

The Building of the Sign of the Presence of Allah

The Origins of the Enneagram And the E-me Ub-šu-ukkin-na Šar-mu-na



By Mushtaq Ali al Ansari

Copyright 2004
All rights reserved

No part of the document may be copied or distributed in any way without permission of the author.
This document is protected by both international copyright law and by ancient Sumerian curses guaranteed
to bring down unspeakable beings that live not in the spaces we know, but in the angles between them to
suck the brains slowly out through the nose of any intellectual property thief.

Preface

This work was put together specifically for my friends and acquaintances on the Sufi Studies email list (<http://groups.yahoo.com/group/sufi-studies/>) It is not meant to be a scholarly work, and so I have omitted much of the footnoting that I would have otherwise done. So if you have received this document from a source other than Sufi Studies please keep this in mind.

The purpose of this paper is to stimulate thought and discussion on the subject of authentic Enneagram knowledge, as well as pointing to some areas that may provide for interesting research.

Who am I to be writing such a document? Nobody special. I do have a background in linguistics (both anthropologic and philosophic) and am conversant with Sumerian language and mathematics. I have also spent most of a very long lifetime traveling around the world in search of this kind of knowledge and have had the privilege of studying with some very interesting people who actually do have some knowledge of, and connection to the sources of this material. I also have a background in the physical disciplines that make deeper understanding of the Enneagram material possible.

So if you object to the lack of scholarly rigor, please hit your delete key, if you find the paper interesting then you are welcome, if you learn anything it is your own fault.

There are two ways to approach this paper. One is to view it as if there were possibly some historical truth to the story as it unfolds, the other is to view it as useful Myth and Archetype. I suspect that you will get the same value from the information regardless of which you choose, so view the material from the vantage point that is most comfortable for you.

If you wish to discuss the material I can be reached at [mushtaqali_shah\(at\)yahoo\(dot\)com](mailto:mushtaqali_shah@yahoo.com) (but if you want to flame me about it, don't bother, I am not interested in children's playground games).



Introduction

(And Rant)

Since the early twentieth century when G. I. Gurdjieff and his student, the Russian mathematician Ospensky, first introduced the Enneagram to the public, there has been endless speculation as to the origin of the symbol and the teachings surrounding it.

It often seems that everyone wants to claim ownership of the symbol, and in recent times we have even seen lawsuits over claims of intellectual property right, as absurd as this might seem.

Several charlatan gurus have laid claim to being “representatives of the Source” of the Enneagram in the last few decades, and at least three Sufi Shaykhs, heads of different Tariqas, have claimed that it was a their teacher, or their teacher’s teacher, who imparted the knowledge of the Enneagram to Mr. Gurdjieff. Interestingly, none of these claimants can demonstrate any real knowledge of the uses of the Enneagram other than what has been published by Gurdjieff’s students, most notably the late J. G. Bennett.

In the last part of the twentieth century we have seen the dumbing down of the Enneagram into a pop psychology “personality profiling” system. Now we have hundreds of people styling themselves as “Enneagram Therapists” or “Enneagram Practitioners” who have no real knowledge of the tool that they are working with, but think that after a few weekend workshops that they are qualified to pigeonhole people into “enneatypes” and prescribe treatments for their client’s problems.

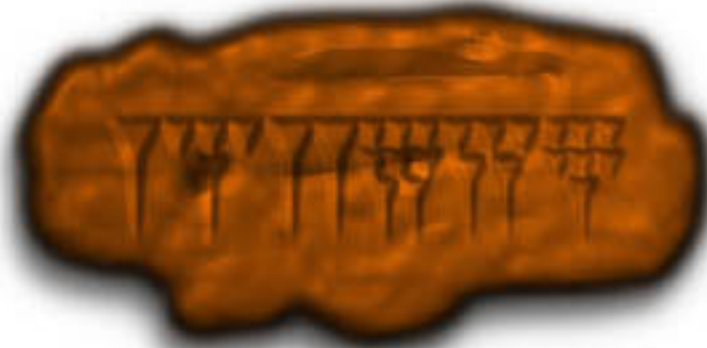
Fortunately, we still have access to the authentic Enneagram material through some of Gurdjieff’s original students as well as the hints he left in his own work, so while knowledge seem to follow something close to one of the laws of economics (bad coin drives out good) the real material is still there if one is willing to do the work necessary to learn.

The Enneagram is a very powerful tool for transformation when used correctly and in conjunction with the appropriate knowledge base. It is in fact so powerful a tool that even in the debased form that is usually found today there is some benefit.

If we wish to truly understand the Enneagram we must understand how it was developed. There are quite a few pointers in Mr. Gurdjieff’s work to tell us where he though it came from, so it would be useful to take a look in those areas.



Sumer



Mr. Gurdjieff and Mr. Ouspensky both point to Sumer as the place of origin for the Enneagram and the body of knowledge associated with it, so it seems reasonable that we start our search there.

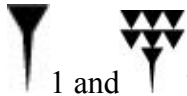
The interesting thing about Sumer is just how much we are effected today by what the Sumerians developed four to six thousand years ago.

The areas that seem to have come down to us the strongest are the mathematical values used to measure space and time.

The three hundred and sixty degrees of the circle, the sixty minute hour, the sixty second minute, the twelve hours of the day and the twelve hours of the night, the seven day week, the twelve month year, the twelve signs of the zodiac, the idea of “a dozen”, locating oneself on the planet or in space by the use of degrees, minutes, and seconds, the twelve inches to a foot, and much more along these lines are all of Sumerian origin.

Sumerian mathematics was somewhat unusual in that it was a sexagesimal place-value system, but not exactly a true base 60 system. Instead it was a 10x6 system. It worked like this;


All the numbers are created with just two symbols. 1 through 9 were created by simple strokes with a stylus



1 and 7 would be crafted like this when you got to ten you would use this symbol

10. You would then combine these two symbols, 10 + 4 = 14. You would keep

combining these two symbols until you got to 59 and then you would start with 1

again but one column over. If a column was empty (0) the early Sumerians just left it blank, but by the Babylonian period a symbol  was used as a place holder. Historically, I believe that this is the earliest use of “zero”. The Sumerians saw “10” as having to do with the physical world and “6” as having to do with the spiritual world. They connected the two through “10x6”, giving us this very interesting “base sixty” mathematical system.

While I could write a whole book on Sumerian mathematics and still not say all that could be said about their achievements, that is not the point of this paper. There is however one aspect of Sumerian math that is very to the point.

Using the Sumerian sexagesimal system, there is a numeric pattern that keeps emerging it is

142857142857.....

It is all over the place in Sumerian math either in the form above or starting with another number in the sequence but keeping the pattern.

So you might find 8.571428571428..... or 142.8571428471..... but the pattern keeps popping up.

The Sumerians found it interesting that you can take a circle of 360° and divide it by any of the primary numbers (1-9) and come out evenly with the exception of seven. When you divide 360 by seven you get 51.428571428571428571428571428571.....

Now the number seven was important in Sumer as it was the number of planets in the Sumerian sky, and the number of the main gods in the Sumerian pantheon.(And the number of levels on a proper Ziggurat)

If you divide 1 by 7 (which is a way to look at a number’s relationship to the unity) you get 0.14285714285714285714285714285714.....


You can make “7” jump through any number of hoops and get all manner of variations of this pattern. One thing you will notice is that this pattern never has any threes, sixes, or nines. Rest assured that the Sumerians noticed this as well. The “made inquiry” of each of these numbers and discovered something interesting.

When one is divided by three it produced the reoccurring number .3333333.....

Add this to itself and you get .666666666666666666.....

Add the first to the second and you have .999999999999999999.....

The first number (1%7) was called “DUB” which, when used as a verb means “moving” (as in a circle) and the second (1%3) was called SI which means “completely still”.

DUB-SI-ŠITA  was the name for the first “proto-enneagram”. It can be translated as “The moving marries the still”. Though it was considered a NAM- ŠUB, (NAM = “sign” and ŠUB = “to cast”) I don’t know that this was ever put into a single symbol like today’s enneagram but the relationship of the “moving” and the “still” was investigated and understood by one particular group of people and much of the

foundational work for understanding what we call the Enneagram was laid during this time.



The E-me

U^b-^{su}-ukkin-na

Šar-mu-na

Note:

What I am about to relate here is, in my best estimation, a very close approximation of the truth. I am not to go into all of the ways that I have used to verify the account, as this would take up much more time than I care to devote to this document. Suffice it to say that I have spent a VERY long time checking my data on this and that much of what I am suggesting here I have first person experience of (Ayn al Yaqin). If there are people who are interested on how I have found these things out we may talk about it at some point, but for the moment please allow me to request that you either suspend your disbelief for the moment or take what I relate as useful Myth.

Before I continue, we should perhaps take a quick look at the meaning of “ME” (pronounced “may”) and the “**Strong**” and “**Weak**” theories of “**Hidden Masters**”.

My Sumerian dictionary gives the basic meaning of “ME” as;



1. me: *noun*, ideal norm; office, responsibility, function; the phenomenal area of a deity's power; divine decree, oracle

verb, to be; to say, tell

grammatical, where?

But this does not tell us very much.

A “ME” is a special kind of process, sets of “instructions” that were kept in the temple and given to people who needed to not just learn, but to embody and master the process.

So, if a person wanted to learn the art of beer making (a very important skill in Sumer) they would go to the temple where the ME of beer making was kept and be initiated into that ME. When the person received the ME they would not just have a general theory of beer making, but they had the “essence” of the beer maker’s art within them and could go out and make beer with the best of them. So the ME was more inculcation and initiation than it was rote instruction.

Of course not all ME were the same. Any temple’s ME for a given body of knowledge might be better or worse than the ME of the temple down the road. The most sought after ME were called ME-NI-GALAM or “perfected ME”. Legend has it that all of the ME that Inanna brought back from her visit with Enki were all ME-NI-GALAM and it is also

told that she was able to create more ME-NI-GALAM by the knowledge she had gained from the ME she had gotten from Enki. This last part of the event/story/myth is quite important to subsequent happenings.

The “strong” and “weak” theories of “Hidden Masters” can be briefly stated thusly.



The “Strong” theory postulates that there are “Super Human” beings of incredible power that secretly guide humanity from hidden strongholds and in fact are the “real” masters of the world. Groups like the Theosophists and any number of “New Age Ascended Masters” groups follow this hypothesis.

The “Weak” theory holds that there have been groups of men and women throughout history that have protected and taught the method of Transformation by which a person may complete themselves. These schools produced fully mature “completed” humans. These Initiates were men and women of extraordinary ability, but were not the all powerful “super-beings” of the “Strong” theory. My investigations suggest that the “weak” theory has more weight.

The School

There was one group of priest/scientist/magicians (which in this time was all the same thing, and though I am using the masculine form of the words it needs to be understood that this group includes both men and women) that had their main center in the city of Uruk, they were called E-me Ub-šu-ukkin-na Šar-mu-na, which means “The Assembly of those who sing the ME of completing humans”.

The origin of the Assembly is said to have come about shortly after Inanna returned to the city of Uruk (which was her cult center) from Eridu with the ME she had received from Enki. The story has it that a few of the most adventurous priests from the various city-states made their way to Uruk in hopes of being admitted to the study of the ME.

The story goes that a School, or Assembly was formed under the protection of Inanna, and that anyone who was MU- GAŠAM  (word- master of) could apply to go through the trials of admittance. This meant mostly (but not always) priests (male and female), but to be admitted a candidate was required to swear allegiance to NANAM-DUL-LAM which was not a “god” (in this sense I regard the Sumerian pantheon as very powerful “Priest-kings”) such as Inanna or Enki, or a personified object such as the Abzu. It is rather a deep philosophical/spiritual concept/ principle. In modern language the closest we come (and it is almost identical) is the Arabic “Al Haqq”. The seal of the Assembly was the E-ZIG-AŠ-KURUŠ  (house-walls-six-honey) the beehive or honeycomb, because of it reflecting the sacred 6 of Sumerian mathematics, and the idea of transformation (pollen goes in, honey comes out).

The Assembly was given access to the ME kept in the temple for study but they were especially dedicated to the study and development of the ME that had to do with human transformation. The DUB-SI-ŠITA (proto-Enneagram) seems to be essential to unlocking the potential of the ME and to understanding their quality and process.

This school seems to have survived and expanded over the next two thousand years, establishing centers in Ur, and Babylon as well as sending members to Egypt and Crete. (Though it seems that this group did not have all that much traffic with Egypt until Ptolemaic times).

One bit of interesting information we have is that the Assembly seems to have split into two parts as the Akkadian incursion began. One group went with the part of the Sumerian population that withdrew deep into Central Asia and the other stayed around Babylon and Nineveh well into Roman times.

The Assembly seems to be responsible for several key teachings that we find in some Sufi Tariqas and in some of what Mr. Gurdjieff brought to the world.

Specifically the idea of the “law of Three” and the “Law of Seven” and how these two interact to produce the “moving” and the “still”, also, the idea that these two “laws” when used together could map the process of events.

It was also at this time that we find the idea of the seven layers of the Nafs developing as well as the related ideas of the seven levels of creation. This is the earliest I have encountered the idea that the seven levels were exponential in nature and that at each level the constraints on the Human “Essence” double.

Essence (0)

- 1 quality of constraint on being*
- 3 qualities of constraint on being*
- 6 qualities of constraint on being*
- 12 qualities of constraint on being*
- 24 qualities of constraint on being*
- 48 qualities of constraint on being*
- 96 qualities of constraint on being*

This will be familiar to anyone who has studied Mr. Gurdjieff as he was the one to publicly articulate this, though in a slightly different way.

During this period much of the knowledge that the Assembly acquired was “stored” in Temple Dances and other exercises. One of the most important teachings of the Assembly was that for Transformation to be real it must involve every part of the person and should start with the body. The science of creating Legominisms seems to have been developed at this time and the Assembly seems to have had a major hand in the process, again using their knowledge of the DUB-SI-ŠITA (proto-Enneagram) to facilitate their creation and their decoding

The Assembly seems to have survived quite nicely over the centuries in Mesopotamia, going through several transformation itself in order to adapt to the times and rulers. It seems that the Assembly “hid itself in plain sight” by becoming either a seemingly innocuous part of the Priesthood or by being extremely valuable because of skills in the arts and sciences (or both).

There were two very important extensions from the Assembly during this period.

The first was when Abraham left UR, taking with him, according to tradition, the core teachings of the Assembly.

It has been suggested that by going out into the wilderness and applying the skills of Transformation to himself over many years that he reached a higher station than any human had to this point in history. Events seem to bear this out.

The second was the Babylonian captivity of the Jews.

During this time the Jewish Masters (and it seems that the Babylonians brought back only the best and the brightest) were able to be either exposed or re-exposed to the knowledge that the Assembly had preserved. I believe that this was the place (rather than Egypt) where the foundations of Kabala were laid.

As one example, we have this verse from the Sefer Yetzirah;

Twelve are below
seven are above them
and three are above the seven.
From these three
He founded His abode
and all of them depend on One.

This, as I shall demonstrate later, is a perfect description, and with a deep understanding of the formation of the Enneagram.

While I could go on for several more pages on the subject of Sumer and the Assembly, we need to take a look at the next point in history where the Enneagram teachings were made available.

Pythagoras of Samos

We will find the next clue to the "enneagram mystery" with Pythagoras.

Briefly, Pythagoras was born about 569 BC in Samos, Ionia, His mother was Pythais, an Ionian Greek, and his father was Mnesarchus from Tyre, probably a Phoenician.

His father was a merchant and we know that Pythagoras traveled with him a great deal when he was young. We are told by his biographers that he studied with the wise men of Chaldea and Syria on many of these trips.

Two men who had an early influence on Pythagoras were Thales (who suggested that Pythagoras travel to Egypt to further his studies of mathematics) and Thales' student Anaximander. The studies with these two men gave the young Pythagoras a good foundation in classical geometry, cosmology and logic.

In about 535 BC Pythagoras went to Egypt to study. This was in the first part of the "Late Kingdom" and Egypt was just a shadow of its former power and knowledge. Cyrus was consolidating the power of Persia during this time and was a constant threat to Egypt.

In 525 BCE Cambyses II the son of Cyrus invaded Egypt and conquered it after laying siege to Memphis. Pythagoras was captured by Persian forces sometime during the war. Being as his father was Phoenician, Pythagoras no doubt used his family connections to keep himself safe. (The Phoenicians were very important allies to Cambyses).

We are told by Iamblichus;

"Pythagoras ... was transported by the followers of Cambyses as a prisoner of war. Whilst he was there he gladly associated with the Magi ... and was instructed in their sacred rites and learnt about a very mystical worship of the gods. He also reached the acme of perfection in arithmetic and music and the other mathematical sciences taught by the Babylonians... "

It is likely that this was the period that the Assembly was first known as Sarmoun. This would be a play on the sound of Šar-mu-na and a reference to the seal of the Assembly, as Sarmoun means "bee" in Old Persian.

After five years Pythagoras returned to Samos (without any seeming problem) and there founded his school, which was called "The Semicircle".

This was a true Mystery School and it is obvious from what we know of the teaching it passed on that it was an extension of "The Assembly".

The Semicircle was divided into an inner and outer school. The members of the outer school were called the Akousmatics and they lived in their own homes, only coming to the School during the day. They were taught by members of the inner school rather than

by Pythagoras. The members of the inner school were called Mathematikoi. The Mathematikoi lived permanently within the school; they kept no personal possessions and were vegetarians. They were taught by Pythagoras himself and lived under a strict discipline. The Mathematikoi followed five axioms:

1. That at its deepest level, reality is mathematical in nature,
2. That philosophy can be used for spiritual purification,
3. That the soul can rise to union with the divine,
4. That certain symbols have a mystical significance, and
5. That all members of the order should observe strict loyalty and secrecy.

It is vital to note here that both men and women were permitted to become members of the Semicircle, both of the outer and inner schools; in fact several later women Pythagoreans became famous philosophers. Most notably Hyapatia of Alexandria, Who was martyred by order of Cyril, Bishop of Alexandria, for the crime of being female, intelligent, and independent. This is an important fact because it has always been the tradition of the Assembly to accept men and women equally, even during times of suppression of the feminine. During Sumerian times many of the heads of the Assembly were women, and equality between the sexes has always been a sign of the Assembly.

It should be noted that the "theorem of Pythagoras", (for a right angled triangle the square on the hypotenuse is equal to the sum of the squares on the other two sides) was in fact known to the Babylonians over a thousand years earlier.

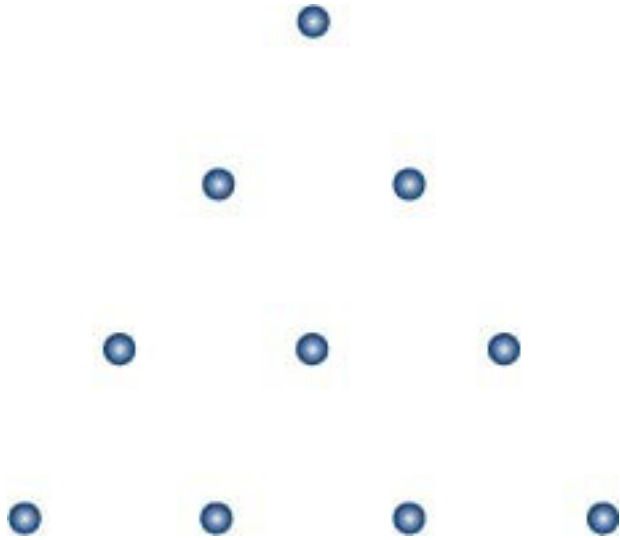
The Mathematikoi are also attributed with the discovery of Irrational numbers (which also can be traced back to Sumer). We know that the enneagram is based on 2 irrational numbers $\frac{1}{3}$ and $\frac{1}{7}$

And we know that Pythagoras used and taught the Enneagram, and in fact much of the information we have on the Enneagram today we owe to his School.

The Pythagorean Enneagram

In the Semicircle, the school of Pythagoras, the Enneagram was know as the Tetraktys

And looked like this:



Every function that we can plot on the modern Enneagram can be plotted on the Tetraktys, though it takes more understanding of the symbol to do so.

In order to understand how the Tetraktys works we have to understand how it is made.

The Tetraktys starts with a simple triangle; this is, according to the teachings of the Assembly, the first stable emanation from the One.



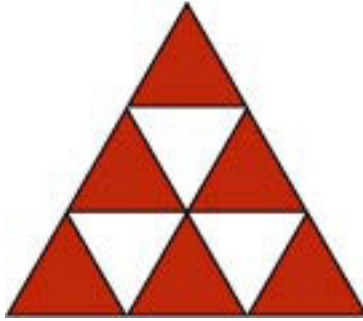
This triangle is “unfolded” to produce three triangles



Then the three are doubled by first placing two on top of the three



And the last on top of the two, sealing the figure.

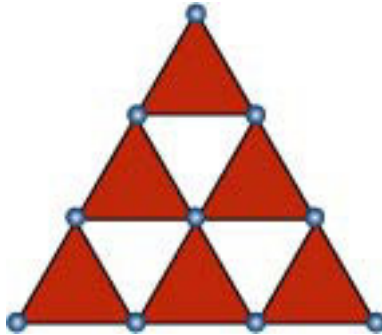


We now have a symbol that can be seen to express the “One” the “Three” and the “Six” laws from the “Ray of Creation” that comes to us all the way from Sumer.

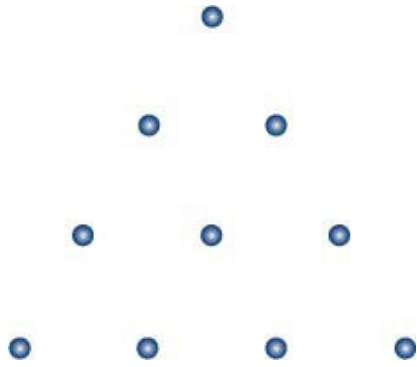
Essence (0)

1 quality of constraint on being
3 qualities of constraint on being
6 qualities of constraint on being
12 qualities of constraint on being
24 qualities of constraint on being
48 qualities of constraint on being
96 qualities of constraint on being

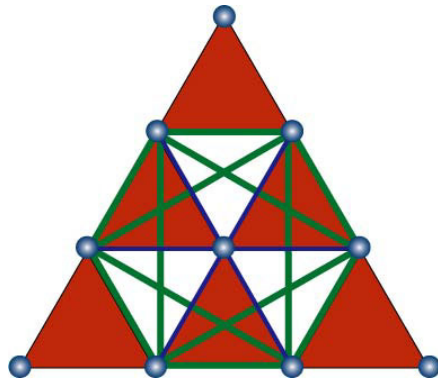
Now we add the points to the figure



Then remove the triangles to hide the relationships from the uninitiated and you have the Tetraktys.

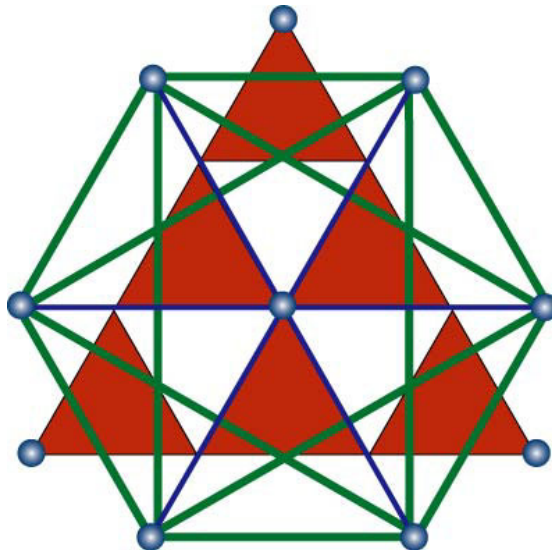


But to see the Enneagram in the Tetraktys we have to see the relationships as Pythagoras taught them to his Mathematikoi. To do this we will put the triangles back

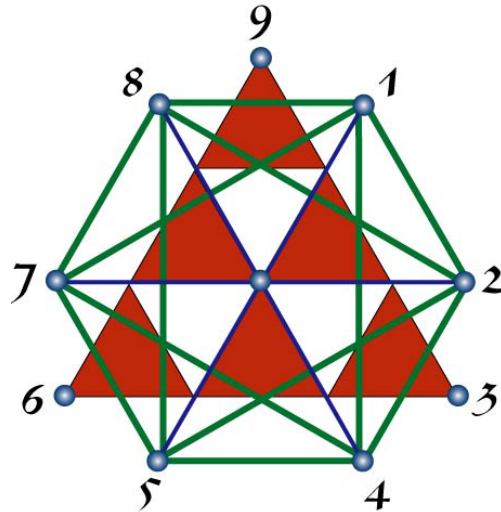


And we will outline all possible relations to the hexagon that is hidden in the center of the Tetraktys.

We then expand the hexagon so that we can see the relationships better.



Then we apply the “moving” and the “still” by numbering the circle from one to nine. We start the one at the first point of the hexagon because there are six digits in the “moving” so it must go on the hexagon rather than the triangle.



Now we can see the relation of the point and the lines that create the “moving lines” of today’s Enneagram by applying the Sumerian “moving” number 1428571.....

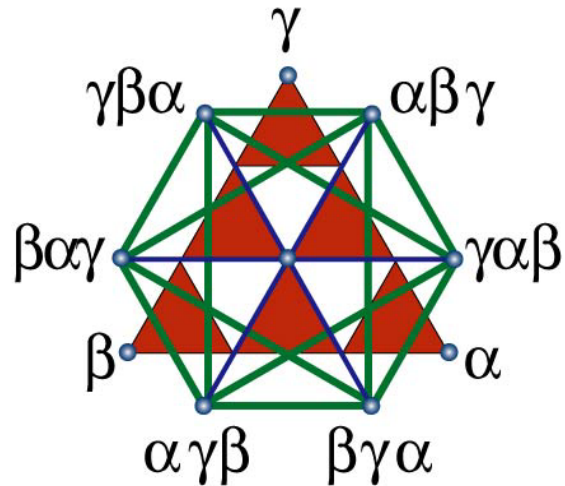
The point in the center is also found in today’s Enneagram, but it is hidden and is referred to as the “equator”.

Pythagoras also articulated the relationship between the one, the three and the six.

He notes that from the one, the first stable form is the three (as in the triangle) and each of the three has a quality, those being “Active”, “Receptive”, and “Natural”. These qualities are identical to Gurdjieff’s Holy Affirming, Holy Denying and Holy Reconciling.

They are represented by the Greek letters α, β, γ , There are six possible iterations of these three principles, which give us the next stable field called the “six laws”

When these were mapped onto the points of the Tetraktys by the Mathematikoi it looked like this;



As an aside, the Mathematikoi taught that the effectiveness of any ritual or ceremony was dependant on the understanding and manipulation of these laws. (Something that occasionally pissed off the priesthood).

From this point, after the destruction of The Semicircle about 508 BCE, the teachings of the Assembly spread again in a very quiet, even “underground” way.

We know that the Assembly has a strong presence in the Persian empire that it maintained for centuries.

After the conquest of Egypt by Alexander and the founding of the Ptolemaic dynasty the Assembly established a center in Alexandria where it made good use of the Library and the Museon. One story, which I like, but have never been able to verify in any way what so ever, is that Cleopatra was an initiate of The Assembly and that part of her ability to control those around her came from being MU- GAŠAM.

During Roman times The Assembly seems to have stayed underground for the most part, and we do not fine too much of them during the emergence of Christianity. There are however some hints that The Assembly had some connection with the Johannine community of Ephesus and the community of Thomas in the East.

During the Rise of Islam there is some hint that Salmon Farsi was trained by The Assembly before his setting out to find the Prophet, but there is no way to prove this or disprove it.

We do know that the Assembly was still strong in Persia and that they had a hand in the fairly bloodless conversion of the empire as well as in the escape of many Magi and their families to India.



Baghdad

The next place to look for interesting hints of The Assembly and the Enneagram is in Baghdad around 1000 CE, with a legendary meeting of four great teachers.

In the accounts of this meeting, the teachers are never named, but I have identified three of them to my own satisfaction. The identity of the fourth, while there are some interesting clues, remains anyone's guess.

Now for reasons too complex to go into here I believe that all four of these teachers were connected to the Assembly and to the school of Pythagoras. We know that it was Islam that preserved the teachings of the Greek philosophers against the ravages of the Dark Ages, and that Europe did not recover the Greek corpus until after 1492 and the Reconquista of Spain.

There is one other important event that needs be touched on here. It was around this time (a bit earlier really) that the Turkish tribes started coming back west. I say coming back because this is where a large group of Sumerians took off to about three thousand years before. Turkish, along with the related Hungarian, and Finnish languages are the only ones known to have any connection to Sumerian,

When the Turks returned, they brought with them their branch of The Assembly's teachings, contained in their Shamanist traditions. This branch of the Teachings was somewhat less effected by coming in contact with other cultures and so had taken a different evolution.

I believe that in part, the great meeting in Baghdad was called to find the ways to integrate the two lines of the teachings. It was also called to determine the course of The Assembly over the next thousand years.

We do know that The Assembly teachings had found a comfortable home with the Sufis of Central Asia and from this time on we find the two connected.

This was also the first time we find the Enneagram referred to as "An Naqsh Al Wajidullah" The Sign of the Presence of God.

One of the decisions made at this meeting was train a teacher and send him into relative seclusion in a safe place where he could work to unify the teaching.

The person chosen for this duty was a Dervish named Ahmet Yasevi.



A little bit about

*Ahmet ibn Ibrahim ibn Ali of Yasi,
called Ahmet Yasevi.*

Ahmet Yasevi was born in Chinese Turkistan. He is considered by many to be the first of the great Turkish Sufi Masters. His first teacher was Baba Arslan, the great Turkish Alchemist who, though he had converted to Islam, had been trained to the deepest levels of the Turkish Shamanist traditions. It is said that Baba Arslan was one of the highest representatives of the Turkish branch of The Assembly.

When Baba Arslan saw his death approaching he instructed Ahmet Yasevi to seek out Yusuf Hamadani and take his hand in order to finish his training.

So Ahmet Yasavi became one of the original students of Yusuf Hamadani and his third successor, (though for some reason many of the Naqshbandi lineages leave him off their silsilas). He was responsible for the final training of Abd al Khaliq Ghujadwani, which, as some of you may remember, is the person who formalized the Eight Precepts.

After he finished his training he moved to Tashkent and set up a school. He stayed there for the rest of his life with the exception of three years when he returned to Bukhara to finish the training of Abd al Khaliq Ghujadwani.

Some of Khoja Ahmet's thoughts are contained in a book called "Divan i Hikmat", which to my knowledge, has never been translated into English.

It has been suggested that the Khwajaghan (those in the lineage of Khoja Yusuf anyway), split into two lines, The exoteric group, lead by Khoja Abd al Khaliq, which planted the seeds of many of today's Tariqas, such as the Naqshbandi and Kubrasi, and the esoteric side led by Khoja Ahmet, who went into retreat in Turkistan, and formed a group around himself which carried on the tradition called the Sarmoun.

Interestingly, Yesevi Shaykhs pop up fairly often at important nexus points in the history of Central Asian Sufism. For instance, Bahauddin Naqshband received training under two Yesevi Shaykhs before he began to teach.

Modern scholars have suggested that the Yasevi Shaykhs have died out, or that they never existed, but this is not the case. I have met Yasevi Shaykhs in my travels and the line seems intact to me.

There has been one major branch from the Yasevi line, that being the Bektashi dervishes. One of the things that makes the Bektashi almost unique in Dervish orders is that they practice equality between men and women,

The Bektashi seem to have been founded to help strengthen the Ottoman empire and to support the rights of the common people at the same time, a job they did remarkably well for quite a long time. It is interesting to note that every Janissary regiment had a Bektashi chaplain.

One of the things that sets the Yasevi apart from many other Tariqas is their emphasis on combining movement, breath, rhythm, and Zikr. They have an understanding of sacred dance that goes back, I believe, to the Temple Dancers of Uruk. They have formidable martial abilities, and I believe that this is where Gurdjieff learned the martial skills that he demonstrated a couple of times.

They have a profound understanding of the Enneagram and use it in any number of ways including as a model for movement and dance.

They are masters of “blending in” you could look for them for a hundred years and never find one, even though their Durgha is just next door to you.

They are very interesting people.



Raymond Lull

One interesting branching of the Enneagram teachings can be found with Raymond Lull

He was born about 1235 in Majorca, spent his youth as a courtier and troubadour, had a religious experience in the mountains when he was about 37 years of age and spent the rest of his life writing books about his Art.

Lull also wrote one of the first books on Chivalry.

He learned to speak Arabic as a child (Majorca was still about 1/3 Moor and also had a strong Jewish influence).

It is said that In 1263 he experienced a religious conversion and began the study of Arabic and philosophy with the intention of helping to convert Moslems to Christianity and fighting Averroistic tendencies in Western philosophy.

Lull's study of philosophy and his religious experience culminated in a vision which he had on Mt. Randa in 1272. In that vision he saw a system for the reduction of all knowledge to a series of basic principles associated with the nature of God. Beginning in 1274, he described his system in a series of works. By a combination of these principles (represented by symbols or numbers) one could be led to the principles of every science

I do not want to go too deeply into Lull's life here; there is plenty of material to cover it if one is interested elsewhere.

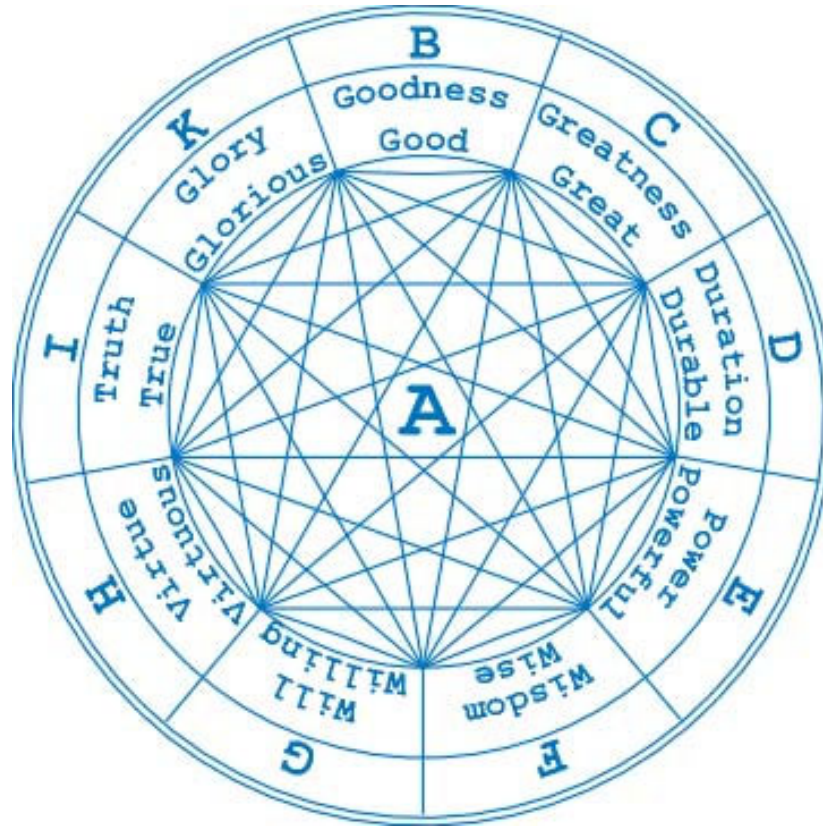
It is obvious that Lull's work is profoundly affected by the Enneagram teachings, and it is not surprising that he would have been exposed to some part of it; Lull was fluent in Arabic and Chaldian (Aramaic) and could read and write both languages. He was a noble and a confidant of his king, so he would have had access to the libraries looted from the Moors during the re-conquest of Spain.

I doubt that he was secretly a Sufi, as some authors of pulp fiction have claimed, though he was undoubtedly influenced by Sufi thought. It is also highly unlikely that he was connected to any branch of the Assembly because he exhibited the same misogynistic tendencies that were epidemic in the Christian world at that time.

I am just as sure however that he did come in contact with the Enneagram teachings in some form, but that he did not fully comprehend them, there is no understanding in his work of the "moving" and the "still".

Yet, Lull's work is valuable and it did help raise Christendom up out of the Dark Ages and pave the way for the Renaissance.

Here is an example of Lull's work with the Enneagram (as he understood it) from the Ars Infusa.



This Art has Nine Parts.

1. **The Alphabet**, signifying the Principles and Rules of this Art
2. **The Definitions** of the Principles of this Art
3. **The Rules** or Questions, and the species of the Rules.
4. **The Figures First Second Third Fourth**
5. **The Table**
6. **The mixture** of Principles and Rules, clarifying the conclusions of this science.
7. **The application** of implicit or external terms, to the explicit terms of this Art.
8. **The Nine Subjects**, in which all things are contained.
9. **The Questions** applied to the Subjects.

I do not doubt that Lull was one of the influences on Gurdjieff's understanding of the Enneagram, but I do not think that he was the primary one.



Conclusion

The world has gone through a number of interesting changes in the six hundred plus years since the fall of Spain and loss of one of the more enlightened cultures the world had ever seen to the unwashed Christian barbarian hordes...um I mean since the retaking of Spain from the heathen Moor and restoring it to the arms of the Church...umm I mean since that bit of silly primate territorial ruckus.

While various groups of humans have spent all too much of the last six hundred years trying to conquer, rule, exploit or wipe out everyone who is not exactly like them (that would be everyone else) The tradition of The Assembly has continued quietly to propagate the teachings of Transformation to those few who have a real interest in something beyond mechanical existence.

In the beginning of the Twentieth Century we saw what I consider the “testing of the waters” by The Assembly in the person of Mr. Gurdjieff. I have no doubt after examining the body of his work the he was an instrument of The Assembly to introduce the world to certain ideas. There have I am sure, been others. One such, I am sure, was Iniyat Khan. Whatever one may think of his organization, I do not think any one person who has done more in the West to make the ground fertile for the seeds of Transformation.

But then again, for every one person who brings some part of the Teachings preserved and passed down through the Assembly there a thousand Posers. But as Rumi observed, “If it were not for Fools Gold, we would never recognize Real Gold when we find it.”

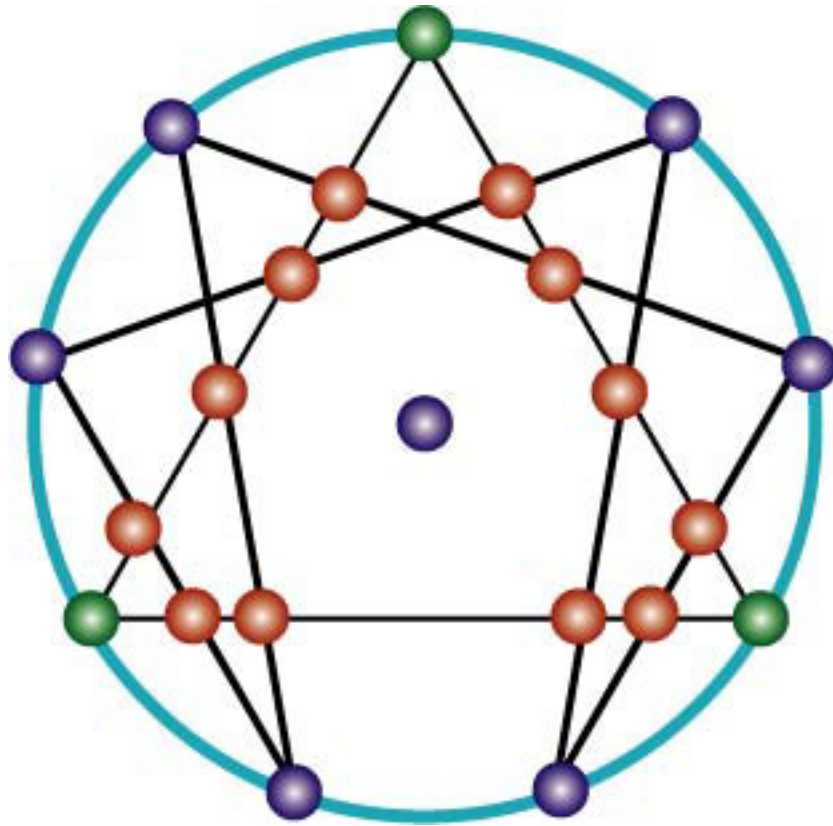
One thing I know for sure, If someone claims to be “of the Assembly” they aren’t. (And yes I recognize the problem in this, but then I also know the solution ☺)

So that is the story as I know it. I have purposefully left out a great deal of the spiritual references and I have not mentioned God too often in this paper. That does not mean that they are not here, I just didn’t want to scare anyone too badly. The point of this work is to trace one aspect of the teachings of Transformation through the ages from Sumer to today.

I have done so to my satisfaction, but I do not think that this paper will convince anyone. What I am hoping for is that one or tow readers will have their interest stimulated and will start doing research on their own, you may just find something that I have missed.

There is much more that can be said on the subject, but that will depend on people’s interest.

Oh yes, I said that I would come back to those verses from Sefer Yetzirah, on the next page you can se just how nicely the past fits with the present.



**Twelve are below
seven are above them
and three are above the seven.
From these three
He founded His abode
and all of them depend on One.**

Sefer Yetzirah

*Wassalaam,
Mushtaq Ali al Ansari*