



Climbing with the Virgin of the Apocalypse

UNCOVERING THE APOCALYPTIC ENNEAGRAM

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P.D. Ouspensky, author of *In Search of the Miraculous*, wrote that in the 1920s he saw a floor layout suggesting that George Gurdjieff, discoverer of the Enneagram, was exploring the possibility that the Enneagram is hidden within the mysterious Book of Revelation (BOR), a.k.a. the Apocalypse. At the time, he and Gurdjieff were no longer working together, but Ouspensky was still independently trying to interpret Gurdjieff's ideas. The BOR is unique among sacred scripture, with virtually every phrase incorporating ageless metaphors thus making a literal translation very challenging. However, when the Enneagram is employed to interpret this unusual allegory, the many seemingly confusing metaphorical components making up the BOR fit together like a jigsaw puzzle thus suggesting credibility for this unorthodox approach. Also notable in this translation, the BOR's focal message shifts from the more conventional apocalyptic end-of-world scenario to an extensive admonishment for failing to recognize that Christ's redemptive love applies to all of humanity, not just Christians. If this more radical translation, which has been allegorically encapsulated in the BOR for the past two thousand years, becomes better understood, will it stimulate a shift away from the world's historical emphasis on the "differences" between the major faith traditions toward a more explorative emphasis on the "synergies" of those differences under the auspice that Christ's redemptive love is universal?

To begin this interpretative journey connecting the Enneagram to the BOR, it helps to view, as shown below in Figure 1, the Enneagram's nine different personality types represented by the numbers 1 through 9, which are circularly **unified** around three **triangular** centers at 3, 6 and 9, as either emulating and converging onto the "**3, 6 & 9 Triune**" or just imitating and not converging onto the "**3, 6 & 9 Triune**".

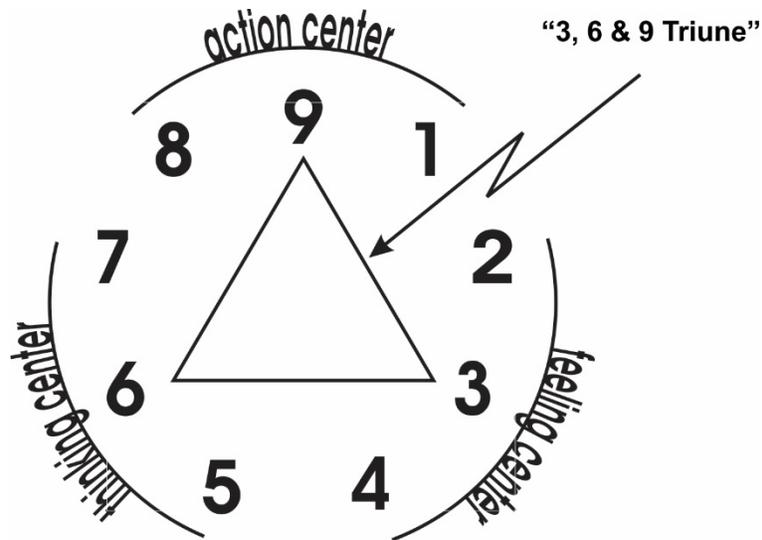


Figure 1. The Three Centers of the Personality Enneagram

The Personality Enneagram assumes our natural tendency is to regressively imitate and not converge onto the “**3, 6 & 9 Triune**”. In other words, our personality types are instinctively egocentric, resulting in a regressive or dysfunctional inclination that we can constantly work to overcome. As such, the egocentric personality types remain relatively independent while the more altruistic personality types tend to converge onto the “**3, 6 & 9 Triune**”.

The three personality types of the **Feeling Center** in Figure 1 address various aspects of “**interactive**” relationships and their respective purposes with its **3** circular mid-point characterizing the egocentric “**recognized achiever**” versus the more altruistic “**interactive enabler**”, as shown below in Figure 2.

The three personality types of the **Thinking Center** address various informational aspects (i.e., observing, conceiving, guiding, defining, and planning) with its **6** circular mid-point characterizing the egocentric, but loyal, “**phobic rigid guidance**” versus the more altruistic “**integrative guidance**”.

The three personality types of the **Action Center** address various aspects of physical well-being (i.e., producing, fulfilling, sharing criteria, protecting, and accommodating) with its **9** circular mid-point characterizing the egocentric “**anonymous accommodator**” versus the more altruistic “**encompassing unifier**”.

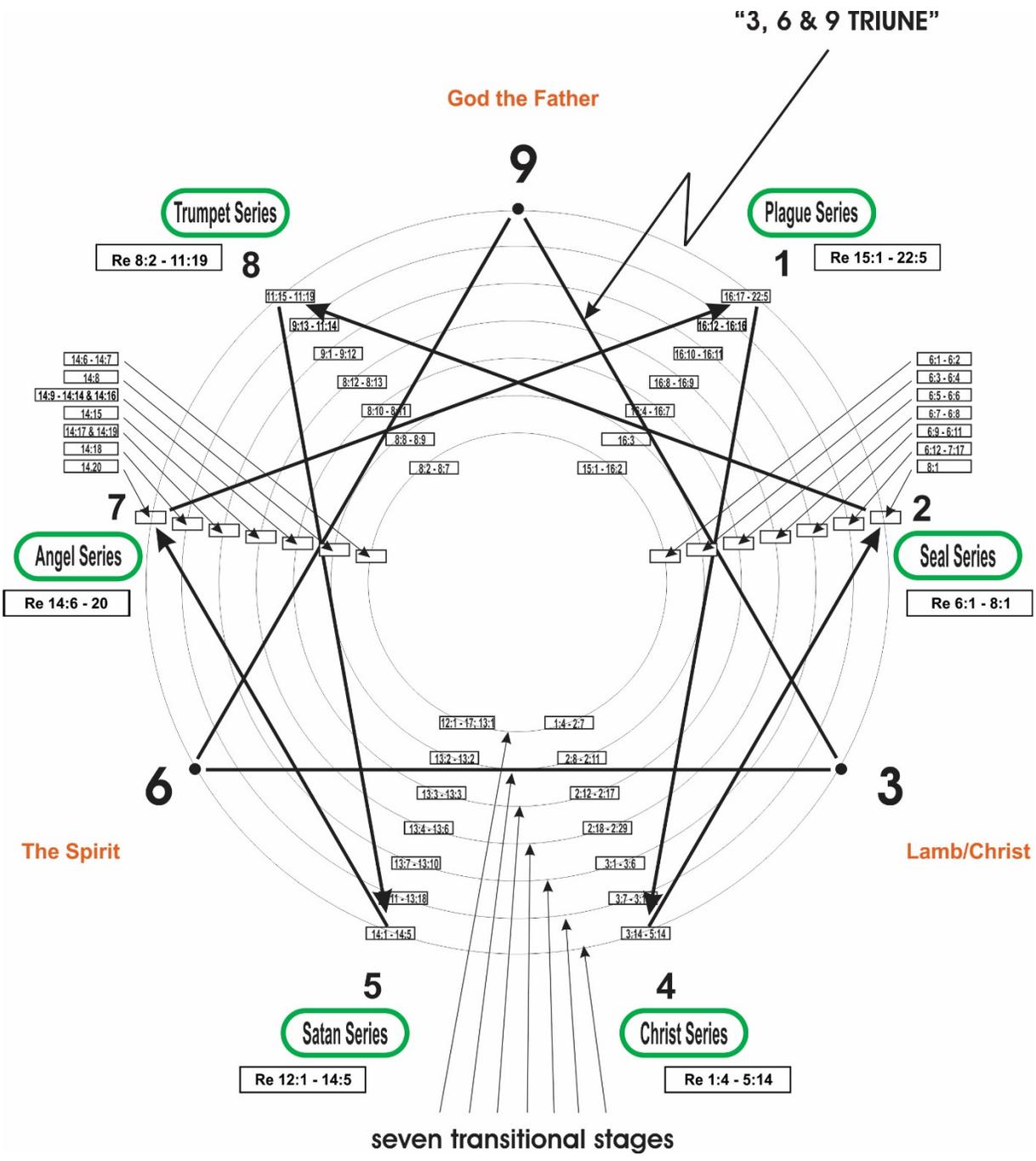


Figure 3. Uncovering the Apocalyptic Enneagram

Satan and Angel Series

Since Satan's efforts represent the antagonistic conceptual focus for the entire BOR, we first address his series (Re 12:1 – 14:5). His goal is to replace the **"3, 6 & 9 Triune"**, as humanity's ultimate objective for emulation and convergence, with a sham triune metaphorically referred to as a triad of the dragon, the first beast, and the second beast. In turn, each of these entities has a dysfunctional threefold subset. Specifically, the dragon can be represented as a dragon, a serpent, or Babylon; the first beast is a dysfunctional composite of a lion's mouth, a bear's claws, and a leopard's body; and the second beast speaks like a dragon, is like a man, and has two horns like a lamb. Despite masquerading as the **"3, 6 & 9 Triune"**, none of these entities has the characteristic of the altruistic versions of the Enneagram's **3, 6** and **9** types. Instead, Satan's three direct representatives (one triad) and their respective three dysfunctional manifestations (three triads) can be viewed as metaphors for the most regressively egocentric versions of the Enneagram's three basic survival instincts, which are summarily labeled as "self-preservation", "sexual", and "social". Importantly, the differentiating three attributes of Satan's above four triads and the regressively egocentric versions of the Enneagram's three survival instincts are, respectively, very similar to maximize Satan's redundant impact. Accordingly, the three constituencies making up each of the above four Satanic triads and the above three regressive Enneagram survival instincts are respectively sequenced in the same order to reflect these redundancies. Prior to Satan's fall from the top of the angelic hierarchy, he oversaw God's plan for convergence onto the **"3, 6 & 9 Triune"**. Thus, he was well prepared to become the toughest possible combatant in attempting to substitute his sham triads. However, according to the BOR, after 42 metaphorical months, he will succumb to God's plan, at which point the new Jerusalem will allegorically replace Satan's Babylon.

The Angel Series (Re 14:6 – 14:20) is the most concise and tightly defined of the six series in the BOR. It primarily serves as an outline for the overall "plan" represented by the entire BOR, where angels appear pervasively throughout. The angels serve as spirited messengers of "integrative guidance". They convey this "plan" and thus personify the altruistic version of the Enneagram's type **7**, which appropriately coincides with the number of stages making up each of the six series constituting the "plan". Underlying both the Satan and Angel Series is the "guidance" of angelic spirit. Satan, however, is rigidly detached from God's plan, somewhat like an "observer", and thus resembles a highly regressive, egocentric version of the Enneagram's type **5**. Accordingly, both series bracket Figure 3's Triune **6**. One is non-convergently imitating from its **5** location, and the other is convergently emulating from its **7** location.

The “3, 6 & 9 Triune”

Triune 9 (encompassing unifier)

Based on Figure 2, but shown in Figure 3, the Enneagram’s Triune **9** is conveyed by the BOR as God the Father and the creator of all things. He sits on the heavenly throne holding the book of life, which provides for the “all-encompassing list unifying” those who will attain eternal life. He is also referred to by Christ as “my Father in his throne.” Accordingly, Re 7:3-4 states,

“Hurt not the earth...till we have sealed the servants of our God (the Father) in their foreheads. And I heard the number of them which were sealed:...144,000 of all the tribes of the children of Israel.”

Re 14:3 further confirms that “no men could learn that song but the 144,000 which were redeemed from the earth.” Since the Enneagram must represent a multi-digit number as its single-digit equivalent using the casting-out-nines technique, the 144,000 equates to $1 + 4 + 4 + 0 + 0 + 0 = 9$. [Historically, casting out nines has been used to check simple arithmetic problems involving multi-digit numbers by expressing them as their single-digit equivalents.] Near its end, the BOR again incorporates 144 (with its single-digit value of **9**) in terms of cubits as the metaphorical length of the wall surrounding or “encompassingly unifying” the new Jerusalem, which will replace the Babylonian manifestation of Satan after his ultimate fall. Moreover, the tree of life in this new Jerusalem produces 12 manner of fruit 12 times per year, representing an “encompassing” totality of 144 annually (Re 22:1 – 2). Eating from the tree of life conveys a source of eternal life, while the book of life records those who can access eternal life (Re 11:4).

In addition to these metaphorical versions of 144, which, consistent with Figure 2, “encompassingly unify” those seeking eternal life, the BOR uses 1260 days (i.e., $1260 \Rightarrow 1 + 2 + 6 + 0 = 9$) as a Triune **9** metaphor to “encompassingly unify” God the Father with the Virgin of the Apocalypse (Re 12:6). As the mother of Christ, she is vigorously confronted by Satan during the 42 months he’s allowed to substitute his sham triads (i.e., 42 months X 30 metaphorical days/month = 1260 days). The 1260 day period also applies to the metaphor of the two witnesses (Re 11:3), who strenuously confront Satan, as discussed below.

Triune 3 (interactive enabler)

As shown in Figure 3, the BOR represents the Enneagram’s Triune **3** as Christ, the son of God the Father. Like the Lamb, he was slain to redeem humanity’s egocentric regressions, and thus has “interactively enabled” humanity’s potential access to be listed in the book of life, which is in harmony with Figure 2. Accordingly, the Triune **3** is identified through the 12 tribes of Israel constituting the above 144,000 sealed as the servants of God the Father, each representing 12,000 with a single-digit equivalent of **3**

(i.e., $12,000 \Rightarrow 1 + 2 + 0 + 0 + 0 = 3$) (Re 7:5 – 8). In other words, the Lamb’s “interactive enabling” role applies both to Jews and Christians who are “encompassingly unified” in the above 144,000. (Later the BOR extends the Lamb’s “interactive enabling” role to all of humanity.) Also, the above dimensions associated with the new Jerusalem represent a convergence onto the Triune **3**. There are 12 gates of white pearl; there are 12 angels at each of the gates; the names of the 12 tribes of Israel are over each gate; the 12 foundations of the city wall are garnished with a particular precious stone; and the 12 apostles’ names are in each foundation (Re 21:12 – 21). The individual sets of 12 represent a single-digit equivalent of **3** (i.e., $12 \Rightarrow 1 + 2 = 3$), and each set contributes to “interactively enabling” the new Jerusalem. Likewise, the 12 manner of fruits on the tree of life in the new Jerusalem equate to **3** as a single digit and also “interactively enable” the tree to serve as a source of eternal life. Further, as we saw above, 1260 days equates to 42 months using a metaphorical 30-day month (i.e., $30 \times 42 = 1260$) where 30 has the single-digit equivalent of **3** (i.e., $3 + 0 = 3$) associated with Christ in Figure 3, since his mother and the two witnesses were providing testimony regarding Christ’s “interactively enabling” role during their 1260 days of confrontation with Satan.

Triune 6 (integrative guidance)

The Triune **6** from Figure 2 is conveyed by the 24 wise elders (i.e., $24 \Rightarrow 2 + 4 = 6$). They provide the “integrative guidance” that humanity cannot directly achieve representation in (i.e., open) the book of life because of humanity’s egocentric regressions. Only because the Lamb was slain to redeem humanity’s regressions does humanity have potential access to be listed in the book of life (Re 3:14 – 5:14).

However, Satan’s period for masquerading his sham triads to negate the “integrative guidance” of the wise elders is set in Re 13:5 at a metaphorical 42 months with a single-digit equivalent of $4 + 2 \Rightarrow 6$, which has the same single-digit equivalent as used above for the 24 elders. The reversal of digits conveys Satan’s reversal of the “integrative guidance” provided to humanity. Nonetheless, both the wise elders and Satan claim a Triune **6** orientation, one of which is legitimate and the other illegitimate. Re 11:2 -3 repeats this tenure.

“The court which is without the temple leave out, and measure it not, for it is given unto the Gentiles: and the holy city shall they tread under foot 42 months.”

The new Jerusalem, as noted above, has five sets of 12 entities (i.e., gates, angels, tribes, foundations, and apostles). Collectively, these five sets represent a single-digit equivalent of **6** (i.e., $5 \times 12 = 60 \Rightarrow 6 + 0 = 6$). Likewise, the identical two trees of life on each side of the river collectively provide for 24 manner of fruit, the same number as the elders, or a single-digit equivalent of **6** (i.e., $24 \Rightarrow 2 + 4 = 6$). In both cases, the Triune **6** is associated with the “integrative guidance” underlying the organizational layout of the new Jerusalem. This is similar to the way the six (**6**) series underlie the organizational

layout of the BOR, which is associated with the **6** non-triune locations of the Enneagram.

As we saw above in discussing the Triune **9**, the servants of God the Father were “sealed...in their foreheads” to emphasize the Triune **9**, expressed as 144,000 participants. So too in Re 13:18, Satan’s second beast marks his followers with a triad of 6s, or 666, which could be a sham reference to the Triune **6** that the Satan Series brackets in Figure 3.

Helpfully, the above numerical and metaphorical framework used by the BOR to present each of the Triune **9**, **3**, and **6** perspectives is reinforcingly consistent.

Christ and Seal Series

The Christ Series (Re 1:4 – 5:14) consists of Christ’s letters addressing each of the seven churches of Asia, which represent humanity trying to follow Christ. Each letter consists of three steps. The first step presents a personality attribute or type for Christ. The second step presents criteria for humanity in remediating its egocentric regressions. The third step presents a personality attribute or type for humanity (consistent with step one) as a potential reward for complying with the remedial criteria in the second step. Since the third step also draws on “integrative guidance” as provided by the Spirit, all seven churches note that “He that hath an ear, let him hear what the Spirit saith unto the churches.”

The culminating seventh letter (Re 3:14 – 5:14) summarizes the previous six letters and then leads to the opening of the door to address the convergence of the Christ Series onto the “**3, 6 & 9 Triune**”, as alluded to in the above Triune discussions. Also, Re 4:7 provides an orientation from which the Christ Series converges onto the Triune throne.

“In the midst of the throne, and round about the throne, were **4** beasts full of eyes before and behind and the first beast was like a lion, and the second beast like a calf, and the third beast has a face as a man, and the fourth beast was like a flying eagle.”

These **4** beasts, according to Christian tradition, represent, respectively, the **4** evangelists, Mark, Luke, Mathew, and John, who will participate in the opening of the first four seals in the following series. The use of **4** evangelists to address the “sensitivity” of Christ becoming human to offer himself as the “victim” who can enable humanity to access and be listed in the book of life personifies the altruistic version of the Enneagram’s type **4** in Figure 3.

In this Seal Series (Re 6:1 – 8:1), the Lamb opens all seven seals and thereby secures for humanity the potential to access and be listed in the book of life. This is a long and challenging process that has been analogized to an endless war. As indicated above, Christian tradition has associated the openings of the first four of the seven seals as

metaphorically equating to accepting and living the message of the four gospels. However, the opening of the fifth seal reminds us that the process for remediating humanity's egocentric regressions will not be fully completed until the second death (or final "judgment") or the termination of Satan's influence on humanity. The pain and suffering caused by this delay is reflected in the opening of the sixth seal with its identification of the "**3, 6 & 9 Triune**". Notably, the Triune **6** provides "guidance" to humanity about the challenges in accessing the book of life through its use of **6** apocalyptic metaphors.

The Lamb's "love for humanity", exhibited by the opening of the seals on the book of life to enable humanity's potential access to it, personifies the altruistic version of the Enneagram's type **2**, as reflected in Figure 3. However, the delays and struggles in extending this opportunity to all of humanity, and thus the convergence onto the "**3, 6 & 9 Triune**", are conveyed by the silent reaction to the opening of the seventh seal, where even the reference to type **2** is inverted.

"And when he opened the seventh seal, there was silence in heaven about the space of 1 / 2 hour." (Re 8:1)

Trumpet and Plague Series

The seven stages of the Trumpet Series (Re 8:2 – 11:19) are introduced by angels sounding seven trumpets announcing the "production or fulfillment" of God's response to Satan's efforts to substitute his sham triads for the "**3, 6 & 9 Triune**". Accordingly, the Trumpet Series is associated with the altruistic version of the Enneagram's type **8** (i.e., the "producer or fulfiller") in Figure 3. To help convey an **8** orientation, the Trumpet Series involves an **8th** introductory angel versus **7** for the other series.

The first six stages of the Trumpet Series kill or destroy Satan's twelve futile attempts to integrate his sham triads into metaphors mercurially involved with humanity (i.e., trees, sea, creatures, ships, river, waters, sun, moon, day, night, and men). Since Satan's triads are not actually characterized by 3, 6, or 9, and thereby are indivisible by 3, one-third of Satan's twelve integration attempts seem to be figuratively killed, thus yielding **4** (i.e., $12 \times 1/3 = 4$), which characterizes the role of the Lamb/Christ in the last stage of the Christ Series. As such, these twelve metaphorical killings contribute to the culminating "fulfillment" of the Christ Series, which is located at or characterized by **4** on the Enneagram in Figure 3. Again, by contributing to the "fulfillment or production" of the Christ Series, the Trumpet Series is also representing the altruistic version of the Enneagram's type **8** (i.e., the "producer or fulfiller") in Figure 3.

Also, in the sixth stage (Re 10:1 - 11), an angel appears holding a "little" book suggesting it may apply to a smaller set (probably only to the narrator) of those who may qualify for the book of life. Recall the previous closed book of life for all of humanity was held by the creator occupying the heavenly throne, representing the Triune **9** in the Christ Series. However, this book is open, which reflects the Lamb's previous opening of the seals on the book of life. The human narrator is then allowed to view the contents,

but not write them down. Subsequently, he is allowed to eat the book, which tastes sweet but is bitter in his belly, and then encouraged to prophesy to humanity. In other words, humanity will assimilate God's remedial plan to qualify for listing in the book of life through experience rather than through a predestined knowledge of the book's contents. Like the previous twelve metaphorical killings, this assimilation of the book further contributes to the "fulfillment" of the Christ Series where the book of life was introduced.

Continuing the Trumpet Series' theme of "fulfillment", **2** witnesses are introduced to prophesy 1260 days dressed in sackcloth to "fulfill" the incomplete mission of the Lamb from the Seal Series, which is characterized by **2** on the Enneagram in Figure 3. The basis of the **2** witnesses' testimonial may be found in Re 11:8.

"And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."

Sodom was a key city from the Hebrew Bible, and Egypt would become, about 500 years later, a major center for Islam, but its existence was well known when the BOR was composed. Accordingly, this passage indicates that the Lamb's sacrificial death to open and provide potential access to the book of life applies to Jews and Muslims, not just Christians, thus showing acceptance for all three Abrahamic faith traditions forming the **Abrahamic Triune** (see Addendum for more detail). This testimonial of the **2** witnesses could challenge thousands of years of conflict between the three Abrahamic faith traditions, where each tradition tends to believe in its own exclusivity, resulting in antisemitism, Islamophobia, and Christianophobia. Thus, brutal metaphors to hurt or kill are used to convey the intensity associated with the delivery or rejection of the testimonial. For example,

"And if any man will hurt them, fire proceedeth out of their mouth and devoureth their enemies, and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophesy: and have powers over waters to turn them to blood, and to smite the earth with all plagues, as often as they wish. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit (i.e., Satan's earlier manifestation as the first beast) shall make war against them, and shall overcome them, and kill them." (Re 11:5 - 7)

While those who reject the **2** witnesses rejoice over their death, the broader representation for all of humanity, extending well beyond the Abrahamic followers (i.e., people and kindreds and tongues and nations), will not allow their bodies (i.e., testimonial) to be put in graves (Re 11:9 – 10). Then, Re 11:11 – 12 approvingly concludes the **2** witnesses' testimonial,

"After 3½ days the Spirit of life from God entered into them and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them. Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them."

Regarding the use of $3\frac{1}{2}$ as a numerical metaphor, its single-digit equivalent of $3\frac{1}{2}$ is $3 + .5 \Rightarrow 8$, representing the Enneagram's altruistic version of the type characterizing the mission of the **2** witnesses (as part of the Trumpet Series) in "fulfilling or completing" the Seal Series, consistent with their respective positioning in Figure 3. Regarding the above ascension into heaven, recall that new Jerusalem had two identical trees of life, just as the **2** witnesses are initially analogized to two identical olive trees (Re 11:4).

Turning to the Plague Series (Re 15:1 – 22:5), seven angels pour out plagues onto mankind representing the suffering associated with "judging" the "fulfillment" processes presented in the above Trumpet Series. Accordingly, the first six plagues address the twelve killings found in the first six stages of the Trumpet Series. In the seventh plague, the extensive actions of Satan, initially manifested as Babylon being carried by Satan's first beast, are presented with many condemning metaphors, such as,

"The great whore (Babylon) with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been make drunk with the wine of her fornication." (Re 17:1 – 6)

They are then "judged" utilizing the following metaphorical passages, which incorporate **1** to represent "judging" as would be characterized by the Enneagram's type **1**:

"Therefore shall her plagues come in **1** day." (Re 18:8)

"Babylon, that mighty city! For in **1** hour is thy "judgment" come." (Re 18:10)

"For in **1** hour so great riches is come to nought." (Re 18:17)

"For in **1** hour is she made desolate." (Re 18:19)

Thus, when Babylon falls, those who depended on her suffer commensurately (Re 18:9 – 23). Subsequently, Satan's manifestations as the first and second beast, as well as their followers, are defeated by the Lamb's metaphorical army and cast alive into the lake of fire.

"Whosoever was not found written in the book of life was cast into this lake of fire." (Re 19:10 – 20)

This second death, or final "judgment", ends the 42 months in which Satan is allowed to substitute his sham triads and ushers in the new Jerusalem, replacing Babylon. Because of the emphasis on "judging", as characterized by **1** in the Enneagram, the Plague Series is positioned at **1** in Figure 3.

Addendum

Tri-Abrahamic Remediation

Another question is whether the three Abrahamic faith traditions—Judaism, Christianity, and Islam—collectively emulate the "**3, 6 & 9 Triune**". To some extent these traditions evolved to assist humanity in remediating regressive personality instincts, and evidence of such assistance emulating the "**3, 6 & 9 Triune**" should be discoverable given these

religions collectively represent well over half the world's population.

To explore the original intent of the three Abrahamic faith traditions, we drew from the three sets (or cumulative books) of seminal sacred scriptures underlying them. We capture the essence or intent of each set in a single sentence below:

- The Hebrew Bible most basically addresses the Abrahamic God's well-being for all creation.
- The New Testament most basically addresses the Abrahamic God's redemptive love.
- The Quran most basically addresses a belief in the Abrahamic God's revelation.

While the Hebrew Bible, New Testament, and Quran address all three topics (i.e., well-being, redemptive love, and revelational beliefs), each set relatively emphasizes one over the other two.

If the ultimate essence of each set of scriptures can collectively emulate the “**3, 6 & 9 Triune**”, the universality of the **Abrahamic God's well-being for all creation** would emulate the “**encompassing unifier**”, the **Abrahamic God's redemptive love** would be “**interactively enabling**”, and **belief in the Abrahamic God's revelations** would be providing “**integrative guidance**”, as shown below in Figure 2.

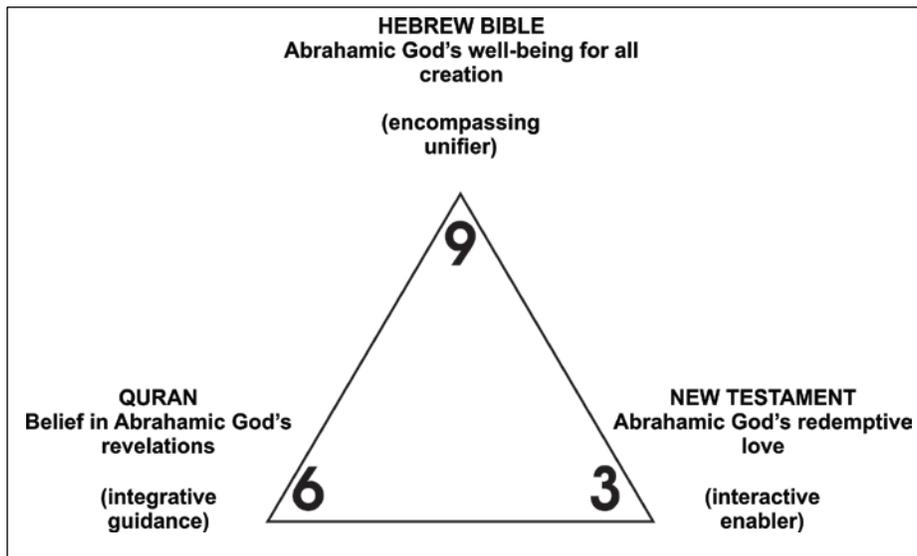


Figure 22. The “3, 6 & 9 Triune” underlying Tri-Abrahamic Remediation

Notably, the “**3, 6 & 9 Triune**” underlying tri-Abrahamic remediation can also serve as a peacemaking model for constructive dialogue, both religious and secular, between adherents of these three faith traditions.

(The addendum is reproduced from *Evolution's Best Kept Secret: the “3, 6 & 9 Triune”*, pp 27-28.)

Acknowledgements

The production and maintenance of these materials would not be possible without the invaluable editorial assistance of David Kerstein and IT assistance of Andrew Morawski, Steve Czarnecki, Dan Smereczynski and Alice Epstein, as well as innumerable suggestions and comments over the many years leading up to the publication.

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