

18 March 1968

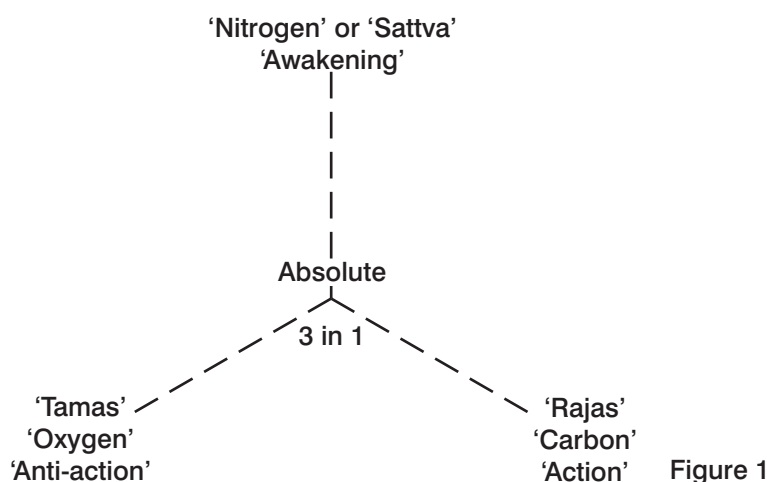
READING 8

SIX TRIADS

PART 1

Perhaps last week's discussions may have been useful in turning over the ground and ventilating this subject once more, but please don't go on discussing it without first understanding that is the 'wrong triad' and leads nowhere.

The idea of six triads springs inevitably out of the concept of three Forces or three aspects of the Absolute and, in the abstract, is very simple:



You will see that, starting from any one of the three, there are two possibilities according to whether we go clockwise or anti-clockwise. For example, either Carbon → Oxygen → Nitrogen or Carbon → Nitrogen → Oxygen.

Our 'System' goes on to say that in the Absolute the three Forces are One. In the next world the three forces are divided, but under one 'Will' – the 'Will of the Absolute'. From there outward from the centre each world is composed of matter doubling in density and therefore becoming more and more complex. In 'World 6', the six possible combinations (triads) are seen in extreme simplicity (Figure 2, overleaf).

But by the time we reach the Biosphere on our insignificant little planet, there are something like 192 combinations – 32 varieties of each of the six triads, and their manifestations are so complicated that it is very easy to get lost.

Consequently, to understand this way of classifying everything in the world (including man's activities), it is necessary to approach the centre of Consciousness by some method like the Meditation. If you begin to see the importance and enormous value of this way of seeing things, you will want with all your heart and mind to meditate in order to withdraw for a few minutes from the complicated world of movement in the vortex of life on earth and retreat, first to World 6, then to World 3, when you will be under the Will of the Atman. From there you can look out

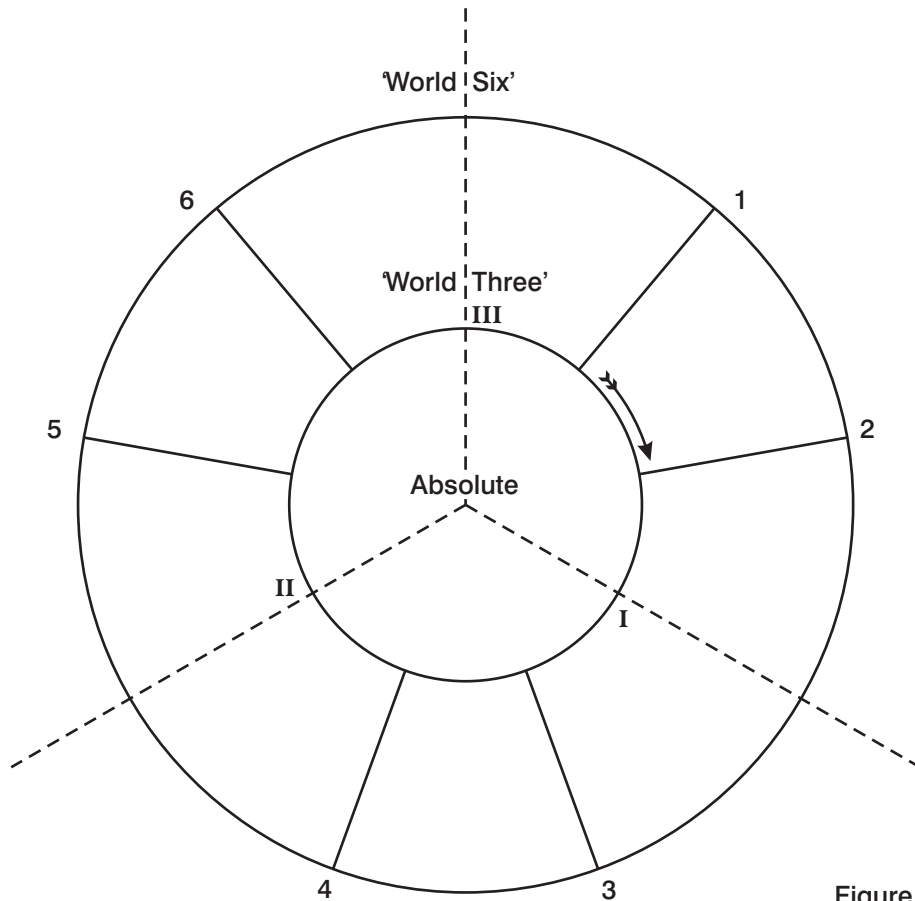


Figure 2

with the 'eye of the Atman' and see that you cannot jump from one set of manifestations to another (the way we do when we get talking). But each must be studied in itself as one manifestation of the whole.

[Discussion: Are you clear about this for a start?]

PART 2

The general philosophy of the subject as above is quite simple, and gives us a language or 'calculus', but to translate this into *words* is very much more difficult.

Let us now look at the activities of man in the way the Shankaracharya speaks about them, in terms of Rajas, Tamas and Sattva, and of the *direction* in which our activities lead – that is, where they end up (Figure 3).

We have experience of two ways of increasing Sattva which (when in sufficient concentration) always feels like awakening. We can come to it either from non-activity as in Meditation (2-1-3), or from activity as in the Dervish Turning or the 'Movements' (1-2-3).

If however you wish to have sufficient creative power, you will need a supply of Rajas. You can come at it either through scientific discovery (2-3-1), which comes from waking up the intellect when fully supplied with the necessary knowledge; or you can come by artistic creation (3-2-1), which starts with awakened emotion and requires discrimination and command over technique.

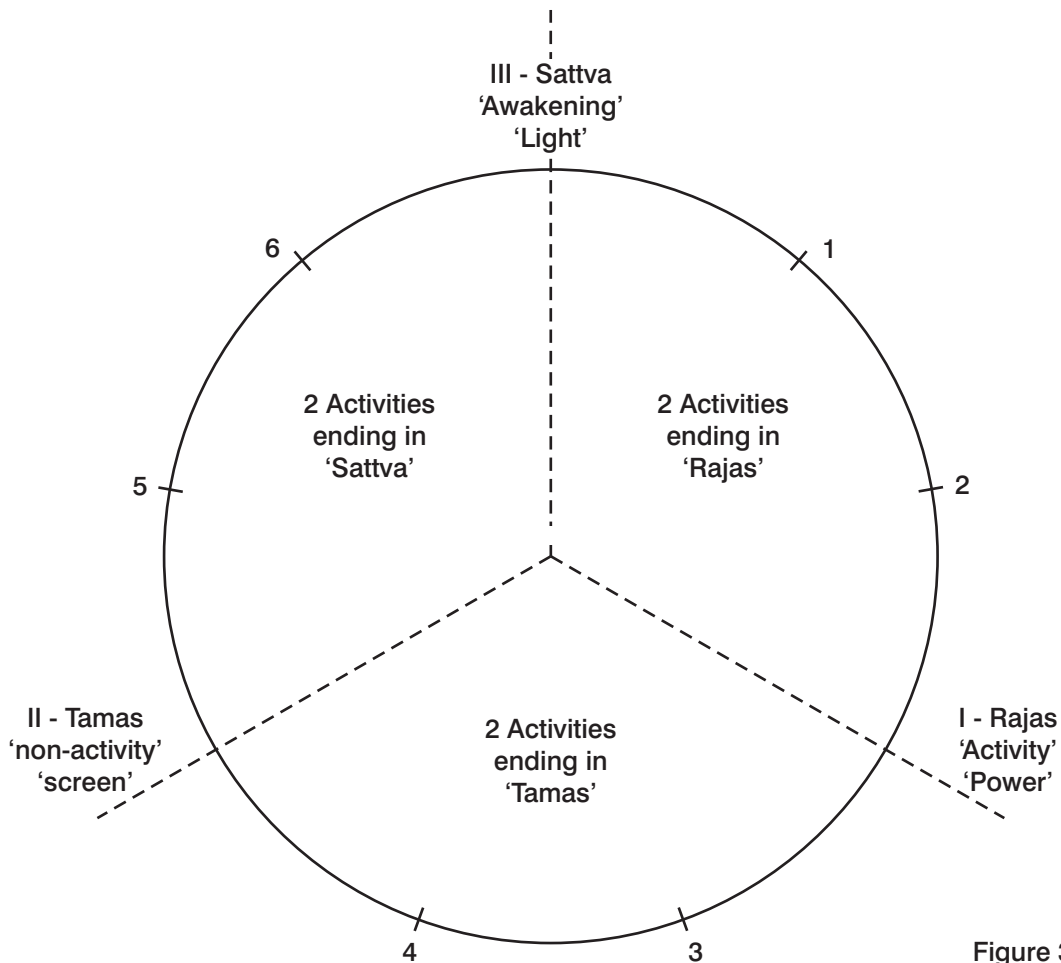


Figure 3

And then there are two activities ending in Tamas which means that everything comes to a stop. One of them is the result of uncontrolled activity (1-3-2) and we call it violence or destruction; and the other starts in the heart (3-1-2) but, through distortion and viciousness, it leads to destruction of your own and other people's possibilities of waking up – this we can call 'Crime', but it doesn't necessarily correspond with any man-made statute book!

This is, of course, only *one* of the many ways of understanding the Law of Three Forces in relation to man's activities, but it gives results if you do methodically what is advised here. You have to understand the *principle*, and then observe yourself and other people always with this principle in view until you develop an infallible sense of taste for dealing with any emergency.

For instance, in the recent interview with a journalist it was necessary to see the direction in which any question or any answer *could* lead, and be quite determined to avoid that triad 3-1-2!

PART 3

Having established a simple abstract picture in the mind, it is necessary to depart from any further abstract *thinking* and find examples in practical situations in order to develop a kind of 'second-sight'. This is where women are often better than men! What is needed is a kind of 'innocent cognition' (as Professor Maslow calls it, in a recent paper just received from Brandeis University). It is not the ignorant innocence of the child but the wise innocence (full of knowledge and experience) of the Realized Man. One sees that situations or activities that often

look alike are really as different as chalk from cheese. Maslow writes about a Japanese word (a favourite with writers on Zen like Suzuki), which he translates as the 'suchness' or 'as-it-isness' of anything. A child or a brain-injured person sees the 'blueness' of something which is different from 'redness', but they cannot abstract and generalise from that. From the fifth step of the Ladder or during a 'peak experience' we begin to see the 'suchness' of a situation or an activity, see it as 'this' and not 'that'. But unlike the child or the brain-injured, we can at the same time see that its 'suchness' is an expression of the order and concentration of the three forces contained in it.

For example, we sometimes see that a given situation is 'explosive'; our instinct is to tread carefully, and we know from chemistry that the combination of nitrogen and carbon is often explosive. H.H.'s talks are full of this kind of 'insight', as in this one:

There are people who take a system and go bang with terrific enthusiasm and speed. Speed is all Rajas; they dissipate their energy quickly and come to a stop. There are those who take the system quietly and work continuously and in moderation, so they keep storing energy on the Way until they reach the goal. Like people celebrating at a party, some greedy people eat too much of the rich food and get sick when they reach home; others enjoy it in moderation and keep healthy. There is always the danger of Rajas leading to Tamas.

(20 August 1964)

To be able to pick the right action for a given situation, one must just *see* it without any preconceived notions or theories. There was a saintly but rather foolish man whom we knew as Ivanov. In his younger days he was put in charge of the kitchen garden. Once he came into the room where a discussion was going on, determined to remember himself, not to thrust himself forward, etc. Waiting patiently for a pause in the conversation, he said gently: 'God's pigs are in the kitchen garden.' With a wild whoop the leader and those around him rushed out to save what was left. Ivanov got a change of job!

Mr. Ouspensky sometimes said that if one could remember oneself at the Gare du Nord in Paris, one could remember oneself anywhere! This same Ivanov met him at the Gare du Nord one time, looking very worried. Having handed over passport, tickets, money, etc., he said: 'There is still something I have forgotten. What was it you said I must remember above all?' The ability to remember oneself at will is a different triad – especially at the Gare du Nord!

We know now that the ability to wake up and see what is required in each situation, or the difference between one activity and another, is directly due to the combination between increasing knowledge and the concentration of Sattva in the moment.

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