

## RESEARCH ARTICLES ABOUT THE ENNEAGRAM TYPES

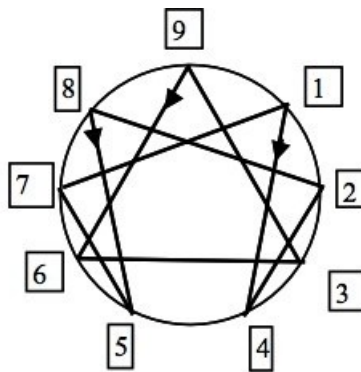
BY BILL GAMARD, PH.D.

JUNE 2021 & 7/25

The following articles are the result of many years of study and thinking about the nine ego-essence types of the Enneagram.

### The Origin of the Enneagram

The name “enneagram” is a Greek word that means a geometric figure with nine points or sides. The Russian Occultist, G. I. Gurdjieff (died 1949) was the first person to introduce the Enneagram symbol to the world and to share teachings with his students about its esoteric meanings (starting about 1915). The figure was first published in the book, *In Search of the Miraculous: Fragments of an Unknown Teaching* (1947), by Gurdjieff’s most prominent disciple, P. D. Ouspensky.



Within the circle are two separate figures: one a triangle, and the other a six-fold figure that gives the Enneagram its distinctive shape. There is an “inner flow” of the two figures. The flow of the triangle is 3-9-6-3 (to infinity). The flow of the six-fold figure is 1-4-2-8-5-7-1 (to infinity). The second sequence is also the decimal of one divided by seven:  $1/7 = .1428571$  (to infinity). This decimal is included in all books about the Enneagram.

It has been asserted that the Enneagram, cannot be much older than the 12th century AD, because this is when the decimal system was adopted in the West, after having been developed in India some centuries before. However, this is not necessarily true, because I have discovered that the Enneagram symbol can be derived without need of decimal fractions from a simple sequence of three rows of numbers. (See the full article.)

I discovered that the repeating numbers of the six-fold “inner flow” of the Enneagram (1-4-2-8-5-7-1) appear naturally among rows of consecutive numbers in a counter-clockwise pattern. This is proof that this sequence of numbers can be found naturally (even drawn on the

ground with a stick) and is independent of the modern decimal system.

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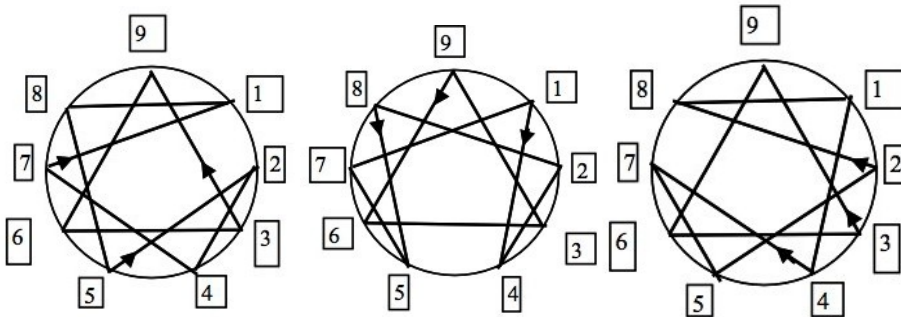
The intersection between numbers 4 and 2 may be viewed as a hidden 3, the intersection between numbers 8 and 1 as a hidden 9, and the intersection between numbers 5 and 7 as a hidden 6: therefore, a hidden 3-9-6. Viewed this way, the three rows of six numbers and three hidden numbers can be seen as a “magic square” (in which the sum or numerological sum of most of the rows, columns, and diagonals is 9). I called this the “magic square of the Enneagram.” The standard Enneagram can be produced from it: if a circle with nine equidistant points is made, the six-fold figure can be produced by drawing lines connecting points 7-1-4 (skip 3) -2-8-5 (skip 6) -7-1-4; the triangle can be produced by drawing lines between points 3-9-6-3.

I also discovered that I could expand the 3 x 3 magic square into a 9 x 9 magic square that contains three magic squares: the “standard” 9-centered square in the center, plus a 6-centered square and a 3-centered square.

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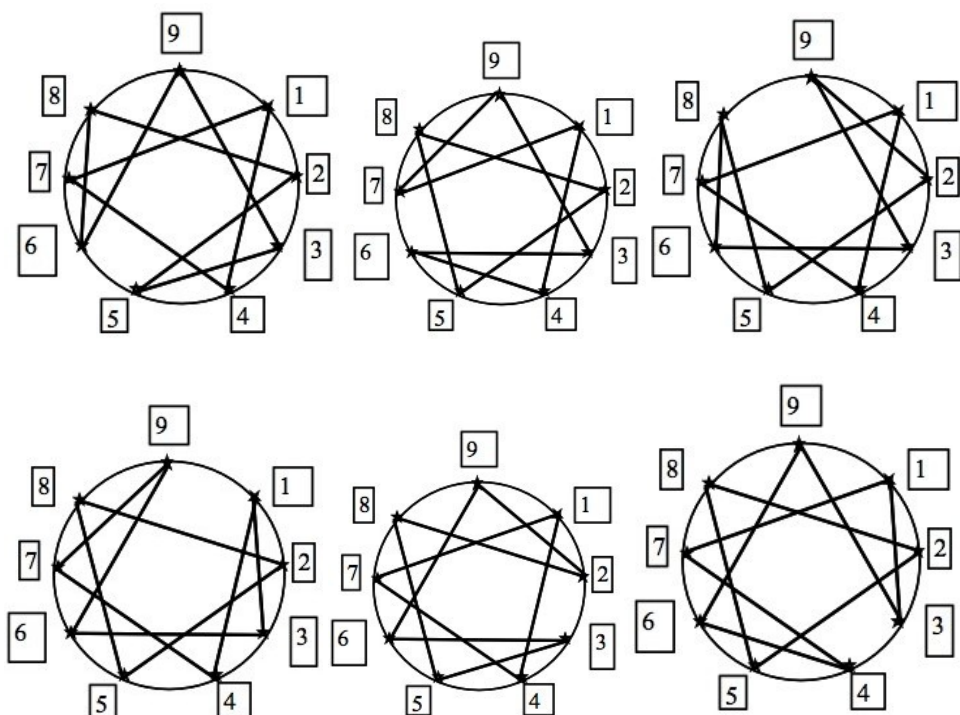
I called the 9 x 9 magic square the “Enneagram-producing magic square,” because if the points on three circles are inter-connected with lines following the three sequences (7-1-4 (skip 3) -2-8-5 (skip 6) -7-1-4; 4-7-1 (skip 9) -8-5-2 (skip 3) -4-7-1; 1-4-7 (skip 6) -5-2-8 (skip 9) -1-4-

7), the result is three different enneagrams: a 9-centered one, a 6-centered one, and a 3-centered one.



I also discovered that six more “minor” enneagrams can be produced by from the 9 x 9 magic square by the same method, but with numbers 1, 2, 4, 5, 7, and 8 in the center of 3 x 3 squares. I say “minor,” because the numerical and numerological qualities of these are not as balanced and strong as the preceding three enneagrams.

6	9	3	7	1	4	9	3	6	1	4	7	3	6	9	4	7	1
7	<b>1</b>	4	8	<b>2</b>	5	1	<b>4</b>	7	2	<b>5</b>	8	4	<b>7</b>	1	5	<b>8</b>	2
8	2	5	9	3	6	2	5	8	3	6	9	5	8	2	6	9	3

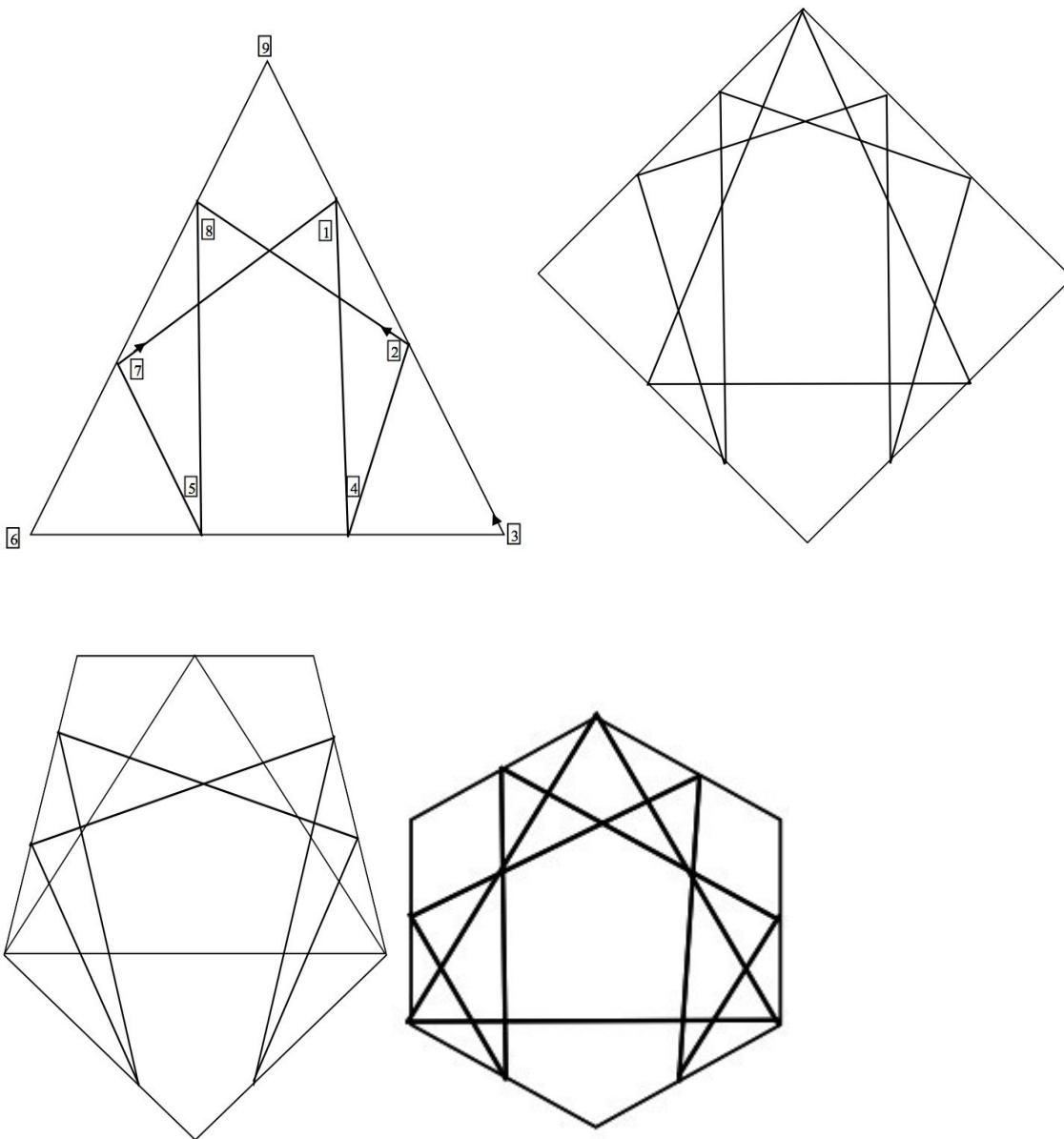


Nothing is known about the history of the Enneagram before Gurdjieff began teaching it about 1916. Gurdjieff said: “This symbol cannot be met with anywhere in the study of ‘occultism,’ either in books or in oral transmission. It was given such significance by those who knew, that they decided to keep the knowledge of it secret.”\* He also said: “Speaking in general, it must be understood that the enneagram is a universal symbol. . . . The knowledge of the enneagram has for a very long time been preserved in secret and if it now is, so to speak, made available to all, is only in an incomplete and theoretical form of which nobody could make any practical use without instruction from a man who knows.”\*

\*Ouspensky, p. 287.

\*Ouspensky, p. 294.

The features of the Enneagram need not be represented only as a circle; they can also be represented using a triangle (the Pythagorean tetractys), a square, a pentagon, and a hexagon.



It may never be known what secret society has been keeping the Enneagram and its teachings hidden. My own best guess is a European esoteric lineage involved with what is called Hermetic Qabbalah, probably in France (since that is where Hebrew letters were first added to Tarot cards)-- a lineage that includes such practices as alchemy, astrology, theurgy, meditating on the

sephiroth of the Tree of Life, and Tarot divination; it would be related to (but aloof from) Theosophy, Rosicrucianism, Freemasonry, Templarism, and Martinism.

Since Naranjo could converse with Ichazo in Spanish, he was told things about the secret society that Ichazo belonged to that the other members of the group did not know. Ichazo called it the “Beehive,” the “School of the Bees,” but usually the “School.” Gurdjieff used the word, “Sarmoung” (which may be a colloquial form, “sarmūn”--derived from “sarmān,” which does mean in Persian, “of and concerning bees” [Dehkhoda Dictionary]. J. G. Bennett, a student of Gurdjieff, asserted that the word “sarmān” derived from an old Persian word meaning “bee” and also referred to those who preserved Zoroastrian teachings. Initiates maintained strict secrecy about the School and its esoteric knowledge and practices, as they had for centuries. According to Ichazo, there are always five leaders of the School are always five Masters of the School (who are the reincarnations of past Masters). Four of them are Masters of one of the four paths, represented by the four suits of the Tarot--wands (clubs), cups (hearts), swords (spades), and coins (diamonds). The fifth is the Master of all the paths, also called the “Qutub” (or Pole Star) of the School.

When I asked about the secret Masters (“Koot Hoomi” and “Morya”) of Madame Blavatsky, the founder of the Theosophical Society, Naranjo said that he asked the same question and that Ichazo said that they were connected. Members of the School were extremely serious about Tarot cards, which they regarded as sacred. A layout of Tarot cards chosen was called the “Game.” Naranjo told me, when I first met him, that the “School of the Bees” was the most “esoteric school” in the world and that their secret teachings would only be revealed to the world after the prophecies of the School were fulfilled, and that Ichazo believed that time had arrived. Ichazo told him that he swore an oath of secrecy never to reveal the name of his teacher. Anyone who revealed secrets of the School to the public was cut off from the tradition. Such was the case with Gurdjieff, who revealed the figure of the Enneagram and other teachings, and whom the members of the School referred to as “Master Gurdjieff.” Gurdjieff knew some teachings about the Enneagram, but he did not teach the Enneagram typology.

Those who know something about Western occultism know that esoteric groups typically disguise themselves as something else. For example, Gurdjieff claimed that his teaching was “esoteric Christianity,” and Ichazo originally hinted at Sufi origins for his teachings. This is an absurd claim for those who know that traditional Islamic Sufism is a form of religious mysticism with a spirit and orientation closely related to Christian and Jewish Hasidic mysticism. However, since traditional Islamic Sufism is not well-known in the West, claims of “esoteric Sufi teachings” that have little to do with Islam are often accepted; whereas claims of “esoteric Hasidic teachings” that have little to do with Judaism would not be accepted. Other Occult groups have claimed that their teachings come from ancient Egypt or Atlantis, or more recently from extraterrestrials. Long ago, I concluded that Gurdjieff’s and Ichazo’s teachings primarily derive from European Occultism (Rosicrucianism, Theosophy, Masonry, etc.) and were disguised in a number of ways. Researchers of Gurdjieff’s teachings have similarly concluded: “Gurdjieff’s thought is an amalgam of Theosophy, Neo-Pythagoreanism, Rosicrucianism and alchemy.

According to James Webb, Blavatsky's Theosophy was his single most important source.”\*

\*David Livingstone, *Transhumanism*, p. 83.

And long ago, I concluded that the “secret doctrine” of European Occultism is Gnosticism. Gnosticism appeared in Europe via a Manichaean form called Catharism, was suppressed by the Albigensian Crusade in the 13th century, and has survived since then via secrecy and disguise.

## The Origin of the Enneagram Types

The Bolivian Occultist, Oscar Ichazo (1931-2020) was the first person to share the Nine Types of the Enneagram. His student, the psychiatrist Claudio Naranjo (1932-2019) made the first detailed descriptions of the types.

I have long been convinced that the nine types are a natural attribute of human beings that are genetically established at conception. Human beings have to be one of the subtypes of one of the nine types. The types are fixed, so one cannot change one's type to another. The types are not combinations, but are distinctly different from each other (although some "blending" features can be seen from the two neighboring types, as well as from the two types in front and behind on the "inner flow" lines). The types are not a "system" or a set of beliefs (such as astrological personality types) or a theory (like Jungian personality types), but an objective reality. This view is based on years of seeing individuals of the same type that are so amazingly similar, in spite of ethnic, cultural, and even gender differences. I have concluded that there must be a genetic component that is determined by patterns of divine archetypes. There are often remarkable similarities of body type, facial structure, facial expressions, non-verbal movements (such as of the eyes and of the arms and hands), voice tone, and vocal pattern. Once I saw such cases, I knew that human beings are born with one of the nine types--and the psychoanalytic belief held by Ichazo and Naranjo, that childhood stress and trauma cause the "fixations" to occur is mistaken. I agree that an infant's state is mainly essence consciousness, and that at some point, states of ego appear and begin to dominate. But I view this as a natural process, as thoughts and desires become so dominant that states of essence (such as tranquility and joy) become diminished. Since the typology is an objective natural phenomenon, it is not a belief or theory that had its origin in human thinking. Therefore, if knowledge of the typology is lost, it can be re-discovered by keen observations in the future.

My belief is that the nine types have probably been known for some time by members of secret societies who have studied the "Occult science" of physiognomy. This is the practice of assessing an individual's character or personality from their outer appearance, especially the face. Physiognomy has a history going back to the ancient Greeks. Aristotle said, "It is possible to infer character from features." Today it is considered to be a pseudo-science.

## Why I Believe That The Nine Types are Real

During the past fifty years of observation, I have not had any reason to doubt that all humans must manifest one of the types. Often, I do not see a person's type clearly, but I am certain that it would become clear to me if only I had more time to observe, was more familiar with that person's subtype, and so on. I am still convinced that human beings must be manifestations of one of nine archetypal patterns--not more or less than nine, and not a combination of two or more Types.

Even if the typology were to be forgotten completely for centuries, it is re-discoverable

by someone with the mental clarity, perceptiveness, intelligence, and enough observations of people--because the nine types really exist. In using the word, "archetypal," I don't mean in the Jungian sense of universal mythic characters that reside in the collective consciousness of human beings worldwide and which developed during human pre-history (such as the King, the Matriarch, the Shaman, the Hero, etc.). Rather, I mean it in the Platonic sense: that all human beings are the particularizations of nine universal divine Ideas (or Forms or Archetypes that are like "blueprints"). These Archetypes exist in the divine Mind as objective realities (and not mental concepts, the way the word "ideas" is usually understood). They are real, and their imperfect "shadows" in the material world have only a reflected existence. They transcend space and time and are eternal, unchanging, and perfect. The patterns of these Archetypes were imprinted in the human soul long before birth. In Platonic and Pythagorean mysticism, numbers were also viewed as divine Ideas that are the basis for the patterns of all things in the world (this is a different understanding of "numbers" in a mathematical sense). For example, the number Three is a universal Form that exists in the divine Mind in various ways, such as a Triangle: in the material world there can be particular triangles that are imperfect "castoffs" of universal Triangles.

Or, according to a religious mystical interpretation: God has infinite Names and Attributes, of which there are nine that manifest in particular ways in human beings. For example, God is the All-Faithful and completely Trustworthy. So a Type Six person can potentially reflect aspects of this Attribute in this world, via right efforts and Divine grace. The personality Type is fixed. However, the individual can manifest both positive (or "essence") qualities of the Attribute (such as trust and faith in God-- and the "virtue" of courage; or negative ("ego") qualities relating to the lack of the Attribute of Faith (such as excessive distrust, skepticism about divine guidance, doubt, vacillation, suspicious hatred of others, etc.)-- and the "passion" of fearfulness.

As another example, suppose a particular divine Attribute is likened to a pure yellow color. It is reflected in this world in a pure, lovable, and delightful way in a young child who is born as a particular Type: these are qualities of the child's essential self. However, after the child's mind develops and becomes almost constantly clouded with normal thoughts and desires, qualities of the egoic self manifest-- as a kind of "dirty yellow" that predominates for the duration of that person's life. These essential and egoic qualities follow the pattern of one of the nine Types. Even if the essential self is covered over by ugly ego-centered qualities, the essential color of "yellow" is still within that person's essential being. Finally, if that person can begin to purify himself or herself (such as through loving and honest relationships, psychotherapy, striving against ego-centered qualities, and spiritual practices), it is possible that a gradual increase of a purer "yellow" may manifest in the individual through one of the virtues of a particular Type that, in turn, reflects one of the related divine Attributes. Ultimately, and beyond this life, the unique aspects of the Attribute will manifest through the soul at greater levels of beauty and perfection for eternity.

In 1977, when my wife and I were traveling in north India, riding in a bicycle-drawn

rickshaw, we encountered an Indian national who was sitting in another rickshaw and we conversed for a while. I was amazed to see that the man had some of the same facial features, facial expressions, hand gestures, and voice patterns as a Jewish American friend of ours who was definitely a Type Eight. I was sure that the Indian man was also a Type Eight, who must be the same sub-subtype as our friend. My wife agreed that the man was a very similar Type Eight. Based on that experience, I concluded that the nine types are universal archetypes that transcend ethnic differences, and that the qualities of these types must be patterned in human genes. Therefore, the nine types do not develop according to psychoanalytic theory as “fixations” resulting from childhood stresses (as Ichazo and Naranjo taught), but they genetically embedded at the time of conception.

A number of years ago, I was looking at a video interview on the Internet and was amazed to see that a young man a few years younger than my daughter was her Enneagram type “twin” in a male form, meaning the same sub-subtype as she. I showed the interview to my wife and she was also amazed to see the same facial features, some of the same facial expressions, and some of the same voice patterns. I sent the interview link to my daughter and she said that she had seen enough videos of herself to see the similarities (she accepted her Enneagram type many years ago).

Here, I should explain that each of the nine Types has three subtypes (which is one reason that generalized descriptions can sometimes be misleading if they do not include traits and tendencies of these variations). Ichazo linked them to three “instincts,” which he called the preservation instinct (How am I?), the social instinct (Who am I with?), and the sexual instinct (How can I attune myself with the environment?). Subsequently, he called the latter the “syntony instinct,” and then the “adaptive instinct.” I prefer to call it the “Syntony-Influence Subtype,” because these individuals are able to tune into other people’s needs and try to influence what is going on in their environment, such as by leading, controlling, manipulating, getting a reaction, and being the dominant talker. The “Social Subtype” tends to entertain or share knowledge or creativity. The “Preservation Subtype” tends to be preoccupied with physical health and safety as well as maintaining a feeling of support from belonging to a group (such as family, friends, or other kinds of groups). Ichazo taught that the three subtypes are associated with defective functioning of the “instincts”: the Social Subtype is insecure because of relating poorly in social relationships--and compensates by sharing entertainment or knowledge with others; the Preservation Subtype is insecure in regard to safety concerns--and compensates by being a member of supportive groups; the Syntony-Influence Subtype is insecure because of feeling a lack of control over the environment--and compensates by striving to attune to others as a way of having some effect on what happens.

Within each of the three Subtypes are an unknown number of sub-subtypes (perhaps ninety?). Because of my experiences seeing “twins” and “siblings,” I believe this number is limited. Each of the sub-subtypes has two “neighbors” (sometimes called “wings”). For example, the sub-subtype of the Preservation Subtype has two “neighbors”: a sub-subtype of the Preservation Subtype of Type Five and one of Type Seven. A kind of “blend” can be seen--but

the sub-subtypes remain distinct and are not combined. Also, for example, each sub-subtype of one of the three Subtypes of Type six is the “extension” of a related sub-subtype of Type Nine; similarly, each sub-subtype of Type Three is the ”extension” of a related sub-subtypes of Type Six; each sub-subtype of Type Nine is the ”extension” of a related sub-subtypes of Type Three. These are also a kind of “blend,” but not a combination of two sub-subtypes. The Type of an individual never changes. When someone asserts, for example, that a Type Seven is an “Eightish Seven,” this really means that the Type Seven person has some similarities with a neighboring Type Eight sub-subtype. Similarly, when someone asserts that a Type Six person is a “Three-ish Six,” this means that the Type Six person reminds the observer of a particular Type Three person that is, perhaps, more nervous than most Type Threes the observer remembers.

When individuals of the Types experience stress, instead of cultivating the virtue, they tend to “regress” or “advance” along the “flow lines” of the Enneagram. For example, a Type Six individual tends to handle the stress of Fear by trying to relax and becoming “lazy,” passive, and procrastinating (thereby “regressing” to be more like Type Nine)--or by becoming (nervously) active, ambitious, and hard-working) manner (thereby “advancing” to be more like Type Three). Another example: a Type Three person under stress tends to regress to be more like Type Six (by becoming nervous and worried)--or advances to be more like Type Nine (by becoming less active, passive, and perhaps boring).

## Conclusion

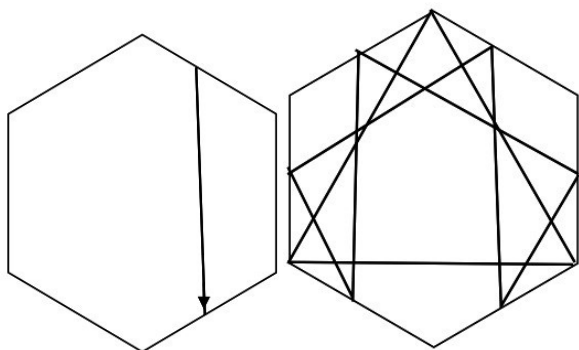
For many years now I have been a God-centered, prayer-oriented, religious mystic. I find Gnosticism and much of Occultism to be repellent. However, I have found the Enneagram types to be an objective attribute of human beings. If the teaching of the Enneagram types has been taught secretly as one of the “Occult sciences” (perhaps in service to the prime aims of Gnosticism)--that is not a reason for me to reject it. Something that is true can be used or misused. I can use it in accordance with my own spiritual path to purify myself of ego preoccupations, to be more surrendered to the divine Will, and to be more God-conscious-- God willing. I strongly believe that this knowledge is the inheritance of all of humanity, no matter where it comes from. And I believe that this knowledge can be beneficial to seekers on any spiritual path.

## How I Learned the Enneagram Typology

I had been accepted into an experimental doctoral program called Union Graduate School, which had no campus, but offered periodic gatherings (called colloquiums) at supporting experimental colleges and universities. Beginning students were required to attend one of these gatherings. On a list of students that needed to attend, I had seen the name of Claudio Naranjo and a statement that he was in Chile involved in “Sufi training” and “alternative approaches to psychotherapy.” I wrote to him but received no answer. I had read that he was a psychiatrist from Chile and was an authority on consciousness-changing methodologies, such as forms of meditation and

psychotherapeutic uses of psychedelic drugs. Then, after I signed up for a gathering to be held at Skidmore College in Saratoga Springs, New York, I learned from a listing that he was expected to attend. It was to occur in June of 1971, about a week before my twenty-fourth birthday. In preparation for meeting him, I read *The Sufis* by Idries Shah while traveling by bus, in order to familiarize myself with Sufism. It happened that I spent the first night in a room that had been reserved as a single room by someone else. When I returned from breakfast the next morning, I intuitively knew that the other man would be Claudio Naranjo, MD. When I entered the room, there was a thin man lying down with a Spanish accent--and it was him! When I told him about the mystical experiences I had in college and of my continuing interest in mysticism and psychology, he readily accepted me as his roommate during the entire three weeks of the gathering.; he said that our meeting each other was clearly destined. He told me about amazing mystical experiences that he had during the past year during a “Sufi training” in Arica, Chile starting in July 1970, led by a Bolivian mystic named Oscar Ichazo. Dr. Naranjo was voted out of the group in February 1971, went to visit his mother in his home city of Santiago for a few months, and then decided to complete his commitment to attend the colloquium (as he told me) as an entry-level student, as I was, in an experimental doctoral program.

The next day (June 4), he told me about the Enneagram typology. (I was the first American to be taught about it directly by him. But I was not the first American to learn about it, since about fifty Americans learned about it directly from Ichazo in Arica, Chile, about a year before I learned about it from Naranjo.) He drew the figure of the Enneagram in the same way that Ichazo had drawn it during the training in Chile), inside a hexagon—or “bee cell,” as Ichazo had called it. After drawing a hexagon, he then moved his pen to the middle of the first right side from the top (representing point One), drew the first line straight down to connect with the middle of the bottom right side (representing point Four) drew the other five lines (connecting six points in the order: 1-4-2-8-5-7-1), and then drew the triangle (connecting the remaining three points in the order: 3-9-6-3).



He told the story of how he had learned the Enneagram teaching of the nine “ego-types” less than a year before from Oscar Ichazo. He had heard about Ichazo, went to meet him in Chile. When he returned to California, he told people at Esalen Institute in California about his impressions of Ichazo, and about Ichazo’s invitation for an intensive group training to be held in the city of Arica, Chile. The training began in July 1970. The participants were more than fifty

Americans who came with Naranjo, plus a few Chilean students of Ichazo. He said that the teaching about the nine types of the Enneagram was one of many teachings that Ichazo conveyed, and that the time spent on it was brief.

At first, Naranjo declared that my ego-type was Type Seven, but on another day after I expressed harsh opinions about someone, he said I was a Type Eight and he later assigned me to write an autobiography of myself as that type. Toward the end of the gathering, he said that he felt guided to start a group where he lived in Berkeley, California and he invited me to move there. He said that he was planning to intensively teach the Enneagram typology, other spiritual practices taught in the "School," and much more. He also revealed to me his secret conviction that he was the Messiah. With excited anticipation, I moved to Berkeley, California the next month. I attended some of his workshops until he started Group One of his Seekers After Truth (SAT) Institute in September 1971. I met my wife, Sher, in that group and we married a year later.

Other members of Group One included Bob Ochs, who was a priest that disseminated descriptions of the nine types to fellow Jesuits; Kathy Speeth, whose parents were members of Gurdjieff's New York City group, who taught Gurdjieff's Movement exercises to the early SAT groups, and who shared the available written descriptions of the types with Helen Palmer, who wrote the first published book on the typology in 1991); Hameed Ali "Almaas," who wrote the book, *Facets of Unity: The Enneagram of Holy Ideas*; and Sandra Maitri, who wrote *The Spiritual Dimensions of the Enneagram* and *The Passions and Virtues of the Enneagram*. After the first few months of being in Group One, I realized that I was a Type Six (social Subtype) and understood how I had struggled all my life with fear, anxiety, and nervousness--but had managed to deny to myself how frequent and stressful these feelings were. I was a member of the group from 1971 to 1973. I benefitted greatly by being in a group (which soon became three groups) in which the Enneagram types of members were (mostly) assessed accurately by Naranjo--thus providing examples by which I could expand my own abilities to assess others outside the group.

During these years, my experiences and learning in Naranjo's group were accepted as part of my graduate school program. Instead of written dissertations, a Project Demonstrating Excellence was required. It was then that I first aspired to do a Project using videotaped interviews of the Enneagram types. Naranjo was both my spiritual teacher, as well as a member of my graduate school doctoral committee. Although he had an MD from a university in Chile, he was not licensed in California. He became a fellow student at Union Graduate School because he thought that he could easily write a book for his program and that acquiring a Ph.D. would help him. At the end of 1973, my wife and I left the group in order to study with a British Sufi teacher--at which time I dropped out of Union Graduate School (Naranjo also did not continue). Later on I returned to graduate school with the goal of becoming a licensed psychologist. About 1982, I transferred to the California Institute of Integral Studies, in San Francisco, where it happened that Naranjo was a faculty member. He later agreed to be on my dissertation committee and graciously helped me complete research on the Enneagram typology using videotaped interviews, which I completed in 1986.

I used structured videotaped interviews for my Ph.D. dissertation in psychology (“Interrater Reliability and Validity of Judgments of Enneagram Personality Types,” 1986). I videotaped university students, showed the interviews to Dr. Naranjo (who was on my dissertation committee), and then I made “testing” videotapes of nine men and nine women. He and I had to agree on the selection of exemplars, which became the criterion. Then I tested a group who had learned the typology directly from Dr. Naranjo and compared their judgments with another group which I tested who learned the typology from his students. Using a statistic of agreement called Kappa, I found that there was more agreement between the first group and the criterion judgements than between the second group. However, although the amount of agreement was above chance, it was not strong enough to be useful. Since completing my doctorate, I worked for nearly thirty years as a licensed psychologist. During my career, I found that my knowledge of the Enneagram typology was invaluable. I have been convinced for many years that the nine types are objectively real, that human beings must be one of the nine types, and that knowledge of one’s type is invaluable for spiritual progress.

Now it has been fifty years since I first learned about the Enneagram types and I have continued to study them in people with an interest and enthusiasm that has never waned. Sher and I have been observing and discerning (and often helping each other to have clarity about people whom we have met) the Enneagram types of individuals without cease.

I concluded long ago that descriptions of the types and questionnaires alone are an inadequate way for people to learn the typology, in part, because descriptions are overgeneralized and stereotyped. Accurately typed examples of each type are essential. One cannot even be sure of the accuracy of one’s type unless one has seen, via correctly typed examples of others, that one is definitely a particular type and is definitely not either of the two neighboring types. Panels of exemplars have been used for decades, but this is effective only to the extent that the exemplars have been correctly typed; otherwise, it causes confusion. Citing the supposed types of famous people of the past (even using photographs), of movie roles played by actors and actresses, and of character descriptions from nineteenth century novels have limited use in teaching discernment of the types of living people.

The most efficient way to teach the typology is by video interviews of accurately typed individuals. Structured interviews are the best, but video clips of past televised interviews available on the Internet can be very helpful--especially if the persons interviewed talk sincerely about themselves without trying to entertain. Observing the facial structures, facial expressions, voice tone, vocal pattern, and gestures are the best clues and evidence.

For some years, when I have wondered about the types of well-known people, I have looked at interviews of them on YouTube. Occasionally, I would show the interviews to Sher, we would share our observation, and would usually agree on the individual’s type. I began collecting nine files of links to such interviews and kept the ones on which we agreed. Then I created the website ([enneagramtypevideos.net](http://enneagramtypevideos.net)) in order to publicly share what we have learned during our fifty years of discerning the nine types.

I have not read any books on the Enneagram for many years, except for perusing some in

bookstores. What I have seen are the old descriptions recycled that were over-generalized by Naranjo to begin with so many years ago, plus new attempts to construct inventories or tests for people to type themselves--often based on the old generalizations and stereotypes. I have also seen some newer innovations in classifying the nine types in terms of combinations of subtypes, such as "tri-types" and "wing types." The later involves the belief that each Type has two varieties according to a dominant wing (in other words one of the two adjacent "neighbors." (For example: a type Seven person must be either a Seven with an 8 wing or a Seven with a 6 wing.) These innovations are, in my view, the result of a lack of understanding of the different varieties of the types (subtypes).

The one innovation that I value and respect as an important development are the descriptions made by Don Richard Riso (d. 2012) of levels of development of the types: healthy, average, unhealthy. Following Naranjo, prior authors had described the types in negative terms, ranging from self-centered egotism (neurosis) to psychological incapacity (psychopathology), as I also did in my dissertation. Riso described the types in positive terms as functioning at such a healthy level that the journey from ego to essence has begun (*Personality Types: Using The Enneagram for Self-Discovery*, 1987; *Understanding The Enneagram: The Practical Guide to Personality Types*, with Russ Hudson, 2000). In other words, the super healthy Enneagram type has done the work of purification and balancing so as to be most suitable for spiritual development. This was, after all, the main use of the Enneagram typology, as taught by Ichazo: to go beyond states of ego and enter spiritual states of essence (not how to hire and fire and achieve success in business). In this regard, I also respect and value the books of Hameed Ali Almaas and Sandra Maitri, which have focussed on the importance of Ichazo's teachings about the Enneagrams of virtues and Holy Ideas. It should be emphasized that Ichazo had earlier outlined higher levels of consciousness for the "awake" human being: conscious thinking, doing, feeling, and being (which he related to the Tree of Life).

When I moved to California to study with Naranjo, I thought I was joining an esoteric Sufi group. I had studied major traditions of mysticism in college, but knew little about Sufism. During the next two years when I was his student, I continued to view myself primarily as a student of Sufism. One of Naranjo's exceptional qualities as a spiritual teacher was that he didn't dominate his students' attention. Instead, he invited teachers from other spiritual traditions to work with our group for brief periods (such as a Tibetan Vajrayana Buddhist, a Burmese Theravada Buddhist, a Chinese Taoist (who taught a method of breathing), a Jewish Hasidic Rabbi, and a Hindu Yogi (who taught pranayama). Naranjo even invited Oscar Ichazo to work with our group, but he sent a student of his, instead, to teach the "Arica School" interpretation of the Tarot. However, I was not attracted to any of these practices.

Naranjo named his teaching institute "Seekers After Truth" (SAT), (a term used by Gurdjieff). A couple of months after Group One started, Naranjo invited me (along with a few of his other students) to live in his house. I was thrilled to move there, where I lived for about six months. Initially, I had high hopes of resuming the closeness that we shared in New York, but this did not occur, mainly because he spent almost all of his time in a small building in the back

yard. He did come into the house for dinner. One time at the table, he declared: "If this is true, then Don Juan will come to Berkeley!" In other words, if it was true that he was the Messiah, then Don Juan (the supposed mystic teacher of his friend, Carlos Castaneda) would be obligated to come and acknowledge him as such. But, neither "Don Juan" (who turned out to be a fictional character created by Castaneda), nor any "Masters" from the "School of the Bees" came to acknowledge Naranjo, who was not the Messiah (a delusion that he maintained for the rest of his life). I observed Naranjo's enlightened state decline (which turned out to have been largely fueled by LSD). He withdrew from teaching the SAT groups and appointed a leading student to preside. Relations between those of us who lived in his house deteriorated and I became depressed and deeply disillusioned. I moved out of the house and moved in with my girlfriend, Sherry (also a member of Group One), and we married soon after. Her love greatly helped to heal me.

The last teacher that Naranjo invited to meet with the (by then three) SAT groups was a British Sufi. I was ready for another spiritual teacher. And I became convinced (together with my wife) that this was our next teacher and that we were being guided to continue on the Sufi path. Although he taught an esoteric form of (non-Islamic) universal Sufism that included some teachings from Western Occultism, he also taught some traditional Sufi practices, such as prayer chanting (zikr) and whirling prayer, and teachings of some of the great Sufi masters (such as the great thirteenth century mystical poet, Rumi). During the next three years with my second spiritual teacher, I became a whirling dervish, read the complete translation of Rumi's book of teaching stories (the Masnavi), and joined (together with my wife) the Mevlevi order--the Sufi order that originated from Rumi's teachings. The latter occurred after our teacher invited an elderly Mevlevi Sufi Sheikh from Konya, Turkey (the location of Rumi's tomb) to visit our group in Los Angeles (in 1976). After that visit, my wife and I left the Los Angeles group, traveled to Turkey the next year, visited the Mevlevi Sheikh and went to Rumi's tomb in Konya, and then traveled India in order to meet some Sufis recommended to us. We returned to the U.S. after six months. Four years later, I began teaching myself Persian in order to read Rumi's works. And in 1984, I converted to Islam (and made the pilgrimage to Mecca in 1999). This was largely because of the example of Rumi's devotion to Islam, but also because I had become convinced that Sufism was the mystical dimension of Islam and that the vast majority of dervishes in past centuries were devout Muslims,

By the time of my conversion, I had become a theocentric (God-centered) religious mystic. And I had repented of my involvement in Occultism, which I regarded as anthropocentric (human-centered) mysticism--in other words, a pagan mysticism that aims to develop divine knowledge and powers that are hidden within mankind (which is the goal of Gnosticism and Occultism, and a variety of cults such as Scientology). I understood that schools of Occultism typically remain hidden by disguising themselves as something else. For example, European secret societies have hidden their Gnosticism by claiming that their teachings are "esoteric Christianity" (such as the Rosicrucians), "esoteric Judaism" (such as the Western Qabalists), and "esoteric Sufism." And such groups have tended to claim exotic locations for their sources (such

as ancient Egypt, Tibet, Afghanistan and Central Asia, Atlantis, and other galaxies and dimensions). I concluded that the belief of Occultists that there is a Hidden Directorate of Masters or Secret Chiefs who guide the spiritual evolution of humanity is a myth that was originated by Rosicrucians, popularized by Madame Blavatsky (as the “Great White Brotherhood”), and depicted in a “Sufi” context by Gurdjieff, Idries Shah, and Ichazo.

I have continued to believe that the Enneagram has been used as a basis for the spiritual teachings of a secret society whose identity may never be known. However, it seems probable that it is a group or network of groups involved with pseudo-scientific “Occult sciences.” And, just as alchemists in the past made important discoveries about metals and chemistry, the Enneagram typology is an important discovery about patterns of human personality (and spiritual potential). I continue to be convinced that the typology is objectively true and will one day be scientifically verified through interrater agreement (similar to the studies on facial expressions of primary emotions). And I strongly believe that the Enneagram typology does not belong to French Rosicrucians, Fourth Way students of Gurdjieff’s teachings, members of Ichazo’s Arica Institute, or to “esoteric Sufis” in the Pamir mountains of Afghanistan--but rather, it is a knowledge that belongs to all of humanity.

I also continue to believe that, not only are there nine distinct personality-essence types of human beings, but that these types and their relation to each other are mirrored perfectly by the “map” or “code” or “blueprint” of the Enneagram--which is therefore truly a universal symbol.

### How Claudio Naranjo Learned and Taught the Enneagram Typology

Naranjo (died 2019) learned the typology from Oscar Ichazo, a very advanced expert in the Enneagram typology. He benefitted greatly from belonging to the group in Arica, Chile in which the members were accurately typed by Ichazo. Being a keen observer of the personality traits and behaviors, Naranjo was able to study the other members as examples. For without studying accurately typed examples of the types as his basis, he would never have been able to make realistic--that is, non-theoretical--descriptions of the type later on. Years later, he also stated that many of these descriptions were revealed to him through “automatic writing.” He always maintained that Ichazo provided few descriptions of the types (perhaps due to his deficits in speaking English and not being a psychologist), but mainly lists of names for different levels of the nine points on the Enneagram.\*

\*<https://occultvault.com/library/claudio-naranjo-report-from-chile/>

When I was his roommate, Dr. Naranjo exhibited a joyous and lucid state of consciousness that was consistent with what I had read about “enlightenment.” After I told him about my own mystical experiences and spiritual quest, he became convinced that we were destined to meet, and so he spoke to me very openly about some of the amazing spiritual experiences that he experienced under the direction of a Bolivian mystic named Oscar Ichazo. Naranjo had heard of Ichazo through Chilean contacts, attended a two-month training with him

in Santiago, Chile (that began in October 1969). He was very impressed by Ichazo's knowledge of consciousness-changing spiritual exercises and how powerfully they affected him and others whom he met there. And he was amazed by Ichazo's detailed knowledge of his (Naranjo's) personality, especially things about which he had been only dimly aware. After returning to the US, he described his experiences and impressions at length at Esalen Institute in California (in May of 1970).<sup>4</sup> A month later, a group of over fifty Americans traveled with Naranjo to Arica, Chile for a ten-month training (that began on July 1, 1970). Naranjo left the training after seven months. This occurred after members of the group did a three-day individual retreat that involved taking LSD and doing intensive physical and spiritual exercises. Ichazo made a special arrangement for Naranjo to do a longer retreat in the nearby Atacama Desert. Naranjo had such extraordinary spiritual experiences that when he returned, he felt so spiritually illumined and "chosen" that he was unable to identify as a member of the group and as a student of Ichazo. This was clear to the other students, who voted him out of the group (along with his wife and several others who were affiliated with him) during a group selection process directed by Ichazo called "Lines."

Also when I was his roommate, I had the most astonishing conversation of my life, which was when Naranjo told me that he was the Messiah. He said that he came to know this during his retreat in the desert, where he took LSD, when his "kundalini" spiritual energy rose from his spine into the sky above and then it began to rain (in the driest desert on earth). He became acutely aware of being an uncircumcised Jew. He told me that he came close to cutting himself, but decided not to because, although he was a medical doctor, there was too great a risk of bleeding to death in the desert. I asked him if he was the return of Jesus Christ, and he said that it was not necessary for the Messiah to be the same as Jesus. As a half-Jew, he said that he was descended from a priestly Jewish lineage, since his mother's maiden name was Cohen [but he was mistaken in his beliefs, because in Judaism it is believed that the coming Messiah will be descended from King David, not Aaron the brother of Moses].

I believed that he was the Messiah. I was just twenty-four years old and he was a brilliant psychiatrist who was spiritually enlightened. Naturally, I viewed myself as specially "chosen" to be his disciple and confidant. He was the most remarkable person I ever met. He was named after the great Chilean pianist, Claudio Arrau, from who he took lessons. One time during the colloquium, in between academic sessions, he played music from Handel's "Messiah" on the piano, while we exchanged happy and "knowing" smiles.

After the training in Arica, Chile, Naranjo felt divinely guided to become a spiritual teacher on his own (independent of Ichazo). He started his first group in Berkeley, California (in September of 1971). It was in this group that he began to elucidate his brilliant insights and descriptions of the nine types. He typed all the members of Group One, and later, of Groups Two and Three (with some errors) and revealed features of their types via Gestalt-therapy sessions with individuals (witnessed by the rest of the group), written Enneagram type autobiographies, and other methods. In this manner, those of us in the group were taught to recognize the types of others far more effectively than by reading books about the typology.

Members of the group signed an agreement not to reveal the esoteric teachings taught by Naranjo--such as the typology. One of the reasons for maintaining secrecy about the Enneagram typology was that the main purpose of the teaching was to bring about spiritual transformation of the individual: to dissolve the ego in such a way that the spiritual essence shines through (just as darkness is dispelled by a luminous lamp). Naranjo said that he did not agree that Ichazo's method for achieving this was particularly effective. This involved introducing individuals briefly to their ego-types and then giving them an initiation that involved a form of spiritual alchemy: chanting the names of the corresponding nine divine ideas (acting as "psychocatalyzers") in order to permanently transform consciousness. By limiting the focus on the (primarily negative) features of the ego-types, Ichazo sought to avoid the risk of strengthening egotism as a result of over-preoccupation with such features. Naranjo believed that this approach was not successful with members of Ichazo's group in Chile. Instead, he emphasized in-depth exploration, analysis, and struggle against ego patterns over a longer period of time, with the intention of introducing the psychocatalyzers at the right time.

Unfortunately, this approach was not successful either. As a psychiatrist, Naranjo had mainly a psychological view of the nine Types as the psychopathologies of ego. Then he withdrew from teaching the groups (which had grown by then to three) directly, leaving many of the members of the groups immersed in self-hatred of their ego patterns and over-preoccupied with their negative qualities. The promised teachings and spiritual work with the positive and spiritual or Essence qualities of the nine Types (such as about the corresponding virtues and divine ideas) did not arrive.

Meanwhile, the agreements to keep the teachings secret were not fully adhered to. One of Naranjo's students in the original group was Bob Ochs, a Jesuit priest, took notes on the Enneagram typology from the beginning and shared them immediately with other Jesuit priests (and that is how interest in the typology spread among Catholics). Several years later, one of Naranjo's prominent students, K. R. Speeth became the leader of the groups, under Naranjo's direction. In late 1977, Naranjo gave a series of nine lectures at John F. Kennedy University in nearby Orinda; this was the first time he taught the typology in public. A psychic named Helen Palmer attended these lectures. I had recently returned to Berkeley after being gone for several years and attended the first lecture. Naranjo was so nervous that he drew the Enneagram incorrectly on a blackboard, which was embarrassing to watch. Afterwards, I talked with him and he said that he did not know what to do with his hands when speaking to an audience. He also told me that he was seeing a psychiatrist because of depression and suicidal thoughts. I felt stunned: he was a shadow of his former radiant and inspired self.

Sometime after that, Speeth began teaching the typology at the Institute of Transpersonal Psychology. She faithfully adhered to an agreement with Naranjo not to publish a book about the typology. However, as a result of sharing detailed written information about the typology (from both Ichazo's, Naranjo's, and her own) with Palmer, the latter went on to write the early book about Naranjo's interpretation of the Enneagram typology: *The Enneagram: Understanding*

*Yourselves and Others in Your Life* (1991). Published soon after was Naranjo's *EnneaType Structures: Self-Analysis for the Seeker* (1991). Since then, many dozens of books about the typology have been published--all deriving from Naranjo's original descriptions, but with a number of improvements (and with some amount of misuse, such as using the typology to achieve success in business, to give advice for hiring and firing employees, and to learn about the weaknesses of foreign leaders).<sup>5</sup>

Just before he accepted Ichazo as his spiritual teacher, Naranjo had been a member of a group in California that studied Sufi stories under the direction of Idries Shah (who lived in England). He told me that after he met Ichazo for the first time, he wrote Shah and asked about him and received this reply: "He is powerful but not wise." Naranjo said that he did not heed this advice and broke from Shah. Since Ichazo initially presented himself as a "Sufi master," used Arabic Sufi terms, and claimed to have met masters of the "School" in Afghanistan, Naranjo became totally convinced that esoteric Sufism was the main source of Ichazo's teaching. And he believed that this was the same secret society that Gurdjieff contacted, per Gurdjieff's claim that when he was in Bokhara, in Central Asia, he was invited to stay in a "monastery" of the Sarmoung brotherhood in Central Asia, a universal brotherhood that he said was over three thousand years old. Subsequently, he called the training in Chile, "Sufi training." And, due to Ichazo's use of Sufi terminology and Naranjo's convictions, the Enneagram has been called "the Sufi Enneagram" ever since.

[Sections from this website were published in the Enneagram Monthly (enneagrammonthly.com). A representative of the Arica Institute subsequently complained that the title (“How Oscar Ichazo Learned the Enneagram Typology”) did not represent the bulk of the material in the four parts of the EM article (originally titled, “Oscar Ichazo in His Own Words”). In response, the editor of EM changed the title to: “Excerpts From Oscar Ichazo’s Early Lectures, With Commentary From An Early Student of Naranjo, Part One of Four/Four of Four”, in June 2025. Another complaint was that the EM articles did not respect the copyrights for several major documents from which excerpts were taken. As a result, the editor of EM added Arica Institute copyright ownership notices in conformity with the requests.]

### How Oscar Ichazo Learned and Taught the Enneagram Typology

Oscar Ichazo (died 2020) learned the Enneagram typology from a man whose name he never revealed. That is what Naranjo told me when I was his roommate: that was Ichazo’s reply when he asked him about who in the “School” was his source of (previously unknown) esoteric teachings. Ichazo said that he swore an oath of secrecy never to reveal the name of his teacher. Ichazo must have spent many years with his teacher observing and assessing the types of a great many individuals in order to have attained such great mastery. It seems likely, from what Ichazo has said about a group that he joined in Buenos Aires, that his teacher emigrated to Argentina from Europe. Years later, when I visited Naranjo in his home in Berkeley, in order to show him some videotaped interviews of university students, he told me that the name of Ichazo’s teacher was “Glumka” who lived a life of prayer.\*

[\*Ichazo told him that Glumka (pr. “Gloomka”) was originally from the Caucasus. However, I have it from good authority that Glumka is a Ukrainian surname. About six thousand Ukrainians emigrated from Germany and Austria to Argentina between 1946-1950 (mostly displaced persons from displacement camps). “A large percentage of them were well-educated and professional people” (Wikipedia). Glumka may have been one of them. Or he may have come with the many thousands of Ukrainians who came to Argentina to escape Communism. Glumka may be the name of the “remarkable man” (whom Ichazo mentioned at different times) who was a European businessman about sixty years of age whom he met about 1950, who encouraged him to join a group of Occultists in Buenos Aires, and whose name Ichazo never revealed.]

Naranjo was familiar with G. I. Gurdjieff’s interpretations of the Enneagram symbol (a diagram of nine straight lines within a circle), first described by P. D. Ouspensky (a student of Gurdjieff from 1915-1924), in his book, *In Search of the Miraculous* (1947). However, Ichazo taught a new interpretation of the Enneagram that involved nine ego-essence types. Ichazo typed Naranjo (correctly) as an Enneagram Type Five, and Naranjo was amazed at how accurately Ichazo revealed many aspects of his personality that were true, but of which he was only dimly

conscious. Ichazo accurately typed all the members of the (mostly American) group and Naranjo began to understand the types based on his observation of these examples. Naranjo has always maintained that Ichazo revealed very few details about the nine types other than a few sentences about each one plus the corresponding names: the nick-names, names of the twenty-seven subtypes, names of the passions, the virtues, and the divine ideas.

Ichazo's teachings about the Nine Types was a small part of his many esoteric teachings to the group in Arica, Chile. This was deliberate, as explained above: he wanted to avoid strengthening the ego-identification of his students as a result of over-preoccupation with ego and its endless issues. After a relatively brief focus (during which he typed the member of the group with a high amount of accuracy), he gave them initiations that involved a form of spiritual alchemy: chanting the names of the corresponding nine divine ideas (acting as "psychocatalyzers") in order to permanently transform consciousness. As a metaphysician, Ichazo had mainly a spiritual view of the nine Type (compared to Naranjo, who tended to see nine types of neuroses). Although Ichazo believed that some kind of "fixation" occurs to all children when access to a particular psychocatalyzer (or divine Idea) becomes blocked and a false self or ego-type emerges, he relied on spiritual practices (such as spiritual alchemy) to transform the individual from an ego-fixated state to an Essence-centered state in which the Divine Human Pattern is revealed as the purpose of creation. He said:

Once the fixations have been analyzed, the Arica system continues working the moral energies that are the outcome of the positive side of the fixations. These we call *Virtues*, in the sense of the Latin *viris* (energy). The Virtues appear naturally when our psyche is cleansed. Of course, they are inexistent in a confused psyche controlled by ego-fixations. When the Virtues have been embodied, we are ready for absorbing the pure ideas, defined as catalyzers of all our psychic processes, which provoke radical changes toward our Superior Self.... the Arica theory is a way to go beyond the need for dogma, belief-systems, or the cult of personalities, saints, martyrs, gurus... in order to concretely and conclusively develop our Higher Divine Self in its Totality.... the Arica system, though not a religion, is "religious" in all its terms because its only goal is the awakening of our Divine Internal Spiritual Self by means of proven techniques and practices that can be evaluated objectively.\*

\*Oscar Ichazo, *Letters to the School*, 1988, p. 79, 97

Ichazo claimed that the Enneagram symbol can be found in a book by a devout Christian and Jesuit scholar (died 1315) Raymon Llull (who used a circle with three rotating triangles that symbolized the Trinity and the nine choirs of angels, by which he correlated many theological principles). He also asserted that it was among the geometric "Chaldean seals" of NeoPythagoreanism. And others have cited a diagram in a book (*Arithmologia*) by Athanasius

Kircher (died 1680). However, although these qualify as enneagrams or enneagons, these are not the same as the Enneagram with its distinctive partial triangles; instead, these are circles containing three intersecting equilateral triangles.

Ichazo has said, regarding the Enneagon (another term for Enneagram), “It was only given under tough conditions of initiation after a long time of being in a sect [= school], more than twenty years at least”; and that one of his teachers told him, “Look, don’t try to understand that, because the person who understands that is going to explain it to everyone.”\*

\*Ichazo, 1982

However, as part of his (unsuccessful) law suit against Helen Palmer on “ownership” of the rights of the Enneagram typology teachings (1991), Ichazo later contradicted what he had previously said about how the “School” had preserved the Enneagram teachings by claiming that these teachings were given to him via divine inspiration from the “Angel Metatron” (a name of an angel that occurs in Jewish Kabbalistic literature).

### Ichazo's Names for the Nine Types

Holy Ideas: 1-Holy Perfection, 2-Holy Freedom or Will, 3-Holy Hope or Law, 4-Holy Origin, 5-Holy Omniscience, 6-Holy Faith or Strength, 7-Holy Work, 8-Holy Truth or Justice, and 9-Holy Love or Charity.

Nicknames: 1) Ego-Resent, 2) Ego-Flat [= flattery, 3) Ego-Go, 4) Ego-Melan [= Melancholy], 5) Ego-Stinge, 6) Ego-Cow [= Cowardice], 7) Ego-Plan, 8) Ego-Venge, and 9) Ego-In [= Indolence]. Later, Ichazo revised them: 1) over-perfectionist, 2) over-independent, 3) overefficient, 4) over-reasoner, 5) over-observer, 6) over-adventurer, 7) over-idealist, 8) over-justicemaker, and 9) over-nonconformist.\*

### Gamad's Polarities Combined with Ichazo's Resulting Behaviors

TYPE	HOLY IDEA	RESULTING BEHAVIOR
One	Lack of perfection False perfection	Criticizes others and self, demands perfection
Two	Lack of freedom, will False freedom	Complains others misunderstand him, who are against his freedom
Three	Lack of hope, law, harmony False hope	Tries to live by his own rules and laws, has to do everything to maintain these
Four	Lack of origin False origin	Never feels connected, becomes resigned from feeling separate from God
Five	Lack of omniscience, transparency False omniscience	Stays apart, fears others will find out how little he knows, always trying to learn things
Six	Lack of faith, strength False faith	Doubts that divine being is within, so puts faith in idols and beliefs
Seven	Lack of work, plan, wisdom False work	Plans a splendid future for himself
Eight	Lack of truth, justice False truth	Blaming of others and self
Nine	Lack of love, charity False love	Feels helpless and inferior, has difficulty starting anything serious

Groups or Areas: Those in the Being Group (types Eight, Nine, and One) have a lack of being; those in the Living Group (types Two, Three, and Four) have a lack of living; and those in the Doing Group have a lack of doing.

Area Imbalances (Gamard's Interpretation of Ichazo's Formulation)

The Mental Area	The Feeling Area	The Practical Area
Types Five, Six, and Seven	Types Two, Three, and Four	Types, Eight, Nine, and One
Adequate feeling	Adequate thinking	Adequate doing
Excessive thinking	Excessive doing	Excessive feeling
Unreliable doing	Unreliable feeling	Unreliable thinking

Ichazo's Domains and Dichotomies

TYPE	DOMAINS	DICHOTOMIES
One	Sentimental (Jealousies)	Self-control/Sensitivity, Callous/Touchy, Heartless/Gushy
Two	Life & Security (Fears)	Organized/Disorganized, Meticulous/Negligent, Fussy/Messy)
Three	Creativity (Lies)	Know-how/Fantasy, Cunning/Daydreams, Schemer/Bluffer)
Four	Analytical (Envy)	Analyst/Superficial, Argumentative/Shallow
Five	Social (Hatreds)	Social/Private, Busybody/Loner, Meddler/Alienated
Six	Work (Worries)	Over-work/loafing, Labor/Amusement, Workhorse/Idler)
Seven	Hierarchy (Arrogance)	Superior/Inferior, Arrogant/Modest, Pretentious/Loser
Eight	Morality (Remorses)	Moralistic/Tolerant, Puritan/Hedonist, Self-righteous/liberal
Nine	Spirituality (Prejudices)	Spiritual/Worldly, Fanatic/Doubting, Gullible/Sceptical

Ichazo's Names for the Subtypes (translated from Spanish)

TYPE	PRESERVATION SUBTYPE	SOCIAL SUBTYPE	INFLUENCE SUBTYPE
ONE	Anxiety	Non-adaptability	Jealousy
TWO	Me first	Ambition	Seduction
THREE	Security	Prestige	Masculinity/Femininity
FOUR	Defensive action	Shame	Competition
FIVE	Castle	Totem	Confidence
SIX	Affection	Duty	Strength/Beauty

SEVEN	Castle defenders, family	Sacrifice	Suggestibility
EIGHT	Satisfactory survival	Friendship	Possession/Surrender
NINE	Appetite	Participation	Union

## Oscar Ichazo in His Own Words

[The following are excerpts from lectures given by Ichazo, titled, “Three Days to Kensho,” in New York City, July 1975 (recorded on 8 cassette tapes, transcribed/hand-written) by Bill Gamard, 1975). These excerpts of Ichazo’s lectures are registered with the United States Copyright Office.]

“This knowledge belongs to all of humanity because it is about life itself.... The purpose of life is to achieve the freedom of Consciousness.... Today, this is becoming a social effort (for) the first time in history; it’s always been individual journey before.... Consciousness in every human being is exactly the same; there are no big consciousness and little consciousnesses. The only difference is that we have processes: consciousness becomes for a time attached to the body and believes that he is that body.... Consciousness is absolutely perfect; we cannot improve it or make it better. Because we did not create it; it was created by God. Everything in His creation is perfect. The only thing we can do is to clarify our consciousness from the karma (that covers it). ... Human consciousness has the capability of recognizing his Creator.... Evolution is over the very moment human beings have been created--(as it) says in the book of Moses. There will not be anything better than humanity, because only he can recognize his Creator.... (human) consciousness is equal to the Creator (through oneness), but will never ever become the Creator; (it can be) God the Son, never (God) the Creator. And God the Son is every human being—knowing it or not knowing it.... When the ego part starts taking the place of consciousness and believes that it is in his place, he starts getting into trouble; starts believing things about itself: that it is this, that, wise—(these) are all ego parts, ego taking the place of consciousness.... Ego can say, ‘I am the greatest!’ But consciousness is not the greatest (or) the lowest, the right, the left: it is just itself, complete and perfect.... When we are hurting another consciousness, we are hurting ourselves; it is necessary to realize this for all of humanity.... Religions have been founded for humanity in the form of its needs. You can’t teach brain surgery to a five year-old kid. Arica is religious but it is not a religion. (It) is religious because we clarify consciousness. When consciousness is clear, it can follow any of the paths that’s been already founded by true prophets and true avatars.... The worst of all cavings is to be God, this is the worst of all positions.... (About) self-hypnosis: there is nothing worse, to say that you are the creator of (your) universe: (you create) nothing. God is jealous; this is known since ever. (If) you follow the laws, you are in His hands if you don’t, He put you out of creation—meaning out, and there is no joke about it.... Our consciousness is very old, has been traveling a long way, but (it) is the same consciousness—learning and learning, to the point when that learning is not necessary no more; that consciousness is so free that it doesn’t need to be born again—that is, is going to be in the blessing of Him Himself, eternal. Those that have achieved this have got to come back to help their brothers and sisters, because humanity is one; there is no separation.”

“Consciousness is a permanent (and) fair Witness... Our life is going to really go to its real climax the moment that we become that Witness in full, and nothing else.... There is no way to do this but self-remembering. Hinduism, Buddhism, and Sufism is all about self-remembering; it began with self-observation\*.... Self-remembering is impossible at the beginning; we begin with self-observation: being aware of everything we are doing.<sup>10</sup> This is the beginning of the Sufi method:<sup>11</sup> clear observation of each one of our acts. You got to be aware of your thoughts, emotions, and spiritual needs. But this is hard, so we tend to lose self-observation. If it’s not done with the help of a real master, who did it, it’s bullshit that anybody can teach you self observation. Blinds are not going to take care of blinds. This is said from the beginning. Only those who have achieved *fanaa*<sup>12</sup>—and it takes a long time for that; very few achieve it—and when they achieve this, (it) is recognized by a Sufi school, saying, ‘That man is in *fanaa*.’ No one is going to say, ‘I’m in *fanaa*.’”

“To have self-observation to lead to self-remembering, we have to separate the purity of consciousness from the structures. So we need to know the structures of the psyche. Our body has nine systems.... The psyche becomes separated into nine domains, no more no less.... (1) the Moral Domain: learning about good and bad .... The first law is: God is One.... God is Eternal, is in all of us—the Holy Spirit is the creation—is One without second.... (2) the Hierarchy Domain: we need to realize that we all are equal.... (3) the Work Domain: when we know hierarchies, we know how to work.... (4) the Social Domain: when we learn that there is interaction.... (5) the Intellectual Domain: accepting with gratitude that what we have learned—of knowledge from thousands of generations—is from the suffering of beings before us.... (6) the Creativity Domain: once we have knowledge, we can have invention and art.... (7) the Life and Security Domain: what is secure and good for us.... (8) Sentiments: likes and dislikes.... (9) the Spiritual Domain.... In the Moral Domain there are beliefs about what is right and wrong—instead of what I proved from direct revelations: Moses’ revelation is undeniable.... the true

\*[Correction: the goal of Hindu mysticism is to realize the Self of all things (“You are That”). Buddhism teaches that there is no permanent self, earthly or divine. Sufism teaches the remembrance of God (as advocated in the Koran). Self-remembering and self-observation were basic teachings of Gurdjieff (see Ouspensky, *In Search of the Miraculous*, pp. 117-118). Correction: in Sufism, chanting [zikr] is practicing the remembrance of God [*zikr-Allah*], not the remembrance of one’s self. Sufi meditation [muraqqabah] involves watching the mind in order to guard it from thoughts about other than God. Some of Gurdjieff’s followers concluded incorrectly that he was a kind of Sufi because they believed that self-remembering was the same as the Sufi practice of God-remembering. Similarly, Naranjo was misled by Ichazo’s use of Sufi terminology and concluded that his teaching was derived from a “secret Sufi school.” *Fanaa* is an Arabic Sufi term that occur in the Qur’an. It means “passing away” from or “annihilation” of self in the presence of God—a very different goal than cultivating a “permanent I,” in the system taught by Gurdjieff.]

Kabbala that is not in books.... I remember the blessed Leo de Mascheville\* who taught the true Kabbala from the true tradition, who knew the five books of Moses by memory.”

“Muhammad: the Koran is divine. Why? If you read a translation, you don’t understand how the laws are divine, making a society for millions and million—and it’s stayed since the eighth century; how many have passed through it.... If you read the Koran in English, you don’t get the point. In Arabic, it sounds different; instantaneously, it wakes up your spirit; you sing it (the Koran) and you get the state. So, in the Muslim tradition the most important thing is to read the Koran.... Between religions there is no contradiction. They may seem opposite, but they can work together.”

“And the positions [mudras] or the virtues—the virtues are internal energies that cannot be expressed in words. Serenity, for example, is just a word. But if you do the position, the *asana* that corresponds to serenity, our psyche immediately grasps that. This is one of the highest methods we have for self-remembering—through the nine positions of the virtues, that is the nine internal energies. Another high method of self-remembering is called the *zikh*. in which we just go with the repetition of the name of the Divine Human Prototype until is acquired the state of total fusion that in Sufism is called *fanaa*. And in reality what is happening is that it is a technique that produces right away ecstasy, the moment when our consciousness has nothing but itself. And it is strange that in the *zikh*, the movements look easy but they are difficult. They have huge and complete breathing exercises to the point that the breathing of the Holy Spirit, the breathing of the *prana*, becomes so violent and so transmuted that the state of ecstasy appears; you are moving and yet you feel like your consciousness have a state in point and doesn’t move; everything moves except you, when you are in such a state, that is called ecstasy—there is nothing else but that consciousness, purely, purely repeating the divine name.”

“Another way of self-remembering we have is to work with what we call the psychocatalyzers. We say ‘psychocatalyzers’ because they have the power to catalyze our psyches entirely. Why do they catalyze our psyche so deeply, so profoundly, so completely? Because they are the attributes of the internal Divine Human Prototyp.”\* There are three ways of working the enneagons: (1) when we start from point Eight, that is an ascendant scale, movement in time; (2) when we xxx, we call that movement in space; (3) the other way is starting at point One and ending at point Nine, a descending scale. When we work the psychocatalyzers, we got to use the descending scale, not the ascending scale. Because with the psychocatalyzers it is like we are trying to take from the Divine up (down) to us, so is from the above to here; so it is a descending scale.”

(1) “At first is Holy Perfection, because the internal Divine Human Prototype is absolutely perfect—the reference of perfection has to be to your internal DHP. If you go intentionally repeating ‘Holy Perfection, Holy Perfection,’ the perfection of the DHP comes out because it is remembering one of its qualities: that it is perfect because it is created (in) the same image

of God the Creator. There is nothing higher, nothing higher. This is self-remembering, conscious remembering, not *kath* remembering; pure conscious remembering, remembering what is.”

- (2) “Holy Will: only the DHP has will; we do not have will until we achieve the will of the DHP; it is not complete and total, is partial—(not) to the level of where our consciousness is. But, fairly, we can say that we have no will<sup>a</sup>—meaning a will which can do at once what is its own purpose. The will that is relative never has that power, just twenty percent of will of the hundred percent we should have. We have to recognize this because it is part of our own process. When we are speaking of the psychocatalyzers we are referring to the internal DHP that is selfremembering. Nothing else is for remembering, by the way, nothing else. When that will is manifested—it is in a very accurate way—only does the will of the Creator, nothing else. When it has acquired total will it is not different from the command of the Creator—that is complete will. It is not that, ‘Now I have will and can do this and that’—no, no, no! When you achieve that will, (it) is total will, His will—that there is nothing more powerful.”
- (3) “Holy Harmony: the internal DHP is perfectly harmonious in that it follows the laws perfectly; there is no dissonance in the DHP.”
- (4) “Holy Origin: remembering that the DHP is part of God Himself: is like Him, so has no other origin but the Creator Himself. So between that consciousness and God his Creator is nothing, nothing. When that self-remembering is like that, our Father, the Creator, does not abandon us.”
- (5) “Holy Omniscience: (this) looks like a tremendous word, but is not like this. I am in Holy Omniscience and I am not presumptuous—if you say, ‘What is in your pocket?’ I don’t know; I am not in divination. I don’t do divination. Omniscience here is that consciousness knows that all is itself, that all my life, entirely all, is consciousness. That is knowing all, that is what means omniscience, knowing all. What is all? Consciousness is all. When it is totally embodied, you are in omniscience. You never forget that it is like this. And if you forget? Use the psychocatalyzer Holy Omniscience. because it is a natural position of the DHP that it recognizes that all is that consciousness for that life.”
- (6) “Holy Strength: We are saying this: that there is only one strength when you trust in the Creator. There is no other strength. We used to call it ‘Holy Faith.’ But ‘faith’ is a very religious word and is employed differently in different religions. It’s better to just call it

‘Holy Strength.’ remembering that all our strength comes from Him. When we remember that, consciousness again receives an internal shock of security because it is just self-

remembering what it really is. It's not self-hypnosis, that you are creating these qualities; they are already inherent."

(7) "Holy Wisdom: is to know that all we have internally and externally is part of our psyche, so we don't have to become grasped by the interior or the exterior; we must be in the middle way where we are just witnesses of the exterior and the interior, but never attached to either one. That is perfect wisdom. It is a quality of the DHP. The DHP is never going to see as outside or inside—(that) would be attachment. Only when it is in the middle, then really (it) is seeing. This is what was called the Middle Way of Gautama, the Buddha: he recommended all the time holy wisdom—not inside, not outside; not your thoughts, feeling, or body processes or what you are seeing outside, is in the perfect middle. And that is Holy Wisdom."

(8) Holy Truth: is to remember the one fundamental law: God is One without second. That is the Truth of the Truth of the Truth.... Only when we have that Holy Truth entirely in us (then) the DHP remembers immediately (that it) is a characteristic of itself."

(9) Holy Love: Love is precisely the highest of all the characteristics of the DHP. He is pure Love, one hundred percent love, the real love, the love that flows to everything (and) has no barriers. It is His quality. Every time the DHP has been made, the blessed prophets, avatars, saints that we know so well, all of them, the maximum impression is going to be that enormous love, total love—without barriers, conditions. Because is inherent, innate to the DHP. All these things appear totally effortlessly because are qualities of the DHP."

"And this all what we call protoanalysis\*—and I got to speak in full about protoanalysis—and protoanalysis can be hell of a tool in the hands of [psychotherapy] professionals.<sup>15</sup> But you know, I wouldn't dare to say to them what to do. That is the method they will know what to take, what is truly useful."

"We work with the Divine Principles and see exactly how to free consciousness for *kensho*—that we get complete security that consciousness is the entire game...."

(8) "The Principle of No-Time: For being here and now The only way is to have no more past; the past has been so totally clarified that it doesn't push you no more. There is a point in which we say, 'There is no more past.' If there is no more past, there is no more future—there is only present... That means out of time. There is no more time for fear or for little considerations. It come the time for speaking the Truth as it is.... If somebody says, 'I am here now,' and he has some past, then he is lying—to be free of the past is to have it so pacified that it is not disturbed.... When there is no time, one minute or one day has so much time, because (then) consciousness is free from the past, and then lives to the full. Then it's possible to do (spiritual) exercises in a few minutes hat would take days to do."

\*[“Protoanalysis” is Ichazo’s term for determining the Enneagram type of individuals in order that self-knowledge may benefit them.]

(7) “The Principle of No-Position: Consciousness is nothing but itself because has no components and can’t be nothing else but itself. Consciousness attached believes it is a man, a woman, a doctor, carpenter, etc. Consciousness is not a senator or a secretary, not an anarchist or a communist—all these are positions.”

(6) “The Principle of No-Contradiction: Because consciousness is the very top end and have no components, have no contradiction possible. Is immediate, is innate. Because has no components, can have contradictions with what? Is like this: suppose panic and no panic is the same; preoccupation and no-preoccupation is the same; happiness and unhappiness is the same. Suppose that for panic you need energy of a hundred; with the same energy of a hundred you can have no panic. It is the same energy. With the same energy of preoccupation we have no preoccupation. Is exactly the same energy. Thee only thing is that it’s in two positions. One is the position called *samsara*: consciousness attached; the other is called *nirvana*: consciousness detached. So really, contradiction doesn’t exist. Contradiction is really mind-stuff. Our mind can, yes, go into contradiction. But the DHP inside of us is the very consciousness; (it knows) its impossible (for) contradictions to be. The other part of the Principle of No-Contradiction is that the entire creation has been created by one Creator, with only one purpose: to return His own spirit to Him. Because, otherwise, would be like God losing something of Himself in the creation (that) will never return to Him. That would be total imperfection.”

“This creation (of human beings) is perfect.... mongoloids—they are part of the human chain; have worked hard for the benefit of others in a past life. They are so exhausted they cannot come for making another strong life. They need a rest; they come as children In the next life they re going to be heroes and saints.”

(5) “The Principle of Interaction: Every one of us is completely responsible for all human beings. Because the DHP of Interaction exists, is true. That is why nobody is high and nobody is low. Interaction is the only one (of the Principles) that can be divided—divided in three: one... interaction (is) between human beings getting together; another... is the love from one human being to another.... the third one is competition in the right way... because human beings love to compete... We get to maintain our level and make it higher.... We are in Interaction through the duty of being humans. As humans, we do (our) duty to cooperate and to maintain ourselves in the best possible condition. Interaction, in its real purity, means that: duty. And... there is nothing else for us but that: duty. And we do it in full happiness, because (it) is the Divine Principle (of) returning to our origin, which is consciousness itself.”

(4) “The Divine Principle of Equality: God is in everything, so everything has the same spirit; for that, it is equal (despite differences). The spirit is (in) the vegetable things. Shamans have said that plants speak and have emotions. The spirit in Nature: when you discover the spirit of life, it reveals itself to you—what each plant is good for.... LSD must be taken with care; it can change your life quality, and not necessarily for good. (It) should be taken under the supervision of an expert.... The experience that the mind has different dimensions is very important.... Ayahuasca—yagé, only ten times stronger: it blocks all thoughts at once, empathizing with the Holy Spirit and seeing that the plants are alive, looking at you, and they remember. Ayahuasca in certain combinations paralyzes the thought (process), a produced *samadhi*—only available to initiates. The psyche has a vision of the Divine Mother.... With that come the understanding that the earth is the Mother; that’s why we can’t abuse the Mother.... This is the way that the shaman discovers Equality: if the Holy Spirit is in everything, then we have to take care of Mother Earth.... Between humans, we have the same consciousness, exactly; we are one body, one spirit.... True religions are already founded, beyond any doubt. But we say we can do it faster, and we are serious. There is no contradiction between what we do and the true religions and the true traditions.... With religions we have total respect. (But) it’s time that we need a better understanding.... Arica is not a new religion—it (that) is not necessary.”

(3) “The Divine Principle of Equilibrium: Precisely because (it is the) same as one Spirit, is in perfect equilibrium: can’t go against itself.... The Creator can’t be against His own creation, or His creation against the Creator.... He is eternally the Creator and He never repeats Himself. That is the principle of Equilibrium.”

[NOT IN TRANSCRIPT: the Divine Principles of (2) No Dependence [“the Divine Principle that consciousness is not attached to anything”], (1) No Effect [“the Divine Principle that consciousness has never been born and will never die”], and (9) All-Consciousness [“the Divine Principle that consciousness recognizes that God is One”]

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[The following are excerpts from some of Ichazo’s lecture, transcribed via keyboard from tape recordings by Arica students. I was given photocopies of some Arica documents in 1972. These excerpts are part of works registered with the United States Copyright Office]

7/19/72 (NY3) “Psychocats and Fixations”

“A catalyzer... (causes) chemical changes without changing itself.... The psychocatalyzer have the same effect in the brain. When we start mantramicly repeating them and understanding (them) deeply, immediately all our psyche start changing. Because each one of the

psychocatalyzers is what we call the doors of the [human] essence, the essence that really (is) the total of the nine psychocatalyzers. The nine psychocatalyzers are the one(s) that make the essence. So the essence have perfection, total freedom, is in the perfect law, is in the origin... is omniscient, is the Christ, developed or not, (is) the Holy Work—the work of all nature is just for making that man, is the total Truth... and is the unity of God because God is only one. From the beginning, saying that we admit the existence of only one God is a very extremely high position. That would be really in *samadhi*. Because only in *samadhi* that becomes a reality. Before *samadhi*, we have the belief in the unity of God but we are not inside of it. Only when we have the experience of that unity in us, then is real that for us only exist one God. And only in that moment (do) we say that there is a man... That is, we are for what we have been created... Every child is born with these nine psychocatalyzers already in him. But we say there is one of these psychocatalyzers to which each child is receptive; or, more than that, we can say that it feels (it) very strongly. Now in the process of ... education... the child can't resist that tremendous shock between (inside) him and the exterior, so that the psychocatalyzer shut the door of the entire essence.”

“In any case [with losing contact] with the psychocatalyzer (9) Love], when love is not there—I mean the real love that the essence knows.... Perhaps on the outside (he) is a worker and really moving, (but on the) inside his work is going to be indolent, Because, for him is a distrust of the existence of real love.... That is complete love; not like (just) a word, but like a reality inside. Indolence is supported, on one side, by Vengeance and Resentment (on the other side). So you see, this point on the enneagram of fixations\* is a very dark one, because he is almost paralyzed.... Because all the time he is moving from vengeance to himself... to resent himself, and finally he don't move nothing for going on. His evolution is stopped. That is the real attitude of indolence.”

“The another psychocatalyzer is (1) Perfection. Perfection exist always all the time. Because if God exist, everything is perfect. We see things (as) imperfect when we are in subjectivity.” Because when we become again that clear mirror, everything is complete perfect... In that moment we say we are seeing the reflect(ion) of God, so we are perfect mirrors.... When that perfection in the child [is gone], is going to be replaced by resentment. That resentment is going to try all the time to make everything perfect... Really speaking, that is impossible. Because... what is perfect is perfect already.... If he would go inside reality, he would see that everything is perfect. He would see, suppose, like the holy Buddha did when he achieved Buddhahood... he said, ‘I am looking at a lot of Buddhas.’ And he was completely right. You see, because every human being is a Buddha. The only thing is that he (they) don't know (it).... If you see, really,

\*The enneagram of fixations is the same thing as the “ego-types” or “personality types,” which Ichazo depicted using a psychoanalytic term, meaning that every child becomes “fixated” at the same point on the Enneagram where he has been blocked from experiencing the corresponding

psychocatalyzer (or divine Idea) to which he is most connected.

<sup>17</sup>. Subjectivity contrasting with objectivity was an important teaching of Gurdjieff 's. The latter is seeing things as they are (see Ouspensky, pp. 141-142); the former is seeing things distortedly because of the fog of constant mental activity and chatter. Gurdjieff also called these objective thinking when 'awake" and subjective thinking when "asleep." each one of the fixations want to replace God... is trying to put himself, that artificial self that doesn't exist—look very well, but doesn't exist—is trying to be in the position of the real essence. But the essence is part of God, so we can say, instead of God, he want(s) to be there. And that is why he is separated of (from) all."

"Now let's say (about) the point of Flattery. Flattery as a fixation have pride in the [enneagram of] passions . So this Ego-Flat, as we say, os one ego that is all the time flattering himself. Because he have lost the real (2) Will, the Will of God Himself... he want to be the will. Now in the subjective point, there is no real will.... We can't change nothing. This kind of ego is going to be all the time [protesting] ... that somebody is against his freedom; (but) nobody is against his freedom but him himself. In the moment that they understand that only exist the will of God, the psychocatalyzer activate and open the door [to the essence]."

"The (Ego-) Go, really, we call Vanity too. Because is the one that, for sure, want to replace God better. Really want that. It (He) is like a little god. He really don't trust the creation (to) have its own law, so he starts making the invention of that law.... Now the law, the universal law that we call the (3) Holy Hope... is the law of unity. The law of unity is that everything is in Him. If everything is in Him. making a division, separating ourselves of (from) Him is breaking the Law. In that moment there is no hope. Hope I destroyed, disappears. Because the only hope that can exist is, really, (that) everything is Him. Then He is taking care of everything. Hope exists."

"Now in the Melan, the psychocatalyzer is (4) Holy Origin. This is that everything start in Him Himself, in God,, and everything is going to return again to Him Himself. The lack of this psychocatalyzer provoke a tremendous melancholy... the suffering of a lack of God. Everything then is like (living) without the sun.... But (it) is a tremendous mystic position, because all the time is like waiting (for) the beloved. Then they discover the beloved that is inside, the essence—again immediately, that really shine. The Origin have been found."

"Now let's see the (Ego-) Stinge. We say the Stinge is like the eye of a hunter. Is always aware, but is outside of the game.... There is another way for (of) saying it: ... he is the observer. He never participates in the game. But he is very cautious.... he is in a position of distrust. Now let's see why. The psychocatalyzer is Holy Omniscience. He lack that. He want omniscience. Now with the subjective process, that's impossible. But he believes it's possible. So he's always all he time learning about things. Trying to know how to go inside of the game, but never really playing the game. Because Omniscience is not there. There is another way to say (call) this

psychocatalyzer: Transparency.... God, because He is in everything... for Him, everything is transparent.... [The Stinger] want to hide himself. (but) that is completely impossible. This psychocatalyzer, when is really work(ing)... (he) feel himself like a crystal..... And everybody is looking (at) all that he have inside. If he really understand that, immediately open and go inside the position of Omniscience.”

“Now let’s see the Cow: the psychocatalyzer we call (6) Holy Faith. But here Faith have nothing to do with belief.... Faith really means a fact, interior fact. Now here we are speaking of the interior fact of the recognition of essence inside. Now the lack of essence, and more than that, believing that such a thing doesn’t exist, puts us in tremendous trouble... of the distrust in everything.... Because (if) we know, really know, that there is one essence in us, and there is essence in every human being, (then) there is some trust: we always (will) trust that essence can be touched somehow. But if that is not so, immediately humanity become(s) like a jungle—a very frightening jungle indeed. So, for this point, when the fixation is going to go out, is going to go out when he really find inside himself the essence. And... immediately, he find in something to have faith..... (Then) come this total relax. And with that relax emerge, really, the real courage. A courage that nothing can stop. Because he knows that essence is really eternal, have never been born, have always been there, never is going to die. That give him the real courage.”

“Now let’s see the (Ego-) Plan: The Plan start when the psychocatalyzer of the (7) Holy Work have been touched (affected). Holy work is that everything is for that God repeat Himself in the human being. That is the Holy work of all of Nature. All the Nature work for that.... But in the child, when he is aware that the natural order doesn’t exist, the fixation come: the (Ego-) Plan. Because there is no such an order, he wants to make it and start really making plans. For everything there is going to be a new plan.... (But) the essence is totally aware of the Natural Plan.... So Holy Work as psychocatalyzer is being aware that really exist a holy Plan and (it) is not needed to make a new one.”

Now let’s see the (Ego-) Venge. The psychocatalyzer is (8) Holy Truth.... Holy Truth is the existence of God everywhere.... (When) we lose this truth, immediately we become guilty... we start blaming ourself all of the time... And it start, really becoming vengeance with ourself.”

“I was saying then, if he is working (the psychocatalyzer) Holy Will, have to work Holy Perfection (first), repeating until understand that it is like that, because with that repetition with the meaning of repetition all the time, all the cells in the brain start, like, changing: with that change is going to start the alchemical change in all the body.... And you have to work three psychocatalyzers. If you have been working one, the effect is not yet, because you don’t do it trialectically.... Suppose this is the enneagram: now the center is going to be the psychocatalyzer which corresponds to me. (Seeing it from the outside the circle), I start right hand, left hand, and the middle. Because right hand is going to be the active, left hand is going to be the attractive,

and the middle is the result.”

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September 12, 1972, San Francisco, © 1972 Arica Institute of America]

“The prana-love energy manifestation of perfect understanding of the perfect present awareness. Living in this space would be living in 12\* Living completely directly with the prana-love energy that is the pure Shekina,<sup>19</sup> that comes from the sun and the six sacred planets—the ones possible to see with the naked eye. We really receive deeply their input. Actually speaking, we receive the energy from the seven sacred planets—counting the sun as a planet— that we see with the naked eye.”

[The way that the passions move on the outside of the enneagram]: “From In to Flat to Resent, from Flat to Melon to Go, from Melan to Cow to Stinge, from Cow to Venge to Plan, Venge to Resent, to In, and so on.”

“The Stop exercise:\* this is, again a very old exercise. It is very well-known that Gurdjieff have employed it for a very long time. The exercise of the Stop really consists of movement that is going to be cut; so there are going to be movements cut and then motion again. This cut have this meaning: when you are moving and suddenly you cut, there is a certain tension of the entire self for maintaining that cut that is not normal.... The movements have to be very slow, as floating.... you have some idea of Tai Chi—but the movement here is slower than that. Much, much slower.... At the beginning you start just moving very freely. It is important that first you do... movement that are not essential. And with some time of working, then you start making movements, more slowly, more slowly. Until finally you go to the real motion that is almost motionless.... Now what happen during the very slow motion is that what is required is the entire self for it.... When you are going in this slow motion and is said the Stop and you are really doing the exercise, you go in the stop and you feel that you are nevertheless moving. And when comes the order of Go, you are moving but nevertheless you feel that you are stopped. And the entire psyche is very brilliant.”

\*\*\*\*\*

[The following are excerpts from some of Ichazo’s lectures in Arica, Chile. These are based on cassette recordings made by Rosalyn Schafer, who was a student of Ichazo’s in Chile, but later left the group there because of her devotion to Naranjo. She lent her cassettes to Bill Gamard in 1972, who made hand-written transcriptions.]

\*Refers to the levels of consciousness and subjectivity taught by Gurdjieff (see Ouspensky, p. 94).

\*In Kabbalah, the glory of the Divine Presence (and a feminine noun).

\*That is: Enneagram points 9-2-1, 2-4-3, 4-6-5, 6-8-7, 8-1-9, etc.

\*Gurdjieff would yell, “Stop!” And his disciples would have to freeze in their positions wherever they were (in the kitchen, garden, etc.) and observe themselves (see Ouspensky, pp. 351-356).

Oscar Ichazo, 8/20/70

“There are twelve angels (Mentations)\* that serve the interior Master (Essence). They are opposed by many devils. When the angels are doing their jobs, clearly, we can trust them totally because they are angels. Then there are not any devils. *Shaytan*, or Hell to take us out of *satori*. Satan—the real word is *Shaytan*—is evil, because he is trying to place himself in the place of the interior Master; he is against God, totally. This is ego. Essence is always in the law of God.”

January 15-19, 1971: “*Alhamdulillah*\*.... During the training there is going to be many lessons without words, but with (using) *mudras*, perfect communication.” [On January 19, seven members were voted out of the group in a process called “Lines”: Claudio Naranjo (who was in Santiago at the time) and six others perceived to be his supporters: Marilyn Sherwin (his wife), Rosalyn Schafer, Glen, Ginny Sutton, and two Chileans —Hugo and Ricardo]

Someone: “I propose that the group identify itself as those who are here. And that those who are not are out. And we who are here are the group. All in favor?”

...

John: “Let’s vote on them and be done with it.... Because all the people on that list have not integrated into the group. That’s why they aren’t in the group in six months they haven’t integrated.”

Glen: “...I don’t like what has been happening. It’s a sore point with me... I think it was a dirty deal; I think it was political....”

Somebody: “But we’re voting on Claudio.”

Glen: “I know, but it seems to me fairly clear that with the vote on Claudio being fifty-fifty that that’s finished, isn’t it?” The group: “No.”

....

Oscar: “There are many things that go absolutely far from the individual point. Because you have been never until the first time that we are doing a group like one person, like one body. That body, as I told you, has a level, and his level is as if he’s angelic. The level is angelic. So is really very high. From that to the point is one step. It’s (level) 6 that’s angelic. So from that... is obvious that is the way or doing. We are going directly to a very high position. And then is total unity...”

John: “I’d still like to consider the possibility of the group being the group. All in favor of the group being the group? Can we vote on the identity of the group at this point?”

.....

\*Mentations involve twelve areas of the body that are related to the twelve houses in astrology. The mentations, when working correctly, are said to reveal objective information by concentrating on any of the corresponding twelve bodily areas.

\**Alhamdulillah*: an Arabic expression, from the Koran, which means, “Praise be to God,” and is

used by Muslims (and Sufis) to express gratitude. Here, it must have often been said by Ichazo, and then by his followers, who also said it in their identification as “Sufis.”

Someone: “All in favor of including Claudio Naranjo in the group?” Glen: “There’s not much point in voting that way.”

Another: “I get fourteen.”

Another: “And how many opposed? Twenty-five or six.”

Another: The majority say that Claudio is not in.”

Glen: “It doesn’t matter if there are any votes against him. That’s what I’ve been saying. We raise our hands.”

Someone: The majority says that Claudio is not in. Does the minority accept the majority?”

The group: “Yes” (and there was some clapping). Another: “The floor is now open on Marilyn. Any discussion on Marilyn?”

\*\*\*\*\*

#### Oscar Ichazo: February 2, 1971, “Considerations before Understanding Trialectics”

“This knowledge was not given to me; this is really for humanity. It’s not mine; it’s not ours.”

“The unification of Nature is what we call the Pattern. So Nature have gived his contain to the human consciousness until he got it (and) it came to that top which we call the Pattern. That is the real top of the human evolution: the Pattern, the total Man. In that total Man, Nature unifies itself again.”

“In the another lower degree that we are going to call trialectics.”\* “In (level) 96 is one reality, and in 12 another reality; and you have 6.... Suppose in the highest position, let’s say in 3, the reality is going to go with the laws of the (level) 3. That means very few laws.”\* “The first trialectic law is the law of transforming of quantity into quality.... The second law is the law of interpenetrations of opposites.... The third law is the law of negation of negation.\* This law is work with the mechanism of thesis, antithesis, and synthesis.... The first law of trialectics is mutation of a material manifestation point (MMP).... I’m going to give one example: bronze is the combination of copper and iron, but for that combination you need fire; fire synthesizes.... Now you are going to see that... trialectics belongs to the universal consciousness; dialectics belongs to the analytic consciousness.... When we reach xxx, the step of manifestation, we know that’s solid. We have (then) reached, really (level) 24. That more or less permanent. Its’ a level.” ““We know the next is going to be 12. For that we are going to have a vision further than 12. That’s for making 12. I don’t know if you get it. Alhamdulillah,\* if you don’t get it, it’s going to be equal.”

\*[Trialectics: Ichazo taught that this was an advance from dialectic reasoning. Gurdjieff taught similarly: positive, negative, neutral.]

\*[The number of laws that govern different levels was also a teaching of Gurdjieff's (see Ouspensky, *In Search of the Miraculous*, pp. 79-81).]

\*[These are the three laws of dialectics, in the words of Engels.]

\*[Again, Ichazo uses the Arabic-Sufi term for, "Praise be to God!" On the recordings, his students could be heard exclaiming the same at times.]

"In the cosmos, nothing is permanent, as we have seen. Only God is totally permanent. Our highest permanency is (level) 3, no? That would be, really, so permanent as our galaxy, but still is not permanent for ever and ever.\* But for us, it's enough eternity, really!"

\*[Gurdjieff taught the same (see Ouspensky, p. 94).]

\*[The *kath* is a subtle center just below the navel (equivalent to the *hara* in Japanese tradition). It is Ichazo's term for what Gurdjieff called the Movement center. The *oth*, in the middle of the chest, corresponds to the Higher Feeling center. And the *path*, in the forehead, corresponds to the Higher Thinking center.]

## TAROT

"Well now. I want to give you some exercises for preparing more. The first thing, (when) seeing the card, there are three points that you got to see. That is the character and position of the characters—could be standing up, sitting, moving, and so on. Second: clothing and ornaments. And third: landscape.... We are (now) seeing only (card of) the Fool. Because we have made (the level of) the Fool. The last part of the training, before going here, before going group, we have made the Fool; that's why we are studying it. The Magician (card) starts, really, with Trialectics. And with the movement, with the four ways of working.\* Now you got to discover more than that. How? First seeing the three points. Then you make the card, in (your) imagination, enormous, like cosmic. Big as possible—as a card; this is very important. And the third thing to do is: you hold that, see, with the *kath*,<sup>3</sup> (so) that you are seeing with the *kath*. And then you take it to the *kath*. (Then) you got to take it down (and) out it in *kath*. And you're going to find something! (Seeing) very slowly: character and position first; clothing second; and third, landscape (and) surroundings. That is not ornamental clothing or the card. Then you forget. With this, something happen, you know. If you make it the biggest possible, there is a moment that the path can't go farther. That is okay, but it got to be the most perfect possible of that path trip. Because that is going to give the energy for the next step. That is *kath*. But you prepare with the *kath* enough material and enough strength, the better the bigger.... An explanation of the card I am going to give tomorrow."

\*[This refers to the four spiritual ways represented by the four suits of the Tarot cards: wands (clubs), cups (hearts), swords (spades), and coins (diamonds).]

## February 9, 1971: The Mugai

“The Mugai\* as I have told you once, is secret. This is the only thing (secret) in this training, plus something else, that we are going to see why. No, repeat (making it) public. But the Mugai, you can’t even talk about it.... Perhaps you can say you have some knowledge of Kung Fu. Never (of) Mugai. And better if you just speak about Aikido. Because, anyhow, Aikido is a new sport. [I have never taught Mugai before. Never. Not even my brother knew that I knew something about this—my brother that we have been very very close]. Mugai is always total.... You are following him or you are not following him.... You can teach only when you are a master of Mugai.... I can only show you the ways, and the Mugai is going to accept you or not. Definitely. It’s complete. He chooses the one.... Now, you see, for somebody who’s living in the house of Mugai, breaking his law is going out of the house of Mugai.... This is immediate. And this I got to be completely honest (about). Because we are speaking about a very high tension.... (like) two thousand volts of what I know. The one who goes out of one of these houses, it is for sure [threatening voice]: Mugai is going to come down on him, by all means. There is no exception; haven’t been exception since very (many) thousands of years go. No one exception. You must proceed like that. There is no exception. And the Mugai when he attack is really bad. I got to say that. I don’t mean only human attack. It’s totally real. You have it.... There is only one way for reaching the complete Mugai. And we call that the way of the sword.<sup>32</sup> What do we mean by the way of the sword? That you and the sword are not two. Because if you become two with the sword, there is contradiction—and you are going to be hitted against the wall.... It (a sword) is given by a master to another one who has achieved mastery.... This sword now in my hands, I am the fifty-four(th) to have it.... If we are in, working (with Mugai), (and) on that day you are sick and you can’t come, or you don’t want to come and want (to come) a second time, you can be sick. You can’t, you can’t. Mugai says, ‘No!’ Immediately we know you musn’t come. Have been figured out by the Mugai. So there is no, no, no one single excuse. There is none. Because excuse there is completely nonsense.”<sup>31</sup>

“Now you are going to see many things of our praying and things, and is going to have some change.... For instance, we are going to change somehow our exercises in the Pampas.\* When we say, ‘I listen and I obey,’ for instance, you say that from the *kath*. And then it’s real. And then the *kath* says, ‘Just listen!’... It’s got to be a radical listen.”

February 10, 1971

\*Mugai-ryu is a traditional Japanese school of swordsmanship founded in 1680 by Tsuji Gettan Sukemochi, a master of the sword and an enlightened Zen philosopher, who taught that “the sword and Zen are the way of the same Truth” (Wikipedia). In Mugai-ryu, the sword was used to give life not death by offering an opponent the chance to surrender; otherwise, he was killed.

\*[Ichazo's apparent depiction of the "Mugai" as a dangerous kind of martial arts "genie" is strange.]

\*[The "Pampas" involves ritual movements between two hills, with concentration on the *kath* center combined with prayers. The latter resemble prayers from the Koran: "I listen and I obey," "All is Thine," "From Thee we come and to Thee we return." The Pampas exercise is an esotericized version of one of the Hajj rituals in Mecca.]

“The black (pick-up sticks) you pick it up with only with the left hand, and the white you pick up only with the right. We play also what we call a little game or half-game, taking only thirty of one color for fifty-fifty: fifteen black, fifteen white, and two red.... This, I’m going to explain how to play the different parts of the game.”\*

February 11, 1971 (with some parts translated from Spanish)

“We are going (to learn) the enneagram of the karma.... First (is the) diagram, which is more or less well-known: it’s for studying the Holy Kabbalah. But the numbers I saw in the books are completely incorrect, (as) you are going to see. The Kabbalah, really, is the most clear thing that we know. ... nothing (is) unclear about Kabbalah.... Now we go to the enneagram of the karma. Before going, you must, with (the start of) your day, you do this drawing of the cards... \* You see here [drawing on a blackboard], like all the enneagrams, every point is the middle point between the anterior and the posterior. So I am start explaining zero level: zero level means that you recognize your reality and your position in the universe are (is) in your society And we can say like three forms: in the universe, in society, and (in) yourself. So you can’t deny your own level, being in the position that it is. If you deny your own level, you are denying your part in the cosmos. You are not going to do your cosmic duty. That is clear. All this is in the Enneagram. You must understand that. An Enneagram that we have seen always is one solid piece with degrees, but is one solid piece. That is why many times we call it the ‘diamond of nine points.\* .... So the zero level means that you recognize your karmic position.... Non-attachment, in this case, is to be free of everything that gives to us karma. Now I better start over, but I didn’t, with the definition of karma that we know. Karma is the distance that separates us from the Absolute. So is everything that separates us from God. And in our level, (it is) what separates us from the Pattern. And these levels you got to understand.... Now if you understand the Holy Spirit in all the processes of evolution in nature is trying to find, trying to reach that point. So the Holy Spirit is always carrying its own energy, God’s energy, trying to get inside what is alive. That mean(s) men. As I have said once, there are not supermen. God have created mens as the Pattern. There is nothing superior. Can’t be. Can’t.... And in the moment of creation of man, God commanded to all the angels to go on their knees (in front of) man. And there was one angel that said, ‘I have been created before (him), so why should I do that?’ And he’s the Shaytan.”\*

\*[Pick-up sticks were featured in the film, “El Topo” made by Alejandro Jodorowski (1970), who was a student of Ichazo and may have heard some lore from him about the “Masters” of the “School.” These were depicted symbolically in the film: such as a master of *kath*, who slowly and precisely added toothpicks to an impressive edifice.]

\*[Refers to Ichazo’s custom of drawing some Tarot cards from the deck every morning and laying them down in a certain way.]

\*[Perhaps referring to an enneahedron, a polyhedron with nine (irregular) faces.]

\*This somewhat garbled story about the angels and man is from the Koran, chapter 2:30-34. "If you break all those illusions, there is going to be the moment that you are going to be seeing, hearing complete the total Reality. The Reality are the names of God too, permanent. You have had that, more or less, in the Desert.\*

[Explanation about the Tarot card, The Fool]: "The figure is a boy, that if you see, is coming out of the sun. Because the boy is coming out of the sun, (he) is very pure. That purity you can see because he is carrying a flower in the left hand. From the point of view of the ego, from the point of view of the Shaytan of the ego, this kid is somehow stupid. Because actually the kid here represents the Essence. And here is represented like a kid coming out of the sun in complete innocence. That means that, for the kid, everything in the world is, not only beautiful, but good. So doesn't know nothing about evil. That's why (he) is walking with this confidence, without noticing that here is—how do you call that?—a cliff. In this card is not (shown), because the real card have two things, two details that are not on this card. One detail is that the little dog is trying to stop him from going down. So is—I don't know how to say that—barking.... Well, the little dog trying to stop him going to that fall. Yes (the dog represents ego). And you see in the bottom of the abyss, there is a crocodile (or) alligator, a green alligator. So the kid is going to go down and the alligator is going to eat him. But isn't going to be eaten, really. So this kid, in the ancient knowledge, was called the Poet. And from the material ego point of being, being a poet is even an insult. But here, (a) poet is not a man that makes poetry. Not that. Is one that have the poetical sensibility for life. And the poetical, and somehow romantic, attitude for life. Can have (take) chances, can go to crazy things, in appearance.... He always is seeing another reality. That's what happen. That's why the another one says that he can be crazy or he can be a fool. Or like following illusions (that) for him are reality. And are reality. Now the kid that was eaten by the green alligator, the green alligator means, really, the ego. Now from the inside of that alligator is got to become the transformation of himself again in the same one, in this, for starting and going inside the Temple.\* That's why it is impossible to go inside if there is not innocence.... This part of ego [the dog] that we are speaking about are (his) family and so on. They don't want him to fall down. For them, they are seeing clearly that being a poet is not good! For (from) the social (view), stupidity; it is terrible! And again because you don't accept a thing, and so on. You got to meditate about it.... Now the alligator is the karma he's taking. And he got to go out of that alligator at the time he's prepared for going inside the Temple.\* At the end, this card is going to be repeated. But when the card is repeated, is really a fool in the sense of the Middle Ages— you know that word?—jester. And is the same kid. Is the same innocence. But this time, is loving. That's it. If you don't find this kid, its impossible to go inside. That means your essence is dead. And that's the terrible (part). Sometimes if it isn't dead, you can come inside (the Temple).... Well, that are the things you must think (about). But now this card you got to think (about) for yourselves. You are going to find immediately how real it is. Happen to all the groups; there is no

\*[Refers to the Temple ritual, as taught by Ichazo, which involves chanting the psychocatalyzers

which are believed to transform consciousness.] one (group) that didn't happen that... You see the reality in all the training you were going out of the alligator until the moment you were really out, you see. Then is possible to make. But even that, in all your life that process was like that. What was that constant striving to get out of the alligator. The alligator is very painful... Okay, the karma enneagram, we'll take it for Monday?"

## Connections with European Occultism

It is in Western Occult literature that one encounters terms such as “esoteric schools.” Ouspensky mentions the term quite often and quotes what Gurdjieff said about different kinds of “schools.” In his published lectures, Ichazo stated that, “This effort is not only ours. It started long ago” (1982). He then referred to the alchemists, the Knights Templar, Martinists, and the teachings of Madame Blavatsky as being closely related to the teaching transmitted by him (Ichazo, 1982).

According to an article:

“In the 1950’s, Oscar Ichazo (born in Bolivia in 1931) was invited by an anonymous European businessman to participate in a study group of high-ranking European and Oriental mystics in Buenos Aires, Argentina, composed of Martinists, Theosophists, Rosicrucians and Anthroposophists. Ichazo served them coffee, and they taught him Kabbalah, Sufism, Yoga, Zen and techniques from the Gurdjieff work.”<sup>38</sup> Quoting Ichazo: “This was around 1950, and (one) man invited me to Buenos Aires, where I was involved with a group of mystics, many of whom were seventy or eighty years old when I met them ..... None of them was South American. They were Europeans or from the Middle East.”<sup>39</sup> One of the only names Ichazo has ever mentioned publicly as a teacher and source for him, is Leo Costet de Mascheville, a French spiritual teacher.”\*

\*[Leo Costet de Mascheville (died 1970): a member of the Martinist order of Occultism in Buenos Aires.]

He was the son of Albert Raymond Costet-Conde de Mascheville. The latter emigrated from France to Buenos Aires in 1910 after he was sent by his spiritual teacher, Gerard Encausse (“Papus”), to spread Martinism in South America. He initiated his son Leo into the Martinist Order in 1920; he died in 1943 and his son died in 1970. His teacher, Encausse (died 1916) was the founder of the Martinist Order, co-founder of the Kabbalistic Order of the Rose-Croix, a member of the Hermetic Order of the Golden Dawn, a consecrated bishop of the Gnostic Church of France (an attempt to revive the Cathar religion), a member of the Theosophical Society, student of the books of Eliphas Levi (Alphonse Louis Constant, died 1875, and the one who incorporated the Tarot into mainstream European occultism and added correspondences to the letters of the Hebrew alphabet), and author of numerous books on the Tarot. Martinism has been called a Qabbalistic Rosicrucian secret society. This does not prove that the secret group in Buenos Aires was Martinist, but it may have been a mixture of Martinists and high-ranking members of other esoteric schools who fled Europe before, during, or after World War II.

There are several strong indicators that the secret society that was the source of the core teachings of Gurdjieff and Ichazo was in Europe and not in Afghanistan: (1) its emphasis on the importance of Tarot cards, which are of European origin; (2) the strong similarities of its teachings with those of Theosophy; and (3) its beliefs about using eugenics to create a

“superior race” in Europe.

\*[www.enneagram-monthly.com](http://www.enneagram-monthly.com), March 2015

\*extract from *Interviews with Oscar Ichazo*, a “Arica Institute publication,” 1982.

\* <https://oceanmoonshine9.wordpress.com/hidden-lore-of-the-nine-points-naranjo-ichazo-andthe-school-2/>

Concerning the latter, when I was his roommate, Naranjo told me that Ichazo told him that the School supported a plan to create a superior race in Europe using eugenics: specifically, via hybridization of Semitic blood with that of European nobility. This was probably related to the ideas of the founder of the Theosophical Society, H. B. Blavatsky (died 1891) who wrote (in *The Secret Doctrine*) that white Europeans were the fifth “sub-race” of the fifth “Root Race.” Here, it should be mentioned that the “science” of eugenics was widely supported by many leading thinkers in Europe and the United States during the late nineteenth and early twentieth centuries as a positive method for “purifying” the human race. This is another indication that the “School” was based in Europe. For how should a secret society based in Central Asia be deeply concerned about “inferior races” in Europe?

In order to have a preliminary understanding of how the Enneagram symbol may have been interpreted in the context of secret societies involved with Occultism, it is necessary to know the basics of several pseudo-sciences such as numerology, number magic, astrology, medical astrology, the musical scale, magic squares, Hermetic Qabalah, spiritual alchemy, physiognomy, Tarot cards, character and temperament, and universal symbols. In spite of the many dubious claims of these “Occult sciences,” some of the esoteric teachings and symbols involve fascinating patterns and connections--such as concerning the Enneagram. The Russian Occultist, G. I. Gurdjieff (died 1949) was the first person to introduce the Enneagram symbol to the world and to share teachings with his students about its esoteric meanings (starting about 1915).

Here, I am mentioning something about the “Occult sciences” in order to share what I have learned about the mystical environment in which the preservers of Enneagram teachings may have pursued esoteric knowledge. I do not want to give the impression that I believe in the pseudo-sciences described in this article. After all, I am a psychologist by profession, I was trained in the scientific method, and I used statistical analysis in my dissertation research on the Enneagram personality types (to measure the amount of agreement/disagreement of judgements of the personality types of university students based on video interviews). Furthermore, as a religious person, I am repelled by and reject Gnosticism, which I believe is the secret doctrine of Occultism. And I have no respect for many pseudo-scientific teachings and methods of Occultism, such as claims to know an individuals personality traits by measuring the bumps on the head (Phrenology).

I am dedicated to theocentric mysticism, which means that I worship God Most High the One, the Most Loving, the Creator of the heavens and the earth through prayer and surrender to the divine Will in a manner held in common by the “Abrahamic” religions (Judaism, Christianity, and Islam). In contrast, Western Occultism is anthropocentric mysticism, which involves seeking divinity hidden within the human being—called by H.P. Blavatsky (the founder of the Theosophical Society) the “Higher Self” and called by Oscar Ichazo the “Higher Divine Self.”

## Numerology.

According to P.D. Ouspensky: “In Western occult systems there is a method known as ‘theosophical addition,’ which defines numbers consisting of two or more digits by the sum of those digits. To people who do not understand the symbolism of numbers, this method of synthesizing numbers seems completely arbitrary and pointless. But for a man who understands the unity of everything existing and has the key to this unity, theosophical addition has a profound meaning, for it resolves all diversity into the fundamental laws that govern it and which are expressed in the numbers one through ten. As was mentioned earlier, in symbology, as represented, numbers are connected with definite geometrical figures, and are mutually complementary one to another.”\*

\*Ouspensky, *In Search of the Miraculous*, p. 283.

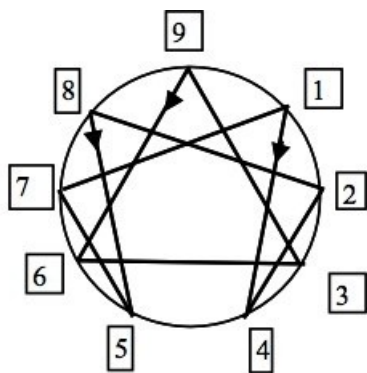
The numerology of the Enneagram is based on the nine single digits. These are arranged, not in a linear, but in a circular manner--like the petals of a flower, the notes of the musical scale, and the colors of the rainbow. If computations of these nine single digits add up to double digits, the latter are often reduced to single numbers by a simple process of numerological addition, called “theosophical addition” by Occultists. In mathematics, adding the digits in a number is called the digit sum. For example: in the case of the (base ten) number 123,456,789, the digit sum is 45. Adding (and repeated adding) of the digits in a digit sum produces a single number, which mathematicians call the digital root--abbreviated here as “dr”. So, for the digit sum of the number 45, the digital root is 9 (dr-9). In the sequence of single digits 1, 2, 3, 4, 5, 6, 7, 8, 9, 1, 2, 3, one follows nine because ten is summed as  $1+0 = \text{dr}-1$ ); two follows one because eleven is summed as  $1+1 = \text{dr}-2$ ); three follows two because twelve is summed as  $1+2 = \text{dr}-3$ ), and so on.

Strictly speaking, although the above method is often used by numerologists and seldom used by mathematicians, it is part of mathematics and is therefore logical and reliable. Numerology involves unprovable beliefs about essential meanings of numbers. One example is the belief that the digital root number of one’s numerical date of birth reveals key information about one’s personality. Another example: in numerology, some numbers with two numbers are also regarded as digital roots because these are believed to be “sacred numbers.” In numerology, the number one symbolizes the beginning of a cycle, while the number nine symbolizes its completion. The fact that the digital root of the digit sum of the first nine numbers, forty-five, is nine is believed to reveal an essential and beautiful quality of the number nine that is unique to this number. And nine is unique among single digit numbers because it is the only one that can be added in this way. (Ten is the next number to have this characteristic: the digital root of the digit sum of the first ten numbers, fifty-five, is ten.)

Numerology also includes letter mysticism, or gematria, which involves an alphanumeric code in which each of the letters in an alphabet are assigned numerical values, resulting in digital roots.

In numerology and number mysticism, the nine root numbers are not viewed as

inventions of the human mind or mathematical quantities; rather, these are divine archetypes or attributes which make up the mould, matrix, or blueprint that underlies everything in the universe. This was the view of the ancient Pythagoreans, Platonists, Middle Platonists, NeoPythagoreans, and Neo-Platonists. Neo-Platonism influenced Jewish, Christian, and Islamic mysticism--as well as Western Occultism.



The numbers assigned to the points on the Enneagram are arranged in a manner that is similar to that in magic squares (see topic explained below). The number 9 is at the top. If the numbers on the left and right sides of the figure opposite each other are summed, the result is dr-9 (8+1, 7+2, 6+3, and 5 + 4). If the numbers on the left and right sides of the figure opposite each other are viewed as double digits, these may be reduced to the digital sum of 9 (18, 27, 36, 45, 54, 63, 72, 81 = dr-9). If any of the numbers are multiplied by 9, the correct result can be seen above or below on the figure: 1 x 9 = 9, 2 x 9 = 18, 3 x 9 = 27, 4 x 9 = 36, 5 x 9 = 45, 6 x 9 = 54, 7 x 9 = 63, 8 x 9 = 72, 9 x 9 = 81. In this respect, the number nine is like a catalyst, because when used to multiply any number, it remains unchanged while the number that it multiplies is changed (by numerological addition) to itself. For example, 2468 x 9 = 22212 = dr-9; 21324354 x 9 = 191919186 = dr-45 = dr-9.

Another example: if the number 2 on the diagram is added to itself, the sum is 4; if the two adjacent numbers (1 and 3) are added, the sum is 4; if the next two numbers (9 and 4) are added, the sum is 13 = dr-4; if the next two numbers (8 and 5) are added, the sum is 13 = dr-4; if the next two numbers (7 and 6) are added, the sum is 13 = dr-4.

An important feature of the Enneagram is called the “inner flow” of the two separate figures within the circle: the three points of the triangle and the six points of the inter-connected partial triangles. The flow of the triangle is 3-9-6-3 (to infinity). This can be represented by the following multiplications: 3 x 1 = 3; 33 x 11 = 363; 33 x 111 = 3663; 33 x 1111 = 36663; 333 x 111 = 36963; 333 x 1111 = 369963, and so on. And: 37 x 333666999666333 = 12345678987654321.

The inner flow of the six-fold figure is 1-4-2-8-5-7-1 (to infinity). This last sequence is also the decimal of one divided by seven: 1/7 = .1428571 (to infinity). If this decimal is multiplied by seven, the result is .142857 x 7 = .999999; by six, the result is .142857 x 6 =

.857142; by five, the result is  $.142857 \times 5 = .714285$ ; by four, the result is  $.142857 \times 4 = .571428$ ; by three, the result is  $.142857 \times 3 = .428571$ ; by two, the result is  $.142857 \times 2 = .285714$ ; by one, the result is  $.142857 \times 1 = .142857$ .

The decimal of  $1/7$  (.142857) is included in all books and articles about the Enneagram. It has been asserted that the Enneagram, cannot be much older than the 12th century AD, because this is when the decimal system was adopted in the West, after having been developed in India centuries before. However, this is not necessarily true, because I have discovered that the Enneagram symbol can be derived without need of decimal fractions from a simple diagram called a “magic square”(see section below on magic squares).

The number nine has other amazing properties, such as the final result of the following pattern: the square of 1 = 1, the square of 11 = 121, the square of 111 = 12321, the square of 1111 = 1234321, the square of 11111 = 123454321, the square of 111111 = 12345654321, the square of 1111111 = 1234567654321, the square of 11111111 = 123456787654321, the square of 111111111 = 12345678987654321. And:  $123456789 \times 8 + 9 = 987654321$ . And:  $0 \times 9 + 1 = 1$ ;  $1 \times 9 + 2 = 11$ ;  $12 \times 9 + 3 = 111$ ;  $123 \times 9 + 4 = 1111$ ;  $1234 \times 9 + 5 = 11111$ ;  $12345 \times 9 + 6 = 111111$ ;  $123456 \times 9 + 7 = 1111111$ ;  $1234567 \times 9 + 8 = 11111111$ ;  $12345678 \times 9 + 9 = 111111111$ ;  $123456789 \times 9 + 10 = 1111111111$ . And:  $123456789 \times 9 + 10 = 1111111111$ ;  $123456789 \times 18 + 20 = 2222222222$ ;  $123456789 \times 27 + 30 = 3333333333$ ;  $123456789 \times 36 + 40 = 4444444444$ ;  $123456789 \times 45 + 50 = 5555555555$ ;  $123456789 \times 54 + 60 = 6666666666$ ;  $123456789 \times 63 + 70 = 7777777777$ ;  $123456789 \times 72 + 80 = 8888888888$ ;  $123456789 \times 81 + 90 = 9999999999$ . And:  $9 \times 9 = 81$  divided into 1 is  $1/81 = 0.0123456789$  (10) (11)... Or:  $0.0123456789 \times 81 = 1$ .

Other amazing characteristics about the number nine: if nine is added to a second number, the final digital root is the same as the digital root of the second number. In other words, the addition of nine has no effect on the digital root of any number. For example:  $9 + 123$  (dr-6) = 15 = dr-6;  $9 + 8888$  (dr-5) = 8897 = dr-5. And (as stated above) if nine is multiplied by any number, the digital root is always nine. For example:  $9 \times 123 = 1107 = \text{dr-9}$ ;  $9 \times 8888 = 79992 = \text{dr-9}$ .

### Number Magic

This involves using “sacred numbers” in ritual or ceremonial magic. It may also include “magic squares” that are believed to represent the essential qualities of particular planets.

### Astrology

In ancient times, the heavenly spheres were worshipped as gods and goddesses whose decrees were believed to determine the fates of people on the earthly plane. Although the belief that the heavenly spheres are the abodes of gods or goddesses is no longer prevalent, the belief that the heavenly spheres and constellations influence and determine fates on earth has continued in astrological belief systems.

According to ancient religious beliefs about the cosmos, only kings (such as Egyptian Pharaohs) were granted immortality by the gods. Later, secret sects (such as the Eleusinian mystery school) developed that promised immortality to members who were initiated via rituals that symbolically enacted death leading to immortality (such as Masonic rituals that continue to the present time). It was believed that those who were granted to be immortal after death would be guided upward past the heavenly spheres to the realm of the gods. According to traditional astrology, some planets (or “wandering stars,” as they were called) are beneficent and others are maleficent. However, in the case of Gnosticism, all of the heavenly spheres were viewed as evil. This was due to the influence of heterodox Zoroastrian sects, such as Zurvanism.

As a result of the influence of the Persian Empire upon Hellenistic and Roman-dominated lands, a number of sects (such as Manichaeism and Mithraism) were influenced by radical teachings of late Zoroastrianism during the first few centuries AD. The ethical dualism of Zoroastrianism (Good versus Evil) had mutated, in some places, into a metaphysical dualism in which spirit and the upper world of light were viewed as good; the physical body and the lower world of matter were viewed as evil. Such dualistic teachings are called Gnosticism, according to which believers receive redemption through secret spiritual knowledge (gnosis). It is well-known that these sects competed with traditional Judaism and early Christianity. According to Pauline Christianity, believers receive divine redemption primarily through true faith, but also through virtuous acts. In the view of Gnosticism, moral virtue and religious beliefs are not relevant; what is important is to have spiritual knowledge (gnosis) that enables the soul to escape the body and the material world of Darkness, to escape the control of the Creator of the physical human body and the material world, and to be redeemed into the world of Light in the highest heavens. Some Gnostical sects turned Judeo-Christian beliefs upside-down, such as by declaring that the God of the Bible was the Devil (or a half-evil, half-ignorant “Demiurge”), that Lucifer was the bearer of spiritual light and gnosis to humanity, and that the majority of humanity are so dominated by matter (hylics) that they do not have souls. However, they taught that a few do have souls (pneumatics) and can reach the world of Light after death if they have received gnosis; and some others (psychics) are in between: they have the potential of developing souls of light.

At the present time there continue to be secret societies that teach this very Gnostical doctrine. Among these is the Gurdjieffian teachings, which emphasize that most people do not have souls, and that it is necessary to find and join an esoteric “school” in order to learn how to grow a soul in order to escape the “prison” of the material world and attain (a degree of) immortality. In the case of almost all people, when they die, their remaining psychic energy becomes “food for the Moon.” The latter is a clear reference to the “Demiurge.” In this regard, he also said, “The way of the development of hidden possibilities is a way against nature, against God.”\*

\*\*Ouspensky, *In Search of the Miraculous*.

After the popularity of Christianity came to dominate the Roman Empire in the third century AD, the influence of rival sects of Gnosticism waned and they were declared to be heretical. However, Manichaeism continued to spread in other areas. Between the twelfth to

fourteenth century, Manichaean doctrines were adopted again in parts of Europe (mainly France). Neo-Manichaean sects, known as Cathar or Albigensian, were eradicated as heretical (especially for teaching that God is the Devil) by the Albigensian Crusade in the thirteenth century.

However, Gnostical teachings survived in Europe in secret sects known as European Occultism or Western Esotericism. Some examples are Rosicrucianism, Freemasonry, Theosophy, Western Kabbalah, and Martinism. In 1890, Jules Doinel established the Gnostic Church of France, after he became convinced that Gnosticism was the secret religion of Freemasonry. This was the first attempt to openly revive Catharism in modern times. In 1893, he consecrated Gerard Encausse as a bishop in the Gnostic Church. Encausse (known as Papus) and the Martinist order that he founded have been favorably mentioned by Oscar Ichazo, who first taught the nine types of the Enneagram.

## Medical Astrology

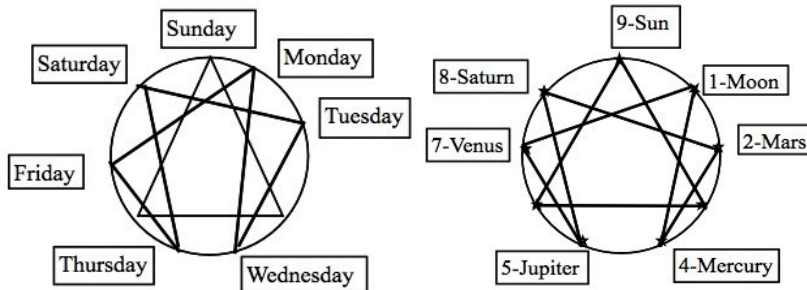
The constellations of the Zodiac have been believed to rule over areas of the body. When applied to healing the body, this was called medical astrology. It was believed Aries rules the head (per the horns of the Ram), face, eyes, and brain; Taurus, the neck (per the thick neck of the Bull) and throat; Gemini, the arms (per the Twins), hands, shoulders, and lungs; Cancer, the chest and stomach; Leo, the heart (per the brave Lion), chest, and upper back; Virgo, the digestive system; Libra, the kidneys (per the two Scales); Sagittarius, the hips and thighs; Capricorn, the knees; Aquarius, the ankles; and Pisces, the feet and toes. In Western astrology, planets were associated with parts of the body, such as: Sun, the heart; Moon, the stomach; Mercury (the god of quickwitted intelligence), the brain; Venus (the goddess of music) the throat; and Mars (the god of war), muscles.

Oscar Ichazo had a similar astrological teaching called the “Mentations.” These are twelve areas of the body that are believed to naturally give reliable intuitive judgements--if they are working. In the case of someone whose rising sign at birth is Aries, the mentations are believed to be working in the right order (more or less). However, for most individuals who were born with a different rising sign, the mentations are said to be confused. Natal astrological charts (horoscopes based on the zodiacal sign rising on the eastern horizon at time of birth) are made to show the overlaps and confusions, so individuals may learn to correct them. For example, people who confuse capacity with possibilities may tend to have unrealistic beliefs about what they are able to achieve.

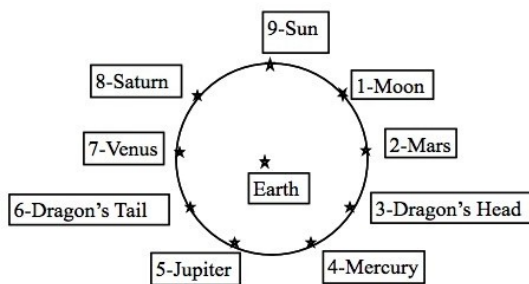
BODILY PART	MENTATION	ZODIAC SIGN	TAROT CARD
Ears	Substance (the nature of things)	Aries	4. The Empress
Eyes	Form (shape, size)	Taurus	5. The Hierophant
Nose, lungs	Possibilities	Gemini	6. The Lovers
Mouth, stomach	Need (for nourishment)	Cancer	7. The Chariot
Heart	Impulse (attraction)	Leo	8. Strength
Liver	Assimilation (keeping the usable)	Virgo	9. The Hermit
Kidneys, colon	Elimination (of the unusable)	Libra	11. Justice
Genitals	Orientation (to/from life, light)	Scorpio	13. Death
Thighs, upper arms	Capacity (strength)	Sagittarius	14. Temperance
Knees, elbows	Charisma (appearance, ease/ awkwardness))	Capricorn	15. The Devil
Lower legs & arms	Means (to goals)	Aquarius	17. The Star
Hands & feet	Goals	Pisces	18. The Moon

In astrology, the solar system is geocentric: the moon, sun, and the planets revolve around the earth, which is fixed in place. According to ancient astrological beliefs, each day of the week is ruled by a different orb (or deity). Some of the English names are derived from the Norse

language (the equivalent names in Greek are added): (1) Monday (Moon-day): the Moon (Selene); (2) Tuesday (Tiw's-day): Mars (Ares); (3) Wednesday (Woden's-day): Mercury (Hermes); (4) Thursday (Thor's-day): Jupiter (Zeus); (5) Friday (Freya-day): Venus (Aphrodite); (6) Saturday (Saturn-day): Saturn (Chronos); (7) Sunday (Sun-day): the Sun (Helios).



The question may be asked about whether points Three and Six have any meaning in this configuration. These may perhaps be related to the Dragon's Head and the Dragon's Tail in astrology, called the nodes of the Moon in astronomy. These are the two places on the ecliptic (the apparent path of the Moon, Sun, and planets around the earth) where the orbit of the Moon around the earth and the orbit of the Sun around the earth (according to the geocentric view) cross: therefore, these are the two places on the ecliptic where eclipses can take place. If the Sun and the Moon are at these places in opposition (that is, on opposite sides of the earth), the earth's shadow covers the disk of the Moon and it is called a lunar eclipse. If the Sun and the Moon are at these places in conjunction (that is, together on one side of the earth), the disk of the Moon covers the disk of the Sun and it is called a solar eclipse. According to ancient mythology, during a solar eclipse the Head of the Dragon devours the Sun; during a lunar eclipse the Tail of the Dragon sweeps away the Moon. The Head and Tail of the Dragon remain a part of Western astrology, but have had minor importance. However, in Indian (Vedic) astrology these two nodes are viewed to this day as "shadow planets" or "imaginary planets" and are among the "nine heavenly spheres." The Head of the Dragon is named "Rahu" and the Tail of the Dragon is called "Ketu."

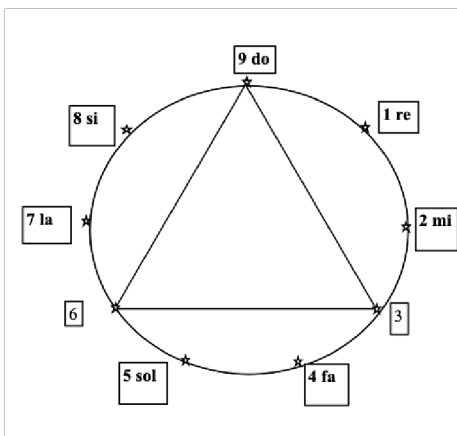


According to the (geocentric) Ptolemaic system of Hellenistic astronomy (based on ancient Mesopotamian beliefs), there are nine concentric levels between the earth and the highest heaven: Moon, Mercury, Venus, Sun, Mars,

Jupiter, Saturn, Fixed Stars, and Primum Mobile (First Moved). This order was based on the observation that Mars, Jupiter, and Saturn do not come between earth and the Sun (and, therefore, must be farther away), whereas sometimes Moon, Mercury, and Venus do come between earth and the Sun (and, therefore, must be closer). The true order of distance from the earth is Moon, Venus, Mars, Mercury, Sun, Jupiter, and Saturn.

### The Musical Scale

Gurdjieff applied the octave of the musical scale to the Enneagram. He used a diagram similar to the one below:



In the Western musical scale, five of the notes have two half-steps, except *mi* and *si*, which have a single step only: *do* (C + C sharp), *re* (D + D sharp), *mi* (E), *fa* (F + F sharp), *sol* (G + G sharp), *la* (A + A sharp), *si* (B), and back to *do* (C + C sharp). E has a half-step because there is no E sharp, and B has a half-step because there is no B sharp. Gurdjieff stated that in any task cycle, an outside energy (or “shock), usually mechanical, was necessary for the cycle to get through the *mi-fa* interval at point three. And he gave a complicated explanation for how a deliberate and conscious effort (or “shock”) is needed in order for the task cycle to become complete (since point six is not between the second interval (*si-do*)). Gurdjieff said that all energy cycles can become analyzed and completed via conscious efforts applied during these intervals.

### Magic Squares

Magic squares are very ancient. During the Middle Ages in Europe, magicians used numerology to create magic squares to make talismans (objects with magical inscriptions sold to customers for the purpose of conferring magic of good luck or of protection from bad luck), as well as to summon the aid of spirits and demons, or to magically protect against demons. In European Occultism, there are also said to be seven traditional magic squares corresponding to the seven planetary spheres or deities: Moon (9x9), Mercury (8x8), Venus (7x7), Sun (6x6), Mars (5x5),

Jupiter (4x4), and Saturn (3x3).

In mathematics, a magic square is “perfect” in that it is defined as a square in which the sums of all rows, columns, and diagonals result in the same number.

<b>8</b>	<b>1</b>	<b>6</b>
<b>3</b>	<b>5</b>	<b>7</b>
<b>4</b>	<b>9</b>	<b>2</b>

For a 3x3 square, there is only one perfect magic square: the number 5 in the center and the sum of each of the eight lines (rows, columns, and diagonals) is 15.

The “magic square of the Enneagram” (below) that I discovered (see Introduction) is “imperfect” because the sums of all eight lines are not the same: the sums of the rows are 15, 18, and 12; the sums of the columns are 18, 18, and 9; the sums of the diagonals are 18 and 18. However, if the lines are added numerologically, the significance of this magic square begins to become apparent, for the sums of six of the eight lines are dr-9. The sum of the top row is 15 = dr-6; the sum of the middle row is 18 = dr-9; and the sum of the bottom row is 12 = dr-3. This seems suitable: although nine is obviously the primary number in the Enneagram, the numbers six and three are closely related to the number nine.

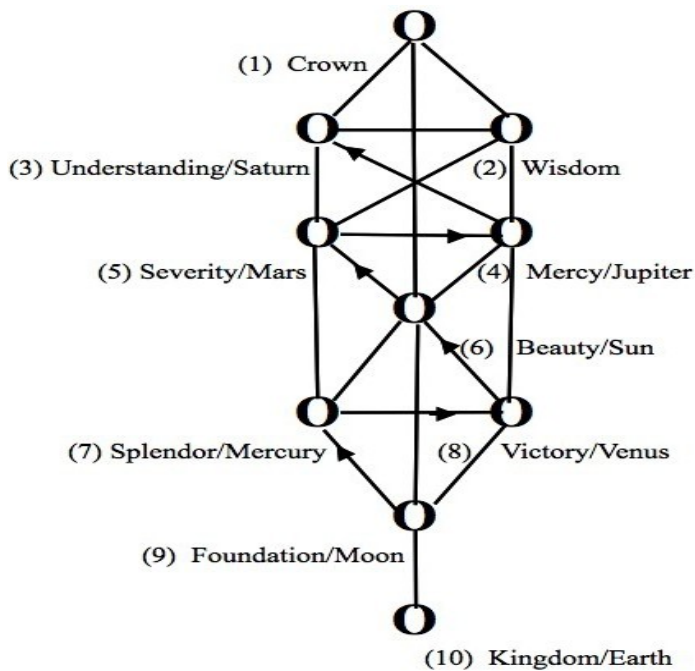
<b>5</b>	<b>8</b>	<b>2</b>
<b>6</b>	<b>9</b>	<b>3</b>
<b>7</b>	<b>1</b>	<b>4</b>

The number 9 is in the center; if 9 is added to itself, the result is 9 ( $9+9 = 18 = \text{dr-9}$ ). If the numbers opposite each other with 9 in the center are summed, the result is 9 ( $1+8 = 9$ ;  $4+5 = 9$ ;  $2+7 = 9$ ;  $8+1 = 9$ ;  $5+4 = 9$ ;  $7+2 = 9$ ;  $3+6 = 9$ ;  $6+3 = 9$ ). If each of the three columns are summed, the result is 9 ( $5+6+7 = 18 = \text{dr-9}$ ;  $8+9+1 = 18 = \text{dr-9}$ ;  $2+3+4 = \text{dr-9}$ ). If the two diagonals are summed, the result is 9 ( $5+9+4 = 18 = \text{dr-9}$ ;  $2+9+7 = 18 = \text{dr-9}$ ). If the center row is summed, the result is 9 ( $6+9+3 = 18 = \text{dr-9}$ ). If the top and the bottom rows are summed together, the result is 9 ( $5+8+2 = 15 = \text{dr-6}$ ;  $7+1+4 = 12 = \text{dr-3}$ ; and  $15+12 = 27 = \text{dr-9}$ ). And finally, if the remaining numbers opposite each other without 9 in the center are summed, the result of the two columns is 9 ( $2+4 = 6$ ;  $5+7 = 12$ ; and  $6+12 = 18$  and  $1+8 = \text{dr-9}$ ); and the result of the two rows is 9 ( $5+2 = 7$ ;  $7+4 = 11$ ; and  $7+11 = 18$  and  $1+8 = \text{dr-9}$ ).

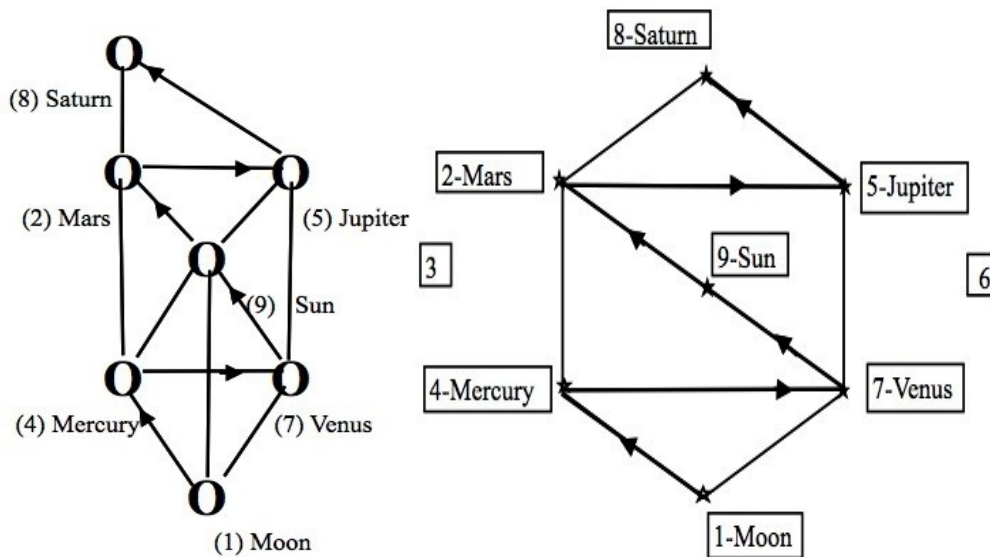
## Hermetic Qabbalah

Western Occultism adopted many terms and concepts from a type of Jewish mysticism called Kabbalah, resulting in what is called Hermetic Qabbalah or Cabala. For example, Qabbalah added the traditional planets to the traditional Tree of Life\* of Jewish Kabbalah.<sup>43</sup> Here, it should be explained that there are major differences between Jewish Kabbalah and Hermetic Qabbalah. Although both include teachings involving mysticism, Gnosticism, and magic, Jewish adherents primarily refer to Qabbalistic texts written by Jewish Kabbalists (such as the *Zohar* and *Sefer Yetzirah*) in the context of interpreting the inner meanings of the Hebrew Bible and Rabbinic literature. Jewish Kabbalah has influenced European Occultism since the Renaissance. Of particular relevance here, are the efforts made by French Rosicrucians in the 19th century to adopt the use of Hebrew letters for their own purposes. This included Hebrew gematria (a form of numerology that links numerical values to letters of the alphabet in order to derive “hidden meanings”), Hebrew names of the ten nodes, or sephiroth, of the Tree of Life, and an interpretation of correspondences of the twenty-two letters of the Hebrew alphabet to the twentytwo cards of the Tarot known as the Major Arcana. The latter was first accomplished by the French Occultist, Eliphas Levi (Alphonse Louis Constant, died, 1875), whose writings were a major influence on the development of ritual magic in the Hermetic Order of the Golden Dawn. His books were also major influence on Papus (Gerard Encausse, died 1916),--a member (briefly) of the Theosophical Society, a member of the Hermetic Order of the Golden Dawn, a bishop of the Gnostic Church of France, a member of the Ordo Templi Orientis (OTO), the cofounder of the OTO “Catholic Gnostic Church,” the co-founder of the Rosicrucian “Qabbalistic Order of the Rose-Croix” and the founder of the Martinist Order.

The Hermetic Qabbalists retained the traditional three “pillars” of the Tree of Life (the right pillar of “Mercy,” the middle pillar of “Mildness,” and the right pillar of “Severity”). They added planetary correspondences to the ten sephiroth (luminous spheres) and they assigned Tarot cards to the twenty-two intersecting lines between the sephiroth. The diagram below shows the traditional Tree of Life, with the names of the ten sephiroth given in English with their traditional number assignments (1 - 10). The planetary correspondences have been added. In diagrams, the “zig-zag” is always shown as descending from above to below (as a “lightning path” of divine emanations). However, the zig-zag path is shown below (by me) as ascending, per the doctrines of the astral ascent through the planetary spheres characteristic of Gnosticism.

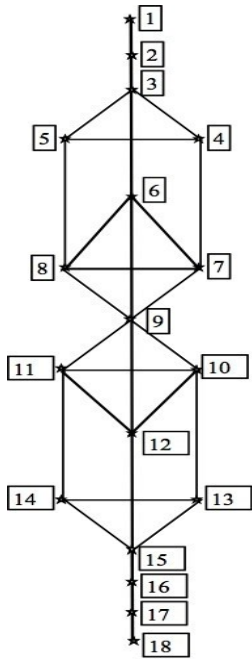


In the next diagrams below, the seven heavenly spheres of the Tree of Life that have planetary correspondences appear separately with the Enneagram numbers linked with the same planets. This shows that both the ascending planetary sequence (1-4-7-9-2-5-8) and the “inner flow” sequence (1-4-2-8-5-7, 1) are the same in the Enneagram and the Qabalistic Tree of Life.

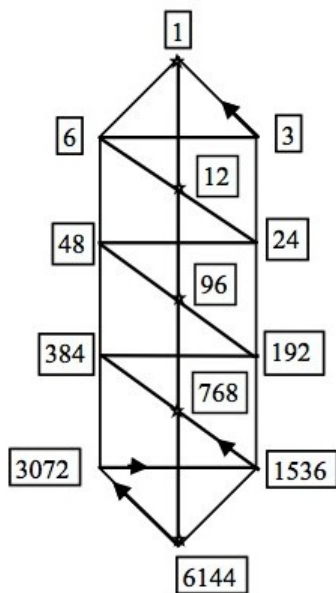


Ichazo has stated that the Tree of Life used by the “School” has thirteen sephiroth. Below is my interpretation of how such a Tree of Life may look, in simplified form. The top half appears to show nine

Sephiroth, mirrored by nine opposing Qliphoth (“shells”). If points numbered 1, 2, 16, 17, and 18 are not counted, the sum of the points comprising the two hexagons is 13 (3, 4, 6, 7, 9, 10, 12, 13, 15, 14, 11, 8, and 5). This diagram may also be intended to represent the nine levels of the Arica Institute school.



The diagram below is my interpretation based on Ichazo’s descriptions of the levels of human consciousness, which he related to the Tree of life. He used the same sequence of numbers used by Gurdjieff in his teachings about the “Ray of Creation,” a divine emanation (similar to the Tree of Life) that produced levels of density (matter) and vibrations (consciousness) that he called the “table of hydrogens,” using an alchemical teaching (Ouspensky). Note that the diagram has nine levels and thirteen “sephiroth.”



1	The Absolute
3	M'oh, the Golden Body, the divine immortal body, Unity
6	Path, the center of conscious knowing, Cosmic contemplation, total truth
12	Oth, the center of conscious feeling, spiritual love, Cosmic Love, total love
24	Kath, the center of conscious action, awareness of the here-and-now, Cosmic Life, total peace
48	Natural ego, intuition, pure reasoning
-96, +96	Remorse about past karma, realizing he is "asleep," becoming wisdom and starting the mystical path
192	The level of awareness of death, realizing that he is gradually dying
384	The level of the hermit, with deep disappointment, who believes in nothing, no one, not even himself
768	The brilliant philosopher, who suspects that dogmas and beliefs are delusions
1536	The level of ego sanctification, talented people such as writers and artists who believe in their egos
3072	The level of intellectuality, dogmas without foundation, intellectuals such as lawyers and doctors
6144	The level of beliefs, where most of humanity live, the opposite of awareness and God-consciousness

Ichazo described these levels as a progression that few individuals are capable of traversing, a process in which the divine consciousness in mankind becomes "awake" after being "asleep." He used the Qabbalistic term Qliphoth (the demonic realm, which is the inverse mirror image of the Tree of Life) to describe levels of (what Gurdjieff called) "subjectivity"\* from being asleep, which consists of degrees of illusory beliefs about reality. And he used the term Sephiroth to describe degrees of "waking up" to objective reality and spiritual realizations. He said: "The scales all really come from the Holy Kabala. The (higher) phases are called the Sephiroth (above 96) and these are called the Qliphoth (below 96). It would be more simple to say reality or subjectivity, knowledge or ignorance.\*"

He interpreted the Qliphoth not as levels ruled by demons (as they were taught in Jewish Kabbalah and in Hermetic Qabalah), but psychologically as levels of ego illusions.

### Spiritual Alchemy

Alchemy has been called one of the three sciences of Hermeticism, together with astrology and magic (which was of two kinds: theurgy, using ritual magic to conjure, or call upon, good spirits to appear); and goetia (using ritual magic to conjure evil spirits to appear). Hermeticism was a type of Hellenistic esoteric philosophy that claimed to have roots in Egyptian mystery schools. In order to understand how alchemy has been used as a means of spiritual transformation, it is necessary to understand that Gnosticism is the secret religion of European Occultism.

Gnostical religions, such as Manichaeism and Mithraism, taught a form of dualism in which there is an eternal conflict between Light and Darkness, spirit and matter, soul and body. There was a teaching (also found in the Lurianic Kabbalah of Judaism) that a cosmic disaster had occurred prior to the creation of the universe that resulted in the mixture of the opposing forces of Light and Darkness. Sparks of light (meaning the souls of the elect of humanity) became trapped in matter. The material world and the physical body were viewed as evil. The “Demiurge,” or demi-god who created the material world, was viewed as an evil and ignorant “jail-keeper,” who acted out of jealousy to prevent the souls of the elect from discovering their superiority to him and escaping. The cosmic goal was the separation of light from darkness--the liberation of the light-bearing souls of the elect from the darkness of the “prison” of the material world and the physical body. From time to time, saviors were sent from the upper world of Light to the lower world of darkness with the message of Gnosis, or redeeming spiritual knowledge, so that light-bearing souls might learn how to free themselves and others from the darkness of the material world. In some Gnostical sects, members participated in “initiation” rituals in which they were given knowledge of secret “magical passwords” that were believed to be imprinted in their souls to be used after the death of the body, so that the soul might travel past “planetary guardians” and return to the world of Light. After passing beyond each planetary sphere (beginning with the Moon), the soul became purified of different passions associated with each sphere, passions that the soul had been subjected to since it descended to earth prior to birth.

PLANETS	CORPUS HERMETICUM	MITHRAISM
Saturn	harmful falsehood	laziness
Jupiter	evil striving for wealth	ambition
Mars	rash audacity	bellicose enthusiasm
Sun	domineering arrogance	belligerence
Venus	deceiving lust	sexual desire
Mercury	evil cunning	avarice
Moon	increase and gain	personality defects

Table 4. Planetary Attribution of the Passions in Hellenistic Occultism.<sup>45</sup>

As stated earlier, Gnostical sects viewed all the heavenly spheres as evil, because they were part of the material universe--from which followers of Gnosticism sought escape. This influenced contemporary Roman astrology which held that souls attracted negative qualities from the planets when descending to the earth to be born (according to Servius the Roman, fourth century AD). The heavenly spheres were believed to function as the stations of the “planetary guardians” (or archons) who were subservient to the Demiurge-Creator. It should be pointed out that this quest by followers of Gnosticism for purification of the soul had nothing to do with ethics, morality or the cultivation of virtue in order to do the will of God or anything like that. On the contrary, it had to do with hatred of the physical body, the material creation, and the Creator of the physical world. The first message of Gnosis to the souls of the elect is (as Gurdjieff taught) that they are in a prison of materiality while mistakenly believing that they are free. Since striving alone is insufficient, it was taught that it is necessary to find others and work together (in other words, to join a Gnostical “school”) in order to have any hope of escape. It is also necessary to obtain knowledge and tools from those who have escaped before. Since the goal is (as Gurdjieff phrased it) “liberation from the Moon” (in other words, from the Demiurge) the means (whether moral or immoral) is irrelevant. For example, the spiritually advanced among the Cathars (NeoManichaeans during the Middle Ages) in Europe sometimes committed ritual suicide (called the “Endura” via fasting) in order to free their souls from the body.

In Occultism, spiritual alchemy is a method of purifying souls of passions prior to death in order to insure a successful astral journey for the soul after death. The “work” of spiritual alchemy is to transmute the “lead” of the base soul full of worldly passions into the “gold” of a purified and illuminated soul. The goal was to attain the “Great Work” (Magnum Opus): the alchemical separation of light from darkness, the soul from its bodily prison. Salvatory knowledge, or Gnosis, was sometimes depicted as a “Philosopher’s Stone” -- an alchemical elixir that could change “lead” into “gold” by contact, without itself being changed. Sometimes, processes of physical alchemy using chemicals and metals were carried out at the same time as spiritual rituals, in accordance with the “law of correspondences” of Hermetic ritual magic: this

is the belief (also in what is called ‘sympathetic magic’) that “like affects like,” and that events on one level can affect actions on another level because of hidden correspondences. There are also planetary correspondences of metals to the seven heavenly spheres: Moon - silver, Mercury - quicksilver, Venus - copper, Sun - gold, Mars - iron, Jupiter - tin, and Saturn - lead.

In Ichazo’s Arica training, after he informed his students about their true Enneagram egotypes, there was a period of struggling against their typical egoistic tendencies. This period of time was kept brief in order not to strengthen their ego-identification. Then they underwent a ritual of spiritual alchemy that involved the chanting of nine “Divine Ideas” that act as “psychocatalyzers” that open “doors” to experience essence, or the divine consciousness that is latent within humanity, and which Ichazo called the “Divine Human Prototype.”\* He wrote:

... the nine Holy Ideas, which have the innate power of transforming and transmuting our entire self by the means of meditation and contemplation or as the way of the ‘theoretical life’ or contemplative life.... In my system the transformative power of the Holy Ideas receives the name of *psychocatalyzers* that function in the same way as simple chemical elements, known as catalyzers, which produce chemical alterations by their presence without being altered by themselves. The Holy Ideas have to be envisioned as nine rays projected by the Divine One and Holy Mind, and when they are present together, the pleroma is produced and their original, natural, unborn, and immortal state is unveiled and realized. This takes us straight into theology, theogony or the origin of the Divine, and into philosophical anthropology that posits the question “What is man?”\*

Here, he was presumably referring to the “Divine Human Prototype,”\* known in early Gnosticism as the “Primordial Man” and in Kabbalah as “Adam Kadmon,” whose “body” comprises the ten sephiroth of the “Tree of Life.” In Gnosticism, divine beings called Aeons were believed to emanate from the One or Silence; together with the Source, they were viewed as forming the “pleroma” or Divine Fullness. The Aeons were viewed as similar to angels, but are also as underlying substances (hypostases) that originate from an ideal, supersensible world. Incidentally, Ichazo also spoke about ten Holy Ideas:

Following Plato, Neoplatonism condensed the structure of the psyche into ten principles based on the Pythagorean Numbers, which are interpreted as Universal Principles, and in my system as the Ten Divine Holy Ideas, the tenth being the Unity of the pleroma of the One.

Ichazo taught that the nine ego-types (which he called “fixations”) are the demons blocking the door. In the following quote, he referred to the teachings of the Theosophical

Society about the frightening “Guardian at the Threshold”:

The mystics all the time have been saying that there is a guardian of the door to the inside. Many times this has been totally misunderstood. I know, for instance, huge pictures about this guard, incredible pictures: he’s like this, he’s like that.... But really is the fixation. Because the fixation is the one that doesn’t let us go inside. He is the real guardian of the door.... So the first thing to know is that this devil is the guardian of the door. And the way to take him out is really to start calling to the essence by his own psychocatalyzer or the psychocatalyzer that has been affected.”\*

\*[The Divine Human Prototype is said to have been defined by Ichazo as the “Platonic form” of the human being: the universal divine “form” of which individual human beings are the particulars.]

\*Oscar Ichazo, Foreword to *Facets of Unity: the Enneagram of Holy Ideas*, by A.H. Almaas, 1998.

\*Ichazo, *ibid.*

\* From Gamard’s dissertation, 1986, p. 91.

He defined psychocatalyzers as follows:

A catalyzer provokes changes, but doesn’t itself change. That would be a catalyzer. The psychocatalyzers have the same effect in the brain. When we start mantrically repeating them and understanding them deeply, immediately our entire psyche starts changing. Because the psychocatalyzers are what we call the doors of the essence. The essence, then, is entirely the nine psychocatalyzers; the nine psychocatalyzers are what makes the essence. So the essence has perfection and total freedom, is in harmony with the perfect law, is in the origin (and always has been in the origin, is there all the time, and has never moved from the origin), is omniscient, is the Christ (developed or not, it is really there), is the work of all nature which is for the purpose of making that man (that would be the Holy Work, that God repeats Himself in the human being), is the total truth (because that essence and the void are one), and of course is the unity with God (because God is only one). ... Before samadhi we have the belief in the unity of God but we are not inside of it. Only when we have the experience of that unity inside us is it real for us that there only exists one God. And only in that moment when we make the unity do we say we are really men;

that is, we are what we have been created for. Every child is born with these nine psychocatalyzers already in him. But we say there is one of these psychocatalyzers to which each child is very receptive; or, more than that, we say which is strongly felt. The part which he is precisely very sensitive to is that part that is going to be affected. Nobody knows in what moment or when; it just happens. The essence cannot resist, you see; the child cannot resist the tremendous shock between him and the exterior. So that psychocatalyzer shuts the door to the entire essence.\*

Ichazo has stated that personality originates from the “fixation” (or ego-type) during childhood of one of the spiritual aspects:

The one which is the most sensitive will be affected... and it will be fixed, becoming the... point of the fixation... and this forms our character. This character becomes so obvious to our friends that very soon our reactions are predictable. It is fundamental, therefore, to know our fixation. It reveals mechanisms of defense of the fixed point.... our false ego that we defend so desperately. To accelerate the breaking of those defenses of the fixation, we use the method of resisting the passions that arise in our emotional life from the fixed point to their corresponding virtues. (Ichazo, 1978, p. 38)

\*Ichazo, “Psychocats and Fixations” (lecture), New York 3, 7/19/72, copyright Arica Institute of America, 1972, pp. 1-2.

\*Ichazo, “Psychocats and Fixations,” p. 8.

This was done according to a method of “trialectics” (the “Law of Three” in Occultism: active, passive, neutral or reconciling) that included chanting of the Divine Ideas that corresponded to the ego-types of the Enneagram points on the right and left of an individual’s ego-type. Later, this chanting was done for all nine of the Divine Ideas, because it was taught that each Divine Idea includes the others. (According to Ichazo, these are: 1-Holy Perfection, 2-Holy Freedom or Will, 3-Holy Hope or Law, 4-Holy origin, 5-Holy omniscience, 6-Holy Faith or Strength, 7-Holy Work, 8-Holy Truth or Justice, and 9-Holy Love or Charity.)

A similar ritual was taught in which the nine “virtues” could be experienced by sitting in corresponding mudras. (According to Ichazo, these are: 1-serenity, 2-humility, 3-truthfulness, 4-equanimity, 5-detachment, 6-courage, 7-sobriety, 8-innocence, and 9-action.)

Presumably, another essential part of this practice is the spiritual presence of the spiritual master, whose presence acts like an alchemical elixir so that the disciples become “transmuted” from “lead” (ego-identification) to “gold” (spiritual realization). Naranjo told me about a related transformative exercise, that Ichazo called “traspaso,” or the “Arc of Consciousness.” When he first met Ichazo, the latter instructed him to look steadily into his eyes, while cultivating a feeling

of love. Naranjo said that his consciousness soared to heights that he had never before experienced, to such an extent that he did not want to return to his body. However, Ichazo insisted that he come back and afterwards told him that if he had remained in that exalted state, he would have become a “silly saint,” meaning an ecstatic mystic who was incapable of teaching others. At special times during the training in Chile, Ichazo instructed his students to do the practice of *traspaso* with every other individual in the group.

This was also practiced in Naranjo’s group in California. On the first day of his original group in September of 1971, he instructed us to sit in his back yard and hold hands in a certain way, while the exquisite slow movement of Bach’s concerto for two violins was played on a phonograph. He gazed into the eyes of each of us for a few seconds. When he looked at me, I went into the most intense experience of ecstasy I had ever experienced. At the instant he looked away, the ecstasy diminished significantly and I continued to tremble and breathe loudly for a time, while utterly amazed at the miracle of experiencing my teacher’s ecstatic state of consciousness via eye contact. Later he told me that this blessing (which few in the group experienced, even mildly that day) was the planting of the seed of enlightenment within my being.

### Physiognomy

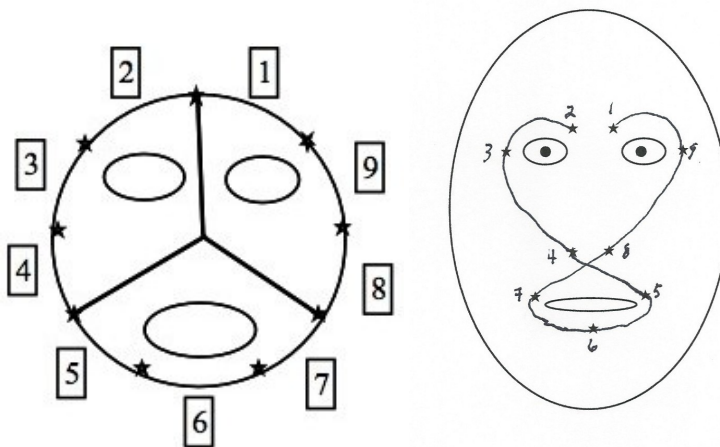
Physiognomy is the art of judging character from physical features, especially the face. It is very common for people to make snap judgments of others when first meeting them--such as whether the person is friendly, shy, warm, cold, caring, trustworthy, competent, and so on. Physiognomy was accepted by ancient Greek philosophers, as expressed by a quote from Aristotle: “It is possible to infer character from features.” And it was related that after a physiognomist examined Socrates and shared his assessment (that he was inclined to excessive passion, sensuality, appetite, and rage) and his students said that the man was utterly wrong. However, Socrates confessed that he indeed had these inclinations but that he had overcome them by strong selfdiscipline.

In the centuries since, physiognomy has been in favor and disfavor at different times. In the eighteenth and nineteenth century, for example, it was common for European novelists to incorporate physiognomic beliefs into character descriptions. Physiognomy is now viewed as a pseudo-science as a result of the absurdities of the Phrenology movement in the nineteenth century, which claimed to have a reliable method of determining character based on measurements of the skull. For example, an enlarged area (or bump) on the central rear area of the back of the head was believed to indicate a prominent love of offspring.

Research using photographs has shown that people can make accurate judgments based on facial expressions for twenty-one emotions: happy, sad, fearful, angry, surprised, disgusted, happily surprised, happily disgusted, sadly fearful, sadly angry, sadly surprised, sadly disgusted, fearfully angry, fearfully surprised, fearfully disgusted, angrily surprised, angrily disgusted, disgustedly surprised, appalled, hatred, awed. Psychologist Paul Ekman validated the universality across cultures of accurate judgments of the first six emotions. (This writer met Dr.

Ekman in the early 1980's in San Francisco and sought to interest him in research on the Enneagram personality types; however, he declined and said that muscle patterns could be analyzed for facial expressions of primary emotions, but not for personality traits.)

European esoteric schools who were studying theories and applications of the “Occult sciences” (such as numerology, astrology, alchemy, and so on) must have also pursued physiognomy. The diagrams below illustrate Ichazo’s method for training his students to determine the Enneagram types of individuals by measuring three areas of the face that are believed to correspond with the three main Areas of the Enneagram typology. He originally called this process “protoanalysis” (the definition of which he later expanded), in which photographs of an individual’s face (made according to precise specifications) are analyzed according to various criteria, such as asymmetries. This is a form of physiognomy, sometimes called “face reading,” which includes, for example, measuring the distance between the eyes and between the eyes and eyebrows, comparing the left and right sides of the face, and evaluating face proportions. Reportedly, he also made some quick diagnoses based on particular tell-tale gestures, such as a pattern of raising an eyebrow or a corner of the mouth.



Based on what Ichazo has said (in spite of his later claims that he alone received this knowledge from personal revelation), and what Gurdjieff alluded to about human types, it is evident that the knowledge of the nine personality types has been preserved within a secret society. This knowledge may have been recorded in the past, perhaps by using ciphers, and preserved in records; subsequently, a member or members of the same or similar secret society may have followed the clues until the nine patterns were re-discovered and corroborated. Or an individual member or members may have investigated the question of whether the Enneagram might be applied to the understanding of personality similarities and differences, until the typology was discovered and verified. Or it may have been discovered by a very aware and perceptive member who had a special interest in physiognomy (rather than, say, astrology, alchemy, and so on). This person may have been a merchant with a large number of customers over many years who was a keen observer of the similarities and differences of human facial

features and facial expressions. He may have been a master physiognomist who had exoteric teachings about “face-reading” for the public and esoteric teachings about the typology for fellow-initiates and students. A further possibility is that a member of such a secret society may have learned about the typology and its relation to the Enneagram via a revelatory flash of intuitive knowledge (gnosis).

The latter is what Ichazo claimed later on (as part of a lawsuit in 1992, in which he asserted that he was the sole owner of the words that he had assigned to the nine points of numerous “enneagons”): that he learned about the typology while in an ecstatic state from his “spirit guide,” or from “Metatron” (prince of the archangels in Qabalah). However, this is contradicted by what he told Naranjo (who told me), that he swore never to reveal the name of his teacher. And it is contradicted by Ichazo’s own published account, in which he asserted that he found out about the Enneagram before reading Gurdjieff’s teachings, and that after he kept asking about the Enneagram, he was told by one of his teachers, “Look, don’t try to understand that, because the person who understands that is going to explain it to everyone.”\* He also said about the Enneagram: “It was only given after tough conditions of initiation after a long time of being in a sect, more than twenty years at least.”\*

\*Ichazo, “Interviews with Oscar Ichazo,” 1982.

Ichazo has told of being invited, at the age of nineteen, to participate in an esoteric group of mostly elderly Europeans in Buenos Aires, Argentina, composed of Martinists, Theosophists, Rosicrucians and Anthroposophists. “Who, exactly, these teachers were, has never been disclosed. The only name Ichazo has ever mentioned publicly is Leo Costet de Mascheville, a Martinist teacher from a French family living in South America in the early 20th century. The Maschevilles were known to be in contact with the head of the Martinist organization at that time, the French occultist known as Papus.” “Papus was one of the most influential Martinists. Ichazo studied with Martinist teachers who were appointed by Papus to teach in South America in the early 20th century,\*

When asked about related schools, Ichazo said, “This effort is not only ours. It started long ago.” Subsequently, he mentioned the alchemists, the Knights Templar, Martinists, and the (Theosophical) teachings of Madame Blavatsky as being closely related to the teachings transmitted by him.\*

“In 1943, I inherited my grandfather’s library from my uncle Julio, who was a lawyer and a philosopher.... There was also the work of Eliphas Levi, the father of the revival of Theosophy and Esotericism, his important book, *The Book of Splendors*, and his disciple, Papus (Dr. M. Gérard Encausse), who wrote about Lull’s metaphysical Machine of Thought and the esoteric Tarot”\*

\*Ichazo, 1982.

\*“Hidden Lore of the Nine Points. Naranjo, Ichazo, and the School,”  
oceanmoonshine9.wordpress.com.

\*“Interviews With Oscar Ichazo,” 1982.

\*“Setting the Record Straight,” *Enneagram Monthly*, Issue 21, November 1996, <http://www.enneagram-monthly.com/setting-the-record-straight.html>.

### The Tarot

It is significant that the secret society that had hidden knowledge of the Enneagram was also very devoted to the Tarot. This alone demonstrates that this esoteric brotherhood was part of European tradition of Occultism (in addition to references to teachings of Templars, Hermeticists, Rosicrucians, Martinists, Theosophists, and so on). This is because the origin of the Tarot is solely European. The major trump cards depict Italian medieval cultural and religious allegories. The claim that the cards were of Egyptian origin, because they were used for fortune-telling by “Gypsies” is false. Although it was believed since the Middle Ages that that the Romani peoples were Egipcians or Gipcians, it has been proven that they were originally from India. So the cards are not the “Tarot of the Gypsies” or the “Tarot of the Bohemians” (as these peoples were also called, since many came to Western Europe from Bohemia). Second, the extravagant claims made European by occultists in the eighteenth and nineteenth centuries that much of their esoteric lore originated in ancient Egyptian mystery schools was shown to be

fictitious after hieroglyphics were deciphered and scholars were finally able to obtain authentic information about Egyptian religion.

And what Idries Shah claimed about the Tarot (with references to Gurdjieff’s teachings about the “Four Ways” and “cosmic influences”), that the cards have a Sufi origin, is misleading:

“It is “deputy” or substitute material, forming an allegory of the teachings of a Sufi master about certain cosmic influences upon humanity. This is divided into four sections, called *turuq* (four Ways from which “Tarot” is undoubtedly derived... the material from which the Tarot cards were copied is still extant.\*

Shah was the secretary and companion of the British occultist, Gerald Gardner (who died 1964), the founder of Wicca, which claimed to have an uninterrupted lineage from pre-Christian witchcraft. However, Wicca was mainly inspired by the Hermetic Order of the Golden Dawn, from which it incorporated aspects of Freemasonry, Rosicrucianism, ceremonial magic, and the ideas of Aleister Crowley. Shah wrote a biography of Gardner, using a pseudonym (1960). An indication that Shah belonged to a far more esoteric pagan group is that he said about Wicca: “... I have it on good authority that this group will be the cornerstone of the religion of the coming age. But rationally, rationally, I can’t see it!”<sup>56</sup>. Shah’s first books were about magic and secret societies. Then he began writing about Sufism (with some glaring errors early on) and promoting himself as a leading authority on the subject. This was likely a cover for esoteric activities.

Interestingly, his father, Iqbal Ali Shah, was the author of more than fifty books that include several books on magic and occultism.\* The type of “Sufism” that Idries Shah developed was psychologically sophisticated, but universal (predating Islam) and completely non-religious, not connected with living Sufi orders (although his father had an affiliation with a Sufi order in India), and devoid of prayer or the mention of God. Although born in India (in 1924), he had a Scottish mother, was raised from early childhood in London, and attended English schools. An American friend, who learned to speak Persian in Afghanistan and who was a student of Shah for many years, told me that Sufis whom Shah met there told him that Shah’s Persian was inadequate for conversation.

There is only one indication that Shah had special, “inside” knowledge of the Enneagram. J. G. Bennett, who was student of Ouspensky and Gurdjieff, had a friend named Reggie Hoare (a student of the Gurdjieff teachings since 1924) who was the first person to tell him about Shah: “Reggie attached special significance to what Shah had told him about the Enneagram symbol

\*Idries Shah, *The Sufis*, 1963.

\*Lamond, *Fifty Years of Wicca*, 2005.

\*Iqbal Ali Shah, such as *Occultism: Its Theory and Practice*, 1952; *The History and Development of Occultism*, *Magic Spells and Alchemy*, *White and Black Magic*, as well as a book on Sufism (*Islamic Sufism*, 1933).

and said that Shah had revealed secrets about it that went far beyond what we had heard from Ouspensky.”\*  
Shah wrote about the Enneagram only once:

The Enneagon, or nine-pointed figure, is by no means unknown in ‘occult’ circles in the West.... You have not looked far enough. It came to Europe with the Kabbala, based on the quite well-known mathematical work of the ancient Arab philosopher Ibn el-Laith.... Another element most vital to remember is that the diagram and that which it represents is conveyed by one further remove in drawing. For instance, the eight-fold diagram which contains an extra space (made by superimposing two squares) in the centre is used as a code-form of the enneagon. It is, however, only if you are in harmony with the meaning of the enneagon (and the great diagram of which it is a part) that you can know what you are looking for”\*

The reference to the Enneagram as being part of a larger diagram may not be original, since it is similar to what Gurdjieff said:

The knowledge of the enneagram has for a very long time been preserved in secret and if it now is, so to speak, made available to all, it is only in an

incomplete and theoretical form of which nobody could make any practical use without instruction from a man who knows.”\*

It is true that that playing cards have an Arab origin since they were first introduced to Europe from Mamluk Egypt (in the late fourteenth century, scholars believe), that the deck had fifty-two cards and were divided into four suits (cups, coins, swords, and polo sticks) with three types of court cards (named king, deputy, and second deputy). However, the Mamluk deck had no face cards, but only designs, because pictures of people or animals are strongly discouraged in Muslim cultures (in strict avoidance of idolatry). The additional twenty-one trump cards (plus the Fool or Joker) that first appeared in Italy during the fifteenth century were allegorical pictures that depicted European cultural and religious themes.

Occultists in Europe did not pay much attention to Tarot cards until the end of the eighteenth century. A French occultist name Jean-Baptiste Alliette (Etteilla) popularized the Tarot and using it for divination. He claimed correspondences between the Tarot and the four classical elements, humors, and astrology. He created the first Tarot deck designed for interpretation by occultists. Then a Freemason named Antoine Court de Gebelin asserted that the Tarot was a book of ancient Egyptian wisdom. Alphonse Louis Constant (Eliphas Levi) has been called the “father of modern occultism.” He incorporated the Tarot into ceremonial magic, was the first to add the twenty-two letters of the Hebrew alphabet to the trump cards, and linked the ten sephiroth of the Qabbalistic Tree of Life to the ten cards in the four suits. He denied Egyptian origins but claimed, instead, that the Tarot was so ancient that it came before Moses, and that it was a universal key to understanding ancient Hermetic and Qabbalistic mysteries. He said: “An imprisoned person with no other book than the Tarot, if he knew how to use it, could in a few years acquire universal knowledge, and would be able to speak on all subjects with unequaled learning and inexhaustible eloquence.” (*Transcendental Magic*). He called the Tarot the “Book of Hermes” and interpreted it esoterically based on the lore of Hermetic Qabbalah. Constant’s writings were very influential in the development of the Hermetic Order of the Golden Dawn. His writings also had a strong influence on Gerard Encausse (Papus), who was influential in popularizing the Tarot (and its use in divination) with Qabbalistic explanations. Hermetic Qabbalists claimed that the Tarot was the key to understanding the Tree of Life (the principle symbol of Qabbalah).

\*J.G. Bennett, *Witness*.

\*Idries Shah, *The Commanding Self*.

\*Ouspensky, *In Search of the Miraculous*.

As stated earlier, Naranjo told me that he had learned from Ichazo that members of the School were extremely serious about Tarot cards, which they regarded as sacred and called the

“Game.”

When I met Naranjo, it had only been a few months since he left Ichazo’s training in Chile. He was in an extraordinary state of consciousness and he said that he was experiencing the “inside” of one of the major arcana Tarot card about every two and a half days per card. In early 1972, Naranjo announced that Ichazo had accepted to take over leadership of our group in Berkeley. However, this did not happen. Instead, Ichazo sent a student who came to our group once a week for a time in order to teach Ichazo’s interpretations of the Tarot. We were advised to buy the Rider-Waite version of the cards for the class because this was closest to the version by Papus. After we knew more about the Tarot, Naranjo instructed us to draw a Tarot card from a deck at the beginning of each day, as was his practice. Ichazo has spoken about the books written by Papus on Tarot: “There was also the work of Eliphas Levi, the father of the revival of Theosophy and Esotericism, his important book, *The Book of Splendors*, and his disciple, Papus (Dr. M. Gérard Encausse), who wrote about ... the esoteric Tarot.” (“Setting the Record Straight,” cited above). Ichazo once said, in reference to one of the Tarot cards (and Gurdjieff’s teaching about the “way of the sly man”), “Our way is the way of the Juggler.... In a world that’s asleep, you play.” (“Hidden Lore,” cited above) Arica institute published an “Egyptian” version of the Tarot under the direction of Oscar Ichazo, called the “Game of the Scarab” (1978 and 1982). The first card is numbered zero (there are no Hebrew letters on the cards) and entitled, “The Essence.” It depicts a man dressed as an ancient Egyptian who is holding a staff, walking forward while looking backward, while a dog is biting his ankle, and who is about to fall off a cliff in the clear daylight of the sun, with a crocodile at the bottom.

Gurdjieff mentioned the Tarot in the following quote:

As was mentioned earlier, in symbology, as was mentioned earlier, in symbology, as represented, numbers are connected with definite geometrical figures, and are mutually complementary one to another. In the Cabala a symbology of letters is also used and in combination with the symbology of letters a symbology of words. A combination of the four methods of symbolism by numbers, geometrical figures, letters, and words, gives a complicated but more perfect method. Then there exists also asymbology of magic, a symbology of alchemy, and a symbology of astrology as well as the system of the symbols of the Tarot which unites them into one whole.\*

\*Ouspensky, p. 283.

### Character and Temperament (from Gamard's dissertation, 1986)

Planetary character types are very ancient. They have been based on one's "birth star" (the first planet to rise after one is born) or on the "ruling planet" of one's "birth constellation" (one of twelve "signs of the Zodiac" prominent in the sky during the astrological month in which one is born). The planetary character types were originally based on the imagined personality traits of the gods and goddesses associated with each heavenly sphere. For example, someone with Mars as the birth planet was believed to have "martial" traits (such as being brave, masculine, and commanding; or despotic and irascible); someone with Mercury rising was believed to have "mercurial" traits (such as being changeable and erratic, nervous and witty; or dishonest and insensitive); someone with Jupiter rising was believed to have "jovial" traits (such as being benevolent, enthusiastic, and lucky; or pretentious and inclined to exaggerate).

Numerological character types are based on qualities of the single digits one through nine. These are very ancient and originate in the beliefs of the Pythagoreans. For example, the number one was called the monad and was viewed as having qualities of stability and goodness; the number two was called the dyad and had qualities of audacity (due to "boldness" in leaving the original unity) and otherness; the number four was called the tetrad and had, as did the square, the quality of justice. "Numerological addition" of the numbers of one's birth date are commonly used to obtain one's numerical personality type. (For example, March 4, 1936 is  $3+4+1936 = ds-8$ ). Or a cipher of number-letter equivalents is used to obtain a single-digit number from the letters of one's name. Common personality trait associations are: number one (being a leader and forerunner; or ambitious); number two (being a follower, passive, and accepting; or subservient); number four (being stable and sure-footed; or rigid and dull).

The Greek physician, Hippocrates (fifth century BC) originated a theory based on the belief that human personality traits, dispositions, and behaviors were influenced by four bodily fluids (or humors): an excess of yellow bile: the choleric, or irritable, temperament; an excess of black bile: the melancholic, or depressive, temperament; an excess of blood: the sanguine, or cheerful, temperament; and an excess of phlegm: the phlegmatic, or apathetic temperament. Actually, the word "temperament" means a "proportionate mixture" (as in "an even temperament") dispositions and there were a total of ten: choleric, choleric-melancholic, choleric-sanguine, and so on. When applied to medicine, treatments and remedies were based on the belief that the cause of all diseases was due to imbalances in the four humors. This

pseudopsychological and medicinal theory was accepted for more than two thousand years until it was discredited in the nineteenth century.

A Greek pupil of Aristotle named Theophrastus described a number of character types, such as the Flatterer, the Shameless Man, the Boastful Man, the Boor, the Coward, the Avaricious Man, and so on. In the Middle Ages, character types were described as a part of the teaching of morality, especially in regard to the seven vices and their remedies, types such as the Proud Man, the Humble Man, the Gluttonous Man, the Temperate Man, and so on.

Descriptions of character types overlap with views about nobility and moral goodness versus weakness and depravity of character. Concepts of moral dualism entered Jewish thought during the Persian rule of Palestine (from the sixth century to the fourth century BC). According to Zoroastrian dualism, seven good spirits (the Spirit of Truth together with Justice, Righteous Thinking, Devotion, Wholeness, Desirable Kingdom, and Immortality) are opposed by seven evil spirits (the Spirit of Lying together with False Appearance, Evil, Cowardliness, False Pretense, Misery, and Annihilation).

According to Horace the Roman (died, 8 BC), there are seven vices: anger, self-praise, envy, avarice, drunkenness, lust, and sloth. According to the early Christian “Testament of Reuben” (written in Greek in the second century AD), there are seven vices: strife, pride, gluttony, lust, vainglory, lying and injustice. According to the Christian ascetic, Evagrius Ponticus (fourth century AD), there are eight temptations: anger, pride, vainglory, sorrow, avarice, gluttony, lust, and spiritual sloth (*acedia*). The categories of Evagrius Ponticus influenced later medieval Christian lists of the seven cardinal vices: anger, pride, envy (which replaced vainglory), avarice, gluttony, lust, and sloth (while the eighth, sorrow, was eliminated). Seen in this perspective, Ichazo’s list of nine passions that he assigned to the nine points of the Enneagram is not particularly original: (1) anger, (2) pride, (3) deceit, (4) envy, (5) avarice, (6) fear, (7) gluttony, (8) lust or excess, and (9) laziness.\*

\*Summary of Table 3: “Comparison of Ichazo’s Passions with Ancient Greek and Latin Terms,” from Gamard’s dissertation, 1986, p. 90\

In the Medieval Christian tradition of moral theology, the cardinal virtues or remedies opposed the seven cardinal vices: patience (anger), humility (pride), love (envy), liberality (avarice), temperance (gluttony), chastity or modesty (lust), and perseverance in good works or watchfulness (sloth). Ichazo’s listing is quite similar: serenity (anger), humility (pride), truthfulness (deceit), equanimity (envy), detachment (avarice), courage (fear), sobriety (gluttony), innocence (lust or excess), and action (sloth). Some writers on the Enneagram have claimed the Christian encyclopedist, Raymond Lull (13th century AD), as the possible originator of the typology because he developed numerous three-fold and nine-fold categories, including nine vices similar to those of Ichazo. However, his corresponding virtues are quite dissimilar: charity (anger), temperance (pride), patience (lying), hope (envy), justice (avarice), pity (inconstancy), prudence (gluttony), fortitude (lust), and faith (spiritual sloth).

In the nineteenth century, the Phrenology movement posited three temperaments: mental (dominated by the nervous system), vital (dominated by the alimentary system), and motive (dominated by the muscular system). This led to an attempt to correlate personality temperaments with bodily proportions: an elongated, stout, and balanced appearance. These ideas reappeared in the 1940's when an American psychologist named W. H. Sheldon developed a theory of three bodily somatotypes: ectomorph, endomorph, and mesomorph. He used nude photographs to make measurements based on ratios. His ideas were taken seriously until the 1950's and subsequently dismissed.

In the nineteenth century, a French philosopher named Fouillée suggested two different temperaments: the saving temperament (contractive and sensory) and the spending temperament (expressive and motoric). These temperaments, as well as similar ones, reappeared as C.J. Jung's introverted and extroverted temperaments. The psychic energy of Jung's introvert moves away from the outside toward inward mental states. Introverts prefer to reflect before acting and then to reflect afterwards, they need time alone in order to rebuild their energy, they tend to be asocial and solitary, content with a few friends or family members, restricted in the expression of thoughts and feelings (preferring to be drawn out), inhibited in action (preferring to think first), poor in handling personal relationships, awkward in social situations, and potentially subject to anxiety. In contrast, the psychic energy of Jung's extrovert moves away from inward to the outside. Extroverts prefer to act before reflecting and then to act afterwards, they need breaks from reflection in order to rebuild their energy, they prefer to have many friends and more family members, tends to express thoughts and feelings easily, and tends to act first (and think about what happened later). The existence of Jung's introverted and extroverted types has not been supported by research. Tests developed from lists of traits and tendencies of both types from Jung's own writings produced a normal distribution, with high-scoring introverts and extroverts at the extreme ends. In Jung's book, *Personality Types* (1949), he speculated, based on his clinical observations of others and introspection, that people experience the world through four cognitive functions: two rational functions of thinking (passive or active conceptualizing) and feeling (acceptance or rejection) and two irrational functions of intuiting (unconsciously derived hunches) and sensing (perception of sensory experience), that one of these functions tends to dominate each person's cognition, and that these functions tend to be expressed either as introversion or extroversion. The result is eight types. Later, Myers and Briggs added a fourth pair (judging or perceiving) to their well-known personality type inventory, or test, resulting in sixteen types. However, the Myer-Briggs Type Indicator has poor consistency (reliability and validity), meaning that the test determines that an individual has one personality type on one occasion, and a different type at another time. In addition, Jung himself had so much difficulty typing individuals that he gave up using the typology in this way. And it has been reported that the foremost experts on the typology, Jungian psychiatrists, have poor agreement about the personality types of particular individuals.

During the past fifty years, evidence has emerged that there can be a high amount of agreement (above chance) on snap judgments about personality traits based solely on appearance

for traits such as extroversion, openness, conscientiousness, and dominance. However, although snap judgments often contain a kernel of truth, specific links have been elusive. Some researchers have expressed the view that, although there is evidence that humans have evolved the ability to accurately infer emotions from facial expressions, this can lead to over-confidence about judging personality traits and character as a result of over-generalizing about facial expressions of emotion. For example, judgements about an “honest face” are notoriously unreliable.

Gurdjieff was a keen observer of character types. Even though he may not have known about the Enneagram typology, he came close, as evidenced by what he said about the “science of types”:

“Each of you,” he said, “has probably met in life people of one and the same type. Such people often even look like one another, and their inner reactions to things are exactly the same. What one likes the other will like. What one does not like the other will not like. You must remember such occasions because you can study the science of types only by meeting types. There is no other method. Everything else is imagination. You must understand that in the conditions in which you live you cannot meet with more than six or seven types although there are in life a greater number of fundamental types. The rest are all combinations of these fundamental types.\*

He also referred to individuals of the “28 ‘categories-of-types’ existing on Earth as they were established in ancient times.”<sup>4</sup> This would seem to be a different group of (perhaps 7 x 4) categories.

Gurdjieff, himself, had a somewhat different teaching, about “chief feature.” He said that all people have a chief fault; and he would inform his students about what it was. For example, one was told that he had no conscience; another was told that he had no existence. If anyone disagreed with his diagnosis, he would say that this proved that he was right: “He said to another that his chief feature was a tendency always to argue with everybody about everything. “But then I never argue,” the man very heatedly at once replied. Nobody could help laughing.”

Every man has a certain feature in his character which is central. It is like an axle round which all his ‘false personality’ revolves. Every man’s personal work must consist in struggling against this chief fault. This explains why there can be no general rules of work and why all systems that attempt to evolve such rules either lead to nothing or cause harm. How can there be general rules? What is useful for one is harmful for another. One man talks too much; he must learn to keep silent. Another man is silent when he ought to talk and he must learn to talk; and so it is always

and in everything. General rules for the work of groups refer to everyone. Personal directions can only be individual. In this connection again a man cannot find his own chief feature, his chief fault, by himself. This is practically a law. The teacher has to point out this feature to him and show him how to fight against it. No one else but the teacher can do this.'

\*Ouspensky, 246-247.

\*Gurdjieff, 1933, p. 22.

\*Ouspensky, p. 226.

Traditional descriptions of character types and human passions are much more similar to the Enneagram ego-types and their related passions as taught by Ichazo than are planetary, numerological, or humoral types. Ichazo gave names and nicknames to each of the nine types. Some time afterward, he added corresponding “traps”; from the latter list, he assigned new names for the types, which he also called ‘fixations.’

EGO-TYPE	TRAP	NEW NAME
1. Resentment (Ego- Resent)	Perfection	Over-Perfectionist
2. Flattery (Ego-Flat)	Freedom	Over-Independent
3. Vanity (Ego-Go)	Efficiency	Over-Efficient
4. Melancholy (Ego-Mel)	Authenticity	Over-Reasoner
5. Stinginess (Ego-Stinge)	Observation	Over-Observer
6. Cowardice (Ego-Cow)	Security	Over-Adventurer
7. Planning (Ego-Plan)	Idealism	Over-Idealist
8. Vengeance (Ego-Venge)	Justice	Over-Justice Maker
9. Indolence (Ego-In)	Seeking	Over-Nonconformist

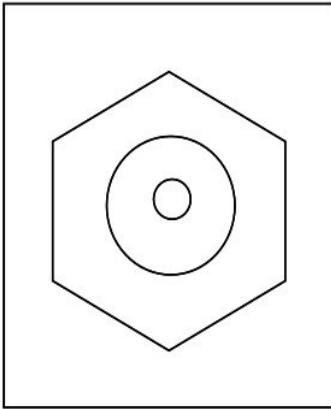
However, it would be more accurate to call the nine categories “ego-essence types.” This is because Ichazo taught that ego is an illusion, and a temporary stage for the spiritual adept, whose essence, or spiritual self, can become purified of ego and then attain higher stages of enlightened or divine consciousness. In other words, for Ichazo, the essence, or spiritual, qualities that correspond to the nine points of the Enneagram are far more important than the ego qualities. And this is why he spent only a short time revealing and confronting the ego-types of his students during the training in Chile. And it is why he harshly denounced the popularization and commercialization of the ego-types of the Enneagram (and also why, in Chile, he did not use the term, “personality types”): because he emphasized that to focus too much on the ego-types, while neglecting the corresponding essence-types, is to strengthen the ego and its illusions.

### Occult Schools, Hidden Masters, and Universal Symbols

These are also called esoteric organizations and secret societies, such as Freemasonry, Theosophy, and Rosicrucianism. Rosicrucians were the first to claim that there are “hidden masters” or “secret chiefs” who have miraculous powers and advanced spiritual knowledge, and who are guiding the spiritual evolution of humanity. Around 1875, Madame Blavatsky claimed to have received telepathic guidance and secret teachings from two such masters, named “Koot



Hoomi” and “Morya.” Ichazo claimed to be telepathically in contact with his teachers during the training that he gave in Arica, Chile in 1970 (according to Naranjo). He also claimed to have been initiated into the most hidden esoteric society in the world, which he called the “School of the Bees,” which he also called the “Bee Hive,” and the “School.” Naranjo told me, when we first met, that when he was in Arica, Chile, Ichazo told him things in Spanish about the School that he did not tell the Americans (with his poor English). However, it should be kept in mind that the following is third-hand (what Ichazo’s teacher told him, that he told to Naranjo, that Naranjo told me.) He said that the School is called the “Bee Hive” because its members collect esoteric knowledge and bring it back to the hive. After the Fall of man, esoteric knowledge became divided, yet preserved in seven great river valleys where civilization appeared, such as the Indus, the Nile, the Euphrates, and so on. Mankind now has the possibility of uniting all esoteric knowledge. The School is very ancient and may also be called the “Prophetic Tradition.” It was claimed that Jesus was the greatest saint of the School and Muhammad was the last prophet of the School. After Muhammad died, eleven of his sons were killed, but the twelfth was captured and brought to Afghanistan. The “Masters” of Madame Blavatsky were connected to the School. Gurdjieff was a member of the School, until he revealed secret teachings and he was cut off. They refer to him as “Master Gurdjieff.” The knowledge of the School must be kept secret until the Prophecies of the School occur. One of these is when the bee cell symbol of the School becomes publicly displayed. The School has preserved enough spiritual energy (baraka) to enlighten all of humanity. The knowledge of the School is kept so secret, that the Masters are reincarnations of previous Masters. (He also said that one’s Enneagram type does not change from one lifetime to another; rather, one reincarnates as the same type.) The Tarot is very important to members of the School and is called “the Game.” Members strictly obey what the layouts of the cards indicate--even if it means suicide. There are five “qutubs,” four who are masters of the four ways and one for each of the four paths; only the fifth has the knowledge of all the ways: wands, swords, cups, and coins. The esoteric knowledge of the School was not to be revealed to humanity until the prophecies of the School become realized. Ichazo disagreed with other members of the School in that he believed that the prophesied time had arrived. One of the prophecies was that the figure of a “bee cell” (composed of a golden circle within another circle within a hexagon) would be publicly revealed. This figure, shown below, later became the public logo of the Arica Institute.



Esoteric groups have been devoted to discovering secrets of the Cosmos since ancient times by studying what they have regarded as universal symbols, such as the Tetraktys of the Pythagoreans:



Gurdjieff said:

... the enneagram is a universal symbol. All knowledge can be included in the enneagram and with the help of the enneagram it can be interpreted.... The understanding of this symbol and the ability to make use of it gives man very great power. It is perpetual motion and it is also the philosopher's stone of the alchemists. The knowledge of the enneagram has for a very long time been preserved in secret.

\*Ouspensky, *In Search of the Miraculous*.

Gurdjieff also said:

Speaking in general it must be understood that the enneagram is a universal symbol. All knowledge can be included in the enneagram and with the help of the enneagram it can be interpreted. And in this connection only what a man is able to put into the enneagram does he actually know, that is, understand. What he cannot put into the enneagram he does not understand. For the man who is able to make use of it, the enneagram makes books and libraries entirely unnecessary. Everything can be included and read in the enneagram. A man may be quite alone in the desert and he can trace the enneagram in the sand and in it read the eternal laws of the universe. And every time he can learn something new, something he did not know before. If two men who have been in different schools meet, they will draw the enneagram and with its help they will be able at once to establish which of them knows more and which, consequently, stands upon which step, that is to say, which is the elder, which is the teacher and which the pupil. The enneagram is the fundamental hieroglyph of a universal language which has as many different meanings as there are levels of men. The enneagram is perpetual motion, the same perpetual motion that men have sought since the remotest antiquity and could never find. And it is clear why they could not find perpetual motion. They sought outside themselves that which was within them; and they attempted to construct perpetual motion as a machine is constructed, whereas real perpetual motion is a part of another perpetual motion and cannot be created apart from it. The enneagram is a schematic diagram of perpetual motion, that is, of a machine of eternal movement. But of course it is necessary to know how to read this diagram. The understanding of this symbol and the ability to make use of it give man very great power. It is perpetual motion and it is also the philosopher's stone of the alchemists. The knowledge of the enneagram has for a very long time been preserved in secret and if it now is, so to speak, made available to all, it is only in an incomplete and theoretical form of which nobody could make any practical use without instruction from a man who knows. In order to understand the enneagram it must be thought of as in motion, as moving. A motionless enneagram is a dead symbol; the living symbol is in motion.\*

\*Ouspensky, *In Search of the Miraculous*.

This description of the Enneagram is quite similar to the description of the Martinist Seal.

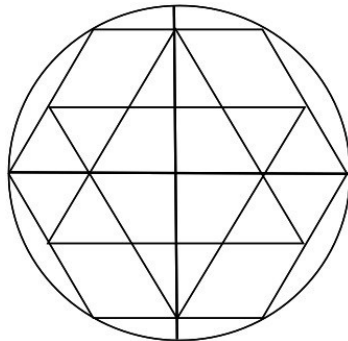
In a book about the Martinist Order, authorized by the founder, Gerard Encausse (Papus), it is stated about the Martinist Seal:

This is the explanation of the most complete synthetic figure the genius of Man ever discovered. It explains all the mysteries of Nature, and is true as well in physics as in metaphysics; in natural science as in theology; it is the seal that unites Reason and Faith, Materialism and Spiritualism, Religion and Science.\*

\*Edouard Blitz, K.T., *Ritual and Monitor of the Martinist Order*, 1896).

\*Wikipedia.

There are some interesting similarities between the Arica Universal Logos and the Seal of the Martinist Order (below); both contain circles within hexagons and are described as universal symbols.



In the Martinist school of Occultism (Ichazo mentioned [1962] knowing some Martinists in Buenos Aires), within their temples is an altar with candles and the circular Martinist Seal on the wall above and behind the altar.<sup>69</sup>

In the Arica “Temple Ceremony” created by Ichazo, members sit around the Arica universal symbol, which is on the floor surrounded with candles. The symbol (shown above) was given the following colors by Ichazo: blue (outer), red, yellow, and gold (center). Members chant the nine Holy Ideas or “psychocatalyzers,” as well as the \*Egyptian-sounding name, “TOHAM KUM RA,” which is said to be the internal name of humanity and of every human being. The Temple represents “humanity as one body.” The Temple ceremony is a method of “calling the Divine Presence” which is within.

This would seem to resemble what has been called, in Occultism, ceremonial magic (of which a major component is the use of a “magical circle”): especially, in regard to invoking the presence of divine emanations (a kind of “theurgy”) with the goal of attaining union ( or “henosis”) with the One.

## Claims of Sufi Origins

The symbol of the Enneagram was first used by Gurdjieff when he began teaching esoteric subjects in Russia a hundred years ago. He claimed to have learned it from a secret “monastery” of the “Sarmoun” or “Sarmoung Brotherhood” in Central Asia. After his death in 1949, a number of teachers and writers on esoteric traditions claimed Sufi origins of many of Gurdjieff’s teachings, including about the Enneagram: J. G. Bennett (a student of Ouspensky and Gurdjieff), Idries Shah (who claimed to be an expert on Sufism, which he asserted was the origin of much of European Occultism; he was a student of Gerald Gardner, a British occultist and founder of Wicca), and also Ichazo. At first, Ichazo portrayed himself as a “Sufi Master” and his teachings as “Sufi training”; he also used a number of Arabic words used in Sufism. Naranjo, who had formerly been a student of Idries Shah, thought he knew Sufism well, and was convinced that Ichazo’s trainings were primarily derived from “esoteric” Sufism. Since Naranjo’s interpretation of the typology became predominant, the consequence is that the majority of books call it the “Sufi Enneagram of Personality Types.”

However, there is no evidence at all of any connection between the Enneagram and Sufism. Ichazo, himself later denied any connection: “I know Sufism extensively--I’ve practiced traditional *zhikr*, prayer, meditation-- and I know realized Sufi sheikhs. It is not part of their theoretical framework. They couldn’t care less about the Enneagon.”\*

\*Interview With Oscar Ichazo,” *Psychology Today*, 1973.

Considering that the term, “Sufi Enneagram” has been repeated for so many years, it is not surprising that some Sufi authors have claimed to confirm it. In in a book entitled, *The Naqshbandi Sufi Way* (1995), H. Kabbani, claims that Gurdjieff met a Naqshbandi master in Damascus who taught him the knowledge of the “nine points.” However this is an unconvincing claim, which appears to exploit the fact that J.G. Bennett (a student of Gurdjieff) met this teacher in Damascus. Also, Kabbani's book quotes Abdullah Dagestani as saying; “When I reached the age of thirteen, Turkey was under the attack of the British, French and Greek armies.” This was in 1919 (“Wikipedia”), which would mean that his year of birth was in 1906. Kabbani’s book also states that he was born in 1891 and began teaching at age thirty. However, Gurdjieff began teaching esoteric knowledge to students in 1912 in Russia, and began teaching about the Enneagram starting in 1916, according to Gurdjieff’s leading student at the time.<sup>71</sup> Therefore, the story cannot true because Abdullah Dagestani was much too young to have taught the “knowledge of the nine points” to Gurdjieff.

A student of Kabbani’s who is an Iranian American scholar, Laleh Bakhtiar, criticized Ichazo’s teachings on the Enneagram typology as being in violation of traditional moral theology.<sup>72</sup> The author acknowledged that Ichazo was familiar with the traditional Christian seven cardinal passions but said that he made a “catastrophic decision” about the other two categories

\*Bakhtiar, *God’s Will Be Done*, 1993-94, three volumes; *Sufi Enneagram: Spiritual Warfare*,

2013; and *Rumi's Original Sufi Enneagram*, 2013. Bakhtiar defined lust and anger as positive qualities that preserve life: attraction to pleasure and avoidance of pain), that he did not include Temperance or Wisdom or Justice as virtues, that he failed to include the central point of the circle of the "Original Sufi Enneagram," that he erred in assigning the top triad of the Enneagram to the gut and the left triad to the head (because she thought that the top area should naturally correspond to the head), and that he was wrong in teaching that every person is "fixed to a number" or a "permanent point," since people experience all the virtues and vices.

Bakhtiar developed very different nine-fold categories based on concepts about virtues and passions in ancient Greek philosophy (such as from Socrates, Plato, and Aristotle), concepts that were adopted by traditional Christian, Jewish, and Islamic moral theologians. According to this view, passions or vices are imbalances that result too much or too little of three of four cardinal virtues: Wisdom, Courage, and Temperance. The fourth virtue, Justice, is viewed as the balance for the other three (since there cannot be an excess of justice). Bakhtiar represented these categories as six lines in her reinterpretation of the Enneagram figure, with Justice in the center of the circle. Then she read that a thirteenth century Muslim Neo-Platonist (Nasir al-Din Tusi) wrote about a third possibility: the complete lack of a cardinal virtue. This enabled her to construct the "Original" Enneagram: Wisdom in the top triad (8-underdeveloped: ignorance; 9 undeveloped: disbelief; and 1-overdeveloped: hypocrisy), Temperance in the left triad (5 underdeveloped self-esteem: timidity; 6-undeveloped self-restraint: envy; and 7-overdeveloped self-esteem: greed), Courage in the right triad (2-underdeveloped: cowardice; 3-undeveloped: fear; 4-overdeveloped: rashness), and Justice in the center of the circle. She then claimed that this is the "Original Sufi Enneagram." She also claimed that Rumi (who also lived in the thirteenth century) discovered these categories, as described in a story about the Bedouin and his wife and how they had an argument: they accused each other for having a number of vices (such as worry, envy, covetousness, arrogance, and pretentiousness), they repented and forgave each other, and they decided to take a virtuous and noble course of action based on reason and faith in God.

Bakhtiar concluded that Rumi had described the nine negative traits and the four positive virtues in his story--and that therefore he had discovered the "Original Sufi Enneagram." However, at times she interpreted some of these negative traits in Rumi's story when they are not specified there. She did not identify specific terms in Rumi's text for the negative and positive qualities. One has the feeling that she has pre-selected the qualities she "discovered" in the story. She could have chosen another Muslim theologian or philosopher from a different century (such as Al-Ghazzali or Ibn Sina) as the "discoverer" of the Enneagram. But, of course, the name of "Rumi" added a much greater attractive power for her book. It seems that by the term "Sufi Enneagram" she means "traditional moral theology."

Bakhtiar's books are filled with figures of Enneagrams and trisected circles with her own terminology added. She does not offer any evidence that the Enneagram figure was used by Sufi masters or theologians for the teaching of moral theology. Her books may be beneficial for those (of any religious background) who wish to cultivate virtues and struggle against egotism for the sake of God. However, she does not know that the esoteric teaching in which the Enneagram was used, according to Gurdjieff, disdains traditional morality and ethics. He taught that the "Fourth

Way” (which he also called the way of the “sly man”) is superior to other ways (of the fakir, monk, and yogi) because it focusses on the essential goal: escape from confinement in the material (“sublunar”) realm. For him, the end justifies the means. He said that what is essential to a prisoner is to escape from prison. In other words, how he does it is secondary (whether he has to steal, dig, bribe, lie, pretend to be honest and sincere, and so on), so the means are of fleeting value according to his view.

According to students of Ichazo, he first claimed to be a “Sufi master,” something later de-emphasized by him. This added yet further to the misunderstanding that the esoteric teachings of Gurdjieff and Ichazo came from the Sufis--who are properly regarded as being orthodox (nonoccultist) and devout Muslim mystics. During the 1970’s, it was common for authors of books about Sufism to assert that its origin was from pre-Islamic sources (such as Greek-Roman mystery schools, Christian monasticism, Vedanta-Yoga teachings, Zoroastrianism, and so on) or that it is universal (not attached to any particular religion). Nowadays, scholars agree that Sufism is the mystical dimension of Islam and includes mystical interpretations of verses of the Qur’ān and the sayings of the Prophet Muhammad.

In my view, Ichazo used Islamic Sufi terminology as a way of disguising the European Occult roots of the Enneagram teachings. There were a number of Arabic-Islamic religious and mystical terms used by Ichazo in his original teaching, such as *baraka* (blessing), *zikr* (remembrance), and *qutub* (spiritual pole). The term used for the ritual washing or ablutions for Islamic prayers, *wudhu*, was used for the name of an esoteric exercise involving twelve astrological areas of the body called “mentations.”

A series of outdoor physical exercises called (in Spanish) “pampas” by Ichazo, were clearly an esoteric interpretation of a short section of the Qur’an in which Muslims are asked to “give good tidings to the patient, who when they are visited by an affliction, say, ‘Surely we belong to God and to Him we return.’” Following these verses, the faithful are asked to circumambulate two small hills just outside Mecca as part of the pilgrimage rites (Qur’an 2:155-58). The Islamic ritual as practiced, involves running seven times between the two hills and saying short prayers on the top of each hill, followed by extending the hands to the sky (Quasem, 1983). In the “pampas” exercise (which I also did in Naranjo’s Berkeley group, under his direction), the principle of conscious suffering (also taught by Gurdjieff) was applied by running between two hills and circumambulating them while praying, “From Him we come and to Him we will return.” At one point, a heavy rock was carried by the participant who prayed, “All is Thine,” a paraphrase of, “Say: ‘Everything is from God’” (Qur’an 4:78). Another physical exercise was accompanied by the prayer, “I listen and I obey,” a paraphrase of “they [the believers] say, ‘We hear and obey’” (Qur’an 2: 285). During these exercises, the participant concentrated upon three subtle centers within the body (also taught by Gurdjieff), and upon reaching each hill top, the hands were extended upwards to receive *baraka* (Naranjo, 1971-72).

These semi-Islamic practices may have been originated by a Middle Easterner who was a member of the Buenos Aires group that Ichazo joined. (He said about the members: “They were Europeans or from the Middle East”). This or these Middle Easterners may possibly have been

from Syria or Lebanon where Nusayri (or Alawi) Shi'ites live. Naranjo also told me that Ichazo said, "Shi'ism is a cover for the School." And he also said, "I am the gate to the Imam, so all could be imams." When he asked about the Ismaili sect (historically known as the "Assassins"), he said, "Those are our enemies." Referring to himself, he said that he was the "Gate" [*Bāb*] for the Imam [*Mahdi*], "so that everyone might become an imam." He also told Naranjo a garbled account of the Shi'ite belief in the "Twelve Imams," saying that Muhammad had twelve grandchildren who were all killed except the twelfth, who was captured and taken to Afghanistan.

Now most of the extreme Shi'ite sects (all of whom are rejected as heretics and unbelievers by the majority of orthodox "Twelver" Shi'ites), such as the Ismailis, are called "Seveners" because they believe in seven Imams (some of whom were allegedly taken far away as infants, to protect them from being murdered by the State). However, there is one extreme Shi'ite sect that believes in twelve imams, and they are known as the Alawites or 'Alawī of Syria and Lebanon, formerly called "Nusayris." They are known to be historical enemies of the Ismailis. For example, during the first Crusade in the eleventh century, the Crusaders invaded Syria and killed many Nusayris on Mount Lebanon. But after they realized that the Nusayris were not a Muslim sect they became allies and helped them regain most of their castles that had been captured by the Ismailis in 1071. However, after that the Ismailis remained quite powerful in the southern part of Nusayri territory. In more recent times, fighting broke out between the two groups in 1807, 1919, and 1920.\*

The name 'Alawiyya means followers of 'Alī, the cousin, first male follower, and fourth successor of the Prophet Muhammad. They call themselves Shia Muslims (but not in the past) and follow the Twelver school of Shia Islam. However, they have long been viewed as extremists because they worship 'Alī as part of a divine triad consisting of 'Alī, Muhammad, and Salman the Persian.

They have syncretist beliefs and practices, such as consecration of wine in a secret ritual, often take Christian names, and celebrate some Christian holidays and feast days. Traditionally, they did not build or worship in mosques, perform the Islamic daily prayers, fast the month of Ramadan, or feel obligated to follow Islamic law. They are said to believe in transmigration of souls and, also, that women do not have souls (except for the daughter of Muhammad, Fātima, who is viewed as a divine incarnation named Fātir, who emanates the imams. If a Nusayri leads a good life, he will be born into a more perfect body than his own; if he leads a bad life he will be reborn in the body of an unclean animal.

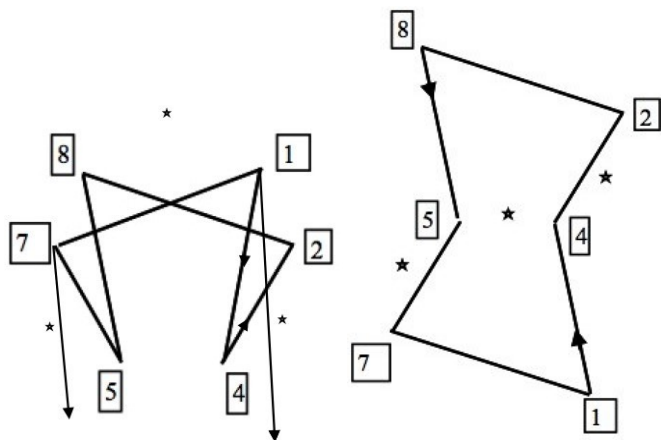
The Prophet Muhammad said, "I am the city of knowledge and 'Alī is its gate [*bāb*]." And: "He who seeks divine knowledge must go through the gate." Shi'ites believe that Salman the Persian was 'Alī's "gate." The "hidden Imam" also has a series of gates, as expressed in the saying, "Each period has its own Salman." The Nusayris worship 'Alī as the incarnation of God and call him the Divine Reality; they believe that 'Alī created Muhammad, his intermediary or veil; and they believe that Muhammad created Salman, 'Alī's Gate.

Comment: In saying that "Shi'ism is a cover for the School," Ichazo may have been admitting that claims of Sufi origins of the Enneagram teachings are bogus. And if the true origin

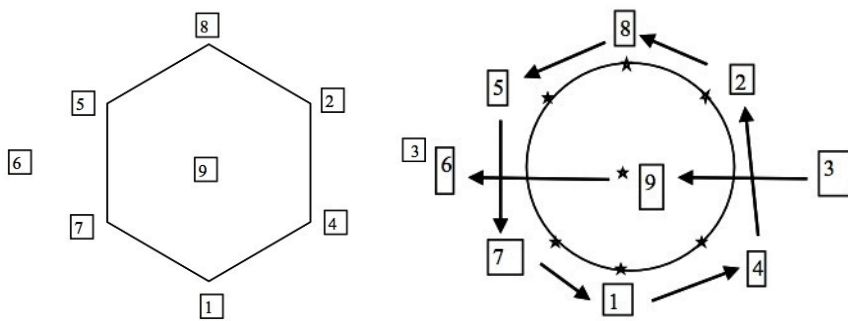
of the School has been an extreme Shi'ite sect, then how would Ichazo, a supposed member,

\*Matti Musa, *Extremist Shiites: The Ghulat Sects*, 1998.

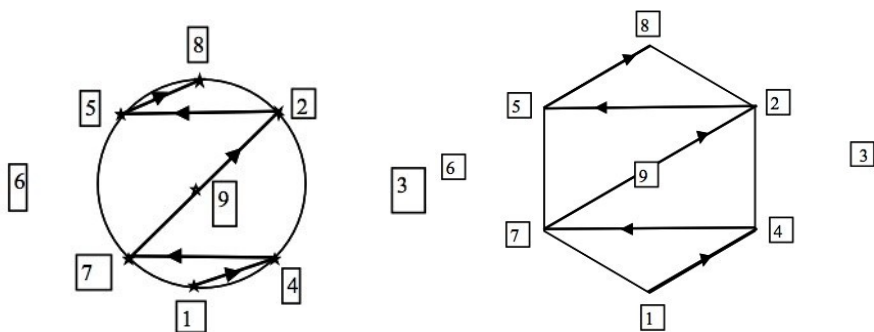




Then I applied this pattern to a hexagon and to a circle. The result had features of a magic square (see topic below), in that the sums of the opposite numbers are nine—just as they are in the circular Enneagram. I called the figures below the “inside pattern” of the Enneagram:



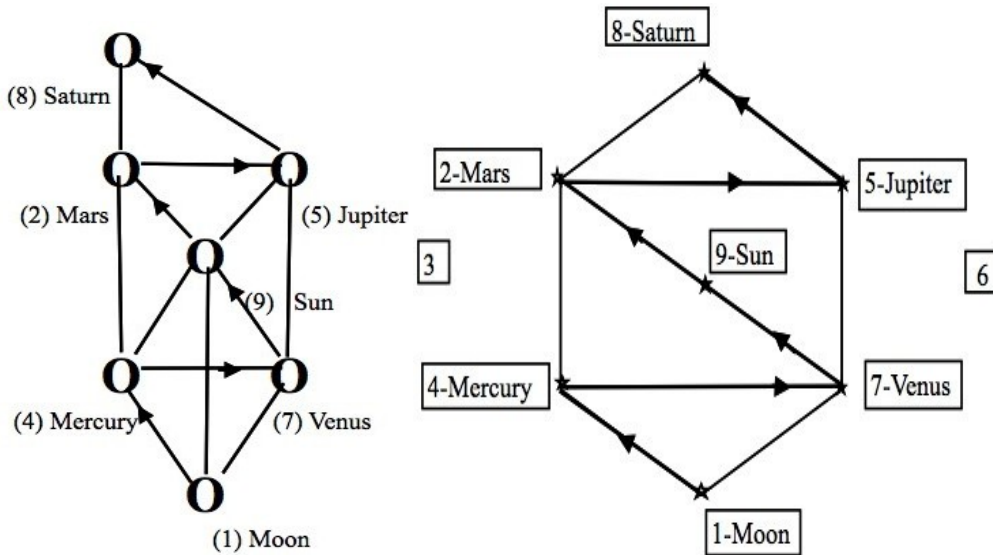
(3) After that, I had the idea of applying the planetary order to the “inside pattern.” I interpreted the result to be further evidence that the Enneagram may have been used to teach an astral mysticism of the ascent of elect souls from earth to the highest heaven, as taught by Gnostical sects:



(4) The zig-zag path reminded me of the planetary order in the Tree of Life according to Hermetic Qabalah or Cabala, which added the traditional planets to the traditional Tree of Life of Jewish Kabbalah.

The Hermetic Qabbalists retained the traditional three “pillars” of the Tree of Life (the right pillar of “Mercy,” the middle pillar of “Mildness,” and the right pillar of “Severity”). They added planetary correspondences to the ten sephiroth (luminous spheres) and they assigned Tarot cards to the twenty-two intersecting lines between the sephiroth. In the diagram below, the names of the ten sephiroth are given in English with their traditional number assignments (1 - 10). Together with the names are the added planetary correspondences. In most such diagrams, the zig-zag is shown as descending from above to below (as a “lightning path” of divine emanations). However, the zig-zag path is shown below as ascending, per the doctrines of the astral ascent through the planetary spheres characteristic of Gnosticism.

In the next diagrams, the seven heavenly spheres of the Tree of Life that have planetary correspondences appear separately with the Enneagram numbers linked with the same planets. This shows that both the ascending planetary sequence (1-4-7-9-2-5-8) and the “inner flow” sequence (1-4-2-8-5-7, 1) are the same in the Enneagram and the Qabbalistic Tree of Life.

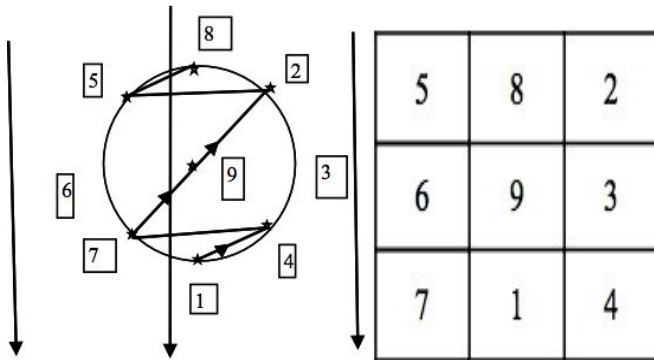


(5) One time I was writing consecutive numbers 1 - 9 on a piece of paper in different ways. I noticed that the numbers of the six-fold “inner flow” of the Enneagram (1-4-2-8-5-7) appeared naturally among rows of consecutive numbers in a clockwise pattern. This was proof that this sequence of numbers can be found naturally (even drawn on the ground with a stick) and is independent of the modern decimal system ( $1/7 = 0.1428571$  to infinity). I also noticed that the corner between numbers 4 and 2 could be viewed as a hidden 3, the corner between numbers 5 and 7 could be viewed as a hidden 6, and the corner between numbers 8 and 1 could be viewed as a hidden 9. I called this pattern the “DNA of the Enneagram.”

3	6	9	3	6	9	3	6	9	5	8	2	
2	5	8	2	5	8	2	5	8			7	1
1	4	7	1	4	7	1	4	7				4

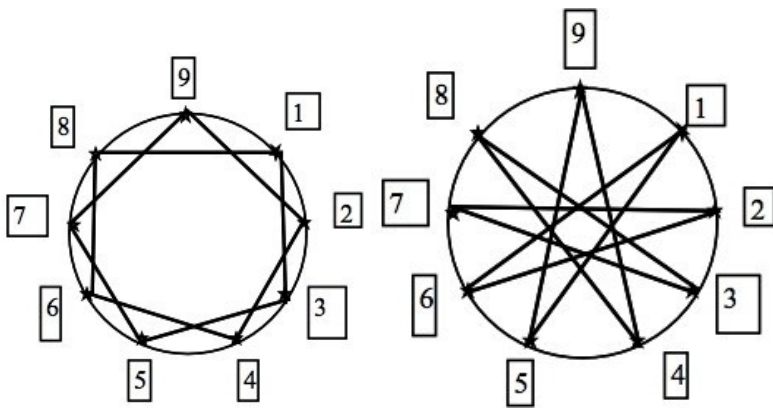
(6) Once I was looking at the figure of the “inside pattern” of the Enneagram,” which I had just drawn, and I noticed a similar pattern that became apparent in a simple sequence of numbers (5-6-7-8-9-1-2-3-4) in three columns. I saw that the six-fold “inner flow” (1-4-2-8-5-7) of the Enneagram appeared in a counter-clockwise circle of the top and bottom rows, separated by the three-fold “inner flow” (3-9-6) in the middle row. I saw that the three Areas of the Enneagram (2-3-4; 5-6-7; 8-9-1) appeared in the three columns. And I saw that this 3x3 figure was a “magic square” in which the sum or numerological sum of most of the rows,

columns, and diagonals is 9. I called this the “magic square of the Enneagram.”



(7) I had the idea of expanding the 3x3 magic square to a 9x9 magic square. This larger square had many interesting features (which are retained, of course, if the square is turned upside-down or obverse). Like the smaller one, it had 9 in the middle and the same opposing numbers in the corners and middles of the outer rows and columns (7 and 2, 8 and 1 in the corners of the larger square; 4 and 4, 3 and 6 in the middle squares of the outer rows and columns). When the numbers of the diagonal from the bottom left corner to the upper right corner (1-3-5-7-9-2-4-6-8) were applied to a circle with nine points, the result was a nine-fold short-pointed star. When the numbers of the other diagonal were applied (2-6-1-5-9-4-8-3-7), the result was a nine-fold sharp-pointed star.

2	5	8	2	5	8	2	5	8
3	<b>6</b>	9	3	6	9	3	<b>6</b>	9
4	7	<b>1</b>	4	7	1	<b>4</b>	7	1
5	8	2	<b>5</b>	8	<b>2</b>	5	8	2
6	9	3	6	<b>9</b>	3	6	9	3
7	1	4	<b>7</b>	1	<b>4</b>	7	1	4
8	2	<b>5</b>	8	2	5	<b>8</b>	2	5
9	<b>3</b>	6	9	3	6	9	<b>3</b>	6
<b>1</b>	4	7	1	4	7	1	4	<b>7</b>



(8) I saw that within the 9x9 square there were three 3x3 magic squares in the middle rows with 9 in the center, together with three 3x3 magic squares in the top rows with 6 in the center, and three 3x3 magic squares in the bottom rows with 3 in the center. The three varieties of the magic square were similar but with different sequences of the same numbers.

2	5	8	2	5	8	2	5	8
3	6	9	3	6	9	3	6	9
4	7	1	4	7	1	4	7	1
5	8	2	5	8	2	5	8	2
6	9	3	6	9	3	6	9	3
7	1	4	7	1	4	7	1	4
8	2	5	8	2	5	8	2	5
9	3	6	9	3	6	9	3	6
1	4	7	1	4	7	1	4	7

2	5	8
3	6	9
4	7	1

5	8	2
6	9	3
7	1	4

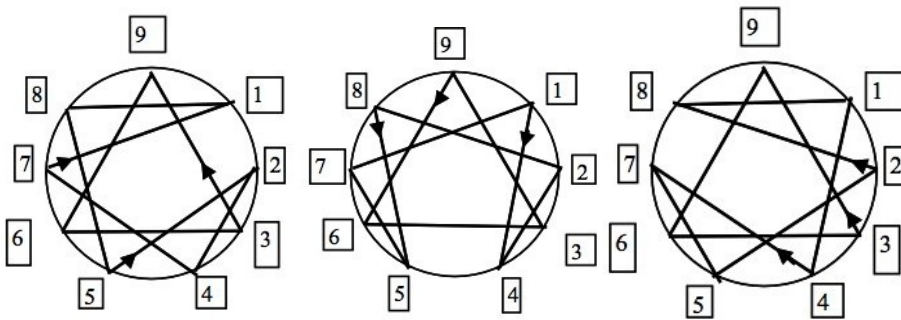
8	2	5
9	3	6
1	4	7

(9) When I applied the number sequences to the upper row square and to the lower row square to the circle with nine points, I found that the 9x9 square produces three Enneagrams, not one: 6-centered (4-7-1-8-5-2 & 9-6-3, 9-centered (1-4-2-8-5-7 & 3-9-6), and 3-centered (1-4-7-5-2-8 & 6-3-9). And there were three of each in the larger square. I called the 9x9 square the “Enneagram producing magic square.” I became convinced that I had discovered the origin of the Enneagram as a geometrical figure which, insofar as it can be derived from simple numerical patterns, is universally true and is always possible to be rediscovered if forgotten.

I realized that the 3x3 square grid with the number 9 in the middle may be viewed as a “blueprint” of the standard Enneagram figure (given that it is inscribed on a circle or other geometrical figure and assigned nine consecutive numbers, with the number 9 at the top). Two unconnected geometrical figures are formed: the middle row represents the central triangle and its “inner flow” (3-9-6) and the other two rows represent the two interconnected partial triangles that form the second figure of the Enneagram (2-8-5 and 7-1-4). These two rows are viewed as

connected because the middle row (3-6-9) forms the independent central triangle. The result is that the “inner flow” of the other six numbers appears as a natural sequence without any need of fractions in decimal forms: 1-4 (skip 3), 2-8-5 (skip 6), 7-1-4. The three columns represent the three triads of the Enneagram: 2-3-4, 8-9-1, and 5-6-7. Eight of the numbers in the 3x3 square “face” each other, just as they do on the Enneagram: the corners (2-7, 4-5) and the middle numbers (1-8, 3-6); and if these pairs of facing numbers are added, the result is 9. If any of the eight numbers are subtracted from 9 in the center of the Square, the remainder appears on the opposite side (thus, 9-8=1, 9-5=4, 9-7=2, and so on). There is a triangle of even numbers (2, 4, 6) that intersects with triangle of odd numbers (3, 5, 7). The change in values between the six “flow” numbers is balanced: 1-4 (+3), 4-2 (-2), 2-8 (-3 [2-1-9-8] or +6) /// 8-5 (-3), 5-7 (+2), 7-1 (+3 [7-8-9-1] or -6).

Below are what I called the three “major” Enneagrams that I discovered in this manner:



I saw that while the digital root of the right and left halves of the standard 9-Enneagram is 9 (1+8, 2+7, 3+6, and 4+5), the digital root of the new 6-Enneagram is 3 (7+5, 8+4, 9+3, and 1+2). And the digital root of the right and left halves of the new 3-Enneagram is 6 (2+4, 1+5, 9+6, and 8+7).

When I examined the change in values between the six “flow numbers” of the three Enneagrams, I found that all were balanced:

9-Enneagram (1-4-2-8-5-7-1): +3, -2, +6/// -3, +2, -6).

6-Enneagram (1-8-5-2-4-7-1): +7, -3, -3/// -7 [2-1-9-8-7-6-5-4], +3, +3 (7-8-9-1). 3-

Enneagram (1-4-7-5-2-8-1): +3, +3, -2/// -3, -3 [2-1-9-8], +2 [8-9-1].

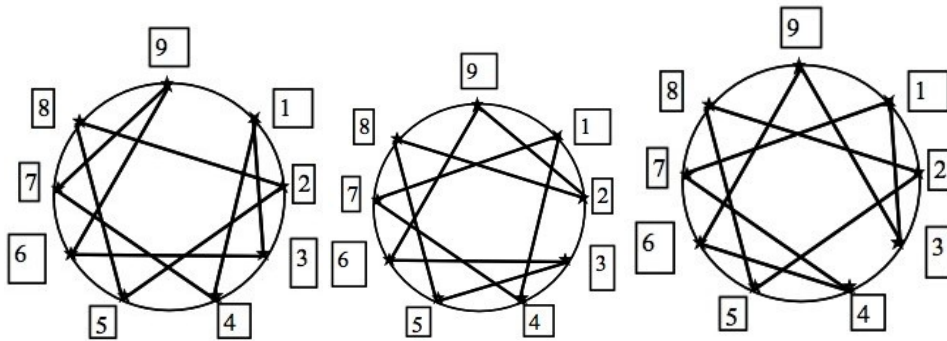
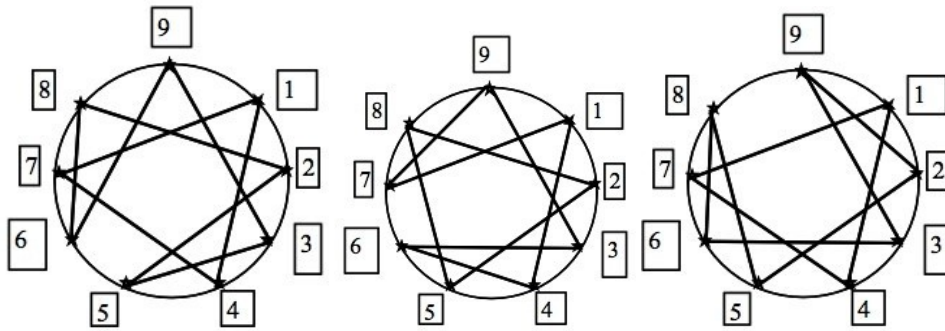
In addition, I found that the sum of the six inner flow numbers of all three Enneagram is 2.999997 or 2,999,997 (0.142857 + 0.285714... + 0.857142; 0.185247 + 0.247185... + 0.852471; 0.147528 + 0.281475... + 0.814752).

I also found that if the smallest of the six “inner flow” numbers of the three Enneagrams are subtracted from 999999 (or 0.999999), there was an interesting connection between the two new Enneagrams. The flow of the 9-Enneagram is 142857; 999999 - 142857 = 857142 (no change of number sequence). The flow of the 6-Enneagram is 185247; 999999 - 185247 = 814752 (the same number sequence as in the flow of the 3-Enneagram). The flow of the 3-

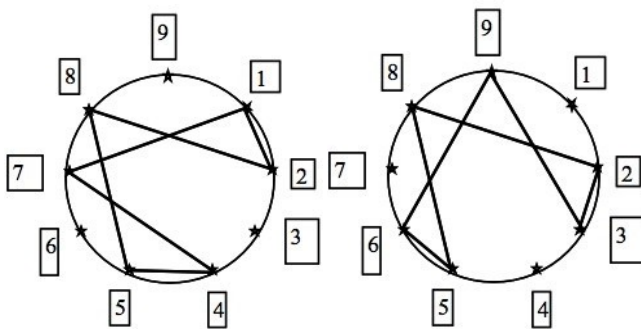
Enneagram is 147528;  $999999 - 147528 = 852471$  (the same number sequence as in the flow of the 6-Enneagram). I have no insights about the significance of the inner flow of the 6-centered and 3-centered Enneagrams that I discovered./ These inner flow connections are quite different than in the 9-centered “standard’ Enneagram, in which many of the inner flow connections have long made sense to me—intuitively, and also from many years of observations.

(10) I found that six more Enneagrams can be produced from the 9x9 “Enneagram-producing magic square” by selecting other 3x3 squares with different numbers in the center: 1-centered (8-2-5-3-9-6; 4-1-7), 2-centered (9-3-6-4-1-7; 5-2-8), 4-centered (2-5-8-6-3-9; 7-4-1), 5-centered (3-6-9-7-4-1; 8-5-2), 7-centered (5-8-2-9-6-3; 1-7-4), and 8-centered (6-9-3-1-7-4; 2-8-5). These additional six Enneagrams are different, however, in that the six-fold inner flow numbers include numbers 3, 9, and 6, while the inner flow numbers of the three primary Enneagrams do not. I also determined that the number of 3x3 squares that could be found for each of the nine varieties in the 9x9 square was as follows: 1-centered (5); 2-centered (5); 3-centered (7); 4-centered (4); 5-centered (4); 6-centered (7); 7-centered (5); 8-centered (5); 9-centered (7).

6	9	3		7	1	4		9	3	6		1	4	7		3	6	9		4	7	1
7	<b>1</b>	4		8	<b>2</b>	5		1	<b>4</b>	7		2	<b>5</b>	8		4	<b>7</b>	1		5	<b>8</b>	2
8	2	5		9	3	6		2	5	8		3	6	9		5	8	2		6	9	3



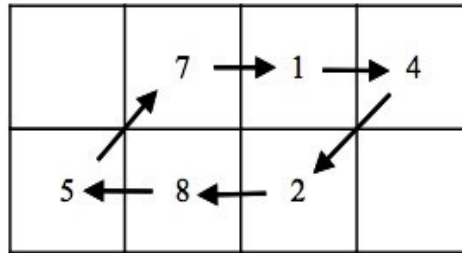
(11) I found that Enneagram-like figures can be produced from the 9x9 “Enneagram-producing magic square” by taking six numbers from any 2x3 (two rows, three columns) block of squares and placing the counter-clockwise number sequence to a circle with nine points. For example, the top row of the 9-centered 3x3 magic square (582) combined with the squares on the row above (174) gives the sequence 5-8-2-1-7-4-5. Another example is the top row of the same magic square (582) combined with the squares on the row below (693) gives the sequence 6-9-3-2-8-5-6.



I saw that in the 9x9 magic square, the pattern that I had previously called, in no. 5, the “DNA” of the Enneagram (reading the numbers counter-clockwise: 7-1-4 [3] 2-8-5 [6] 7-1-4) may also be read in a clockwise direction. And a similar “DNA” pattern appears on the upper right of the 6-centered 3x3 magic squares (8-5-2; 4-7-1) and on the upper right of the 3-centered magic

squares (5-2-8; 1-4-7). Similarly, in the “DNA” figure the corner between 4 and 2 may be viewed as a hidden 3, the corner between 5 and 7 may be viewed as a hidden 6, and that the corner between 8 and 1 may be viewed as a hidden 9

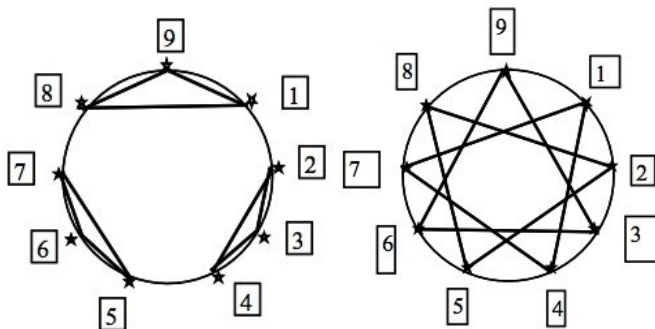
2	5	8	2	5	8	2	5	8
3	6	9	3	6	9	3	6	9
4	7	1	4	<b>7</b>	<b>1</b>	<b>4</b>	7	1
5	8	2	<b>5</b>	<b>8</b>	<b>2</b>	5	8	2
6	9	3	<b>6</b>	<b>9</b>	<b>3</b>	6	9	3
7	1	4	7	<b>1</b>	<b>4</b>	7	1	4
8	2	5	8	2	5	8	2	5
9	3	6	9	3	6	9	3	6
1	4	7	1	4	7	1	4	7



(12) Gurdjieff said: “The enneagram is perpetual motion.... a schematic diagram of perpetual motion... In order to understand the enneagram it must be thought of as in motion, as moving. A motionless enneagram is a dead symbol, the living symbol is in motion.\*

(13) \*Ouspensky, 294.

In this regard, I saw that the Enneagram can be viewed as representing a number of infinite repetitions: (1) the sequence of the six inner flow lines (1-4-2-8-5-7-1); (2) the sequence of the three inner flow lines (3-9-6-3) that is represented by the triangle; (3) three separate triangles in motion representing the three Areas of the Enneagram (2-3-4-2; 5-6-7-5; 8-9-1-8); (4) the sequence of the external circle (1-2-3-4-5-6-7-8-9-1); (5) the circle of the odd and even numbers (1-3-5-7-9-2-4-6-8-1) that can be represented by a short-pointed star; (6) the circle of even and odd numbers (2-6-1-5-9-4-8-3-7-2) that can be represented by a sharp-pointed star; and (7) three separate equilateral triangles in motion (9-6-3-9; 1-4-7-1; 2-8-5-2). Note that in the three equilateral triangles below, the numbers are three digits apart: 4 is three digits from 1, 7 is three digits from 4, and 1 is also three digits from 7 (7-8-9-1).



These sequences can be seen in the 3x3 magic square: (1) the sequence of the six inner flow lines (1-4-2-8-5-7-1) are represented by the upper and lower rows; (2) the sequence of the three inner flow lines (3-9-6-3) are represented by the middle row; (3) the sequences of the three Areas of the Enneagram (2-3-4-2; 5-6-7-5; 8-9-1-8) are represented by the three columns; (4) the sequences of three equilateral triangles can be represented by the three rows; (5) if the square is placed sideways and extended, the numerical sequence 5-6-7/ 8-9-1/ 2-3-4/ 5 is clearly evident.

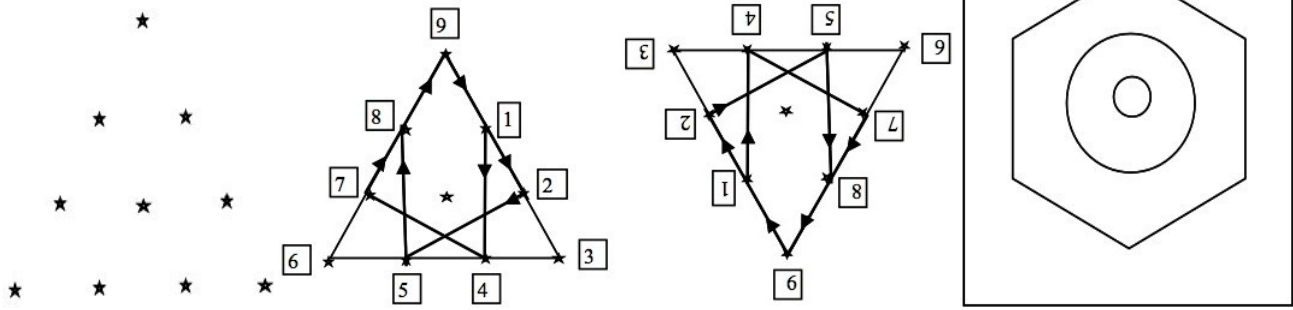
<b>5</b>	<b>8</b>	<b>2</b>
<b>6</b>	<b>9</b>	<b>3</b>
<b>7</b>	<b>1</b>	<b>4</b>

(14) I found that the three main varieties of 3x3 magic squares may be used to illustrate the infinite flow of twin prime numbers. These are cases in which two prime numbers occur with a single non-prime number in the “gap” between, such as 11-13 (where the middle number is 12), 17-19 (where the middle number is 18), and 41-43 (where the middle number is 42). In all cases of twin primes (whose number is infinite), the digit roots of the middle numbers must be 3, 6, or 9. Thus, in the examples above,  $12 = dr-3$ ,  $18 = dr-9$ , and  $42 = dr-6$ . And in all cases of twin primes, the digit sums are either 2-4, 5-7, or 8-1. Thus, in the same examples, 2-4 ( $11 = dr-2$ ;  $13 = dr-4$ ), 8-1 ( $17 = dr-8$ ;  $19 = dr-1$ ), and 5-7 ( $41 = dr-5$ ;  $43 = dr-7$ ). Interestingly, the digital sums of prime numbers are never 3, 6, or 9 (so, in regard to the Enneagram, digital sums are always one of the six “inner flow” numbers: 1, 4, 2, 8, 5, and 7). It is well-known that any middle or “gap” number is always divisible by 6. Thus, in the examples, the middle numbers are 12, 18, and 42— all divisible by 6. Similarly, the digital roots of any prime number are 1, 4, 2, 8, 5, or 7. Thus, using the examples above: 11, 13, 17, 19, 41, 43 (= dr-2, dr-4, dr-8, dr-2, dr-1, dr-5, dr-7).

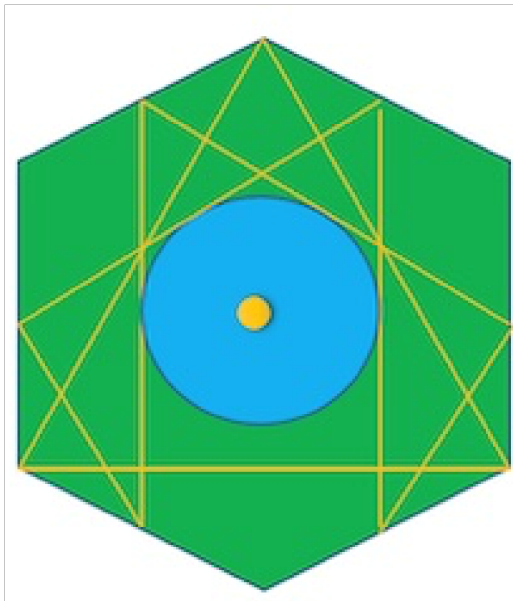
↓ <b>2</b>	↓ <b>5</b>	↓ <b>8</b>
<b>3</b>	<b>6</b>	<b>9</b>
↓ <b>4</b>	↓ <b>7</b>	↓ <b>1</b>

(15) I had the idea of applying the planetary order of the ascending spheres (1-Moon, 4-Mercury, 7-Venus, 9-Sun, 2-Mars, 5-Jupiter, 8-Saturn—see Discovery no. 1) to the ancient Pythagorean figure called the Tetractys, which orders ten points in a triangular formation of four rows; Pythagoreans and Neo-Pythagoreans used it (like the Enneagram) to symbolically represent a number of mathematical and metaphysical concepts. The sum of the rows is 1, 2, 3, and 4: the total sum is  $1 + 2 + 3 + 4 = 10$ . When I applied the order using the Enneagram numbers

that correspond with the heavenly spheres, and inverted the triangle, I was surprised to see another type of Enneagram:



One time, when I was looking at the Arica universal symbol (above), the thought occurred to me that this diagram that symbolizes a “bee cell” is missing the “bee” that originates from it—and that the “bee” is the Enneagram (drawn from the hexagon the way that Ichazo drew it in Arica, Chile).



I then speculated that the top center angle could be seen as representing the head of a bee; the next two angles to the right and left as the two front legs; the next two angle as the wings; and the lower four angles as the four rear legs. Certainly, the hexagon represents the bee cell. The circle could be seen as representing the middle body of the bee and the lowermost triangle as the abdomen with its stinger. Further, the golden inner circle could be seen as representing the honey stomach of the bee that contains golden honey—itself representing divine wisdom, healing grace, and the essence of Humanity.