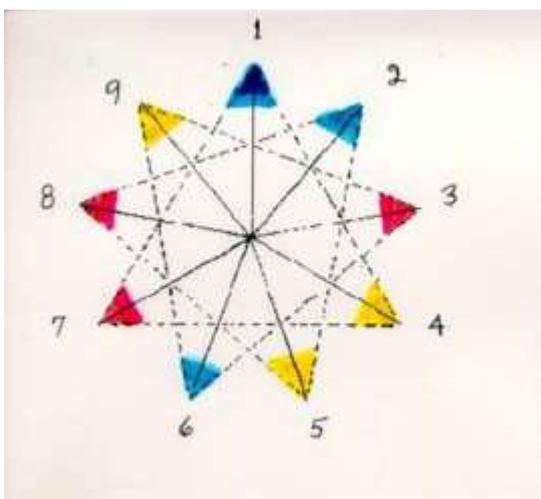
3	1	2
4	5	9
8	6	7

A typical disposition of these numbers, which revolve and make each other revolve and therefore modify the description of the worlds, ordains that the movement of numbers always provides different columns and rows due to the triplets of assigned numbers. It is a triangular geometry that we also see in Evidemon.

To summarise, the ancient cosmologies seem to contain the idea of the universe built upon Evidemon. But since cosmology has always been viewed as a fractalic image, if we can express it as such, of the planet, man has always sought to use the images of the external cosmos to describe his inner self. In this context, the cosmologies seem to be the basis for constructing the symbol of the Enneagram.

In this symbolism, not only did number nine numeration stand out, but also the symmetrical positioning of the numbers.

Let us return then, to the nine-pointed star, and assume that this was the true starting point for the historical Enneagram. It is obtained by overlapping three equilateral triangles staggered one over the other from the same angle, just as some researchers of Nordic myth had thought (<http://www.gangleri.nl/articles/70/the-nine-worlds-in-nordic-mythology/>).



Once this symbol had been built and once the numbers had been assigned to the different points (the colours are arbitrary in this representation), we immediately notice an important detail. The three triangles have vertices with numbers that correspond, once again, to the triplets we saw both in Chinese myth and the current Evideon. One triangle is 5, 2, 8, another is 3, 6, 9 and the final triangle is 1, 7, 4.

In other words, the numbers of the three triangles mimic the numbers of the three axes of space, time and energy on the Evideon and at the same time, also the numbers corresponding to as many personal constellations (personalities) in the classic Enneagram .

The three triangles of the Enneagram are none other than the three axes of the evideon world, where each axis is defined by three positions (high, low and central), (forward, backward, central), (left, right, central).

Correct identification of the Enneagram

Therefore, the nine personalities of Gurdjieff's Enneagram are none other than the nine positions within the fractalic brick used to build the universe.

In a previous study, we highlighted how the three axes of the Evideon correlated to the Visual, Auditory and Kinaesthetic characteristics of the human being and in particular how the energy axis was the axis which kinaesthetics had most affinity with.

Similarly, the temporal axis corresponded to the auditory axis and the space axis to the visual axis.

The different personalities were therefore simply combinations of visual, auditory and kinaesthetic (VAK) aspects, connected geometrically to the six directions of the three-dimensional model.

Assigning the personality according to these characteristics was immediate.

And just like that we discovered that the personalities from the classic Enneagram corresponded precisely to the Evideon system, but in compensation there was a technical explanation for the reason that everything went in that direction. Finally, the evideon system left no space for personalized *ad hoc* interpretations, but had to be strictly pertinent to the evideon reality. We finally had the opportunity to say on the one hand that the Enneagram viewed from this perspective was an architecturally scientific and correct tool, while on the other we demonstrated yet again, as though it were still necessary, that the Evideon is a Total model that describes the fractalic, virtual, non-local universe of Bohm.

Consequently, we devised a new table of personalities from the evideon Enneagram.

	Colour	Classic typology	Evideon typology	Positions
1	BLUE	Judge	Auditory that looks to the past	Past
4	WHITE	Romantic	Auditory unmoving in the present	Present
7	YELLOW	Planner	Auditory that looks to the future	Future
2	CYAN	Altruist	Visual that takes care of others	Behind
5	BLACK	Observer	Visual unmoving in space	Median
8	RED	Resourceful	Visual that is projected forward	Forward
3	GREEN	Practical	Kinaesthetic projected into the	Low

6	GREY	Sceptical	Kinaesthetic thrown into the unconscious	Level
9	MAGENT	Theorist	Idealistic kinaesthetic	High

The table shows how we can easily establish a subject's typology by first understanding whether they are auditory, visual or kinaesthetic and subsequently where their axis is positioned.

It should moreover be understood that any attempt to help the subject change his nature must always pass through the centre, that is, an intermediary position, identified by the colours white, black or grey.

The rest is simple theory that holds little interest for us in this context.

It must be underlined that it is no longer necessary to ask a series of questions corresponding to scores in order to establish which psycho-type we belong to. It must also be underlined that the different NLP schools often present the various psycho-types with different names and characteristics.

With the use of the evideonic interpretative system, any subjectivity within the test is eradicated.

The final test

Therefore it is no longer necessary to perform tests of observation, analysis or questions and answers in order to discover which psycho-type you belong to. The old system was reserved for those who had studied NLP and psychoanalysis for years, whereas the new system is based on a few easy rules that anybody can follow.

This is a good system for self-analysis and self-healing that does not require you to spend money on experts who are only interested in helping you grow if you are willing to pay.

Sector professionals need not fear however: there will always be those who do not wish to actually work on the self and will therefore seek others to work on their self for them, who will in turn justify this with a fee.

And as we seem to have understood that the people who do not want to work on the self are actually in the majority, we can assume that the NLP market will not be plunged into crisis by this article.

Rules for application of the test

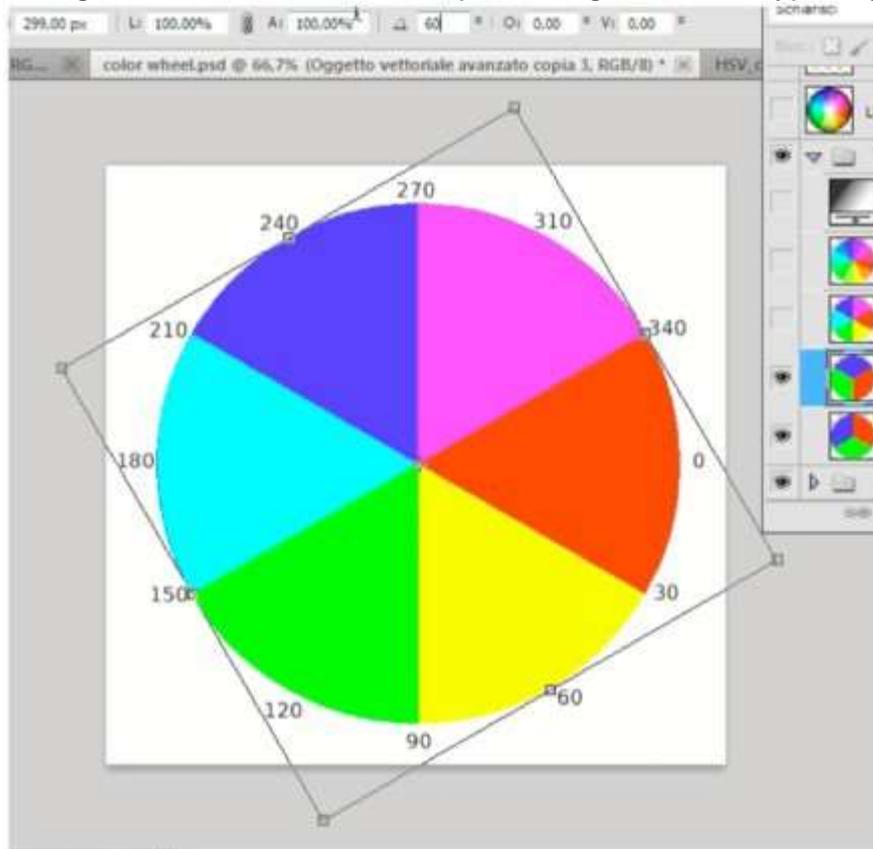
Only two questions are needed to identify the enneatype:

1. Ask the subject which colour trio they prefer out of the three following combinations:
Blue-White-Yellow
Green-Grey-Magenta
Red-Black-Cyan
2. Once the subject has chosen a colour trio, ask which of the three colours in the chosen trio they feel most affinity with (perhaps it best represents them or they like it the most)

The final choice indicates which psycho-type the subject is (see table). The speed of the decision will be indicative of the presence of other components with the same or similar percentages. People are: auditory, visual and kinaesthetic with

variable percentages and a 100% visual should not hesitate to make his choice, but a 33% auditory, visual and kinaesthetic split personality will be very indecisive. When administering the test, the colours must be very precise and not shades of other colours.

Below is a diagram showing the right colour tones (without white, black and grey, which have no alternate shades) that will provoke the unconscious response needed for the test. Moreover, it must be kept in mind that the subject should see all the colours together, as in the diagram below, so they can choose the colour trio while looking at them all and therefore perceiving their archetypal significance.



In a typical example, if a subject selects the red-black-cyan triplet as their first choice and the colour black as their second, it means that this subject will be classified with visual as their main channel of perception on the map. Out of red, cyan and black, the subject chooses black, implying a tendency to remain central to the axis of space. According to traditional NLP, the enneatype that corresponds to a static visual will be identified as the observer.

Repeating these two steps for the other two colour combinations will establish which is the subject's secondary and tertiary entry channel and whether they have any tendency to remain in the centre of their axes or project themselves into the past or future or high or low in the evidence model, which is nothing more than a 3D cross of the Pulver spaces (see note 27).

The test is now able to correlate the NLP system of eyeball movement, known as VAK, with the enneatypes, demonstrating in just a few seconds that it can reliably find not only the first but also the second and third data perception channel, immediately indicating the secondary tendencies without having to perform any indirect tests on movement of the body or study metric graphs or use long and often imperfect questionnaires, where the terms used change from school to school, making the test invalid.

Our test immediately identifies whether the subject is archetypally positioned to right or left, high or low or in front of or behind a centre of reference. It is clear how a subject defined as a 'judge', for example, can only be connected to the past because the rules that they use because they heard them (heard people say) or read them (listen inside oneself) exist in the past.

Similarly, a sceptic could only be represented by a subject that is unmoving on the energy axis since they are totally kinaesthetic (unable to observe nature and unable to listen to different opinions). Since this subject is not able to do anything, not even develop the thought that would rouse them from their static state, they become sceptical, frozen in that instant in which they are at the centre of their selves at an energy level. Any movement in the evideonic world is precluded by this hyper-static subject.

The colour is connected to the archetypal symmetry of the universe and the information is inside us. In this context, the responses to this test will be modulated by those who have twisted inner axes due to problems of left-handedness, autism, etc., but we will leave this part to the therapists committed to testing this new approach to the traditional Enneagram in the field. Their support will be useful when it comes to verifying the new way of handling true neurolinguistic programming.

No psycho-type is better than another and there is no sense in seeking change as far as we are concerned. However, it does make sense to learn how to live with oneself and understand our own potential. All of this is part of a process of gaining self-awareness, where the final goal is perhaps succeeding in opening all the channels, visual, auditory and kinaesthetic; in order to guarantee complete comprehension of the universe that we are unaware we have created.

A return to myth

In myth, everything is already contemplated because myth is the atemporal photograph of the universe. Therefore, the results obtained from myth must return to myth. The conclusions developed from myth help us verify the nature of Evideon and the nature of Evideon explains the myth.

In this context, it is geometrically possible that only $9 \times 6 \times 2 = 108$ (note 29) typologies of personality described by Evideon exist. But in the myth, the number 108 has a series of meanings that show us how these personalities, described with different names, have already been contemplated.

- [Hindu](#) divinities have **108** names. It is considered sacred to recite these names, often whilst counting the **108** beads of the Mala, and this is often repeated during religious ceremonies.
- In the *Śrīmad Bhāgavatam*, [Krishna](#) is described while he dances with **108 Gopi** (young shepherdesses) in the city of [Vrindavana](#), and then marries **16,108** wives in the city of [Dvaraka](#).
- In [Shivaism](#), [Shiva Nataraja](#) is depicted while performing his [cosmic dance](#) in **108 karana** (poses).
- The number of sins in [Tibetan Buddhism](#).
- The number of stars considered sacred in [Chinese astrology](#).
- In [Japan](#), at the end of the year, a [bell](#) is rung **108** times to greet the New Year. Each toll represents one of the **108** material temptations that a person must resist in order to reach [Nirvana](#).
- The number of [al-Kawthar](#), the shortest [Sura in the Quran](#).
- The number of suitors for [Penelope](#), wife of [Ulysses](#), in [Homer's Odyssey](#).
- The number of beads on the [Mala](#), the [Indian rosary](#), and Buddhist [Akṣamālā](#).

The Mala is a type of Buddhist rosary, with 108 beads, which helps with meditation (<http://www.buddhism.it/insegnamenti/articoli/significato-simbolico-mala/>).

“There are different explanations as to why the Mala has 108 beads. There are 8 different types of consciousness, according to Buddhists. Five of these relate to the senses: taste, smell, sight, touch and hearing. The sixth type is a level of consciousness that exists to keep an eye on what is happening, a sort of controller. The seventh type is the consciousness that develops language, symbols and perception and the eighth is the ‘consciousness deposit’. Once total illumination has been achieved, these eight types of consciousness will be transformed into perfect intuitive awareness that will know everything. In this state, things are not only experienced through the senses, but also directly through the vibrations of every atom in our body. This state is possible because space is, by its very nature, essentially aware. This condition is possible because space is, by its very nature, essentially aware. Space is not a black hole or something that separates things, but a connection with the information it contains. When the eight ordinary types of consciousness transform into “awareness that knows and understands everything”, one hundred aspects of Buddha, forty-two peaceful Buddha and fifty-eight angry Buddha, will waken inside of us. Therefore, the number of beads, one hundred and eight, represents the eight types of consciousness that will become manifest when our mind achieves its illuminated nature”.

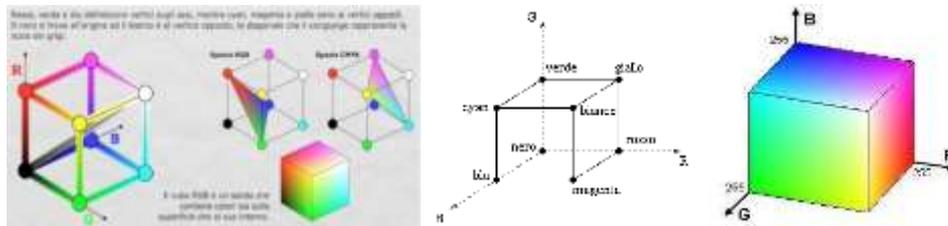
It goes without saying that the eight types of consciousness refer to the eight octants of the Evidon and the rest is the representation of the different typologies expressed more concretely in the VAK model.

Awareness is therefore achieved by simultaneously becoming all of the 108 personalities; that is, being everything all at once. In the meanwhile, we express it as being simultaneously auditory, visual and kinaesthetic in equal percentages and being simultaneously in the present, past and future, in every place and for every energy value.



29. There are only 108 possibilities when choosing three colours in sequence. In fact, once the first choice has been made (one of the RYWCGM colours for example), a further $9 - 3 = 6$

possibilities remain for the second choice since the first choice cannot be selected again as the second colour and at the same time also excludes the other two positions on the same axis. There are therefore only $6 \times 9 = 54$ possibilities when choosing the first two colours. The first two colours cannot be selected again as a third possibility and neither can the other 4 colours that inhabit the same axes as the first two colours chosen. Only 3 possibilities remain for the third colour, but of these three only those at the extremity of the third axis can be taken into consideration. In fact, the central colour (white, black or grey) cannot be chosen as it is automatically defined by previous choices. This happens because the white, black and grey are closely vectorially connected. In other words, using this framework, in the first two colour choices white, black and grey can only be chosen once. It is no longer possible to select a central colour (WBG) for the third choice. For example, having chosen blue and red initially, only green and magenta remain for the final choice since grey is the vectorial peak of white and black and since these two colours were not selected initially they have zero vectorial components and therefore grey does not exist. It must be underlined that in this context subjects can choose from the WBG triplet only once, at either the first or second choice. It is not possible for W-B-G personalities to exist because they would be completely invisible from a colorimetric point of view. The cube of colours shown below highlights how only grey exists at the centre while white and black hold axial positions respectively between the R-Y-B and C-G-M colours.



In reality, white, black and grey are not colours at all: white is the presence of all colours and black is the absence of all colours. Therefore the first two colour choices intrinsically indicate the quantity of grey (saturation).