

THE FOLLOWING
TRILOGY OF COURSES

**EXHAUSTIVELY ADDRESSES
THE TESLA CHALLENGE**

**“IF YOU ONLY KNEW THE MAGNIFICENCE OF THE
[TRINITARIAN] 3, 6 AND 9, THEN YOU WOULD HAVE THE KEY
TO THE UNIVERSE.”**

Quote by Nikola Tesla,
famous scientist / inventor
for whom the Tesla electric car was named
and **a contemporary of G.I. Gurdjieff**

The most practical discovery, thus far, comes from the novel approach of Course 101B for interpreting the genetic code which identifies the unique benefits of Vitamins A and D as a synergistic therapy for rejuvenating epithelial tissue. Such rejuvenation seems to favorably impact some autoimmune diseases, wound healing, cataract growth, and some cancers. As the next step, the First Analysis Institute has been sponsoring three years of very supportive efficacy studies (both in vitro and mouse based) with the University of Chicago's Celiac Center and the University of Illinois at Chicago's Pharmacognosy Laboratory. Also, episodic human experiences have shown strong outcomes.

F. Oliver Nicklin

The Trilogy of Evolution's Disruptive Enabler

(i.e., Identifying the Gurdjieff / Beelzebub Enneagram in Evolution)

Introduction

to

Web Based Exploratory Courses 101A, B and C

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PREFACE

THIS TRILOGY OF COURSES DOES NOT CONTRADICT ACCEPTED SCIENTIFIC AND THEOLOGICAL DISCOVERIES, BUT DOES EMBRACE AN OVERARCHING MATHEMATICAL PARADIGM TO INTEGRATE OUR UNDERSTANDING OF THESE DISCOVERIES, AS SUCH, THIS TRILOGY REPEATEDLY APPLIES THE SIMPLE, EIGHTH GRADE LEVEL MATH PRINCIPLES UNDERLYING THIS PARADIGM TO THE THREE MAJOR STAGES OF EVOLUTION, NAMELY, THE EVOLUTION OF MATTER AND ENERGY IN COURSE 101A, LIFE IN COURSE 101B AND THE HUMAN PERSONALITY IN COURSE 101C.

THE ULTIMATE OBJECTIVE IS TO PROVIDE NEW INSIGHTS INTO MANY QUESTIONS THAT HAVE NOT BEEN ADDRESSED BY CONVENTIONAL RESEARCH. THE MOST PRACTICAL DISCOVERY, THUS FAR, COMES FROM THE NOVEL APPROACH OF COURSE 101B FOR INTERPRETING THE GENETIC CODE WHICH IDENTIFIES THE UNIQUE BENEFITS OF VITAMINS A AND D AS A SYNERGISTIC THERAPY FOR REJUVENATING EPITHELIAL TISSUE. SUCH REJUVENATION SEEMS TO FAVORABLY IMPACT SOME AUTOIMMUNE DISEASES, WOUND HEALING, CATARACT GROWTH, AND SOME CANCERS. AS THE NEXT STEP, THE FIRST ANALYSIS INSTITUTE HAS BEEN SPONSORING THREE YEARS OF VERY SUPPORTIVE EFFICACY STUDIES WITH THE UNIVERSITY OF CHICAGO'S CELIAC CENTER AND THE UNIVERSITY OF ILLINOIS AT CHICAGO'S PHARMACOGNOSY LABORATORY. Also, episodic human experiences have shown strong outcomes *

AFTER EMBRACING THE ABOVE REFERENCED MATHEMATICAL PARADIGM, IT WAS COMPARED TO P.D. OUSPENSKY'S OUTLINE OF THE ANCIENT SECRET ENNEAGRAM AS DISCOVERED AND REVEALED BY GEORGE. I. GURDJIEFF IN THE EARLY TWENTIETH CENTURY. (SEE IN SEARCH OF THE MIRACULOUS) SINCE THE KEY UNDERLYING FEATURES OF THE MATHEMATICALLY DERIVED PARADIGM WERE SURPRISINGLY SIMILAR TO THE GURDJIEFF ENNEAGRAM, REFERENCES TO LATTER HAVE BEEN ADDED IN RED PRINT THROUGHOUT THE TRILOGY. AS SUCH, THIS TRILOGY CLARIFIES GURDJIEFF'S OBFUSCATING TALES OF BEELZEBUB (I.E. SATAN) TO HIS GRANDSON (I.E., HUMANITY) AND THUS REINFORCES OUSPENSKY'S WORK.

* FOR GENERAL HIGHLIGHTING PURPOSES PURPLE IS USED THROUGHOUT THE TRILOGY.

THEORETICALLY DERIVING
THE MATHEMATICALLY DISRUPTIVE ENABLER

(i.e., Mathematically Deriving the Gurdjieff Enneagram)

WHICH EQUATES TO THE EMPIRICALLY DERIVED

DISRUPTIVE ENABLER OF MATTER/ENERGY

(i.e., Identifying the Gurdjieff Enneagram in Matter/Energy)

Theoretically deriving the mathematical paradigm of numerical personality types (Chapters I-X)

The first part of this course introduces the reader to the study of the personality types that can be associated with numbers. We define the personality types associated with numbers as the features characterizing the most basic ways in which the Arabic numbers 1-9 relate, or don't relate, to one another similar to human personality types characterizing the way people relate. There are nine such features and each can be associated with one of the numbers 1-9. We refer to these features as numerical personality types or simply numerical types. We will also show that every Arabic number can be uniquely related to one of the numbers 1-9 and thus associated with one of the nine types.

Our ultimate goal in exploring the nine numerical types is to understand how the underlying themes associated with the numbers 1-9 permeate the evolved natural world around us, including human nature. In turn, this provides better insight into how the entire Arabic numbering system is reflected in the natural world around us, given that each Arabic number is related to one of the nine types.

Each of Chapters II-X below mathematically derives a different numerical type. Importantly, a very brief summary of each type usually appears at the end of each chapter to allow students to compare and contrast the types - a necessary process in understanding them.

There is an infinite universe of numbers, and to provide a manageable framework for exploring numerical types, this infinite universe is reduced to the numbers 1-9, which we call

their single-digit equivalents. We accomplish this reduction through the casting out nines process, which is normally used for checking simple arithmetic (i.e., addition, subtraction, multiplication and to a limited degree division). The casting out nines process is explained in Chapter I. As a result of the casting out nines process, we can limit our exploration to the types associated with the single-digit numerals 1-9, because these single-digit equivalents can represent the entire Arabic numbering system.

Gurdjieff also cited the same logic in justifying the use of single-digit equivalents to represent all multi-digit Arabic numerals in his universal Enneagram. He referred to it as theosophical addition.

We explore the nine types in two basic contexts. In the first context, each of the nine numerals is seen as having a very specific identity as determined by its place in the order of the consecutively sequenced Arabic numerals 1-9 when viewed from a symmetric perspective. In the second context, all of the nine numerals are seen as randomly interchangeable without any regard for their specific identity. In other words, each numeral is seen as nothing more than a non-specific proxy for all the other numerals. The first context reflects the basic or symmetric order of the Arabic numbering system, while the second context reflects the basic randomness of the Arabic numbering system. **While the two contexts are antithetical, there is to a very limited extent some mathematical overlap between the two contexts.**

In contrasting these two contexts, we assume that entropy rules according to the universal Second Law of Thermodynamics. As a result, an endless struggle will characterize any effort associated with the context of symmetric order in overcoming a natural tendency towards the context of randomness (**similar to Gurdjieff's two competing forces underlying the universe**). Thus, in exploring the nine types within the two competing contexts, we see that any transition towards symmetric order away from randomness is highly disruptive and mathematically requires a special enabling factor. Because this enabling factor is mathematically disruptive to conventional arithmetic in the context of randomness, it is referred to as the **mathematically disruptive enabler** throughout the course. Specifically, this disruptiveness stems from the way in which six of the numerical types (i.e., 1, 2, 4, 5, 7 and 8) collectively interrelate utilizing the 1/7th series (i.e., the series resulting from $1 \div 7$) to make up the mathematically disruptive enabler and then converge onto the other three background numerical types (i.e., 3, 6 and 9), but only in the context of symmetric order. Since the three background numerical personality types (i.e., 3, 6 and 9) interrelate as a unified triangle, they are referred to as the **trinitarian triangle** but only in the context of symmetric order. Also, since the convergence process towards symmetric order can draw upon a special background augmentation involving 9 and 4 throughout this Trilogy, its presentations or discussions will be highlighted with a yellow background.

Gurdjieff similarly referred to the 3, 6 and 9 triangle in trinitarian terms consisting of 3 and 6 as counterbalancing opposites with 9 serving in a neutralizing role as governed by Gurdjieff's Law of Three Principles, Forces or Ways. Gurdjieff collectively interrelated the six digits (i.e., 1, 2, 4, 5, 7 and 8) similarly utilizing the 1/7th series as governed by his Law of Seven. He then viewed the trinitarian triangle as unifying or converging the Law of Seven and the Law of Three which was referred to as the Fourth Way or Fourth Order (i.e., an additional step beyond the Law of Three). This unifying / converging transition was considered to be important and disruptive by Gurdjieff. Thus, his overall Enneagram is equivalent to the mathematically disruptive enabler converging onto the trinitarian triangle. Gurdjieff also introduced his fourth way through the 9th digit or 9th position.

To illustrate the contrasting characterizations for the nine numerical types in the contexts of symmetric order versus randomness, the two versions are summarized below. **The following mathematical descriptions of the numerical types incorporate human psychological terminology since the numerical types characterize the most basic ways in which numbers relate (or don't relate) similar to human personality types.**

	Context of Symmetric Order	vs.	Context of Randomness
Five's type: (Chapter II)	Abstract mathematical conceiver		Self-focused mathematical observer
One's type: (Chapter III)	Mathematical criteria for judging emphasizing specificity		Mathematical criteria for judging de-emphasizing specificity
Two's type: (Chapter IV)	Relationships of sincere mathematical appreciation		Relationships of insincere mathematical flattery
Four's type: (Chapter V)	The special art and sacrifice of collectively connecting mathematically		The ordinary melancholy and envy of mathematical disconnectivity
Three's type: (Chapter VI)	Subtle mathematical enabler		Recognized mathematical achiever
Six's type: (Chapter VII)	Open-minded mathematical guidance		Closed minded restrictive mathematical guidance
Eight's type: (Chapter VIII)	The mathematical producer		The mathematical enforcer
Nine's type: (Chapter IX)	Independent mathematical unifier		Anonymous mathematical accommodator
Seven's type: (Chapter X)	The mathematically radiant, inspirational and disruptive planner		The mathematically dilettante planner

Type 7's mathematically inspirational and disruptive planner refers to the radiant plan for establishing the mathematically disruptive enabler and driving it towards converging onto the **trinitarian triangle** in the context of symmetric order away from randomness. Because the disruptive enabler is mathematically disruptive within the randomness context, this radiant plan must be exactly rigorous and specific so that all possibilities for misrepresentation are eliminated. Moreover, this disruptiveness can only be achieved and sustained by extending the purely numerical model to include physical units of dimension (i.e., length, time and mass).

To achieve the exacting rigor and necessary specificity requires presenting seven stages or transitional interactions of the mathematically disruptive enabler. **These seven transitional interactions are comparable to Gurdjieff's seven cosmoses which were further refined by Ouspensky to seven dimensions. Furthermore, the most exacting and specific manifestation of symmetric order involves repeating the same digit and is thus referred to as same-digit symmetry. The use of same-digit symmetry throughout this Trilogy is highlighted in green print to provide continuity in understanding the application of this concept. Gurdjieff also briefly touched upon this concept.**

Because of the highly abstract nature of the numerical processes and derivations employed in this course, universal allegories are extensively incorporated to provide familiar real-life examples, such as the above incorporation of the human personality allegory. Also, the component parts of the allegories are referred to as metaphors.

This Trilogy's allegorical reflections of the personality types have generally been drawn from The Book of Revelation where they are used to convey and preserve the Book's very complicated message, as interpreted in Course 101C.

Since this portion of Course 101A is best summarized by Figure 76, it is repeated at the end of this Introduction.

- **Identifying the empirically derived disruptive enabler of matter/energy as the building blocks of matter/energy or identifying the Gurdjieff Enneagram in matter/energy (Chapter XI)**

The known elementary building blocks of matter and energy are referred to as elementary particle types and consist of two types of matter particles (i.e., quarks and leptons) and four types of force or energy particles (i.e., the carriers of gravity, electromagnetism, and the strong and weak nuclear forces).

These six building blocks of matter and energy can be evaluated from two completely different perspectives: one governed by classical physics and the other governed by quantum physics. Classical physics addresses these building blocks from the perspective characterized by a high degree of specificity; whereas, quantum physics addresses them from the perspective characterized by a high degree of non-specificity. In the latter case the physical, geometric and time status of the elementary building blocks cannot be precisely determined. The classical physics' perspective is from a larger than atomic scale vantage point, while the quantum physics' perspective is generally from a smaller than atomic scale vantage point.

Since the mathematically disruptive enabler represents the ultimate driver towards the specificity of symmetric order away from the non-specificity of randomness, its representation among the elementary building blocks of matter/energy can best be determined in a precise manner from the vantage point of the classical physics' perspective. Accordingly, we address in this course the six naturally occurring numerical constants which **empirically** best characterize the six elementary building blocks of matter/energy when viewed from the perspective of classical physics. As it turns out, five of these naturally occurring constants are shown to equate to the **mathematically derived** labels defining the numerical roles of five of the six types (i.e., 1, 2, 4, 7 and 8) making up the mathematical disruptive enabler driving towards symmetric order as derived in Chapter X. However, the naturally occurring constant that best defines the strong force in this context has not yet been scientifically

determined which thus precludes comparison with its predicted value as represented by the sixth label in defining the numerical role of the sixth type (i.e., 5) of the mathematically disruptive enabler. Nevertheless, until shown otherwise we are assuming that the six numerical personality types making up the mathematically disruptive enabler effectively evolve to become the six building blocks making up the disruptive enabler of matter/energy.

Appropriately, the five confirmed (of the six) elementary building blocks of matter/energy converge onto a three-part background which is **empirically** best defined by three naturally occurring numerical constants. In turn, these constants equate to the three **mathematically derived** labels that define the numerical roles of the other three types (i.e., 3, 6 and 9) constituting the **trinitarian triangle** onto which the mathematically disruptive enabler converges in the mathematical plan for driving towards symmetric order. In other words, the mathematically disruptive enabler, in its drive towards the specificity of symmetric order, evolves from a theoretical numerical context to incorporate the physical context of the universe. Moreover, this evolutionary incorporation of the physical context can be viewed as furthering the mathematically disruptive enabler's drive towards the specificity of symmetric order and overcoming the natural propensity over time towards randomness (i.e., entropy rules).

Noteworthy, when the mathematically disruptive enabler as well as the disruptive enabler of matter/energy converge onto the trinitarian triangle, the role of type 9 is disproportionately accentuated over the roles of the trinitarian types 3 and 6.

To summarize, the labels defining the theoretically derived radiant plan for the mathematically disruptive enabler can be viewed, not only as equating to, but also as the ultimate source of the empirically derived naturally occurring numerical constants defining the disruptive enabler of matter/energy. Moreover, the exacting rigor or specificity of the radiant mathematical plan for the mathematically disruptive enabler is dramatically evidenced in the naturally occurring constants since the smallest change in their values would modify the evolution of the physical universe to the point where it very likely could not support the evolution of life on earth. Such exacting specificity can be tied to the above mentioned disproportionate accentuation of 9's type in the convergence of the disruptive enabler of matter/energy onto the trinitarian triangle.

Turning to the quantum physics' perspective, since it ultimately leads to the development of the above classical physics' perspective where the naturally occurring constants equate to the labels for the disruptive enabler, Chapter XI also compares the theoretical development stages leading up to the mathematical plan for the mathematically disruptive enabler from Chapter X with the empirical development stages within quantum physics. This comparison shows a consistent and parallel progression between the two after taking into account that one progresses in a theoretical context of mathematics and the other in an empirical context of physics. However, the comparison is incomplete until quantum physics can further model the developmental stages for all six particle types of matter/energy. As an indication of the importance assigned to this aspect of the course, the developmental stages leading up to the mathematical plan for the mathematically disruptive enabler from Chapter X constitutes more than 20% of this course.

Interestingly, as quantum physics has evolved, all references to the naturally occurring constant that best defined the weak force's particle type have gradually disappeared because this constant primarily applies to the weak force's classical role as the cause of radioactivity decay. Since this course incorporates both the classical

and quantum contexts for the weak force, the development of this course effectively had to include the period beginning after the quantum context was reasonably understood and accepted, but before learning about the classical weak force constant was no longer realistically available or published in the on-line or traditional reference literature (i.e., the period leading up to the year 2000). Moreover, since this course serves as the foundation for the next two courses, this limited window for development impacts the entire trilogy.

Chapter XI also goes beyond quantum physics and introduces the possibility that the non-specificity of the random particle types making up more than 90% of the universe that is dark (i.e., black holes, dark matter and dark energy) could be analogous to the non-specificity of randomness in the mathematical context.

The ultimate objective of the above unfolding comparative analysis of the theoretically derived mathematically disruptive enabler versus the empirically derived disruptive enabler of matter/energy is to provide new insights into many questions that have not been addressed by conventional research. For example, the possible origin of the fine structure constant may draw upon the above mentioned special augmentation involving types 9 and 4 in converging towards symmetric order. Similarly, quantum entanglement is compared to same-digit symmetry. Additionally, keep in mind that while this course has identified the disruptive enabler of matter/energy at a subatomic level, it equally well scales up to the physics of matter and energy at a cosmic level.

Since this portion of Course 101A is best summarized by Figure 84a, it is repeated at the end of this Introduction.

IDENTIFYING EVOLUTION'S DISRUPTIVE ENABLER OF LIFE

(i.e., Identifying the Gurdjieff Enneagram in the Genetic Coded and Noncoded DNA)

- **Identifying evolution's disruptive enabler of life (or the Gurdjieff Enneagram) as incorporating the genetic code governing the formation of all living organisms (Chapter XII)**

Since the disruptive enabler or six elementary building blocks of matter/energy serve as the building blocks of all the atoms that make up and sustain all molecular matter/energy, expressions of the elementary building blocks' radiant plan for inspiring symmetric order may be identifiable within the universe of molecular matter/energy. If we look for expressions of the disruptive enabler driving towards symmetric order in the ultimate evolutionary culmination of molecular matter/energy, we should then focus on the most evolved class of molecules, namely, the "self-reproducing" macro molecules referred to as the deoxyribonucleic acid or DNA class of molecules, as laid out in this chapter.

DNA molecules have always served as the chemical blueprint for constructing protein molecules. Thus, the DNA class of molecules effectively extends evolution from the phenomenon of molecular matter to the phenomenon of all living organisms.

Fortunately, the chemical blueprint through which DNA translates into the protein components of living organisms always draws its building blocks from the same twenty standard amino acid molecules. Moreover, an organizational matrix of these twenty standard amino acids, called the "**genetic code**", has always guided the translation between the DNA molecular blueprint and the twenty amino acids. (In other words, the genetic code is like the Rosetta Stone for interpreting DNA). As a result, just as the six elementary building blocks of matter/energy serve as the building blocks of all atoms that make up and sustain all molecules, the twenty standard amino acid molecules serve as the building blocks of all the large protein molecules that make up and sustain all living organisms.

If the above analogy between the six elementary building blocks of matter/energy as the building blocks of molecular matter/energy and the standard amino acids as the building blocks of living organisms is valid, then the roles numerically defined for the six elementary building blocks of matter/energy should be manifested or reflected in the roles of the standard amino acids. In other words, to support this analogy, the organizational matrix (i.e. genetic code) guiding the roles of the standard amino acids in constructing living organisms should reflect the guidelines for numerically defining the roles of the six elementary building blocks of matter/energy which were expressed as evolution's disruptive enabler of matter/energy driving towards symmetric order.

Accordingly, since the numerically defined roles of the disruptive enabler of matter/energy can be viewed as equating to the labels defining the mathematically disruptive enabler, the components of the genetic code or matrix should be categorizable into six groups representing the six types of the mathematically disruptive enabler (i.e., 1, 2, 4, 5, 7 and 8). Likewise, the three coordinates for the genetic code / matrix can represent the three types of the **trinitarian triangle** (i.e., 3, 6 and 9). As such, the genetic code governing the formation of all living organisms can also be viewed as providing the basis for the disruptive enabler underlying the formation of all living organisms or simply evolution's disruptive enabler of life.

BECAUSE VIRTUALLY THE ENTIRE GENETIC CODE IS REPRESENTED BY THE EARLIER MENTIONED SAME-DIGIT SYMMETRY, THE GENETIC CODE INGENUOUSLY CONFIRMS CONCEPTUALLY THE SPECIFIC ROLES OF, NOT ONLY THE SIX TYPES CONSTITUTING THE DISRUPTIVE ENABLER OF LIFE, BUT ALSO THE THREE TYPES CONSTITUTING THE TRINITARIAN TRIANGLE, AS THE FORMER CONVERGES ONTO THE LATTER. IN DOING SO, THE CONCEPTUAL PREMISE UNDERLYING THIS ENTIRE TRILOGY OF COURSES SEEMS TO BE FURTHER CONFIRMED. Also, this process draws upon the special augmentation involving types 9 and 4 in converging towards symmetric order.

Noteworthy, when the six groups representing this disruptive enabler of life interact or converge with the three coordinates representing the trinitarian triangle, the role of the type 6, characterizing open-minded guidance, is disproportionately accentuated over the roles of the trinitarian types 3 and 9.

Moreover, because the genetic code disproportionately accentuates type 6, its dependency on compliance with the plan for approaching symmetric order is disproportionately compounded. As such, the genetic code can be vulnerable to any regression in applying the plan for approaching symmetric order, which may have interesting implications for genetic engineering. Indeed, two fundamental examples are addressed in the Chapter XII where the genetic code appears to have reversed orientation from symmetric order towards randomness. **One was the original regressive interbreeding between the modern human species and the Neanderthals where the progeny did not become extinct.**

Importantly, while the genetic code or the genetic coding parts of the DNA can be primarily identified as evolution's disruptive enabler of life, the noncoding or non-gene parts of the DNA (i.e., not manifested by the genetic code) also involve an overall "defining and determining" role as characterized by 7's type. However, we don't yet know enough about the various individual roles of the noncoding parts of the DNA to delineate the specific "defining and determining" roles even though the non-coding portion constitute most of an organism's DNA.

Again, the ultimate objective of the above unfolding comparative analysis is to provide new insights into many questions that have not been addressed by conventional research. The most practical discovery, thus far, comes from the novel approach of Course 101B for interpreting the genetic code which identifies the unique benefits of Vitamins A and D as a synergistic therapy for rejuvenating epithelial tissue. Such rejuvenation seems to favorably impact some autoimmune diseases, wound healing, cataract growth, and some cancers (see footnote 52). As the next step, the First Analysis Institute has been sponsoring three years of very supportive efficacy studies (both in vitro and mouse based) with the University of Chicago's Celiac Center and the University of Illinois at Chicago's Pharmacognosy Laboratory. Also, episodic human experiences have shown strong outcomes. This is as part of a broader educational

effort by the Institute focused on the role of cysteine rich proteins, e.g. keratins and interleukins, in healthcare issues arising from possible regressions in applying the genetic code for humans.

Since Course 101B is best summarized by Figure 96b, it is repeated at the end of this Introduction.

IDENTIFYING:

***EVOLUTION'S COMPROMISED DISRUPTIVE ENABLER
OF THE HUMAN PERSONALITY***

(i.e., Identifying the Personality / Beelzebub Enneagram)

AS WELL AS

THE REVELATION OF THE ASSOCIATED REMEDIATION PLAN

(i.e., Identifying the Gurdjieff / Beelzebub Enneagram in the Book of Revelation)

- **Identifying the compromised disruptive enabler of the human personality or the Personality / Beelzebub Enneagram (Chapter XIII)**

In seeking to extend the genetic code as providing the basis for the disruptive enabler driving the evolution of all living organisms to a comparable representation of the disruptive enabler within human psychology, we draw upon the popular Personality Enneagram. The Personality Enneagram represents the outcome of an effort begun in the 1950's by Oscar Ichazo, which continues to today by others (see Seminar Based Courses on this website).

While the schematic of the Personality / Beelzebub Enneagram is the same as the Gurdjieff Enneagram, the underlying theory is significantly different, as explained below. Ichazo has indicated that his originating inspiration was the very highly ranked archangel Metatron; whereas, Gurdjieff speaks of humanity's weaknesses through an even higher ranking, but fallen, archangel, namely, Beelzebub or Satan. Thus, the Personality Enneagram can also be referred to as the Personality / Beelzebub Enneagram. Although the Personality Enneagram has been utilized as a personality model for only several decades, its worldwide users are thought to number in the millions drawing from diverse backgrounds. Since the Personality Enneagram's nine personality types or styles and their interrelationships represent a very effective model of the human personality, the numerical personality types mathematically derived in each of the nine Chapters II – X are compared in Chapter XIII with their counterpart personality types from the Personality Enneagram.

This comparison shows that the numerical types in the context of randomness are generally similar to their Personality Enneagram counterpart personality types. Also, this similarity extends to conveying the contrary image of progressing towards symmetric order, notwithstanding the regression towards randomness. Because of this similarity with the non-specificity of randomness, the Personality Enneagram model incorporates much more non-

specificity and uncertainty than found in the classical physics model for the elementary particle types of matter/energy and the genetic code-based model governing all living organisms in Chapters XI and XII, respectively. **Since the Gurdjieff Enneagram applies in the context of approaching symmetric order, the Personality / Beelzebub Enneagram represents a regression from the Gurdjieff Enneagram, which may have been caused by the original regressive interbreeding between the modern human species and the Neanderthals.**

Despite this regression towards randomness, the Personality Enneagram theory addresses those parts of the symmetric order orientation which can still be emphasized by the human personality. Indeed, the Personality Enneagram theory goes to great lengths to address remediating this short fall and each student is encouraged to read the extensive and varying materials written about the Personality Enneagram. **Nevertheless, while the human personality, as represented by the Personality Enneagram, can make impressive strides towards emphasizing parts of the symmetric order orientation, the human personality still falls considerably short of even the status enjoyed by the genetic code presented in Chapter XII.**

The Personality Enneagram theory teaches that three basic instincts underlie and shape each personality type. When, these three instincts are viewed in conjunction with a respective personality type, they are usually referred to as subtypes. Within each personality type, one of the three subtypes is dominant, one is less dominant and one is least dominant. The Personality Enneagram theory labels these three basic instincts as self-preservation, social and sexual. These three basic instincts could be viewed as driving the human personality towards randomness and thus effectively replacing the three numerical types of the **trinitarian triangle** as the underlying central focus in driving towards symmetric order. Chapter XIII further speculates that the three basic instincts underlying the Personality Enneagram may be tied to the genetic regressions discussed in Chapter XII.

Noteworthy, both the mathematically derived model for symmetric order and the Personality Enneagram categorize the nine personality types into the same three groups of complementary types referred to as the centers of focus. Moreover, these three centers of focus (i.e., Body or moving center, Heart or emotion center and Mind or thinking center) represent the only significant commonality between the Personality / Beelzebub Enneagram and the Gurdjieff Enneagram. In the latter, these three centers correspond to the points of the trinitarian triangle. As such, the oral tradition of Gurdjieff emphasizes meditatively focusing one's entire being on that part of the head where the Body processing lower or hindbrain, the Mind processing upper brain or neocortex and the Emotion processing limbic system converge, as a start to experiencing the Fourth Way. Since a profile side view of the brain (where these three functional areas converge) resembles an eye within a (trinitarian triangle), this view is mythologically referred to as the all seeing Eye of God or Providence on the United States' Great Seal, the eye of the Egyptian falcon god Horus, the mind's eye, or the third eye.

Alternatively, the above referenced genetic regression can be viewed through the lens of the Gurdjieff Enneagram where the three centers (i.e., thinking, emotion and moving-instinctive) are, respectively, associated with the three brain centers (i.e., neocortex, limbic system and hindbrain). Accordingly, since the hindbrain began to evolve in reptiles, the limbic system began to evolve in more primitive mammals, and the neocortex began to evolve in the higher level mammals, any genetic regression could first enhance the hindbrain, followed by the limbic system, all at the

expense of the neocortex. Thus, this genetic regression may be mitigated through meditatively focusing on the (trinitarian) convergence of the Mind processing neocortex, the Body processing hindbrain and the Emotion processing limbic system. Since various hearing receptors are located in all three of these brain centers, sound can serve to facilitate this meditative process.

- Identifying the revelation of the plan for remediating the compromised disruptive enabler of the human personality or **identifying the Gurdjieff / Beelzebub Enneagram in the Book of Revelation (Chapters XIV-XVIII)**

Even though mythologies have long presented the ordered intent of creation as overcoming the evil represented by primordial chaos or randomness, the extent to which major religions help humanity manage the basic instincts that drive towards randomness, would not normally be described in terms that utilize the structure developed in the first ten chapters. **Possibly, you might find the mission of major religions described in terms addressing the human personality through the Gurdjieff / Beelzebub Enneagram's three centers of focus.**

While all major religions address all three centers of focus, you could argue that each of the major religions place a somewhat disproportionate emphasis on one of the three centers of focus. For example, do the three religions originating from the Abrahamic tradition (i.e., Judaism, Christianity and Islam), each place a somewhat disproportionate emphasis on a different one of the above three respective centers of focus? Similarly, do the three religions originating from the ancient Hindu tradition (i.e., Sikhism, Hinduism and Buddhism) each place a somewhat disproportionate emphasis on a different one of the above three respective centers of focus? If they do, all three Enneagram centers of focus may receive somewhat disproportionate emphases when viewed from the perspective encompassing all three religions originating from the Abrahamic tradition, as well as from the perspective encompassing all three religions originating from the Hindu tradition. Said another way, each of the two traditions may have ultimately evolved to produce three major religions so that all three Enneagram centers of focus, as represented by the points of the trinitarian triangle, could receive somewhat disproportionate emphases (see Seminar Based Courses).

If one goes further and searches the originating scriptures underlying the major religions for meaningful representation of the radiant plan for overcoming randomness through the remediation or establishment of the disruptive enabler within the human personality, we could find only one example, namely the New Testament's Books of Revelation or Apocalypse in conjunction with a few key links to both the Old Testament's Book of Daniel and Ezekiel as well as the Quran's Surah Maryam. The four Evangelists are also referenced **with a particularly noteworthy tie to John's metaphor of 153 fishes**. A strict **allegorical** interpretation of the Book of Revelation in conjunction with the links to the other texts ingeniously "reveals" a plan for remediating humanity's regression towards randomness by establishing the disruptive enabler within the human personality. **In other words, Revelation, as the last book of the New Testament, can be viewed as presenting a detailed guiding plan not found elsewhere in Abrahamic scripture.**

As such, Chapter XIV-XVIII will show that virtually all of the hundreds of metaphorical words and phrases, as well as their organizational relationships and structure, which constitute the Book of Revelation comprehensively represent all the corresponding constituent components and their organizational relationships and structure making

up the entire plan for establishing and converging the disruptive enabler, as derived in Course 101A. Moreover, the Book of Revelation redundantly confirms the key themes to assure their proper metaphorical interpretations which in turn are the same as the corresponding key themes in the mathematical plan. To help the learning process many of the basic component scriptural metaphors were introduced in Course 101A. Also, Revelation selectively draws upon **same-digit symmetry** as well as **the special convergence augmentation involving types 9 and 4 in converging towards symmetric order.**

Ouspensky indicated that Gurdjieff explored, after Ouspensky was no longer working with him, applying his Enneagram to at least the four horsemen in the Book of Revelation. Noteworthy, Lucifer, the highest-ranking archangel before his “Fall”, is a leading protagonist both in the Book of Revelation as Satan / Beelzebub and in Gurdjieff’s seminal writings as Beelzebub. However, because of the non-specificity associated with randomness, the Book of Revelation’s presentation of Satan’s / Beelzebub’s plan for perpetrating randomness does not offer the same delineating specificity as does the presentation of God’s plan for establishing symmetric order within the human personality.

Since these very old revelational scriptures consisted primarily of age independent metaphors, they were much less susceptible to being corrupted through translations and thus can possibly be applied thousands of years after they were written (i.e., The Book of Revelation in approx. 70 CE, The Book of Daniel in approx. 165 BCE, The Book of Ezekiel in approx. 575 BCE, and the Surah Maryam in approx. 655 CE).

This preservative nature of ancient symbols and metaphors also extends to the ancient Enneagram, as pointed out by Gurdjieff.

The above mentioned three basic instincts driving the human personality towards randomness and thus effectively replacing the three numerical types of the **Trinitarian triangle** as the underlying central focus in driving towards symmetric order are presented in parts of these scriptures as the three manifestations of Satan / Beelzebub replacing the Trinitarian focus for the human personality. Moreover, the Books of Revelation and Daniel indicate that Satan / Beelzebub contributed to initiating the underlying dysfunctional regression in the human genetic code which implies corrupting his original angelic role. **Thus, the Personality Enneagram can also be referred to as the Personality / Beelzebub Enneagram.**

However, most of the Book of Revelation presents God’s detail plan for remediating humanity’s regression towards randomness by establishing the disruptive enabler within the human personality. In so doing, Revelation also addresses God’s plan for dealing with Satan’s / Beelzebub’s legacy claim to a key pre-fall privilege. As such, the apocalyptic language and context in this interpretation of these scriptures are not limited to addressing the traditional end of the world vision, but instead applies to God’s highly disruptive plan for all of human history which doesn’t culminate until life after death.

Unlike the plans for evolution’s disruptive enabler of matter/energy and life in Chapters XI and XII, this plan for establishing the disruptive enabler of the human personality addresses in great detail the stages leading up to the establishment of the disruptive enabler exactly as presented in the mathematical plan in Chapter X.

Given the complexity and size of the mathematical plan, such a complete and redundant allegorical representation of the entire plan greatly enhances the credibility of this allegorical interpretation of The Book of Revelation in conjunction with the links to the other scriptural texts and thus correspondingly enhances the credibility of the entire trilogy of courses.

Importantly, the established disruptive enabler of the human personality disproportionately accentuates type 3 over types 6 and 9 in converging onto the Trinitarian triangle. In sum, each of the trinitarian types (i.e., 9, 6 and 3) has been disproportionately accentuated by the disruptive enabler of matter/energy, of life and of the established human personality in their respective convergence onto the trinitarian or Trinitarian triangle.

Since Course 101C is best summarized by Figure 105, it is repeated at the end of this Introduction.

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Noteworthy, Cynthia Bourgeault devotes her book, The Holy Trinity and the Law of Three, to justifying the use of the 3, 6 and 9 triangle from the Gurdjieff Enneagram to represent the Trinity, which is consistent with this course. Gurdjieff even referred to his Law of Three as the Law of the Trinity in reference to the Holy Trinity.

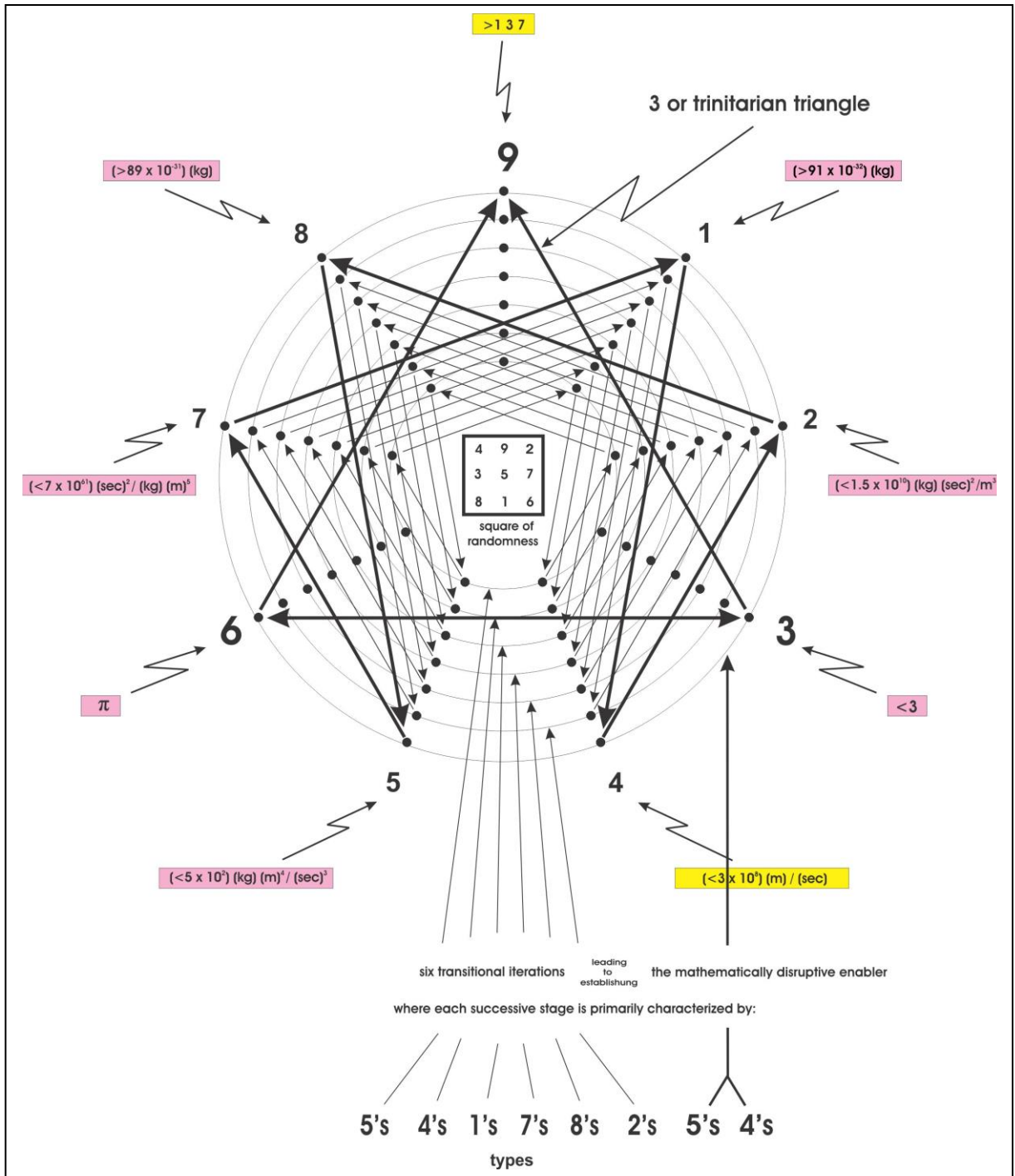
Also, just as the **Gurdjieff / Beelzebub Enneagram** has been utilized above to interpret the Book of Revelation, it can similarly be deployed to interpret the sequence of events constituting the Easter Season.

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As we review the various manifestations of the disruptive enabler in the evolved world around us, we begin to see that many of the components of this trilogy of courses are like pieces in a jigsaw puzzle. By themselves, the pieces are less meaningful, but become increasingly so as they come together to form the puzzle which can provide new discovery insights into many questions that have not been addressed by conventional research. While all the pieces of the puzzle will never be known, we can now approach validation of the key themes underlying the puzzle and how they relate to one another. Also, the discovery process is greatly facilitated by the recurring nature of the underlying concepts and patterns in the various manifestations of evolution's disruptive enabler. To further illustrate this concept, the four figures which best summarize Courses 101A, B and C, namely Figures 76, 84a, 96a and 105, are repeated on the following pages.

Again, to repeat the preface, ***THIS TRILOGY OF COURSES DOES NOT CONTRADICT ACCEPTED SCIENTIFIC AND THEOLOGICAL DISCOVERIES, BUT DOES EMBRACE AN OVERARCHING MATHEMATICAL PARADIGM TO INTEGRATE OUR UNDERSTANDING OF THESE DISCOVERIES, AS SUCH, THIS TRILOGY REPEATEDLY APPLIES THE SIMPLE, EIGHT GRADE LEVEL MATH PRINCIPLES UNDERLYING THIS PARADIGM TO THE THREE MAJOR STAGES OF EVOLUTION, NAMELY, THE EVOLUTION OF MATTER AND ENERGY IN COURSE 101A, LIFE IN COURSE 101B AND THE HUMAN***

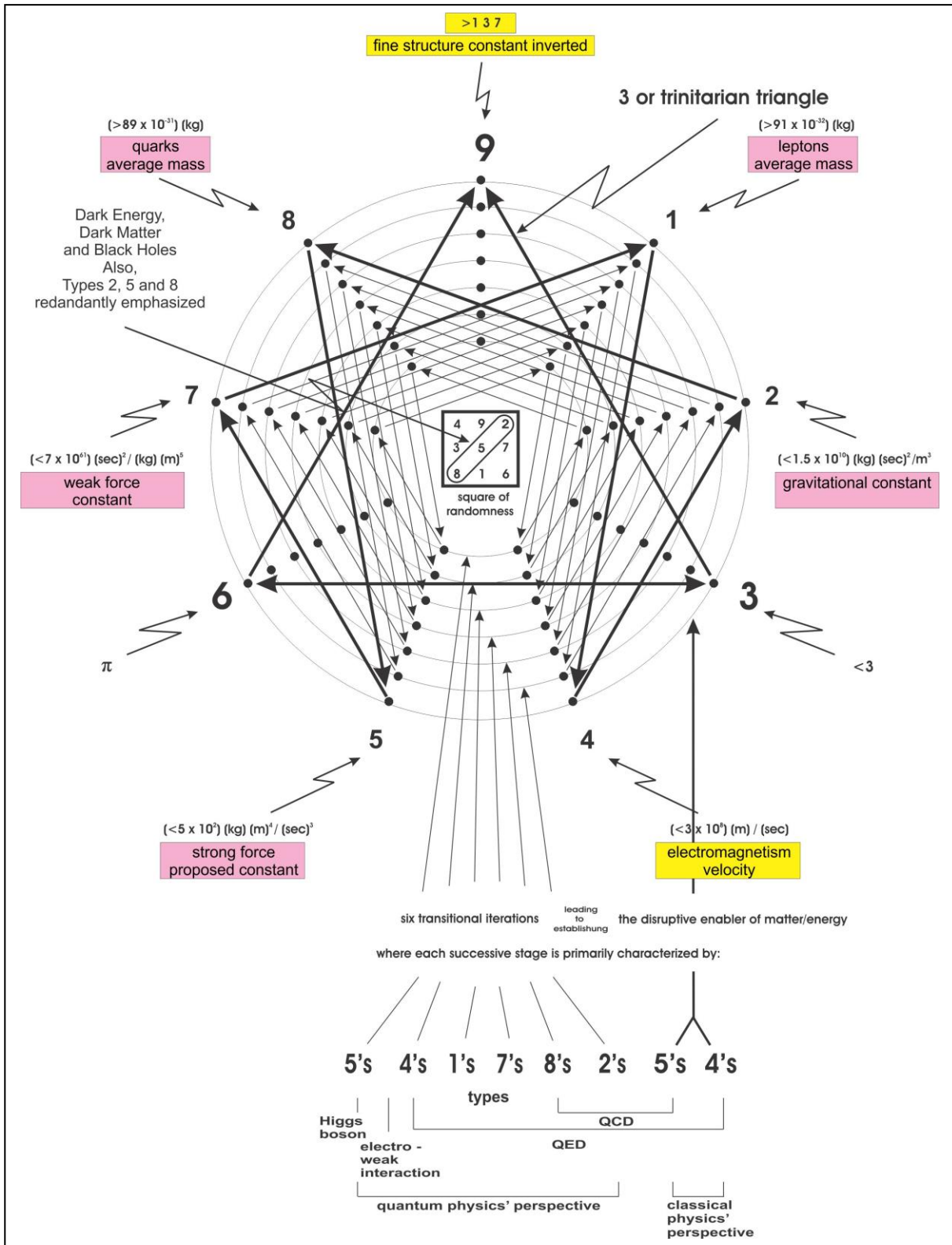
PERSONALITY IN COURSE 101C.



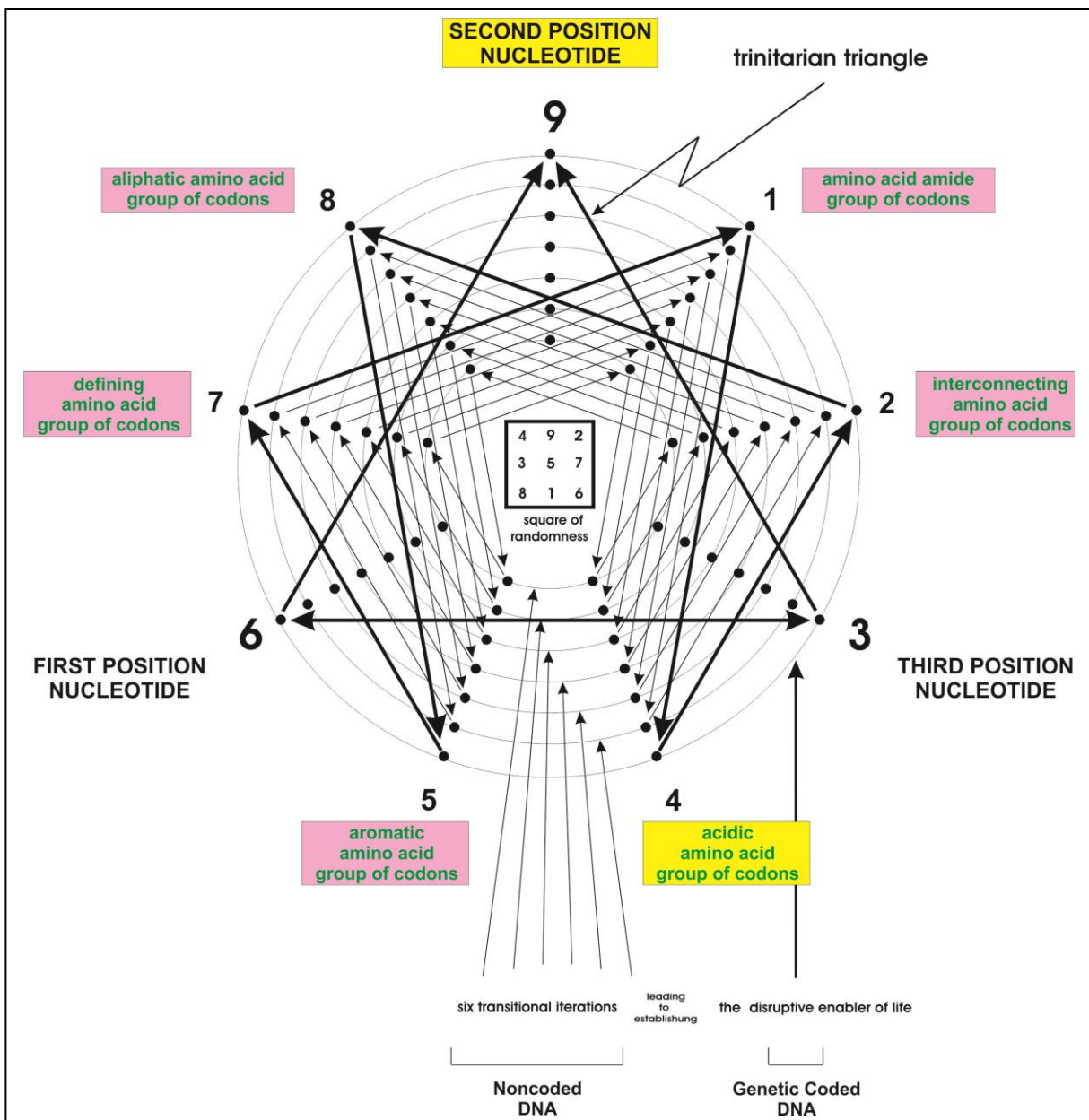
Repeating Figure 76. The unified and radiant mathematical plan which defines establishing as well as defines converging the mathematically disruptive enabler onto the trinitarian triangle to approach symmetric order.

or

THE MATHEMATICALLY DERIVED GURDJIEFF ENNEAGRAM WITH SEVEN DIMENSIONS



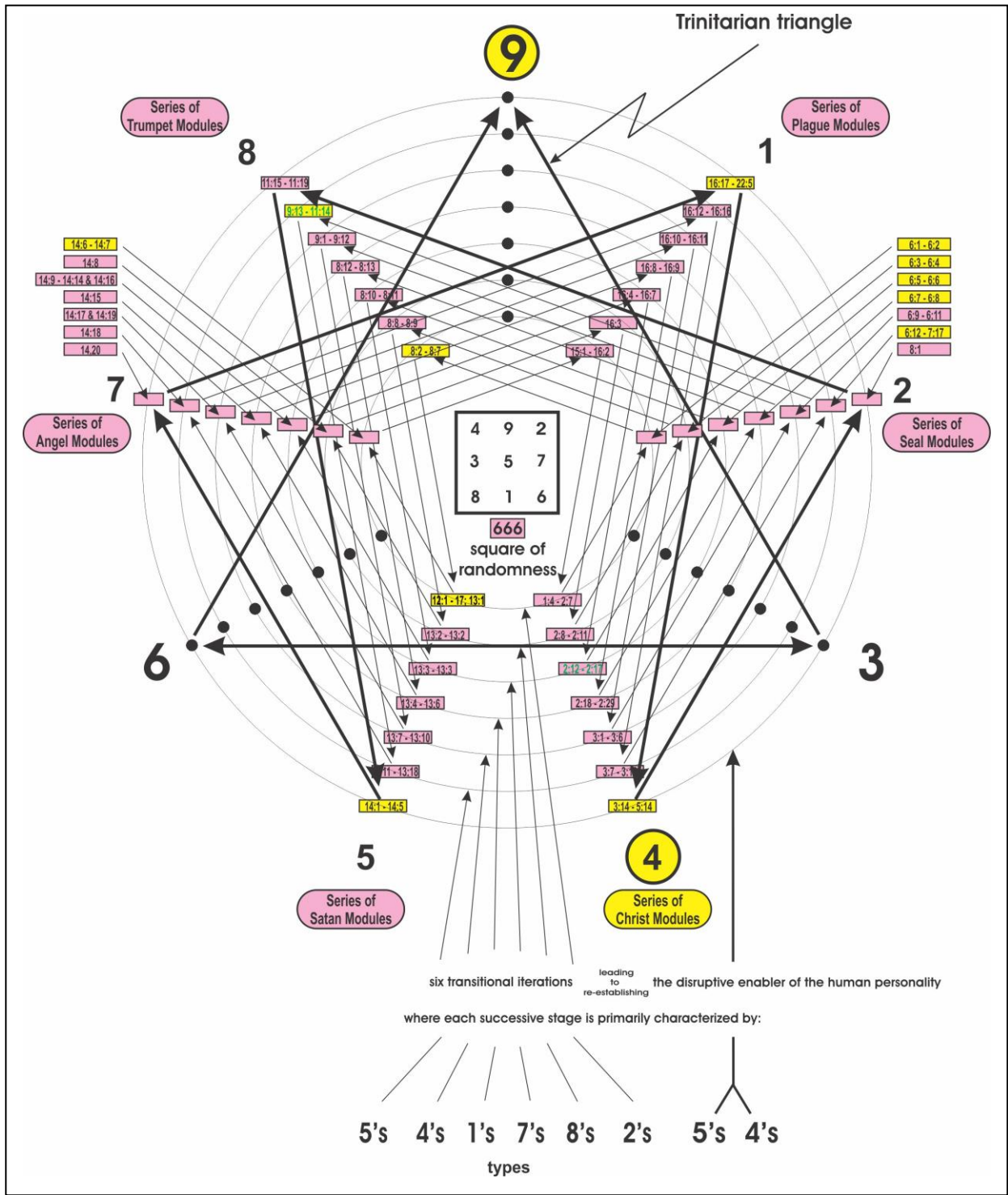
**Repeating Figure 84a. THE DISRUPTIVE ENABLER OF MATTER/ENERGY
or
IDENTIFYING THE GURDJIEFF ENNEAGRAM IN MATTER/ENERGY
INCORPORATING BOTH
THE QUANTUM AND CLASSICAL PHYSICS' PERSPECTIVES**



Repeating Figure 96b. Incorporating the noncoded DNA leading to implementing the genetic coded DNA to represent the disruptive enabler of life converging onto the trinitarian types 3, 6 and 9
or

IDENTIFYING THE GURDJIEFF ENNEAGRAM IN THE GENETIC CODED AND NONCODED DNA

(While Gurdjieff died before the discovery of the genetic code, he did illustrate his Law of Seven in the periodic table of chemical elements.)



Repeating Figure 105. Presenting the verses from Revelation, grouped into 42 activity modules, as the radiant plan for establishing the disruptive enabler of the human personality converging onto the Trinitarian triangle
 or

IDENTIFYING THE GURDJIEFF / BEELZEBUB ENNEAGRAM IN THE BOOK OF REVELATION