

Russ Hudson, IEA keynote speaker in Cairo, Egypt, 2020
<https://www.facebook.com/antonio.cordeiro.acordeiro/videos/10207949511051914>

This is my (fallible) transcription of his presentation videoed and posted on Facebook. **Some parts may need visuals in the video to understand.** The brackets are time frames on my iPhone. Sue Brooks

I'm not here to tell you what to believe. I'm saying this to open you up, your body, heart and mind to the idea that there's far more to the Enneagram than we understand. I'm also here to mercilessly destroy the idea that we modern people are so much smarter than people from long ago. That kind of arrogance will make sure that we never receive gifts and wisdom from history, and it is part of what is undoing our civilization right now. We know some things very well, maybe better than ever have, but there are other very important elements of the human journey we have completely forgotten.

When Gurdjieff originally taught the Enneagram, he taught it as a way to re-member ourselves, which means to put ourselves back together and be present and to remember there is more to us and to this life than we usually can see from our Enneagram fixation.

It's always best to assume that I'm in my fixation. If I'm thinking I'm beyond it, I'm probably in it! It's always best to be curious – In what way am I stuck right now? How am I not getting the bigger picture? What is holding me back to opening? If I was going to put it in religious language, Islamic language – I believe that Allah is always offering us something new, but only when we're ready for it. When we're ready to be open to the next step, it is given. But we have to be ready and we have to be willing. And that begins by seeing that how we see things is very limited. What I've learned on this journey, without being snarky about it, is that even very educated people can be as stuck as everybody else and sometimes more. So I'm hoping this will open a lot of ideas about what the Enneagram is about. 2:09

The Enneagram has become 2 teachings:

- People who teach the Enneagram with no reference to types or point; and
- People who only focus on the types and don't know anything else about the Enneagram.

Our modern Enneagram has roots in 2 traditions, which originated in the Middle East and Egypt:

- The 9 types/points have roots in ancient Egypt and the early Christian Desert Father during Roman Empire – ie, the 9 sins/passions
- The Enneagram symbol is a Greek representation of abstract ideas of the ancient Egyptians who thought in pictures

The original teachings of the enneagram were more about **presence** and development of consciousness than they were about type for both the ancient Egyptians and Gurdjieff. They wanted to know what distracted them from their prayer and meditation.

Type is not your identity! Who you are is mysterious and has many capacities and levels. It's a central part of your psychology, how you operate in the world and make decisions and manage emotions; but it's not who you are!

The 3 elements were taught by Gurdjieff [7:05min] –

- If you are going to explore the Enneagram, we need a practice that cultivates and strengthens our inner observer. We only *think* we know what is going on. The Enneagram is trying to reveal how we *don't* know everything that is going on. We

have a deeper place inside us that is based on Presence where we can see things objectively. All spiritual traditions say that prayer and meditation are ways to cultivate that part of us that's closer to God.

- 'The Work' in the mist of life is about catching ourselves in the act, when we're stuck [triggered, provoked]. The Muslim call-to-prayer 5 times daily is about coming back, listening, receiving new truths.
- Sangha, community. It's *impossible* to do this alone.

Gurdjieff brought the Enneagram to the modern world. He cannot be dismissed. He studied the Egyptian sites and ideas in the late 1800s and how those ideas ended up in later religions.

Gurdjieff didn't teach the 9 types. He taught the Enneagram symbol and working with the **Centers** and the methodology of "when you learn your type, so what do you do?" Gurdjieff is about awakening, presence and development.

Karnak temple in Luxor [14:53] is the largest building created by humans; the temple to creation; reality coming from nothing, eg the pyramid is a point becoming a square. The ancients were fascinated with how we got here; materiality out of nothing; and they used poetic imagery.

Gurdjieff called his understanding the **4th Way**, which brought forth the Enneagram, which has to do with the **Centers** [18:56]. You must know this history to teach the Enneagram; otherwise it's charlatanism, just doing it for the money.

[18:51] The 4th Way according to Gurdjieff has to do with the **Centers**: body, mind and heart.

The first way is mastering the **body** which are the Instincts of sexual, social and self preservation. This isn't new – there have been people discussing this in all religions. Asceticism is giving up material comforts, sexual relations and participating in society which is one way to develop higher consciousness.

The second way is the way of the **heart**, devotion, adoration; Zakir, Franciscan monks, love of one's Indian guru.

The third way is the way of the **mind**; the yogi and the Buddhist, clearing the mind.

The **4th Way** is all three at once. It's *not* done in a monastery, but in life, with your family, your business. Your life becomes your spiritual school. And, you need more knowledge to work with the Centers. You can't just do one practice and keep doing it. You have to understand things.

The 4th Way is open to all faiths. There are no requirements for membership. It's practice; not a dogma for any one religion. It's not telling you *what* to believe. It's telling you *how*. [22:23] The 4th Way comes into the world during a major crisis. When the time is right, the teachings will come out into the world because they are needed. [23:34] When we come to a place where humanity is stuck, we have to be open to another kind of influence to be able to jump across where we need to go to the next place. [23:42] Right now we have to move to honoring all cultures, which needs a leap of faith and understanding.

The core and foundation of the practice is to work with the 3 **Centers**.

- Sensation is the language of the **Body**. Breathe, relax, sense the body. Our body speaks to us through paying attention to our body.
- In the **Heart** feeling center, we need to cultivate kindness and patience and allow our feelings without giving ourselves a hard time, without judgment. When you are kind to yourself, it's like allowing the kindness of God to touch your heart. We aren't going to get anywhere until we get that gentleness. Kindness and gentleness can exist together. And sometimes kindness requires us to be strong.
- The **Head** thinking center is about learning curiosity, openness, and understanding. We need both religion and science. We have to have both to understand and to feel. We certainly do not have the enneagram all figured out! We're still learning and expanding as human beings. You must be willing to listen. You're not going to grow from old beliefs.
- The **Higher Feeling** center is the source of the Virtues. They show that a person is open to transformation and is a different kind of person; living according to actual new experiences and living with the awareness of that truth; the deeper heart.
- The **Higher Thinking** center is the source of the Holy Ideas. The spiritual mind, the non-dual consciousness. How reality looks when you're not looking at it from your ego viewpoint anymore. Some people talk about a "healthier" version of the enneagram as if it's the holy ideas – "How to use the holy ideas for sales!" No.

The top two – the Higher Feeling and Higher Thinking – are, in religious terms, the **Centers of Grace**, [31:06]. We can't bring that ourselves. They only manifest as a result of doing inner work. Our job is to get the lower three – mind, heart and body – aligned so that something higher can come through, can manifest. Ground the body and the heart feels safe and the mind naturally quiets and softens.

[32:13] History of the sphinx. Gurdjieff says there was an Egypt here before the Egypt that we know. People always went back to the sacred places of their ancestors, building on top of old sites.

The Enneagram **symbol** is a Greek symbol from Pythagoras. Pythagoras and the Greeks studied Ancient Egyptian wisdom about numbers. Numbers are the language by which God wrote the universe. Science still believes that; eg mathematical equations. Egyptians wanted to know the nature and essence of each number; not just quantity but quality of the number, which they studied for thousands of years. When Jesus was alive the ancient Egyptians were around longer than Jesus is for us. The ancient Egyptians were not primitive!

The Enneagram works from the numbers 1, 3, 7 and 9. [43:20] The **circle** means unity and **oneness**. The Enneagram is guiding us back to that unity and helping us remember it.

Multiplicity comes not from *two* but from *three*. In Genesis God said let there be light out of the darkness, which is two. But don't forget God, that's three. God can't be light or darkness because he created them both. So that's three. [44:40]

The **Law of Three** has many practical applications. **Shadow** work – learning to hold our opposites, good and bad, higher and lower. But you don't get anywhere judging and rejecting a part of us. We have to learn to hold the opposites in us, to be with our shadow material, and in that presence, growth becomes possible. The enneagram doesn't say "act like this" and "don't act like that." It teaches us how to be with our difficulties with presence and compassion, to see them clearly and not indulge them, but to be aware of them. [46:06]

Three for the ancient Egyptians was a plural; two was not a plural abstraction for the ancient Egyptians.

Seven is the number for dynamism and change.

Nine means a whole union or group; it is the complete 3 sets of 3, and **ten** is the new beginning when you get all nine together. [47:00]

The **Law of Three**. The triadic connection of holding our opposites plus reconciliation opens us to the deeper unity. Gurdjieff called the three –

- **affirming** (what you identify with),
- **denying** (what you don't identify with; ie shadow) and
- **reconciling** and harmonizing the opposites.

Law of Three in other areas -

- crave, repel, ignorance
- id, ego, superego
- proton, neutron, electron
- (i) yes, (ii) no, and (iii) reconciling and holding the opposites

Our job is to reconcile the opposing forces within us – to surrender – and then God's will can come into the earth. God's will can only come *through* us. A transformed soul goes beyond our physical body. [51:26]

The **Law of Seven** manifests in the **musical scale do re mi**. There are no straight lines in nature. All processes need a shock. Gurdjieff called it, "Striking a do." Hudson said he first learned the Enneagram through Gurdjieff movements.

This is how the **Law of Seven** works. You start something new, like wanting to lose weight. There's an excitement about it – *do re mi*. But it only carries you so far because you plateau, and so you need to turn. There is a shock point – the first shock – which is a turning of sorts in order to do something different, between *mi* and *fa* which starts a new process to go along with the first process. That first process continues, and then at the shock point you find another second process to start (eg if you are trying to lose weight, *do re mi* is dieting; and then the first shock between *mi* to *fa* is the shock of needing a new ingredient, maybe adding exercise). [53:54] The first process always continues along with the second process. Then in the second process, there's a second shock, between *ti* and *do*, and a third process starts, along with continuing the first process and the second process.

No process is independent! There is always more than one process of going around the circle. They all overlap and affect each other. There is *always* context. Nothing is independent! Nothing operates on its own. We humans are a symphony of forces. We dance *with* the music instead of pretending we are independent of that music. Thinking we are independent is the source of our modern madness – not knowing we are connected. We aren't paying attention! We are half dead and dragging ourselves through life and not noticing the whole thing. [56:21]

In the development of religions and world cultures, these shocks also occur; in religions, shocks can be seen as prophets. The second shock between *ti* and *do* is not about finding a new ingredient, like the first shock (which is where we all are currently in the world). The second shock is about finding a new reason to keep going, a new value. New understanding comes to us as to why we've been doing what we're doing up to this point. [56:57]

Next, you see the numbers around the symbol, and you see the symbol is about the union of the ideas of unity, the manifestation of particular themes in the world, and also how everything is changing *all the time* – not independently, but according to laws. Science is the effort to understand what those laws are. [58:04]

The scale of musical notes goes clockwise around the circle. Start at 9 is *do*, then 1 *re*, 2 *mi*, etc. Then first shock at 3 is the *mi fa*. You have to open to something else. If you don't, you get stuck or go backwards.

This is the **enneagram of process** – it's not about the types. The teaching is how you accomplish things and make them happen in the world.

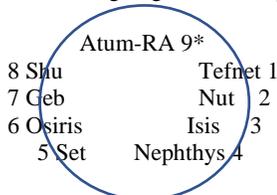
So at type/point 3 in the process, the first process continues but there is also a second process starting with *do*, and at type/point 9 you are at another higher level which you need to recognize that higher level. Type/point 6 is the *mi fa* shock of yet another level. The enneagram is not a closed circle; it's a **developmental spiral**. [59:59] **This is the hidden teaching!** If you don't know that the circle is there to take you beyond it, you will be stuck. [1:00:46]

Neteru are the gods in ancient Egypt, throughout the whole of history. But they are NOT gods in the sense of divine beings – that's a big mistake. The ancient Egyptians were NOT polytheists. The Neteru are more accurately translated as divine principles. [1:03:10] The Egyptians showed things in pictures – they didn't think there was a real person walking around with a bird-head. The people who achieved the engineering miracles of the pyramids were smarter than that. That's the arrogance and stupidity and narcissism of our time projected onto them. The Neteru are principles like the qualities of essences in the Enneagram and Sufism, qualities of the One. The ancient Egyptians were teaching about the principles by drawing pictures of them. Only the initiates would be in the temple learning this but the temples weren't just temples, they were healing places, the hospitals, and the universities; all in One because it's all one; they didn't separate these things.

The Egyptian Goddess **Hathor** [1:05:18] represents the creativity of the divine feminine. Her face is the womb, her ears are her ovaries, the little circles in her ears are eggs, her neck is the birth canal, her necklace is her cervix. You can look at these things for years like an idiot and not see them. [1:06:20] There is an amazing heritage in Egypt that many don't know.

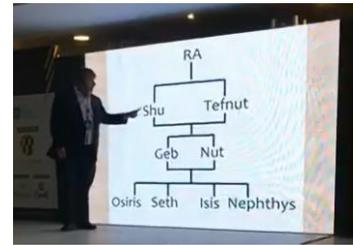
The temple of Heliopolis was the first to describe the nine Neteru of creation. It's where the airport is now. It was a great city and probably where many of the great Egyptians ideas began. The **universe was created by 9 divine principles** that came out in a particular sequence. [1:08:58]

In a circle going clockwise, pictured as “gods and goddesses” –



*numbers are the types around the circle; ie type 9, type 1, etc.

RA gives birth to Shu and Tfnut, the male and female principles, who gave birth to Geb and Nut, who had 4 children, Osiris, Set/Seth, Isis, and Nephthys.



RA 9 is at the top in the center, the unity of everything. Shu 8 is the energy of expansion, and Tefnut 1 is the energy of containing. Can you see that that's a very primal way of looking at the energy of 8, 9 and 1?

Geb 7 is manifestation, materiality, experience and things of the world, and also desire. Geb is shown with an erect phallus, showing the ability to experience of the world. What fun would God have if he couldn't experience the world?

Nut 2 is the feminine presence of spacious, the sky, the heavens and the creative processes hidden within her. She swallows the sun which is reborn every morning. She holds and contains everything in her body.

Osiris 6 is the god of the underworld, the journey from here to the light. He was the original king but he becomes helpless and is killed by his brother Set/Seth 5, which is the story of Hamlet and the Lion King; it's an old story.

Osiris 6 is restored by Isis 3 who is the feminine ingredient of actively receptive consciousness – which no development is possible without it. All religions become hard and ugly without that quality.

Osiris in a sense is consciousness that has in it the possibility of becoming self-aware and activated and in the world but it has to go through a transformation for that to happen. And it can't happen without Isis 3. Isis holds, protects and nurtures the soul. The Divine feminine is about context and connection.

The two problem children, Set/Seth 5 (male) and Nephthys 4 is the sister who never gets much attention but she hangs in there. She is the goddess of dreams, of the unconscious. She guides the soul through the underworld and difficulties.

These aren't exactly descriptions of psychological types. They are more descriptions of the essence qualities behind the types. The Christian Desert Fathers living in Egypt would have known this and lived it. [1:12:13] Most of the Egyptian gods were destroyed by the Romans, except for Isis, which went on for centuries. I think people sensed how important the divine feminine was. Isis mutates into various conceptions, like Mary in Christianity. [1:15:50]

Set/Seth 5 is not just a bad guy. Set feeds life to Horus. If you don't have a resistant struggle and doubt, you have nothing to work with to develop.

When all 9 principles come together, they are reborn into the world as Horus. He is the word made flesh. He is the ancient equivalent of Christ – the divine manifesting through the human.

There is a big saga of the battle between Horus and Set. In the end, Set is represented as a hippopotamus or crocodile or an ass or donkey. Horus does *not* kill Set. It wouldn't serve to kill his own “instincts.” Religious people make the mistake of wanting to kill our instincts, our life energy – without your instincts, you'd be a dead

soul. Horus masters and rides Set and masters him, directs him, gets him to take his correct place in the scheme of things. Jesus rode into Jerusalem not on a great horse, but on an ass – everyone in that time would have known what the ass meant. He was saying, “I am Horus. I am manifesting the divine will that God has made manifest through me and I have mastered Set/Seth.”

Horus and Seth 5 cannot come together in their right relationship without Isis 3, the divine feminine of **actively receptive consciousness** that allows the two parts of us, two opposing instincts, to reconcile these two imposing forces within us – another **Law of Three** – which comes through the feminine as receptive consciousness. [1:19:12] Without this religion becomes an endless war against yourself and your fellow humans. In Islam the prophet taught to pray in the posture of receptivity. When this comes together, the nine gods are available and in service of the awakened human.

Key figures [1:20:49]: Plotinus – Ichazo tells us he got the whole idea of the enneagram from reading and studying Plotinus. Origen was the founder of many Christian ideas that were Egyptian based. Anthony of the Desert was the first Christian monk. Evagrius moved from what is now Turkey to Egypt to study with the Desert Fathers. He was literate and wrote down their practices and sins they were studying. He named eight of them and described a ninth. John Cassian took Evagrius’ teachings to France, who in turn taught Pope Gregory I and St. Benedict who founded all the religious orders of the Christianity in Europe. Benedict brought the idea of the eight sins to Pope Gregory I. Pride is the eighth sin which creates the other seven.

Gregory described the sins in a sequence. He said pride leads to vanity or vainglory which leads to envy, then that leads to anger or wrath which leads to sadness or *asadia* [sp?] which leads to lust, and the gluttony and avarice. He was describing them in terms of the enneagram triads.

This is the process of the ancient Egyptian religion becoming Christianity. The ankh – the key of life – becomes the cross.

Here [on screen display] is Isis with baby Horus and three divine figures coming to pay homage to the newborn child. People had these ideas a long time ago. St. Augustine said that the doctrine of the salvation of man and the birth of salvation through a living being was always known but it became an actuality through Jesus.

[[On screen 1:24:40] shows Jesus in the symbol of female vulva.]

The number 1 is God, the source. 10 is Horus, god made manifest in the world. When the ancient Egyptians counted, they used the bones of their fingers. The middle joint of your ring finger is 10. Joint 1 and 10 is I am the beginning and the end. I am Horus, the word made flesh. The of Horus that Jesus is making.

If that is disturbing for you, good. It means you’re too sure of yourself and you need to be shaken up. I don’t think we can ever go wrong when we move toward things that shake up things that we thought we already had all figured out. It means were still alive and we can learn something.

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FB 7/7/23 post

I am wondering if the messiness our world is now experiencing is a very healthy, albeit painful resacralizing, re-turning, re-memembering, and re-connecting to the messy and carnal Great Goddess.

At 1:24:40 (on my iphone), Russ shows an image (what looks like a mosaic) of Jesus sitting inside the ancient symbol for the vulva – the ancient symbol which pre-dates ancient Egyptian religion. The Christ in Vesica from the Royal Portals of the Cathedral of Chartres is another example of the use of almond shaped symbol used widely in church iconography. In his book, *Coming into Being* (1996), Wm Irwin Thompson (a student of Gebser) discusses the history of the literature and art of the Great Goddess, including Inanna’s poem to her vulva, roughly 4000 BCE, (which can be googled).

Thompson discusses how the carnal and messy world of the feminine menstruation, intercourse, and birth became degraded and desacralized, and the male “spirit” was held at a higher perfection – going from the female sensible realm [as in sensual] to the male intelligible realm, from matter to soul, from oral/audio [connection, relation] to written/visual, from nature to culture. It is in the pre-Socratics and in Plato that Hesiod’s stories of the sexuality of the gods become an embarrassment.

Around 3000 BCE was the emergence of civilization and of highly individualized personalities, and the great divorce between Inanna and Dumuzi – psyche and ego. (p.138)

There is a chapter on the four-layered story of Isis and Osiris (approximately 2000 years after Inanna): (1) cosmologically it’s the story of the evolution of the solar system; (2) sociologically it’s the evolution of society from matriarchy to patriarchy; (3) psychologically its the evolution of consciousness; and (4) spiritually it’s the evolution of the human spirit through time and the limitations of the aeon in which Osiris cannot progress beyond the position of serving as lord of the dead (p.162).

With Plato, 428 BCE, the mind declares its independence of the body, and the transcendent importance of thought over biological life is indicated in *The Statesman*, for there Plato argues that those who persist in their sins of wrong thinking and heresy should be put to death. It is an idea whose time had not yet come, but, thanks to the authoritarian church fathers starting with Bishop Irenaeus, the church will take it up. (p.144)