

Six Activities of Man — continued

We go on studying this mysterious Law of Three because it carries the secret of the *energy* that we need to remember ourSelves. It is obvious to everybody that different moods, different states of consciousness, are in practice the results of different kinds of energy, and that a multitude of different energies are flowing in and out of us all the time — energies that connect us to all the levels of the universe, from the highest to the lowest. The work of the Fourth Way is to learn how to be able consciously to connect ourselves to the energies we need and long for, the energies of happiness and contentment, of Truth and Enlightenment.

Only in this way can our lives be different and the System shows this to be essentially very simple.

There are two combinations of energy that will lead us home to our true Selves and the most important of these is the triad of ‘refinement’ which starts with passive force in the mind. We need only acquire the habit of letting the mind come momentarily to a stop and to rest briefly in the sense of ‘I am’ in this moment, now. This simple practice allows a few drops of the precious energy of Sattva to transform every moment that it is allowed to meet, and this habit, or practice, if allowed to become more frequent, quite naturally builds up a supply of the energy of Sattva that will begin to transform our lives.

It may seem difficult to begin with but we should be reassured that the difficulty *is only at the beginning*. Priming a pump is hard work; we have to suck on the pipe determinedly and without faltering so as to create the vacuum that allows the water to flow from the well without effort.

The subtlety, in our case, is that it is not effort but *non-effort* that we are learning to practice and the aim should be to establish the practice of this ‘letting-go’ two or three times every hour of our waking lives.

If we can but come to understand, as Dr Roles says, that *the only practical thing we can do* is to foster and encourage this triad of refinement which leads to the regulation of our inner attitudes, increase of valuation and our supply of Sattva, then progress on the Way will become sure and simple.

This is the last material of the term and here is a paper from Dr Roles which may help make the basics of this crucial subject more accessible.

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18th March 1968

SIX TRIADS

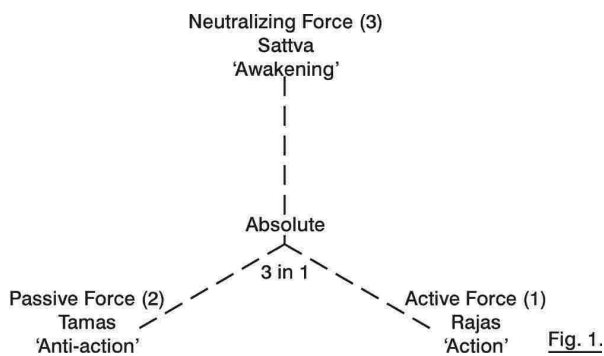
PART I

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 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 Rajas—> Tamas—> Sattva (1-2-3) or Rajas—> Sattva—> Tamas (1-3-2).

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: (Fig.2. below)

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 human 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 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?]

*Or any other way of becoming still that we can learn to practice regularly.

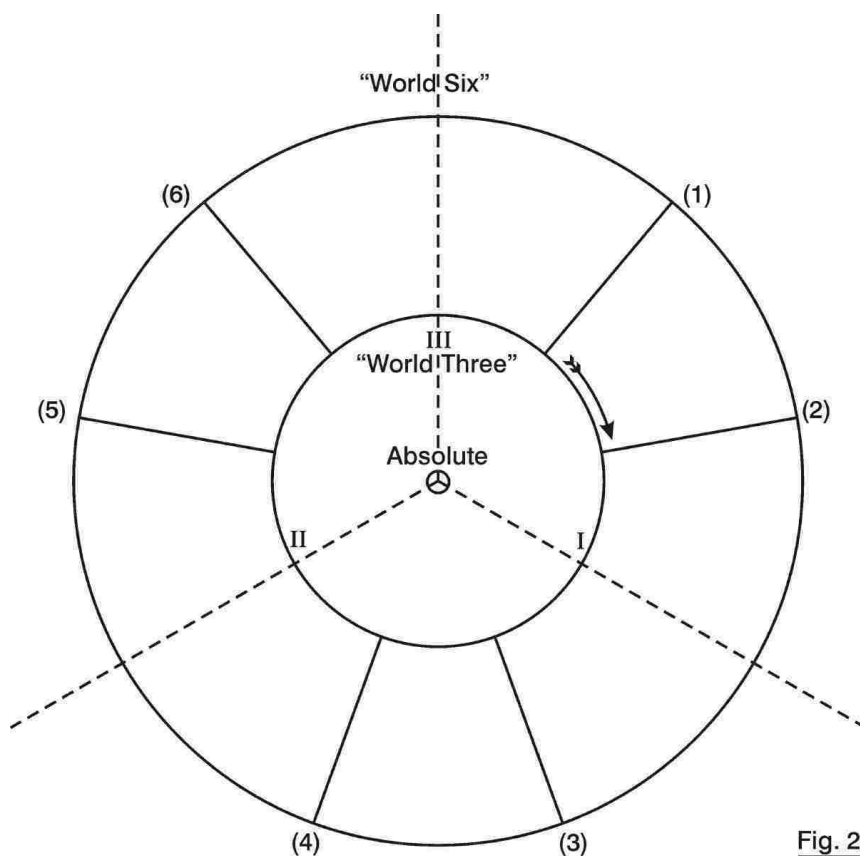


Fig. 2.

PART II

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 (Fig.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 to it either through intellectual 'discovery' or inspiration (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.

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, (i.e. some negative emotion) 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 situation.

For instance, in a 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!

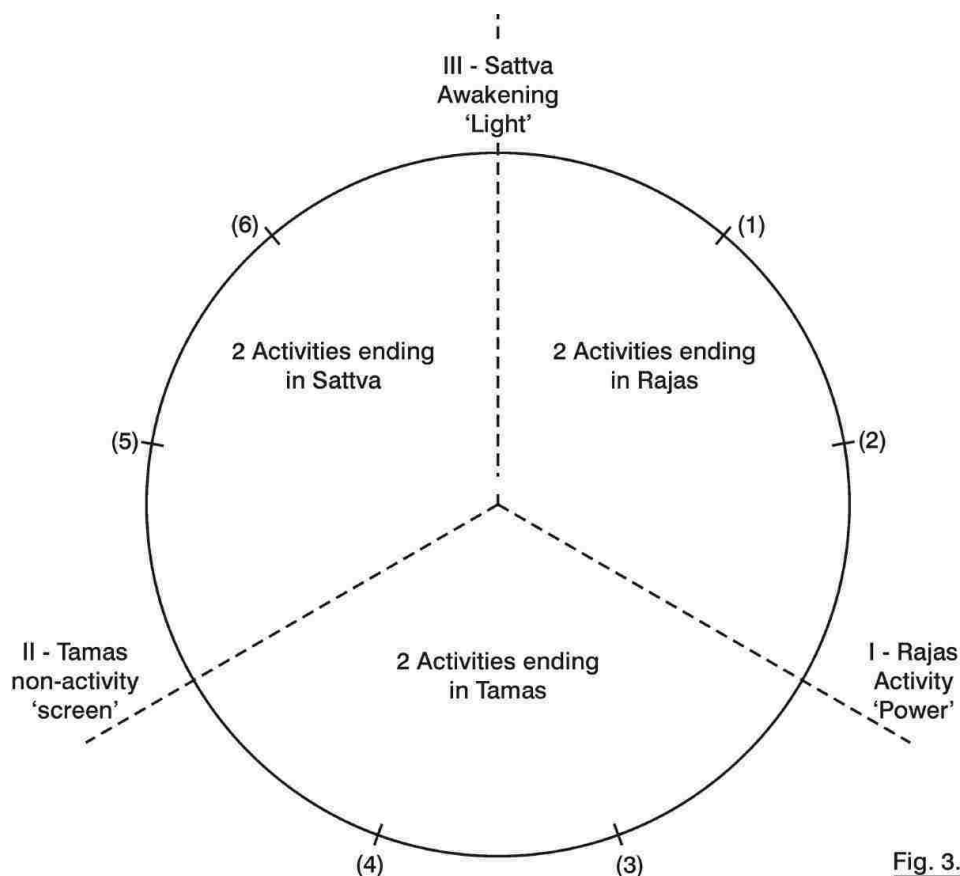


Fig. 3.

PART III

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 generalize 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’, and our instinct is to tread carefully. 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.’

To be able to pick the right action for a given situation, one must just *see* it without any preconceived notions or theories.

[*At Lyne Place*] There was a saintly but rather foolish man, Mr Ferrapontov, who had come with Mr Ouspensky from Russia. 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 eventually 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. Ferrapontov 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! His secretary, Mr Ivanov, once met him at the Gare du Nord looking very worried. Having handed over passport, tickets, money, etc., he said: ‘There’s 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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