

Facets of Unity

By A.H. Almaas

"Each Holy Idea represents a particular direct perception of reality as a specific characteristic or facet of the unobscured perception of what is. The nine Ideas, then, provide us with a comprehensive view of objective reality. The transmitted view of the Enneagram is that each ennea-type fixation is the expression of a limited mental perspective on reality, and that each of the nine egoic perspectives is the direct result of the loss or absence of the enlightened perception of one of the Holy Ideas. The Enneagram of Fixations reflects the deluded or egoic view of reality, expressing the loss of the enlightened view, which is represented by the Enneagram of Holy Ideas." (page 6)

"The Holy Ideas constitute a map of the view of reality as unity. Each Holy Idea is a view of reality which reflects an understanding of the wholeness and unity of the world or universe, of human beings, and of the functioning of reality. The understanding of unity - the non-duality of the various elements and dimensions of existence and manifestation - is an element of every traditional spiritual understanding. Both Eastern and Western teachings that include a method of inner work toward realization of reality inevitably lead to the perception of the non-separateness of human and world, physical world and consciousness, divine and mundane. Many of these teachings understand human suffering to arise from ignorance of this truth, that is, separation or alienation from awareness of the sacred or the real." (page 10)

"As with other concepts from various schools, our approach utilizes the Enneagram for the purpose of direct, experiential understanding. It is not used only for psychological observations and typology, nor only for guiding various spiritual practices, but specifically for guiding and supporting open inquiry into one's experience. This guidance and support of open and intelligent inquiry is the primary purpose of the present book." (page 16)

"Basic trust, on the other hand, is not a trust in some thing, some person, some situation, and so is not readily diminished by life circumstances. Instead, it gives you an implicit orientation toward all circumstances that allows you to relax and be with them. You feel in your bones that you are and will be okay, even if the events at the moment are disappointing or painful, or even completely disastrous. Consequently, you live your life in such a way that you naturally jump into the abyss without even conceptualizing that you will be okay, since you have the implicit sense that the universe will take care of you. Your life itself becomes a spiritual journey, in which you know that if you stop trying, stop efforting, stop grasping, stop holding on to people, objects, and beliefs, things will be okay, that they will turn out for the best." (page 23)

"When it is said that suffering ceases when one is realized or enlightened, what is meant is that the struggling ceases. Enlightenment is not a matter of not feeling pain, but of not fighting it." (page 29)

"The Loving Light is what some call Christ consciousness: universal, boundless, unconditional, love and light. As the Loving Light arises and begins to affect ego activity, what it does specifically is erase egoic hope. Love is action in the now, while hope is for the future. So, as the love arises, it affects the egoic hope, and the more you let go of the hope, the more ego activity ceases." (page 49)

"The loss of the sense of holding will lead to the loss of contact with Living Daylight, and this will result in a sense of deficiency particular each ennea-type. The absence of holding is experienced in a certain way that is determined by the particular Holy Idea that is lost, and it is then experienced as a specific painful, deficient, and difficult state we call the specific difficulty for that ennea-type. The specific delusion, the distorted view of reality resulting from the loss of the Holy Idea particular to each ennea-type, shapes the specific sense of deficiency. That sense of deficiency is the embodiment, as it were, of that conceptual formulation. The delusion also shapes how each ennea-type reacts to its specific difficulty. We have seen how the absence of holding leads to a lack of trust, which in turn causes the soul to react rather than to continue its spontaneous unfoldment, and each ennea-type has a particular way of responding to its deeply painful sense of deficiency. We call this the specific reaction, the core of each ennea-type is formed. Out of that core arises all of the emotional and behavioral patterns associated with that type." (page 72)

"The perspective of the Enneagram of Holy Ideas is the perspective of the correct, objective view of reality. We discussed how reality is perceived when perception is completely undistorted, how each Idea reveals a specific facet of the overall perspective. Point Nine as Holy Love reveals the fundamental heart experience of the unit of reality, the experience that all of reality is good, is loving and lovable, and nothing can be without or separate from that love. This perception evokes love in the human soul, thus aligning it with reality, motivating it toward reality, and relaxing it in reality. From this perspective each other Holy Idea can be seen as a complement to, and clarification of, this Idea. Point One is Holy Perfection; Point Two is Holy Will; Point Three is Holy Law, Hope, and Harmony; Point Four is Holy Origin; Point Five is Holy Omniscience; Point Six is Holy Faith and Strength; Point Seven is Holy Wisdom, Work, and Plan; and Point Eight is Holy Truth. Each can be seen as a discrimination of the indivisible goodness and unity of reality of which the soul is an inseparable element." (page 288)

"The quality of mirror-like awareness is what makes it possible to perceive objective reality. Working with, understanding, and realizing the Holy Ideas, brings us closer to that mirror-like awareness as the view of reality expands to include the whole of reality, rather than being oriented around the delusion of a separate sense of self. The view of objective reality of the Holy Ideas makes it possible for the soul to correct the distortions of perception that dominate the egoic view of the self and the world, thus clarifying the soul's awareness, or "polishing the mirror" of the soul. The clear awareness of the human soul, then, perceives the place of the human being in this creation. This understanding awakens the soul to its own unfolding as the expression of Being, an its own participation in the greater pattern of unfolding whose nature is wholeness, dynamism, intelligence, and openness." (page 293)