

ENNEAGRAM AND SUFISM

The 99 Names of God

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Instead of trying to *be* God, we need to connect to God and allow God to work *through* us.

Type **One** resonates with the Sufi name for god, AlKuddus, the holy one, the pure one, the one who is pure from any imperfection. As if this is what the type One is striving to be, striving to be AlKuddus. But again, by striving, you will only cause suffering to yourself, but by surrendering to AlKuddus, the one, the holy, you can relax your fixations. Type One also mimicks AlHakam, the judge, the ruler, the one who sees the right and wrong and decides what is right and what is wrong. Instead of surrendering to the divine name, a person tries to become the divine name. Instead of surrendering to AlKuddus, the holy one, you try to become AlKuddus, the holy one. Instead of surrendering to AlHakam, the judge, you try to be the judge. Instead of surrendering to Alhaseeb, the reckoner, the accountant, the one that counts and accounts, you try to be that. We also have for type One AlMuhsi, the appraiser, the one who does the appraising. This is the source of the diseases and pain in the heart.

When someone was describing type **Two** to me and how type Two wants everyone to depend on them while they have no needs and it's as if they don't need anyone, but everyone should need them. That's a fixation. That's our ego trying to be God. That's when the passion is holding onto the heart. But then when you see type Two elevate into essence, into freedom, you find that they are a source of love and they are source of compassion. I saw the name of As-Samad. As-Samad actually means the uncaused cause of all being, the satisfier of all needs. As-Samad is a word in Arabic that means everything in creation depends for its existence on God, why God's existence does not depend on anything else. In seeing that and hearing that, I realized, oh my God, it's as if Twos are trying to *be* As-Samad. But the problem is that God is infinite, God is all wise, God is endless, like an endless ocean. But for a human to try to *be* As-Samad, they will only fall into a path of continuous suffering. Regardless of how much they tried to *be* this uncaused cause, this satisfier of needs, they will just cause more and more suffering to themselves. When people started noticing how they are trying to *be* As-Samad, they were able to suddenly give that back to God. They were able to see that my independence can never be independent from God. I can never be independent by myself. I have to be always dependent on the divine light that gives light to the whole world, and then I can be humble. Then my pride can go down into humbleness and humility.

We talked about As-Samad, the satisfier of the need, the independent, the master who is relied upon in all matters, and all needs come back to him. We also have the name of AlQayyum, the self-existing by whom all subsist, all depend upon for their sustenance. We have a beautiful name of Al-Wadud, the affectionate, the loving one, the compassionate one. The pattern is how the suffering of type Two comes from trying to *be* Al-Wadud, instead of *connecting* to Al-Wadud, the affectionate, the loving one. Type Two mimics AlKarim, the bountiful, the generous. AlWahhab, the bestower. Alrazzaq, the provider.

Type **Three** mimics the name Az-Zahir, the manifest one, the exalted one, where nothing is above this one and nothing is even underneath this one. It's as if Az Zahir is so manifest that nothing else appears around Az-Zahir. Also, Al-Azim, the incomparably great, the one deserving to be exalted and glorified, the magnificent. Al-Azim, the magnificent, the great. Al-Muta'ali, the supreme one, the one beyond the attributes of creation. Al-Muta'ali is so high that it's as if he is far from his creation. As you see, as the type Three tries to be this manifest, exalted, great supreme, they can only cause suffering to themselves because at the end, they're just human. They have to return this greatness, the supremeness, this exaltedness to the one, to God, to the divine, to the creator, to the source. Al-Kabir, the greatest, the greatest in status, the greatest in creation. Al-Majid, the majestic one, the glorious one, the one of highest status. Maybe the best name associated with type Three is Al-Ali, the sublime, the highest, excellence and grandeur, the one that inspires admiration and awe. Again, this is God. By mentioning these names and by the returning these names of God to God, by repeating them in your prayers, you feel smoothness in your the heart.

Type **Four**, AlMosawwir, the shaper of beauty, the fashioner, the one who forms his creatures in all the pictures that he or she, of course, can imagine. When we talk in Arabic about the divine, in Arabic there is no neutral. There's no gender here, but it's the one, he or she, who forms creatures in the picture that can come to the shape in the soul, in the depth. Al-Badi, the incomparable one, the original and the originator, the creator and the former without any preceding example. The beauty of the name Al-Badi is that it creates something that did not exist before. It creates something so unique, so special that it has not been seen before in any of the manifest universe. Of course, Al-Haqq, the truth, the authentic, the true one that is so authentic, that is so unique, that it cannot have any fakeness or any repetition in it. It is special by itself.

Type **Five**, Al-Alim, the all-knowing, the knower of all. Nothing is absent from his knowledge. Everything is within his omniscience, his knowledge and seeing. Al-Basir means the one that sees, but the seeing here is a seeing of vision, not of sight. Type Five tries to mimic Al-Hakim, the perfectly wise, the one who is so wise that he is correct in all his doings, and Ar-Raqib, the watcher, the observer, the watchful one, the one that is observing everything so that nothing is absent from his vision. Ar-Rashid, the guided one, the guided teacher, the wise, guided, righteous and all-knowing teacher. When you put these names together, you get these aspects of type Five.

We move to type **Six** where we find Al-Hafiz, the preserver, the protector, the one who protects everything in his dominion. Al-Khabir, the all-aware, the one who is aware of all things. Al-Mani', the preventer of harm. Al-Mu'min, the guardian, the granter of security. When the type Six can be humble and realize that it is only God who is the preserver, the protector, the all-aware, the preventer of harm, the granter of security, the heart can finally calm down and truly give back this feature of protection and preservation to the only one, the one that can really preserve and protect.

At type **Seven** where we find Al-Mudabbir, the planner, the mastermind, the one that sees how everything will be and allows time to unfold in the most perfect, most superb way. Al-Fattah, the starter, the opener, the one that begins everything. [Arabic language], the beginner. He allows things to begin in the most magnificent way. Al-Basit, the expander, the enlarger. By expanding and enlarging, Al-Basit adds the sense of relief, the sense of fulfillment that the Seven is looking for comes from Basit, this reliever. Al-Wasi, the vast, the all-comprehending, the all-embracing.

Type **Eight** embraces all the names of power, control, strengths, which the Sufis used to call the names of majesty. One of the majestic names of God are Al-Aziz, the almighty, the victorious, the strong, the one that cannot be defeated, the one with so much power, that his power is beyond all power, incomparable to the power of any others. Al-Jabbar, the huge, the titanic, the tremendous, the compeller, nothing happens in God's dominion, except that which God allows to happen. At the same time, Al-Jabbar means the one who heals, the one who connects the broken, to re-heal what was broken. With all this power and majesty in Al-Jabbar, you find the softness of healing, the smoothness of compassion and this love that comes out from the type Eight people when they really connect to their essence. You find might and power. At the same time, you find love and compassion. Al-Qawiyy, the one with complete power, the processor of all strength. Al-Matin, the forceful one, the firm one, the one whose power is uninterrupted, the one that never gets tired. This is the energy of life flowing from the Eight and it never, never stops when they are connected to essence. Al-Muhammin, the controller. Al-Qadir, the omnipotent, the able, the most powerful.

At the crown of the Enneagram, we find type **Nine** with the name As-Salam, peace. As-Salam from which the word Islam comes As-Salam, the peaceful one, the source of all peace. Al-Halim, the patient, but not just patience alone. It's like patience with mercy, patience with compassion, forbearing, allowing out of knowing that they are allowing, not out of weakness. Nine connects Al-Latif, the subtle one, the gracious one, graciousness with kindness, with gentleness. That takes us to Al-Wahid, the one, the whole, the indivisible, the all-inclusive. I would say the Nine, it's actually all the names but like crowned in the Nine points to this beautiful name Al-Ahad. When we translate Al-Ahad, it will also translate into the one. But the difference is that Al-Wahid, the one can have Two, Three, Four and Five. But Al-Ahad is like a One with no duality. It is the one that cannot have a second. It is the one that represents the entire manifestation that is all connected together in Al-Ahad, the one.

The name of God An-Nur, the light was held by all nine types. Almost every individual who I surveyed and asked what names of God do you see your type mimicking? They would give different names and they would all go back to the light, An-Nur. It's as if this divine light is in everyone. It is not separate. It is not owned any one light, any one type. It is owned and it's possessed within and actually possesses all. This is the light of the divine breadth in the universe.