

## study of religious authority

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## Multicultural Enneagram Random Notes

**The stone which the builders disallowed, the same is made the head of the corner [ascending],**

**and a stone of stumbling [neutral], and a rock of offence [descending]. - 1 Peter 2: 7-8**

see white stone with a new name on it in Book of Revelation, research 9 lights of Hannakah Menorah and Dreidel (358 of dreidel = numerology of Messiah in hebrew gematria, color symbolism of dreidel may also correspond to 4 elements in alchemy), Jacobs Latter (spiral staircase in Temple)

## Enneagram (Philosopher's Stone) Timeline:

(very tentative and rough and will require much more research)  
2500 BCE (5th Dynasty Egypt) Eannead of the Gods is established then fades away in 6th Dynasty.  
2000 BCE Hermes (Enoch) teaches it, probable origin in central asian shamanism  
2000 BCE - 600 BCE preserved by brotherhood in Mesopotamia  
600 BCE taught to Pythagoras and Zoroaster  
524 BCE taken to Egypt with rule of Cambyses  
700 CE Islamic Age, taught among adherents of the Shi'a Imams, then into Sufi Orders  
800 CE Hindu/Buddhism enters into milieu  
1200 CE Middle Ages enters Europe via Islam, Templars (later Masons)  
1800's CE Modern reflections in Babi/Baha'i teachings, Masons, etc.  
1920 CE Gurdjieff learns it in Central Asia then takes it west, becomes the 9 Personality Types, eventually MBTI



## Naqshbandi Sufi Notes

Signs:

The Book of Horizons (macrocosm)  
The Book of Souls (microcosm)  
(both books are found in al-Qur'an)  
(Abrahamic Pythagoreanism, tradition relates Pythagoras studied with the ancient sages on Mt. Carmel in Haifa, Israel)

Spiritual Alchemy:

Self: symbolized by lead (planet Jupiter)  
nurturing process changes lead to gold:

"Transformation comes from the unveiling of the Light of the nature originated by God. This Light then illuminates the spiritual aspect of the heart. Although spiritual warriors may begin the process through self-help and succeed at least in transforming from the lead to the tin of self, from the Saturn to the Jupiter of self, the final stage of actually experiencing the gold within requires the direction of a master who is the equivalent of the "Philosopher's Stone", but none of this can be done without the Presence of God" (Bakhtiar, 1992(b), pg. 115)

Spiritual Practices are the operative functionary of transformation

"The basic theory is that every metal contains a combination of sulfur and mercury which are symbolic and not to be confused with the chemical properties. For the self as lead, sulfur (reason at first confused and heavy) is heavier than mercury (the passions). These two forces, opposite and complementary, are combined with quicksilver, the breath or vital spirit, as an aspect of the Universal Soul. A balance is obtained which is the principle that measures the intensity of the Universal Soul's desire during its descent through matter or Universal Nature. The process that occurs is to transform sulfur as confused, unorganized reason into sulfur as spirit. The ash that results from the burning of sulfur and mercury, where the breath acts as the fire, is symbolized by salt. Salt, in turn, is a symbol of justice, balance." (Bakhtiar, 1992(b), pg. 116)

In Spiritual alchemy the balance is between reason and the passions.



The circle "is the perfect expression of justice--equal in all directions in the finite domain." [similar to some Native American spiritual traditions], pg. 118

"the center point of self for the spiritual warrior symbolizes first the potential, the possibility of perfecting self for it holds the possibility of mirroring everything in terms of inner meaning that the macrocosm holds. Once morally healed, the center point of self symbolizes justice, the soul at peace, the actualization of the external possibility of self or salvation" pg. 119

Geometry: 1 generates the point (nutq); 2 the line; 3 the triangle (most basic spatial representation)

"There are two triangular shapes in the Sign of the Presence of God (enneagram). According to the traditional view, nature provides the self with three functions which can be perfected through free-will and reason, in effect, providing human beings with the ability to surmount nature. One triangular form divides the self at center point into three division of 120 degrees each symbolizing the threefold division of the self. They are cognition, attraction to pleasure (affect) and avoidance of harm (behavior). Each segment of this triangular form then divides into three segments of 40 degrees each.  $3 \times 3 = 9$ ." pg. 120

the other triangle clusters around the center point symbolizes the positive traits of wisdom, temperance and courage. Algamated together  $3 \times 4 = 12$  (the zodiac). Threefold division of the self symbolizes 3 movements of the spirit: ascending, descending and horizontal (neutral). Three reflects the fundamental conception of spirit [mind], soul and body. It also symbolizes 3 division of self: intellectual, emotional, and volitional or thinking, feeling and actions. Biologically: liver (gut), heart, and brain; affect (A), behavior (B), and cognition (C). Reason (A) and the Passions (B,C). Nafs Ammarah animal self (A,B), Nafs Lawwamah, blaming/reproaching self (C); the center reflects the self at peace: Nafs Muma'innah. pg. 121-122

[put in quote from pg. 122-123]

the Qur'an mentions the 9 in by way of negative example in Surah 27 Ayah 48-83 [story of Lot and those who follow their passions rather than reason]:



**Sahih International:** And there were in the city nine family heads causing corruption in the land and not amending [its affairs].

**Pickthall:** And there were in the city nine persons who made mischief in the land and reformed not.

**Yusuf Ali:** There were in the city nine men of a family, who made mischief in the land, and would not reform.

Tafsir on Qur'an surah 27 by Laleh Bakhtiar, Naqshbandi Sufi adherent in Vol. 2 Moral Healer's Handbook (1994) Kazi Publications, Chicago.



White is the integration of all colors, pure and unstained before individuation, Black is symbolic of individuation and the remotest aspect from the origination.

4 in Geometry reflects the conceptual configuration of Universal Soul manifested as the active qualities of nature: hot, cold, wet, dry; and passive qualities of matter: fire, water, air and earth. color symbolism red (fire), yellow (air), green (water), blue (earth). pg. 126

RED	YELLOW complements blue	GREEN complements red	BLUE

fire vital spirit (active, expansive and insoluble) morning spring childhood	air hot and wet (contemplative, active, expansive, soluble) noon summer youth	water superior soul (passive, contractive and soluble) evening fall maturity	earth inferior soul cold and dry (passive, contractive and insoluble) end of cycles night winter old age
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4 diagramed in Sufi: Expression of the Mystic Quest by Laleh Bakhtiar, pg. 64 (also note the partial image on right of planets to days in set in same diagram)

4 is everywhere in nature as stability, first square number, symbolizes expansion, fixation, contraction and solution, four stages of energy: solid, liquid, gas and radiation. Positive traits wisdom, courage, temperance and justice, to be blanced and centered means that the four positive traits are balanced in terms of the natural qualities of the elements, manifesting nafs mutma'innah. pg. 127



The Commanding Self (nafs al-ammara),

The Blaming Self (nafs al-lawwama),

The Inspired Self (nafs al mulhimah),

The Satisfied Self (nafs al mutmainnah),

The Consenting Self (nafs al radiyah),

The Consent-Given Self (nafs al mardiyah),

The Purified Self (nafs al safiyyah).



## In Buddhism and Hinduism

[http://en.wikipedia.org/wiki/Wheel\\_of\\_Life](http://en.wikipedia.org/wiki/Wheel_of_Life)

The **bhavacakra** (Sanskrit; Pali: *bhavacakka*; Tibetan: *srid pa'i 'khor lo*) is a symbolic representation of **samsara** (or cyclic existence) found on the outside walls of **Tibetan Buddhist** temples and monasteries in the Indo-Tibet region. In the Mahayana Buddhist tradition, it is believed that the drawing was designed by the Buddha himself in order to help ordinary people understand the Buddhist teachings.

Main article: [Cintamani](#)

The equivalent of the philosopher's stone in [Buddhism](#) and [Hinduism](#) is the *Cintamani*.<sup>[8]</sup>

In Buddhism it is held by the [bodhisattvas](#), [Avalokiteshvara](#) and [Ksitigarbha](#). It is also seen carried upon the back of the [Lung ta](#) (wind horse) which is depicted on Tibetan [prayer flags](#). By reciting the [Dharani](#) of Cintamani, Buddhist tradition maintains that one attains the Wisdom of Buddha, able to understand the truth of the Buddha, and turn afflictions into [Bodhi](#). It is said to allow one to see the Holy Retinue of [Amitabha](#) and assembly upon one's deathbed. In Tibetan Buddhist tradition the Chintamani is sometimes depicted as a luminous pearl and is in the possession of several of different forms of the Buddha.<sup>[9]</sup>

Within Hinduism it is connected with the gods, [Vishnu](#) and [Ganesha](#). In Hindu tradition it is often depicted as a fabulous jewel in the possession of the [Naga](#) king or as on the forehead of the [Makara](#).<sup>[citation needed]</sup> The *Yoga Vasistha*, originally written in the 10th century AD, contains a story about the philosopher's stone.<sup>[10]</sup>

A great Hindu sage wrote about the spiritual accomplishment of [Gnosis](#) using the metaphor of the philosopher's stone. Saint [Jnaneshwar](#) (1275–1296), wrote a commentary with 17 references to the philosopher's stone that explicitly transmutes base metal into gold. The seventh century Indian sage [Thirumoolar](#) in his classic *Tirumandhiram* explains man's path to immortal divinity. In verse 2709 he declares that the name of God, [Shiva](#) or the god [Shambala](#), is an alchemical vehicle that turns the body into immortal gold. His poetry resonates with the deathless nature of spiritual attainment.<sup>[citation needed]</sup>

Another Indian saint, [Ramalinga Swamikal](#) (1823–1874) is believed to have dissolved his "perfected" body into blinding white light, just as another sage, [Manickavasagar](#), is believed to have done in the seventh century. He too claimed direct knowledge bestowed by divine grace. In his classic testimony, "The Divine Song of Grace", Ramalinga describes the transmutation of his dense physical body into a body of light:<sup>[citation needed]</sup>

"Oh God! The Eternal Love, just to bestow upon me the golden body,  
You, Universal Love, have merged with my heart, allowing yourself to be infused in me.  
Oh Supreme Love, You with the Light of Grace have alchemised my body".<sup>[11]</sup>

## Enneagram in Tantra and Yoga Section:

The Alchemical Body: Siddha Traditions in Medieval India By David Gordon White

[http://books.google.com/books?](http://books.google.com/books?id=6HEnefQRLb4C&pg=PA53&ots=VUL8ZjJ2h6&dq=tantric%20philosophers%20stone&pg=PA54#v=onepage&q&f=false)

[id=6HEnefQRLb4C&pg=PA53&ots=VUL8ZjJ2h6&dq=tantric%20philosophers%20stone&pg=PA54#v=onepage&q&f=false](http://books.google.com/books?id=6HEnefQRLb4C&pg=PA53&ots=VUL8ZjJ2h6&dq=tantric%20philosophers%20stone&pg=PA54#v=onepage&q&f=false)

### 7 Steps of the Alchemical Process or 7 Valleys in Sufism in Hindu Yoga:

*Yoga Vasistha* is divided into six parts: dis-passion, qualifications of the seeker, creation, existence, dissolution and liberation. It sums up the spiritual process in the seven *Bhoomikas*:

1. *Śubhecchā* (longing for the Truth): The yogi (or *sādhaka*) rightly distinguishes between permanent and impermanent; cultivates dislike for worldly pleasures; acquires mastery over his physical and mental organism; and feels a deep yearning to be free from *Samṣāra*.
2. *Vicāraṇa* (right inquiry): The yogi has pondered over what he or she has read and heard, and has realized it in his or her life.
3. *Tanumānasa* (attenuation – or thinning out – of mental activities): The mind abandons the many, and remains fixed on the One.
4. *Sattvāpatti* (attainment of *sattva*, "reality"): The Yogi, at this stage, is called *Brahmavid* ("knower of Brahman"). In the previous four stages, the yogi is subject to *sañcita*, *Prārabdha* and *Āgamī* forms of karma. He or she has been practicing *Samprajñāta Samādhi* (contemplation), in which the consciousness of duality still exists.
5. *Asamṣakti* (unaffected by anything): The yogi (now called *Brahmavidvara*) performs his or her necessary duties, without a sense of involvement.
6. *Parārabhāvanī* (sees Brahman everywhere): External things do not appear to exist to the yogi (now called *Brahmavidvariya*), and tasks are performed only at the prompting of others. *Sañcita* and *Āgamī* karma are now destroyed; only a small amount of *Prārabdha* karma remains.
7. *Turiya* (perpetual *samādhi*): The yogi is known as *Brahmavidvariṣṭha* and does not perform activities, either by his will or the promptings of others. The body drops off approximately three days after entering this stage.

## Enneagram in Taoism:

3 Cinnabar Fields (dantian) in Taoism: Shen (mind, `aql) | Qi (heart, qalb) | Jeng (gut, nafs)  
9 in Taoism are the 9 Palaces with 3 in each of the Cinnabar Fields



## Enneagram (Philosopher's Stone) and Great Pyramid:

original height of great pyramid was 481.5 ft, ( $2x = 963$ ), some researches belief the pyramid foot (12 pyramid inches is the basis of it's design, 12 stones = altar)

3 areas in the body of the Pyramid match the 3 in the self: `aql, ruh, nafs.

7 ascents are the 7 planets or steps of the alchemical process

the 22/7 classic pi is used and gives 3.142857

pyramid is an pillar of light in Isaiah 19:19

The sides of the pyramid are slightly sloped inwards, giving eight sides. including the base, we have a nine sided structure.

Greater Ennead of the Egyptians Concept of God

Osiris, Isis, Ra, Thoth, Horus, Sutekh, Nephthys, Shu, and Tefnut

Lesser Ennead of the Egyptian Concept of the Soul

1. Khat: The Soul's Container of Flesh, That Which Decays
2. Shuit: The Living Shadow, Link To Reality
3. Ka: The Public Self, The Outside of Your Soul's Mask
4. Ib: Life Force, Territory of The Heart
5. Ba: The Private Self, The Inside of Your Soul's Mask
6. Sahu: The incorruptible spiritual body of man. Natural Boundary of The Psychic Self
7. Sekhem: Energy Pattern of The Divine Spirit, Song of The Soul
8. Akh: Solid Light, Divine Substance of The Human Soul
9. Ren: Divine Identity, The Magic of Your Name

## Ramon Llull 13th Century Spanish Alchemist:

Christian studied Arabic for proselytization purposes, studied Islamic alchemy. Also see other Spanish Christian mystics influenced by esoteric Islam.

The Spiritual Logic of Ramon Llull

Mark D. Johnson

Clarendon Press (1987)



Zoroastrianism's Nine Parts of Man

- 1. Tanu the physical framework of man.
- 2. Gaetha the vital organs
- 3a. Azda-bish (bish means double) the substance that exists in the bones, which nourishes the human body
- 3b. Azda the invisible form which sustains the physical well being of a human body.
- \*(These three are the physical parts, which are subject to the laws of births growth, decay and death.)
- 4. Ushtan the breath of life that helps the spiritual part of man to work in the flesh
- 5. Khersp the subtle, (rarefied, indefinable, elusive) ethereal, intertwined, counterpart of the physical body. After death the Urvan whilst making its abode in the Khersp continues to possess all five senses (touch, hearing, taste, smell, and sight).
- 6. Tevishi the ethereal constituent taken from life-experiences forming nature and character of man.
- \*(Ustan, Khersp and Tevishi are the three semi-corporeal constituents collectively called Khersp
- 7. Baodhang the accumulated storehouse of knowledge and experience culminating into consciousness, which the Urvan has stored during its temporary residence on earth.
- 8. Urvan the Soul or the human spiritual principle of the human personality that survives the death of the body. Urvan can choose to be good or evil for it is endowed with a free will.
- 9. Fravashi During its earthly existence in a physical body, to every Urvan, there is also allotted by God's grace, a Fravashi. The duty of the Fravashi is to guide the Urvan in a state of freshness as well as in intellectual and spiritual fitness, only if and when the Urvan invokes its aid.
- \*(Baodhang, Urvan and Fravashi are the three spiritual elements collectively called the soul.

Norse Mythology:

In [Norse mythology](#), **Heimdallr** is a [god](#) who possesses the resounding horn [Gjallarhorn](#), owns the golden-maned horse [Gulltoppr](#), has gold teeth, and is the son of [Nine Mothers](#). Heimdallr is attested as possessing foreknowledge, keen eyesight and hearing, is described as "the whitest of the gods", and keeps watch for the onset of [Ragnarök](#) while drinking fine [mead](#) in his dwelling [Himinbjörg](#), located where the burning rainbow bridge [Bifröst](#) meets heaven. Heimdallr is said to be the originator of [social classes](#) among mankind, once regained Freyja's treasured possession [Brísingamen](#) while doing battle in the shape of a [seal](#) with [Loki](#), and Heimdallr and Loki are foretold to kill one another during the events of Ragnarök. Heimdallr is additionally referred to as [Hallinskiði](#), [Gullintanni](#), and [Vindlér](#) or [Vindhlér](#).

Regarding this stanza, scholar [Andy Orchard](#) comments that the name *Gjallarhorn* may here mean "horn of the river [Gjöll](#)" as "Gjöll is the name of one of the rivers of the Underworld, whence much wisdom is held to derive", but notes that in the poem *Grímnismál*, Heimdallr is said to drink fine [mead](#) in his heavenly home [Himinbjörg](#).<sup>[1]</sup>

























Earlier in the same poem, the *völva* mentions a scenario involving the hearing or horn (depending on translation of the Old Norse noun *hljóð*—bolded below for the purpose of illustration) of the god Heimdallr:

Benjamin Thorpe translation:	Henry Adams Bellows translation:	Carolynne Larrington translation:
She knows that <b>Heimdall's horn</b> is hidden	I know of the <b>horn of Heimdall</b> , hidden	She knows that <b>Heimdall's hearing</b> is hidden
under the <a href="#">heaven-bright holy tree</a> .	Under the high-reaching holy tree;	under the radiant, sacred tree;
A river she sees flow, with foamy fall,	On it there pours from Valfather's pledge	she sees, pouring down, the muddy torrent
from <a href="#">Valfather's</a> pledge.	A mighty stream: would you know yet more? <sup>[6]</sup>	from the wager of Father of the Slain; do you
Understand ye yet, or what? <sup>[5]</sup>		understand yet, or what more? <sup>[7]</sup>

The poem *Hávamál* explains that the originator of the runes was the major god [Odin](#). Stanza 138 describes how Odin received the runes through self-sacrifice:

<i>Veit ek at ek hekk vindga meiði a netr allar nío, geiri vndaþr ok gefinn Oðni, sialfr sialfom mer, a þeim meipi, er mangi veit, hvers hann af rótom renn.</i>	I know that I hung on a windy tree <a href="#">nine</a> long nights, wounded with a spear, dedicated to Odin, myself to myself, on that tree of which no man knows from where its roots run. <sup>[21]</sup>
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The Elder Futhark (named after the initial **phoneme** of the first six rune names: F, U, Th, A, R and K) consist of twenty-four runes, often arranged in three groups or **æfts** of eight each. In the following table, each rune is given with its common **transliteration**:

 f	 u	 th, þ	 a	 r	 k	 g	 w
 h	 n	 i	 j	 ei, ð	 p	 z	 s
 t	 b	 e	 m	 l	 ŋ	 d	 o



### Masonic Lodge:



Enneagram from Masonic Lodge of the Scottish Rite