

THE DRAMATIC UNIVERSE



Volume III
Man and His Nature

I. G. BENNETT

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PREFACE

This third volume of *The Dramatic Universe* is to appear at the same time as the fourth and last volume of a work which has been one of my main interests for more than a third of a century.

It has been very hard to bring the work to a stop so that the results could be published. This is in part due to a temperamental inability to let well alone, but also and more significantly to a characteristic of the period in which we live. This characteristic is discussed in the last chapter of the work, where I refer to the explosion of progress that is coming in every field, and that has gone out of man's control. When this work was started thirty-five years ago, many notions that I had received from Gurdjieff and other traditional sources about the nature of man and the universe appeared to be unsupported speculations. The progress of science and of psychology in the intervening period has made many of these notions commonplaces of present-day thought.

There are still, however, a great number that are far ahead of our time, but the human mind is catching up with its arrears of understanding man and his world, and I hope that this work may help to provide a framework for lines of thought that at present appear to be unconnected and yet which by their very nature ought to be built into a coherent structure. In former times philosophers, and to an even greater degree theologians, could write about God, man and the universe in a more or less stationary climate of thought as to the natural order. Man was the summit of creation, the earth was the centre of the universe. Man had a single indivisible soul, right and wrong were clearly defined unchangeable realities. For the philosophers God either existed or did not exist, but there was no middle path between faith and unbelief. We have passed through a period when all absolute notions have broken down and the world is now driving forward with a new dynamism of thought and action that makes the facts of today the myths of tomorrow, and also sometimes the myths of yesterday the accepted realities of the present. In the world of science this explosive situation is creating an almost

insoluble problem of communication. One attempt to meet this is by the publication of progress reports in the different scientific disciplines. These have the advantage of being explicitly ephemeral and subject to revision the following year. If I could have done the same with the Dramatic Universe—that is, the study of man, the world and God—

my task would have been much easier. This present book has been written and re-written often enough to have made a whole series of progress reports on our researches into these themes. These researches during the last twenty years have been conducted at Coombe Springs at the Institute for the Comparative Study of History, Philosophy and the Sciences, which has provided a meeting point for people interested in all three sides of the problem, that is, the problem of man and his nature, the problem of the universe and the natural order and scientific progress, and the problem of the ultimate purpose of our existence which is the heart of theology. Thanks to many fortunate circumstances, we have had access to traditional sources which show that in the past men have understood better some of the questions that we are still struggling with, though they formulated both their questions and their understanding in terms that we find hard to follow. We have also been fortunate in our connections with the world of science, especially of the physical sciences, where the human mind has discovered the limitations of its ability to apprehend the reality of the natural world.

The new discipline of Systematics briefly described in the second volume has now flourished into a thriving field of research affecting education, the integration of natural sciences, history, art and politics. The present state of our understanding of this discipline is reported in the first chapter of this volume. Had this book been published twelve months earlier, the chapter would have been very different, and no doubt twelve months hence we shall have found improvements and new applications.

In the following chapter the Systematics of Value has been developed. Comparing this with the Systematics of Factual Categories of Volume I, it can be seen that the foundations were already there twenty years ago, but a great deal of progress has been made.

Passing on to the fifteenth part of the work, we have three chapters on man. The first is an attempt to set up a general anthropology applicable to all phases of human life. This is a most necessary undertaking, though almost impossibly difficult of achievement. Partial anthropologies, such as are being used in various specialized fields, can lead to absurd misunderstandings. This Chapter, number 39, is from my point of view one of the most unsatisfactory of the whole book, because it attempts to compress into thirty or forty pages what needs a volume to itself if it is to be adequately presented. Moreover, new discoveries constantly being made require rather a series of progress reports than the static form of a treatise.

Chapter 40 on the Life Cycle of a Man presents fewer difficulties

because it is based upon the actual experience of many decades of study of the process of transformation from conception to death, and in this field we have a great deal of material and it has been carefully sifted and tested against experience.

The last chapter of this volume is again tentative and more theoretical than practical, because it deals with the ideal structure of human society according to systematic principles and what we can learn from history and the experience of the modern world.

The decision to divide the end of this work into two volumes was taken because of the inordinate length of the historical section. It should, however, be clear that the chapters on history are really the key to understanding the whole work, so that in a sense this third volume is a preparation for the last volume which seeks to answer the question posed at the beginning of the book; for what purpose do we men exist on the earth, and how are we to fulfil it?

In reading again what I have written, I am aware of the heavy demand it makes upon the reader's willingness to take a great deal of trouble to work out ideas that are presented summarily and often without the illustrations and examples that are needed to show how they work in practice. Many sections are little more than precis of original versions far too long to be included. I have been obliged to eliminate hundreds of references to authorities and quotations that might have helped to convince the reader that we are on the right lines.

The only—but I hope valid—excuse that I can offer is that the undertaking is far beyond the scope of a single work by a single author. I firmly believe that the undertaking is necessary and that it will have to be carried through by those more competent to do so than myself. With the prodigious transformations of human experience of the twentieth century, we must needs recast all our views, beliefs and even our forms of thought regarding man, the universe and God. No single notion, theory or expression that has reached us from earlier centuries will stand without revision. And the revision must be total and totally coherent. It cannot be made piecemeal because every part of our experience is relevant to every other part. We are living in an age of change unprecedented in human history by its rapidity. For the first time since man appeared on the earth, the entire environment of human existence is changing out of recognition within a single lifetime. The static and absolute world picture of earlier centuries is useless in such a situation and must be replaced by dynamic and relative notions that can adapt to the changing world. All our ideas without exception and all our modes of thought and even our methods of enquiry and communication must be

thrown into the fire and only those that come through will serve the needs of mankind. Even these will have to be fused into a new unity. In the present work, I have set myself to show that an unified world picture can be constructed that embraces all human experience and all human

knowledge as it presents itself to us in the second half of the twentieth century. The picture must, of necessity, be defective; but this is not so important as the demonstration that some sort of total picture is possible. The possibility turns largely upon discarding views of space, time and matter, of life, evolution and consciousness, of causality and purpose and of a 'Knowable Universe' or an 'Absolute Reality' that have been held for centuries and are still held though less tenaciously by most philosophers, scientists and theologians. In place of these views, I offer the notions of a six-dimensional physical universe, of the triadic nature of all experience, of systematics generally, and of the Universe itself as uncertain and hazardous by the very fact that it exists at all. I believe that these notions are consistent with all that we discover in our human experience both private and collective and that even if much is still speculative and unverifiable, the progress of human understanding will show that some such view of the world will have to be adopted if we are to achieve the harmony of science, including anthropology, history including human origins, philosophy including ontology and religion including the unification of all creeds and practices. Nothing less than such an all-embracing harmony can satisfy the soul of man.

In my faltering attempts to accomplish so vast a task, I have been helped above all by my own students and collaborators at the Institute for the Comparative Study of History, Philosophy and the Sciences. I must single out Mr. Anthony Blake, who has made himself more familiar with the undertaking than I would dare claim to be myself. Mrs. Dee Chalmers and Mr. John Bristow have worked hard to bring order into the confused presentation of palaeontology, archaeology and history. The Research Fellows of the Institute, headed by Mr. Anthony Hodgson, have taken part in innumerable discussions and conducted many seminars that have helped to clarify one or another theme, specially those bearing upon Systematics. The many diagrams have been drawn by Mr Ian McCoig, the Hon. Secretary of the Institute. I am deeply indebted to him for nearly eight months' work done in his scanty spare time. Mrs. Joan Edwards has typed, corrected and retyped the entire work at least ten times in fifteen years: her persistence and skill place me greatly in her debt. Finally, I must express once again my appreciation of the patience and forbearance of my publishers who have borne with me for twenty years since we first signed the contract for

the publication of this work. During these twenty years, the patience of angels might have been exhausted: but I have never had a word from them save of encouragement and support. They and I are well aware that such an undertaking as this makes money for no one and that one does not expect recognition in one's own lifetime. If some of the notions developed prove fruitful and contribute to the great reconstruction of human thinking that is bound to come during the next century, I shall have accomplished all that I could hope.

We have tried to mitigate the difficulties of the reader by dividing the subject matter into parts, chapters, sections, and sub-sections, and pro-

viding an extended Table of Contents. We have also made use of bold type to draw attention to neologisms or words used with a special meaning. Italics are used for emphasis, for words and phrases in other languages than English. Quotation marks are used for extracts from other writings, for direct speech and also to indicate that a word is treated as a symbol rather than as a linguistic element.

J. G. BENNETT

June 1966

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FOURTH BOOK SYSTEMATICS OF HUMAN EXPERIENCE

Part Fourteen SYSTEMS

Chapter Thirty-seven THE STRUCTURE OF THE WORLD

14.37.1. Organized Complexity

An outstanding characteristic of our time is the rapid growth of our knowledge of the world we live in. The more we learn, the more we become aware of its endless complexity. A drop of water contains a million, million atoms and each of these atoms is an intricate array of sub-atomic particles and waves. The Milky Way, which to the naked eye consists of a few thousand stars, reveals itself to the modern telescope as more than a hundred thousand million stars as great as our sun, clouds of dust and atoms beyond all counting, and electro-magnetic and radiation fields of extreme complexity. The proteins and nucleic

acids which build our bodies are molecules of such marvellous intricate patterns as to make notions of an earlier generation of chemists appear like kindergarten stuff. The greater the complexity, the stronger also the evidence that this world is no chaos of atoms in random motion, but a highly organized, integrated structure. We have grown out of the atomism of the nineteenth century, without half realizing the implications of our new mental horizons.

For more than a hundred generations, speculations about the nature of Reality and the scientific, practical and social activity of mankind have been dominated by the conviction that truth must be simple; and that, when seen, it cannot fail to be accepted. Thus, the Greeks saw that the sphere was the simplest figure and concluded that it must be the most perfect and hence that the heavenly bodies must move in spheres. For nearly twenty centuries, this assumption paralysed astronomy until Kepler demonstrated that the less 'simple' elliptical orbit was nearer the truth. Celestial Mechanics by the time of Laplace had already lost all its hoped-for simplicity; but the belief in simplicity was far too deeply rooted to be abandoned and, in the principle of stationary action, mathematicians of the early nineteenth century believed that they had found a simple and ultimate law that governs all free motions and could apply to all that exists. Today, the laws of motion—renamed General Field Theory — are seen to be so complicated and are formulated in such abstruse terms that only a handful of mathematicians profess to understand them.

The early Greek philosophers pictured the atoms as simple, homogeneous, indestructible particles differing only in shape and size. Belief in the simplicity of the atoms gave way as late as the present century. Now, we have a profusion of sub-atomic particles, waves and quanta and quite unintelligible notions that prevail only because they have proved useful in practice. Complexity has routed simplicity and truth in physics is anything in the world but self-evident.

Aristotle set up a system of nature which offered a simple account of all that was known about the world. Today sciences have so proliferated that no one even knows the main outlines of all of them—let alone their detailed and evergrowing content.

One might have expected that scientists and philosophers everywhere would, by now, have agreed to replace the doctrine of simplicity, by one of the limitless diversity and complexity of the natural order. The reason why this has not happened is probably two-fold. On the one hand, it looks like a confession of failure, an admission that the task of understanding the world is beyond us. On the other hand, general laws are being discovered that seem to hold promise of bringing all the diversity into some kind of universal order which, if not simple, will at least be within the power of man to grasp. Such modes of thought are relics of the past and fail to take account of the truly overwhelming complexity of the world we are beginning to explore. The confidence that we feel in the scientific method is no longer based upon well-established

universal laws—note that almost every such law that a hundred years ago appeared secure forever has since proved seriously defective—but rather upon the unexpressed conviction that, behind the bewildering diversity and complexity of phenomena, there is an organized structure that holds them all together.

This conviction is shared by tens of thousands of scientists who would indignantly repudiate any interest in understanding the world as a whole. Scientists not only specialize, but take pride in narrowing their field of research in order to deal with it successfully. The method has produced such marvellous results that it seems to justify the philosophical outlook that rejects as 'metaphysics' the search for total explanations; and yet the method itself could not succeed if there were not an organized structure that connects each specialized part to the whole and also to every other part, and, especially, to the scientist himself.

In the main field of practical application of the results of science, that is in industrial technology, the importance of organization and structure is self-evident. In the most advanced industrial countries,

more and more attention is being paid to the theory of structures and less and less to the search for universal laws. The same is true in the field of economics and politics. The processes of modern life are bringing about changes that are practical and realistic, rather than theoretical and philosophical. One consequence of this is that our modes of thought and expression lag behind our practical activity. We act structurally, but we continue to think and to speak analytically and even atomically. One of the tasks we set ourselves in Vol. I, was to seek for modes of expression that would enable us to see and think in terms of wholeness and structure rather than of atoms and laws. We saw that this meant going beyond the dualistic language and logic that are our Indo-European heritage. The notion of multi-term systems enabled us to attempt a reformation of language, and in this we were helped by the realization that it was necessary to break through the limitations of time and space. In the present volume, we must carry our task further in order to make a synthesis of the notions given by the several systems separately. In doing so, we shall find structures common to man and the world and finally interpret them in history. Man is an organized complex, so is the world and so is its self-realization in history.

14.37.2. Structures and Systems

It is no accident that recognition of the importance of structure has come, not by way of speculative philosophy or logical reasoning, but by the pressure of practical needs. We apprehend structures far more by the power of understanding than by knowledge. Knowledge is confined to Fact.*

The Domain of Fact does not include transformation, which belongs to the Domain of Harmony. In this sense, knowing and understanding

are powers that belong to quite different regions of experience and this suggests the surprising, but correct, conclusion that structures are not objects of knowledge, and that their true place is in the Domain of Harmony. We do not know structures, but we know because of structures.

Facts, that are no more than facts, are atomic and unrelated except by general laws. That is how the world was studied until the middle of the present century. Darwin's *Origin of Species* (1859) and Clark Maxwell's *Treatise on Electricity and Magnetism* (1873) were magnificent swan-songs of a dying age of science when it had seemed possible to

[* Cf. Vol. I., p. 63, and chapter 5. Vol. II, pp. 21-23: 'What we know as Fact is the process of the universe governed by laws.']

explain the whole by the part and to account for the facts, without regard to the purposive action that makes them possible.

We are now in the midst of a mental revolution, and as with all revolutions, its true significance escapes those most deeply involved. We are being forced to look at every kind of problem in a new way; that is, in terms of structures rather than of general laws. Scientists and philosophers are not alone in fighting a rearguard action against the revolution. In every department of human life, the ancient strongholds are being surrendered reluctantly and usually after they have ceased to matter. Men pay lip service to doctrines of 'integration', 'unification', 'oecumenism' and to the proposition that excessive specialization has become a menace to society; but, in practice, the changes come before the people concerned consent and usually before they realize what is happening.

We are thus in a stage of confusion due to the inadequacy of our modes of thought. We continue to think in terms of atomic concepts linked by logical implications and empirical laws. This approach can never lead to the understanding of structures whose significance lies in their organized complexity, not in their susceptibility to destructive analysis into elements and laws. We have seen in the earlier chapters, that understanding is the subjective aspect of will and knowledge is the subjective aspect of function.* We can 'know' structures only in their functional properties; whereas we 'understand' them in their working. This working is very much more than actualization in time, for it concerns what things are and not simply how they change.

Structures link Fact and Value, and they are consequently always interesting. The elements of structures in isolation or connected by general laws are only shadows of reality and there is always a step to be made in order to pass from knowing about them to becoming aware of the structures in themselves. The problems of knowledge—how we know, what we know, what knowing is—all arise because of the inherent incompleteness of any possible knowledge. No such problems arise in understanding structures. This is not to suggest that under-

standing is easier than knowing; but that the difficulties in the way of understanding are of an altogether different kind. We understand by a mental act that is synthetic and creative; whereas we know by an act that is analytic and automatic. These mental acts must be projected into the mind and the mind must be able to experience them sensitively

[* Cf. Vol. I, pp. 62-4. Knowledge was defined as the ordering of function. Ordering is an operation performed upon the data whereas understanding is a transformation within the data.]

as images and consciously as judgments.* Some degree of understanding must always be present for effectual action in the world. It follows that understanding understanding is of great practical importance; but there has been little research into the nature of understanding and into the possibility of developing it, until the growth of complex organizations has in recent years forced it upon the attention of practical men. It continues to be neglected by philosophers.

The need for more understanding is not confined to organization theory and systems engineering. It lies at the root of our central problem of elucidating the nature and destiny of man. We have not neglected the task in the earlier volumes of the present work. The first indications of a technique of understanding came with the notion of multi-term systems introduced in Vol. I and developed further in Vol. II.+ The theory of eternal patterns is a projection in analytical terms of a way of looking at complex structures that cannot be reduced to functional terms.++

A common characteristic of these varied techniques is the recognition that structure is a primary element of experience and not something that is added by the mind. In this respect, it can be said that the techniques of understanding call for a drastic revision of the usual modes of thought that treat being and understanding as independent or at least as separable from one another.

In the study of structures, we cannot separate what we understand from what we are, nor can we separate what a thing is from the way it is known. Since no human mind has a synthetic and creative power great enough to reproduce as a mental image the total organized complexity of the world presented to us from moment to moment we need a means of simplifying the task. This is provided by Systematics. Systematics is the study of structures as simplified totalities. Analytics breaks structures down into their simplest elements and looks for the connections between these elements. Systematics takes the connections as primary and the elements as secondary.§ This is a very difficult

* The four energies involved; automatic, sensitive, conscious and creative are described in Vol. II, Chapter 32 and in greater detail in J. G. Bennett's *Energies, Material, Vital and Cosmic*, London, 1962. The 'mind' of man is discussed in Chapter 39 below and the history of mind is the main theme of Chapters 45-48.

+ Cf. Vol. I, Chapter I, pp. 26-28, and Vol. II, Introduction, pp. 3-10.

++ Cf. Vol. I, p. 10, the connection between Knowing and Being and also the notion of the organism, p. 381.

§ This discipline has been developed in recent years by the author and his co-workers at the Institute for the Comparative Study of History, Philosophy and the Sciences. The quarterly journal SYSTEMATICS, which began publication in 1963, is devoted to this discipline and its practical applications.]

mental exercise for people trained in analytical thinking; but it is beginning to make its way into several fields. We shall in the present chapter, develop the systematic approach as far as is needed for our subsequent studies.

For convenience, we shall state some of our earlier conclusions.*

1. A system is a set of independent but mutually relevant terms. The relevance of the terms requires them to be compatible. No one term of a system can be understood without reference to all the others.
2. The order of a system is given by the number of terms. A system of the first order, or one-term system, is called a monad. Second, third, fourth, etc. order systems are called dyads, triads, tetrads, etc.
3. In systems, there are no fixed meanings attributable to the terms, which depend upon the structure of the system as a whole, so the various connectivities are common to all systems of the same order.
4. Every system exemplifies modes of connectedness that are typical of the number of terms. Thus there are zero connectivities in a monad, one in a dyad, three in a triad, six in a tetrad, ten in a pentad, fifteen in a hexad and $1/2n(n-1)$ in an n-term system. If the connectivities are distinguished according to direction, the number is doubled. All the connectivities are significant and must be taken into account if the structure represented by the system is to be understood.
5. Each order of system is associated with a particular mode of experiencing the world, called the Systemic Attribute.

The Monad gives totality—without distinction of parts, hence universality as the systemic attribute.

The Dyad gives difference without degrees, hence complementarity

The Triad gives relatedness without relativity and hence dynamism as distinct from force.

The Tetrad gives structured activity and combines relativity and order, and hence activity as distinct from potential.

The Pentad gives significance both inner and outer: hence also potentiality as distinct from actual occurrences. Here entities make their first appearance in the scheme of understanding.

The Hexad gives structure capable of transformation without loss of identity, hence recurrence and the character of events and so the historical character of experience. The systemic attribute is called coalescence.

The Heptad gives completeness combined with distinctions of quality: hence transformation.

[* Most of the references are to Vol. II Introduction.]

The Octad gives the property whereby a structure can be understood in and for itself without reference to other structures, hence completeness.

The higher systems have further complexities and attributes.

6. The mutual relevance of all the terms of a system requires that they should be of the same logical type and make contributions to the systemic attribute of one and the same kind. This we shall indicate by a common designation. Thus the terms of a dyad will be called its poles, those of a triad, its impulses, those of a tetrad its sources and so on.

7. The independence of the terms of a system requires that each should have a distinctive character. An important part of the study of systems consists in identifying the term characters of systems of a given order. The general characters common to all systems are to be further specified in respect of the particular system under review.

8. The mutual relevance of terms of a complex system can be found, to a first approximation, by taking all the terms in pairs. These are called the first-order connectivities. In a dyad there will be one, in a triad three, in a tetrad six and in an n -term system $\frac{1}{2}n(n-1)$ first order connectivities. Connectivities of a higher order can be studied as sub-systems from the tetrad onwards. This procedure is adopted whenever circumstances require it.*

These brief descriptions will be amplified later. We must, however, draw attention here to a defect in the presentation of Systematics in the earlier volumes. We failed to show the connection between systems and structures as we now see to be both necessary and possible. We took the notion of systems to be primary and that of structures derivative. This was a mistaken view. The organized complexity of the world resides in the structures that we discover both in our perceptions and in our mental processes. Whereas in knowing the world, we have to introduce signs and symbols to connect the mental picture with the perception; in understanding, the connection is common to the mind

and its objects. The division into elements and laws, or 'things' and their 'behaviour' destroys the structure that must be built up again by a mental process. When we look at structures with the help of systematic forms, we retain the coherence and so no 'rebuilding' is needed.

We can describe systems as the forms of structure, but no one system taken alone can exemplify the organized complexity of real structures. We usually need to take more than one system into account

[* We shall find an example in the next chapter in the scheme of values where the main system is a dodecad, but can best be studied as four triads, three tetrads or two hexads.]

in order to gain the insights needed for understanding any existing structure that we find. According to the aspect of structure that happens to be relevant to a given purpose, a system of one order may be more useful than another. It has been found that for purposes of practical utility, the systems fall naturally in groups of four. The first four from the monad to the tetrad help us to see how structures work. The systems from pentad to octad show why they work and how they enter into the pattern of Reality. The third group from the ennead to the dodecad is mainly concerned with the harmony of structures: that is, the conditions that enable them to fulfil their destined purpose.

For many purposes, we can understand what is needed by considering only the first four systems in a given structure. When we need to understand what the structure is, why it exists and what it is intended for, we must take higher systems into account.

Structures that are in process of transformation lead into societies and communities which are more concrete than structures and usually too complex to be described in terms of systems alone.*

14.37.3. The Properties of Systems

The series of multi-term systems is a progression such that each system implies all the earlier ones and requires those that follow. We cannot understand the triad unless we already grasp the notions of universality and complementarity and the dynamism of the triad is not realized without the activity of the tetrad.

The later systems are not only more complex and more highly organized than the earlier ones; they embody an understanding of reality that is more comprehensive and practical. The progression is from abstractness towards concreteness. The monad which defines a structure, but tells us nothing about it, is more abstract than the dyad which enables us to see how the polarity of the structure is formed. Polarity is a less concrete attribute than dynamism. Only with the pentad do we reach a degree of concreteness that allows us to define an entity. This, incidentally, illustrates the difference between knowing and understanding. For knowledge, entities appear to be simple notions. Things, beings, societies are entities that we know by their names;

but this does not mean that we understand what they are, why they are or how they are. As we shall see in a later section, the five terms of the pentad are needed to give substance to the notion of an entity. Again, we have in all concrete situations uncertainties, hazards and varying degrees of success in surmounting them. Such situations cannot be [* This will be elaborated in Chapter 41.]

adequately, that is concretely, investigated without reference to nine-term systems.

We have, then, a progress from abstract to concrete that is expressed in the systemic attributes. Not all structures exemplify all stages of the progression to the same degree. A given structure may exemplify one attribute strongly and others weakly. Thus we may have a structure that can be understood very well as an activity (tetrad), but not so well as a coalescence (hexad). We should call such a structure weak in the hexad and strong in the tetrad.

The use of the expressions 'weak' and 'strong' is intended to convey the connection between understanding and will. A structure that fails to exemplify a system can be regarded as lacking in the will to exemplify it. An act of decision is needed to bring together the terms of a tetrad so as to produce and maintain a specific activity. Again, significance is not a quality that belongs to the experience of one who studies an activity, nor is it inherent in activity as such. In order to be significant there must be a decisive concentration of purpose at a central point. By this decision, the activity acquires meaning in its own right and so becomes an 'entity'. By another act of will, the entity asserts its own independent reality and so becomes strong in the hexad.

One other general property of systems remains to be considered. This we shall refer to as term-adequacy. If the terms of a system cannot be clearly discerned in a given structure, the required characters will be lacking and the system in question is then inadequately represented. To illustrate the point, let us take the three terms: father-mother-child. It is easy to see that the father adequately represents the affirming impulse, the mother the receptive and the child the reconciling. Compare this with three terms: man-fish-tree. The terms very inadequately represent the character of the triad. Only in an insignificant group of situations, will the three elements exemplify the attribute of dynamism. If, however, we add a fourth term, man-fish-stream-tree, we can picture an activity of a man fishing in the shade of a tree that is quite an adequate tetrad. The motivational terms are represented by man and fish and the instrumental terms by stream and tree. In this case the tetrad must be strong in order to exemplify its attribute. The man must have the will to catch the fish and the fish the will to stay in the water.

We have these three conditions to fulfil in order to have a well-defined system associated with a structure:

1. The structure must exemplify the systemic attribute.

2. The term characterization must be adequate.
 3. The system must be strongly willed.
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We shall not further discuss the properties of systems in general, but proceed to examine each member of the series in turn. In doing so, we must remember that our purpose is to understand structures and that systems are means to this end. The study of systems is useful only in so far as it helps our understanding.

14.37.4. The Monad

We have defined the Universe of Existence as the sum of all possible situations. In doing so, we imply that it is an organized complexity; for without organization there would be no meaning to the word 'possible' and, without complexity there could be no 'situations'. This universe, as it presents itself to us in our immediate experience, is not separated into subjective and objective realities, but simply is what it is. We can express this by saying that the first stage in coming to terms with any or all experience is to see the Universe as a Monad.

The monad is an undifferentiated diversity. We meet this state of affairs whenever we turn our attention to a new situation, large or small. The monadic character of the universe as a totality, is present in all its parts. Every such part appears in its immediacy as an undifferentiated totality of which we know nothing except that it is what it is. But, side by side with this bare knowledge, we are led on, by the conviction that it is a structure, to hope to understand it by examining its content more closely. This combination of confused immediacy and the expectation of finding an organized structure gives the monad a progressive character. It is what it is, but it holds promise of being more than it appears to be.

This starting point is very important for the development of understanding. We shall call it the act of identifying the monad. The act requires both cognition and judgment, that is Fact and Value, and so takes us into the Domain of Harmony.* We do not yet know anything clearly, but we can select a particular region out of the totality to be our field of study, understanding and action. If the region is primarily composed of mental images associated with words, we call it an 'universe of discourse'. If it is a class of objects, we call it a 'population'. If it is a complex of energies, we call it a 'field'. If it is a situation requiring action, we call it a 'problem'. Common to all of these descriptive names is the property of challenging our capacity for understanding.

We shall use the following terminology:

[* As defined in Vol. II, Chapter 25.]

One-term System: MONAD

Systemic Attribute: UNIVERSALITY

Term Designation: TOTALITY

Term Character: DIVERSITY IN UNITY

The monad, as we understand it, is very different from the entities of Leibniz' monadology which are simple and closed to one another. Our monads are parts of the whole universe distinguished from the rest by acts of attention or determination. Even the total Monad, which is the Universe of Existence, is not isolated from Non-existence. The possible and the impossible regions are not rigorously circumscribed, but interpenetrate and interact at every point. Every situation is indefinitely outlined and the indefiniteness is inseparable from the character of the monad. The monad is not defined by a sharp impenetrable boundary—either material or conceptual. It is unified by its total character.

Consider, as an example, a home: it is not precisely defined in extent, in activity, in human occupants or material contents. All these are liable to change and they can do so without 'breaking up the home' providing the total character of 'homeliness' remains unimpaired. It is an ill-defined yet structured whole. In appearance it is seen as a dwelling occupying such a place at such a time, furnished in such a way, with a family living in it comprised of such and such people. Its identity is not confined to its own boundary: its influence upon the surrounding world and its ever-changing activities are equally among the recurrent elements by which we recognize it and give it a name. But it is not a home just because it is a collection of material objects and living beings. The unity in diversity that characterizes it is the 'reality' of the home. To understand a home we must take this totality into our attention. This establishes the monad.

The appearance of the monad must be distinguished from the content of the structure. The home as a structure is more than a monad. It has a form that comprises several systems and its content depends upon the degree of coherence and harmony with which the appearances agree with the form.

It might seem from this that we find the monad through the appearance, and not through the reality, of the structure. In a sense, this is true and must always be so. The appearance is given to us by a process that is almost automatic. The recurrent elements which go to comprise it are there in us and in the situation itself. Almost always, they are our first contact with the structure. But this does not mean that the monad is no more than the sum of the appearances. We can use the word

'intuition' to distinguish the perception of structures from 'knowledge' of appearances. There is a necessary intuitive step involved in establishing any monad. This consists in recognizing the object as a significant whole that can be understood for what it is and not only for what it appears to be.

How then are monads to be recognized? In many cases, evident wholeness is a sufficient indication. The example of a home suggests others of the same kind. Coherent structures whether natural or man-made can be monads—though sometimes they are so weak in content as to give little material for understanding. A man and every other living organism is a monad. So are celestial bodies such as planets, solar systems, galaxies, up to and including the Universe as a whole. All these examples have in common the property of being aggregates of matter and energy—in other words, they 'exist' in the ordinary sense of the word. As we extended* the concept of energy to include vital and cosmic energies, and as matter can always be regarded as a state of energy we can accept as monads intangible, yet existing, wholes such as mental constructions, theories, modes of thought, providing these are found actually present in the form of patterns of energy and activity interacting with the rest of the world. An idea cannot be a monad unless it is associated with some situation actually existing in time and space.

An alternative test for monads is to look for the possibility of an act of understanding. If we hold that only structures can be understood (not recurrent elements) and if we must always approach understanding through the monad, we are forced to conclude that nothing can be understood unless it exists. This does not agree with the ordinary use of language, for we speak of understanding abstract ideas, theories, states of mind, without necessarily implying that they 'exist' somewhere. On careful reflection, we can satisfy ourselves that to grasp the meaning of an abstract idea does not amount to an act of understanding. We begin to understand only when we can see this idea in a concrete situation—in other words when it becomes a monad.

To understand is an act of the will. It cannot be made in the void, out of contact with things as they are. It cannot even be made in the semi-void of recurrent elements where we are in contact only with the appearances of things. This is one reason why we have to distinguish systems from generalizations that can be studied and known in the abstract. In grasping a monad, an act is required that goes beyond knowing. This act makes a connection between two real structures—

[* Cf., Vol. II, Chapter 32.]

one is the understanding monad with the will to understand and the other is the presented monad with its will to be understood. The act, and nothing else, cuts through the barrier of subjectivism which prevents us from knowing whether anything exists or has existed except our own momentary state of mind. The distinction we have made between knowing and understanding is so alien to views that are held without question, that its importance can easily be disregarded. In metaphysics, it has been customary for centuries to distinguish between epistemology, the study of knowing, and ontology, the study of being. This division leaves out of account the study of willing, and it totally disregards the obvious fact of experience that our degree of connected-

ness or relatedness with other objects depends upon an act of will, and not upon the interpretation of recurrent elements that gives us knowledge of or about them—or, upon our intuitions of being.

The study of Systematics is, therefore, as much a training of the will as of the powers of perception and thought. It does not add to our knowledge, but it develops our power of understanding. It starts with the act, already discussed, of selecting the field or establishing the monad. This act takes us into the Domain of Harmony where Fact and Value lose their distinctive character in order to become a 'new reality'.

The indefiniteness of the monad is relative. It can be made to converge towards definition in two ways. One is to prescribe its content and the other to specify what it excludes. One method says: 'this, and this and this. . . .' The other says: 'Not that, nor that, nor that. . . .' Neither method selects the monad itself: for this is done by fixing attention upon its specific character, as we did just now in describing the monad home'. The selection of the monad is primary; enumeration of contents and exclusions are secondary. The method of enumeration tends to reduce the monad to the status of fact. That of exclusion tends to make it the object of a value judgment. Nevertheless, both methods are necessary in order to see what is relevant to the situation we seek to understand. We can usually distinguish relevant from irrelevant elements in terms of scale. For example, in establishing the monad of the human body we should take account of the limbs and organs and functions that are relevant for the body as a whole. We should not break these down into processes, tissues, cells, chemical complexes, atoms, fields, for these subordinate constituents belong to subordinate monads. Even so, the task can seldom be accomplished satisfactorily. The alternative method consists in examining the points of contact between the monad and its environment. This is called 'seeing it in its various

worlds'.* Returning to the example of the human body, we can say that it belongs to the worlds of material objects, of living organisms, of sentient beings, of man, of space and time and a few others. All these worlds contribute something to the significance of the monad and to the possibility of understanding it.

These two methods lead to an inner and outer approximation of the monad. They can give us nothing to work on unless we recognize the character that unifies the situation.

Any situation to which we direct our attention is a monad, but some exemplify the systemic attribute of universality more strongly than others. The strongest monads are those whose complex organization is unmistakable. Such outstanding structures are often called cosmotheses. In this sense, we refer to man as a microcosm+ and the universe as the macrocosm. The adequacy of a monad turns upon the combination of diversity and unity. Neither alone give the true character of the one-term system. It will be evident that the identification of monads that are

both strong and adequate is an important step towards understanding ourselves and the world.

14.37.5. The Dyad

The two ways of developing the monad disclose an ambiguity. Although ideally they might lead to the same result, in practice this can never happen for it would be impossible to carry either procedure far enough. Since understanding is a matter of the will and therefore nothing if not practical, we have to conclude that no monad can ever be completely established. The difficulty is not one of approximation, as, for example, we can know the square root of two in numerical terms to any degree of accuracy we wish. The two procedures converge but do not coincide except at the limit when everything has been taken into account. Hence, the aphorism: 'To understand anything one must know everything'. For practical purposes, we arrive at two opposite views of the situation according to whether we are looking inward or outward. Knowledge of what A is not is usually very different from knowledge of what A is.

The ambiguity lies, not in the limitation of our power to grasp any given situation, but in the very nature of things. The word universality

[* This technique is applied in some detail to the anthropological monad Man in chapter 39 below.

+ Cf. Hallam Hist. Lit. quoted N.E.D. 'The doctrine of a constant analogy between universal nature, or the macrocosm, and that of man or the microcosm.' Cf. also Disraeli Vivian Grey 'the microcosm of a public school'.]

which we take as the attribute of the monad, and interpret as unity in diversity, conceals a contradiction. Every monad is a contradiction, for it presents itself with a claim to self-sufficiency and yet depends upon everything other than itself in order to be itself.

If we go back a stage, and consider the nature of structures, we find that the contradiction is at the very root of understanding. Every structure has a two-fold nature: one nature makes it what it is and the other what it does. What it is, that is the content, is its own affair; but what it does concerns everything around it. There is no end to the repercussions of the smallest act—even the splitting of an atom. Every monad—being the form of a structure—bears within it the two-fold significance of its source. It is infinite in its external connectedness, and it is also infinite in its internal diversity. The two infinities are not the same. They even contradict one another. The inner significance comes from separation from the rest of the world and the outer from contact with it. This can easily be seen in any actual monad: for example, a home. We even go so far as to say that there are always two homes: the mother's which draws in and the father's which reaches out. And yet both homes are the same home—that is the same monad.

Such considerations point to the suggestion that understanding cannot stop at grasping the monad: it must go on to face the dyad. By definition, a dyad is a two-term system, such that each term is distinct from and yet requires, and even pre-supposes, the other. Its character is well expressed in one of Gurdjieff's favourite sayings: 'Every stick has two ends.' The contradiction inherent in the dyad is the foundation of Hegel's Logic, though he did not seem to recognize that the contradiction is not removed by the dialectic without destroying the situation we are trying to understand.

The word complementarity admirably expresses the character of the dyad. The two ends of a stick are complementary: one to hold and one to take the weight. The two aspects of a home are complementary.

When we transfer complementarity from structures like sticks and homes to systems, we have to find ways of describing the two terms of the dyad in such a way as to bring out the connection between contradiction and complementarity without restricting it to the notions of 'inner' and 'outer' which are not sufficiently general.

It would seem that the most obvious complementaries—male and female—are also the most appropriate. Man-woman is the dyad that emerges from the monad, man. The ancient wisdom of China called the two principles Yang and Yin; and, upon this dyad, based a technique for understanding that has been in use for at least three thousand years.

This is contained in the so-called Book of Changes, the I Ching. For the sake of generality, however, we will adopt more neutral terms. The terminology of the Dyad will be as follows:

Two-term System: DYAD
Systemic Attribute: COMPLEMENTARITY
Term Designation: POLES

Term Characters: POSITIVE AND NEGATIVE
Connectivity of terms: FORCE

From time to time, the two terms of the dyad have been interpreted subjectively as right and wrong, good and evil. This has been the cause of much confusion. There are certainly distinctions that justify the use of the words good and evil, but they do not form a dyad. Good and evil are not complementary, that is necessary to one another, in spite of the widespread belief that this is so. One consequence of this Manichaeian error can be seen in the societies that have been based on it, namely, the relegation of women to an inferior place as the 'evil' side of human nature. This is a typical example of the mistake of confusing knowledge with understanding. The dyad can neither be broken into two parts nor can its contradiction be resolved. If we break a stick in two, we still have two ends in each part. Even if—following a modern fashion—we

try to ignore the fact that men and women are male and female, they do not cease to be complementary to one another. This is apparent in those professions such as education, where it is the fashion to obliterate the distinction between male and female teachers.

An instructive demonstration of the irreducibility of the dyad is found in Hegel's Logic to which reference has already been made. The dialectic which claims to leave the dyad behind in the act of synthesis does no more than pass from the dyad to the triad leaving the complementarity of the opposing terms intact. This can be seen in the dyad Being—Nothing.* This is an authentic dyad and it comes from the monad by the two methods of centripetal and centrifugal approach. The monad is the totality of recurrent elements without distinction. It is true that looked at in one way this is pure being, while in another aspect it is nothing. It is also true that there is a triad Being—Nothing-Becoming, but the triad does not resolve the contradiction; it is a step

[* Cf. G. W. F. Hegel Logic translated by Wallace, 2nd. Edition, pp. 158-62. 'If the opposition in thought is stated in this immediacy as Being to Nothing, the shock of its nullity is too great not to stimulate the attempt to fix Being and secure it against the transition into Nothing'. Cf. also pp. 174-9 for Hegel's account of the dyads finite-infinite and Being-for-self and Being-for-other].

in understanding the nature of reality, and a very important step, but it is not a step out of the situation presented to us by the very nature of our experience. We still remain confronted with the contradiction that the attempt to derive understanding from knowledge leads us both to pure being and to nothing. We pass through the dyad to come to the triad, we do not move out of it. The dyad does not supersede the monad, nor is it superseded by the triad into which it leads. It is always permissible to regard any structure we meet as a monad—that is as diversity in unity—but the better we grasp the universal character of the structure, the more clearly does its inherent polarity become apparent. The universe itself is impregnated with the male and female principles.

Let us consider an example where, at first sight, the dyad is by no means obvious. A tree is a structured whole. We can establish its monad by the two methods. First method. The tree has such and such botanical characteristics: it belongs to a family, genus, species and variety of its kind. It has such and such a shape, colours and appearance in its environment. It is of such an age and its condition is sound or diseased. Its height, girth, the depths of its roots can be measured. It can be represented by pictures, diagrams or by a detailed enumeration of its parts. Even the number of its leaves can be counted. And this reminds us to add its seasonal changes, its flowers and fruit and seed. Combining all these elements in a single act of attention, we establish the monad for this particular tree. Second method. The tree is a material object and so part of the world of things. It is a chemical substance. It is alive and so part of the biosphere. It is a tree among trees and the forest is the tree-world. For man, it is a source of valuable products and so it enters into the human world. It is a part of the prodigious

process of energy transformations by which solar energy is captured and stored up in chemical form through photosynthesis, and so it plays its part in what Gurdjieff calls the 'common cosmic exchange of substances.' Once again the monad has emerged and as we blend the two pictures into one the tree stands out as an object to be understood. But it also stands out as an ambiguous object. Are we looking at the tree as a tree or as a manifestation of the forces of nature? Do we see it as it is in itself or as it is for us? Do we see it as a process of transformation, a source of experience and activity, a member of the great family of trees, the mother of a new forest? Or do we picture it as the bearer of life with limitless potential for participation in all the worlds to which it belongs? In short, do we think of it as a male nature or a female one? Evidently both, and both together. The two are distinct and yet inseparable. The distinction is not artificial and it has nothing to do with sex for the tree

is probably hermaphrodite. It has to do with the indrawing and the outgoing tendencies inherent in the very fact of its being what it is.

The tree exemplifies the dyad in another way: in the two-fold source of its life at the leaves and at the roots. It is drawn down into the earth and it reaches up to the sky. So powerful is the impression of polarity we receive in looking at a tree that it has become a symbol of the twin processes of involution and evolution which form the dyad of universal existence.

It has to be admitted that no description will adequately convey the notion of complementarity. Among physical scientists it is accepted as the most straight-forward way of describing the dual nature of light (photon and wave) or of subatomic electric elements (particle and wave). There is no suggestion that the principle of complementarity is more than a way of describing a group of recurrent elements (interference experiments for instance). It is not usually claimed as a step towards understanding. Even when it is brought into the philosophy of science, it tends to be associated with the notion of equivalence used by Einstein in general relativity theory and with Heisenberg's uncertainty principle. In our view it is universal and necessary for any practical understanding of the world.

We should look for strong dyads which clearly and fully exemplify the systemic attribute. Every pair of terms is, in form, a dyad; but the vast majority of such pairs are such weak dyads that we cannot gain much from studying them.

We have distinguished strength and adequacy. This distinction scarcely applies to the monad, but it is very important for the dyad. There can be a high degree of complementarity, but a low degree of adequacy. Two faces of a coin are complementary; neither is effectual without the other: but it is only in special situations that the term-character of poles is present. When coins are used as currency, we ignore the difference of face. Only when we are tossing the coin, or perhaps looking for its date, do we pay attention to the difference of face. Here

we have the example of a structure that can be treated as a dyad; but whose term characters are adequate only in a special context. Consider next another pair: positive and negative electric charges. Here the adequacy of the terms is obvious. The polarity of the system is complete. Nevertheless, the pair do not make a strong dyad, because they manifest complementarity only through bodies under special conditions. The force of the dyad arises only when charged bodies are separated by a non-conducting, rigid construction. The pair '+ and — electric charge' lacks the concreteness of a true dyad. A final example: male and female

of different species such as a cat and a tortoise. The term characters are polar, but there is no complementarity: the dyad is a very weak one, for they cannot mate.

In any actual structure, we can find many dyadic elements. Most of them will be weak or inadequate: but some will be necessary for the harmony of the structure as a whole. Thus, in all material structures the dyad stress-strength must be calculated for all relevant elements, in order to tell whether the structure will be stable. In a dynamic system the disturbing and restoring forces must be known in order to predict how the system will behave. The basic distinction in a human society is that of the active oligarchy and the passive majority. This dyad must be kept in mind as it influences all other elements of the structure.

Before we leave the dyad, we must emphasize the essentially dyadic character of our Indo-European languages with their subject-predicate construction. This attribute is a reflection of the dualistic nature of man himself at the present stage of his evolution. Our functional mechanisms are dominated by dyads: active and passive states, pleasant and unpleasant sensations, like and dislike, desire and aversion, approval and disapproval, yes and no in all its forms; these and a score of other dyads permeate the human psyche and its functions. We do not, however, readily accept the complementarity of all these dyads. We tacitly assume that we can have one term without the other and so constantly are led to expect the impossible.

It is a great step forward, when we learn to accept the complementarity of dyads and cease to look for its removal by the suppression or elimination of one of the terms. There is a way beyond the dyad: but it is the way of advance towards systems of higher complexity and also greater concreteness. The dyad is ubiquitous, but it is not the last word.

14.37.6. The Triad

The step from dyad to triad is from force to dynamism; from the need to resolve a contradiction to the conditions that make the resolution possible. The dyad is in a state of tension. The male and female principles are in need of a mutual action, but they cannot produce it within the limitations of the dyad. This unsatisfied need is experienced as force, but it is not merely subjective. All polar forces have a dyadic character. We commonly overlook the dual character of gravitational

and other fields of force. Separation in space (rigidity) and contact in eternity (the potential energy field), are both required to produce a force. Unless two bodies are connected there is no force, e.g., if one is electrostatically charged and the other is not, no force arises. But they

must also be separated, for if they are in the same place, the charges are neutralized.

If the force is to produce a result, the bodies must be released. Then we observe the accelerated motion characteristic of force fields. It is the same with man and woman. When there is complete union the force of attraction is neutralized. When there is separation the force is experienced. When the separating barrier is removed, the dynamism of the situation reveals itself. In a home, the dynamism arises only when the father and mother roles are brought into mutual action. If they are isolated, a force may be felt, but it is sterile so far as the home is concerned. If they are merged, no force remains.

Consider the classical example of Newton's second law: 'Action and reaction are equal and opposite.' A weight supported on the table presses down and is pressed up. The rigidity of the table and the gravitational field maintain the weight in equilibrium. There is a force equal to the weight, but nothing happens. As was shown in Vol. I (Appendix 2) rigidity and potential energy are correlative and contradictory terms. Thus we have a dyad. Rigidity of the table is the positive component; weight, or the product of gravity and mass, is the negative component. Suppose there is no friction: with no expenditure of energy the weight is pushed off the edge of the table and falls to the ground with the acceleration due to gravity. The situation has become dynamic, but for this to happen a third factor has been introduced, the sideways thrust that pushed the weight off its support. There is no dialectical triad here, but a concrete situation. The structure has been extended. Thanks to the motion we can understand the nature of the gravitational force. Neither the weight of the body nor the rigidity of the table have been changed and therefore the terms of the dyad are unaltered. The transition is to a new system: the triad with the disturbing lateral thrust.

This may seem to be a contrived illustration designed to suggest that an act of will is involved in pushing the weight off the table and so to connect will and the triad. This is true, and it enables us to distinguish between force and dynamism. The first step in penetrating into the nature of the triad is to recognize that all activity is initiated by acts of will.

The next point to observe is that systems are the forms of structures. The triad is the form which we shall expect to find in every dynamic structure. The dynamism is in the structure, not in the form as such. Every dynamic structure has the form of the triad. Whenever a dynamism is set up, three independent terms or impulses will be found. The terms differ in character. In Vol. II, we called them the Cosmic Impulses of Affirmation, Receptivity and Reconciliation. The positive component

of the dyad becomes the affirming impulse in the triad. In doing so, it changes its character. Whereas the terms of a dyad remain unchanged, the affirming impulse blends with the other two to produce the dynamic structure. It is the same with receptivity. When it enters into relationships with the two other impulses, it absorbs something of their qualities. Consider again the example of Newton's Law. The rigidity of the table is a static factor in the dyad; when the weight falls off, it seems to play no further role. But this is an error. If the table did not retain its shape the character of the motion would be distorted. Only the presence of rigid bodies enables us to detect accelerations. Thus in the dynamic situation of motion in a field of force, rigidity is the connecting link between the motion and the observer.* The change of character that occurs here is very general. Many of the difficulties in the interpretation of natural phenomena arise from treating qualities as if they remain the same in passing from one system to another.

The triad is pre-eminently the system that shows us how acts of will enter into the structure of the world. In Vol. II, Chapter 27, the connection between will and the triad was asserted but not adequately explained. Since that volume was written, research into four- and five-term systems has shown that we should distinguish three moments in the realization of events. The first is the Act whereby the dynamism is introduced, but nothing happens. The second is the Action which initiates the process and the third is the Activity itself. The Act is triadic and the action is produced by the connectivities of the triad. The activity has the form of the tetrad.

We can now set down the nomenclature that we shall adopt for the description of triads and their properties.

Three-term System:	TRIAD
Systemic Attribute:	DYNAMISM
Term Designation:	IMPULSES
Term Characters:	
First Impulse:	AFFIRMATION 1
Second Impulse:	RECEPTIVITY 2
Third Impulse:	RECONCILIATION 3
1st Order Connectivities:	ACTS
Affirmation-Receptivity:	GENERATION
Receptivity-Reconciliation:	CONSENT
Reconciliation-Affirmation:	DECISION
2nd Order Connectivities:	ACTIONS

There are six second order connectivities that are symbolically represented by the order of the three impulses. They correspond to the fundamental laws of will of Vol. II Chapter 28:

1-2-3 Expansion 2-1-3 Concentration

1-3-2 Interaction 2-3-1 Identity

3-2-1 Freedom 3-1-2 Order

The dynamism of a structure is usually a combination of many triads. Sometimes it is possible to recognize a dominant triad. This is an indication that the structure is closely connected with one of the fundamental cosmic processes. For example, in a family, the dominant triad, Father-Mother-Child, corresponds to the dynamism of expansion and we have no difficulty in recognizing the impulses of affirmation, receptivity and reconciliation. There are subordinate triads of the family, such as Society-Family-Home, or People-House-Furniture, but these are common to other situations besides the family proper.

In Vol. II, we connected the triad with Will,* but failed to show how will as relatedness can be the same as will in action. With the development of Systematics, the problem appears to be resolved. The Act of Will is made by coalescence of two impulses. These first order connectivities of the triad need more explanation.

The act is not a movement from one impulse to another, nor is it the action of one impulse upon another; but the two-way connection between them. Generation is the act whereby affirmation and receptivity are united without loss of their respective natures. It is clearly exemplified in the sexual act; but we must distinguish between the act and its outcome in, for example, the conception of a child. The generative act is mutual and it requires that there should be affinity between the two terms. In our human experience, the male and female terms are never so completely unified as to make a single act of will. *Dans l'amour il y a toujours l'un qui baise et l'autre qui tend la joue*, may be a cynical distortion of human love: but it still remains true that the act of will is always to some extent separated in the two partners. Another example of generation is to be seen in the diffusion of cultures. This requires a strong affirmation, expressed in a new culture, and also a receptive environment. Ideally, there is no imposing by the one, nor stealing by the other. The mutual recognition of the two terms is sufficient to spread

[* Chapter 27, Vol. II, Will and the Triads, pp. 69-99. Cf. p. 70, 'Will is the principle by which Function and Being are related.' Again, p. 83, 'Every manifestation of Will on every scale consists in the mutual adjustment of the three Cosmic Impulses of Affirmation, Receptivity and Reconciliation.']

the new ideas and techniques. This ideal is never fully achieved. There will always be a tendency for the higher culture to dominate and for the lower culture to remain dependent.

Thus we see generation as a perfect act of will that cannot be accomplished by the human self; but which nevertheless can be recognized as the ideal. In the Christian faith, this ideal act is seen in the union of Christ and His Church that is foreshadowed in the sexual union of man and woman and imperfectly exemplified in evolving structures of all kinds.

The second connectivity between the second and third impulses is the act of will whereby action is made possible. It could be called surrender, opening, acceptance and it could also be called enlightenment, vivification; but these descriptive names suggest movement from receptivity towards reconciliation or movement from the third impulse towards the second. The true, essential act of will is wholly mutual and shared by both impulses. It seems, therefore, best to call it Consent. It is the acceptance of a transformation whereby receptivity and reconciliation are unified. Whereas, in generation, both terms act from their own nature; in consent, both terms depart from their own nature. As an example, we may take the act of accepting a gift. In the ideal act, the beneficiary is not merely receptive, but responsive and yet free. There is such full consent that the effect of the gift is to unite donor and recipient. This ideal is seldom even approximately realized in human experience. The gift may be refused or taken in some wrong way so as to divide rather than to unify. The difference lies in the connectivity between the receptive and reconciling impulses. When this is weak the act of acceptance is self-destructive. When the connectivity is strong the recipient is also the reconciler.

The third connectivity refers to the true act of will as commonly understood but never fully realized in human experience. It is a Decision or commitment that is wholly unforced and unconditioned. Only such a decision can be called a pure act. Usually decision is affirmation weakly linked to the structure to which it refers. This is not a free decision nor is it a true commitment. The union of affirmation and reconciliation in one and the same act of will has a quality that we always wish to attain but cannot. We are aware of the ideal act of will because of our essential nature, but it is impossible because of our existential limitations. This is not to suggest that the connectivities of the triad are irrelevant to human problems, but to remind us that in any actual structure we shall not find triads in their essential purity.

In triads that occur in our human experience, the second order connectivities or actions are more evident than the first. They give rise

to the six types of process that will best be studied under the hexad. We have generally to deal with situations in which the terms interact so strongly as to be confused. There is a confluence or overlap of the three term characters, that makes it hard to recognize them as affirmation, receptivity or reconciliation as the case may be.

To illustrate confluence of characters let us return to the example of the home. The dynamism of the home springs from three distinct impulses. One is the impulse to realize in the fullest degree the potentialities latent in the people and the place. In part it is the home seeking its place in the world. In part it can be called the male element in action as the urge to create. The second impulse comes from the home itself in the claim it makes to be the hearth and the heart of the family. The preservation of the integrity of the home is not the sole objective of this impulse which seeks rather to strengthen the hold of the home upon its members. It can be called the female or mother-force in action. The third impulse comes from the mutual love which creates the family feeling and in which even inanimate objects have their part.

The three impulses are all necessary for the dynamic structure of the home. The initiative is constantly passing from one to another and the dynamism goes into action in each in turn. If any one of them is weakened or distorted, the home loses some of its character. The point is that, although in their nature and origin the three terms of every triad are quite distinct and even opposed, when they are brought together in an actual structure in the form of its dynamism there occurs a limited, but unavoidable, merging of characters. Without this mutual accommodation, no relationship at all can be established.

Let us consider an extreme case of non-accommodation in the dynamism of the home. The father identifies himself exclusively with the first term and sees and treats the home as nothing but a jumping board for worldly success. The mother identifies herself with the home as a place. She sees it as a structure of precious material objects, and demands that love of home should be interpreted as love of the material objects which comprise it. The children, identifying themselves with the third term, demand from their parents exclusive love and attention in disregard of all other obligations. No relationship has been established; the home is a complex of dyads, that is opposing and unreconciled forces. Only when the impulses are allowed to colour one another, does the home become a nexus of relationships.

The mutual relevance of the terms of the triad and the resulting interpenetration of qualities makes for great practical difficulties in applying triadic analysis to the situation of life. No two triads are

identical in content and character. The study of triads can only reveal the kind of dynamism present in a given complex structure. Moreover, it must be recognized that, for all its infinite variety, the triad has no flexibility. Each triad is what it is and cannot become other.

Existence is a perpetual flux, including relationships, but it is also more than relationships. It is through and through relative and approximate. There are no exact situations. The will does not control the world, but makes it possible.* This holds good for small situations as well as large. The act of will initiates an action that makes possible an activity. Activity is the attribute of the tetrad. It stands to relatedness as relat-

edness stands to complementarity. At each stage there is a more intimate involvement between the actors and the drama.

14.37.7. The Tetrad

The difference in character between the triad and the tetrad can best be understood in the concept of Order. The triad connects and so makes action possible and moreover determines the kinds of action that are possible. The tetrad is the form of all activities that lead to a change of order. For this reason, the four-term system is inherently flexible. We can picture it in the activity of bread-making, which calls for four elements: flour, water, yeast and fire. There are two raw materials and two active agents. Yeast ferments from within the flour; fire cooks by an action from without. Good bread requires the exactly right adjustment of the four terms and the adjustment is possible by the very nature of the process. Each element is separately controllable and the place and time of its entry into the process can be selected to give the required sequence of transformations. We can picture the four elements as four Sources from which the activity of bread making is sustained.

The difference between the situation just described and that of a triad or network of triads is that its very nature is to be an activity of transformation. The activity must be orderly, flexible and intelligible or rational. We can distinguish several processes such as blending, activating, transforming, fixing. These are all connected with Order and they are projections of the cosmic processes whereby all Existence is created, maintained and transformed. The characteristics of Being are best represented by the Tetrad as we saw in Chapters 32-4.

We can hope to understand the world and ourselves because of the structure shared by all modes of Being. All Being is a state of transformation and all transformations have the same basic structure. They

[* Cf. in the Tao Teh Ching 'The Supreme Will can only set in motion, It cannot control the things It has made.']

can be studied in our own mental operations and in our behaviour and they can be studied in every coherent situation. We cannot, however, hope to understand the world if we reject on principle its inherent rationality. Rationality does not mean simply that it conforms to universal laws, but that there is a reason for everything that happens in it.

On the hypothesis that the universe and its activity are capable of being understood, we are entitled to look for the same rationality in natural processes as we find in mental processes. We cannot understand the working of the mind except as an ordering or goal-seeking activity which makes use of a variety of means or instruments. The example of bread-making given above illustrates the connection between the factors of motivation and instrumentation. The aim is to have good bread. The ground of the activity is the procuring of water, flour and yeast. Technical knowledge of baking and appropriate environmental conditions and

operational conditions and implements are needed in order to achieve the desired result.

The various factors fall into four distinct groups which can be recognized in every ordering activity and serve to distinguish it from random, meaningless happening. The four factors are in pairs: one pair concerns the whence and whither of the activity and the other pair the how, when and where. We shall call the first two the motivational and the second pair the instrumental terms. Owing to the requirement of mutual relevance, we must be prepared for a certain degree of overlap and interpenetration of terms that in practical study will make exact identification impossible. Nevertheless, we have found* that every activity can be best understood by regarding it as the working of motives or causes and instruments or conditions.

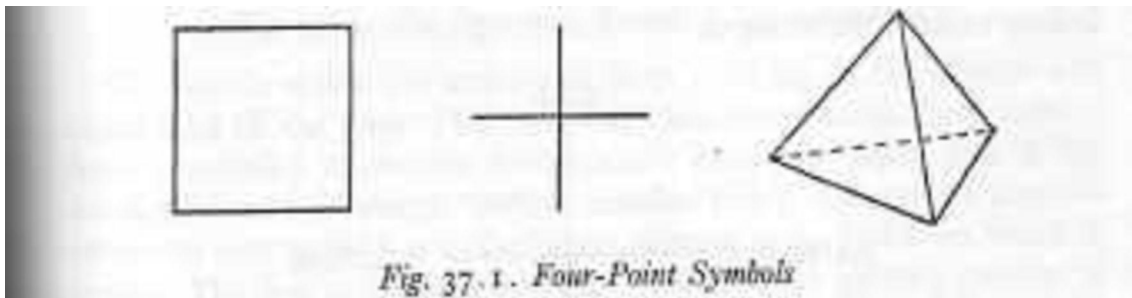
We can now proceed to set up a suitable nomenclature for future reference:

Four-term System: TETRAD
Systemic Attribute: ACTIVITY
Term Designation: SOURCE
Term Characters:
MOTIVATIONAL: GROUND
GOAL
OPERATIONAL: DIRECTION
INSTRUMENT
1st Order Connectivities: INTERPLAYS
There are six interplays.

[* Cf. various papers published by the Research Fellows of the Institute in Systematics and elsewhere.]

The instrument term will include techniques and skills where these are relevant. As the interplay connections vary according to the content of the activity, we shall defer their study and further development of the terminology until suitable illustrative material presents itself.*

We shall find it convenient to represent the tetrad and its connections by means of various well-known and widely-used symbols. The simplest figures with four points are the square, the cross and the tetrahedron.



The square suggests ordering activity as displacement from one level to another and hence as transformation. This serves to distinguish

activity from mere change. The cross emphasizes the distinction between the vertical and horizontal components. The vertical arm with its distinction of higher and lower suggests motivation. The horizontal arm with its distinction of right and left suggests operation and direction and hence the idea of co-operation. The tetrahedron brings out the connection in activity between unity of goal and plurality of paths. The apex represents the point of fulfilment or completion. The triangle stands for the components of the activity in progress.

We can designate the four terms, but not define them exactly. In every situation, there is an interplay of terms that both diminishes their identity and enriches their content. A few remarks may help us to recognize them.

GROUND. The relatively formless raw material of the action: as soil is ground for the growth of a plant. Also the initial situation in the temporal sense: the point from which the activity starts. It includes the separate urges of all the component elements through which they come together in a concerted activity.

GOAL. The ideal pattern which can unite all the components of the activity into a structured whole. Also the end-point and fulfilment of the activity. The central theme or motive that sustains the activity.

DIRECTION. The cognitive element whereby the activity is ordered

[* V. infra Chapter 39, Anthropology. Cf. also A. M. Hodgson, Problem Solving Groups in Systematics, Vol. II, Nos. 3 and 4 October and December 1964.]

and adjusted to all other activities with which it is connected. The 'right hand' as the leader of the concerted action. The guiding intelligence. Also the way in which the activity is focused and can be recognized as a whole.

INSTRUMENT. This is the strictly operational term. It comprises the entire inner working of the activity with all the mutual adjustments it calls for. The 'left hand' as the field of action, the vehicle or receptacle within which it proceeds. This term, when human, has the qualities of feeling rather than thought.

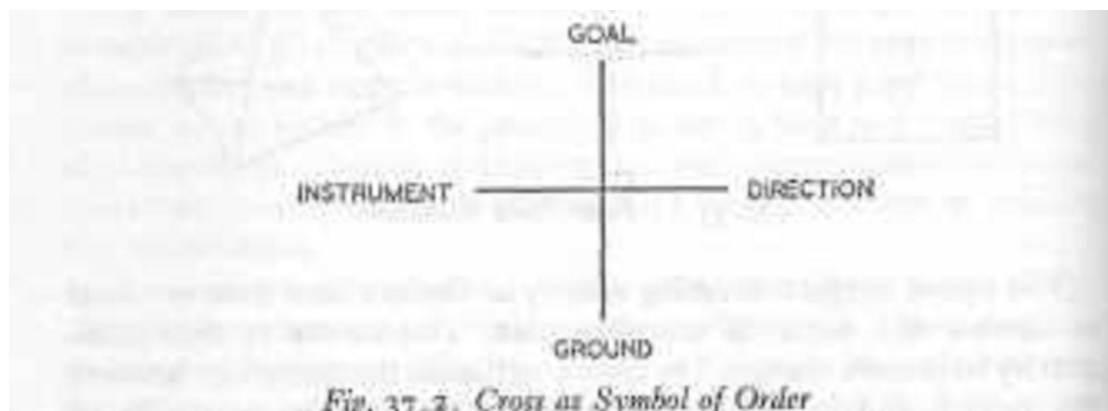
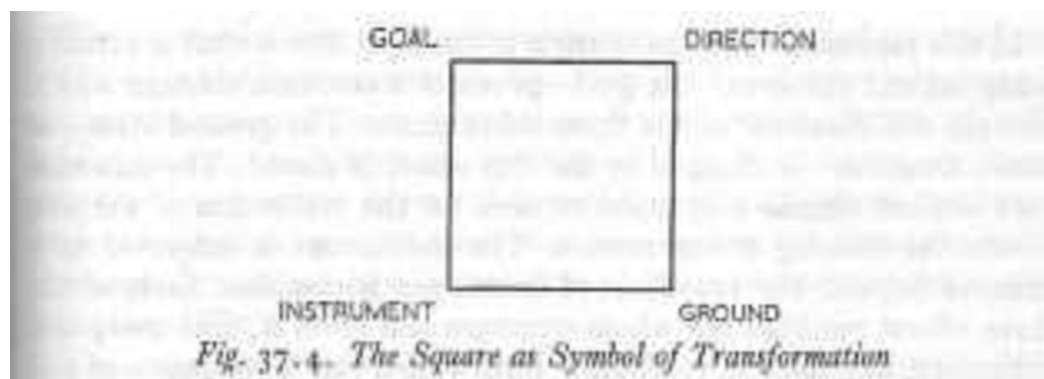
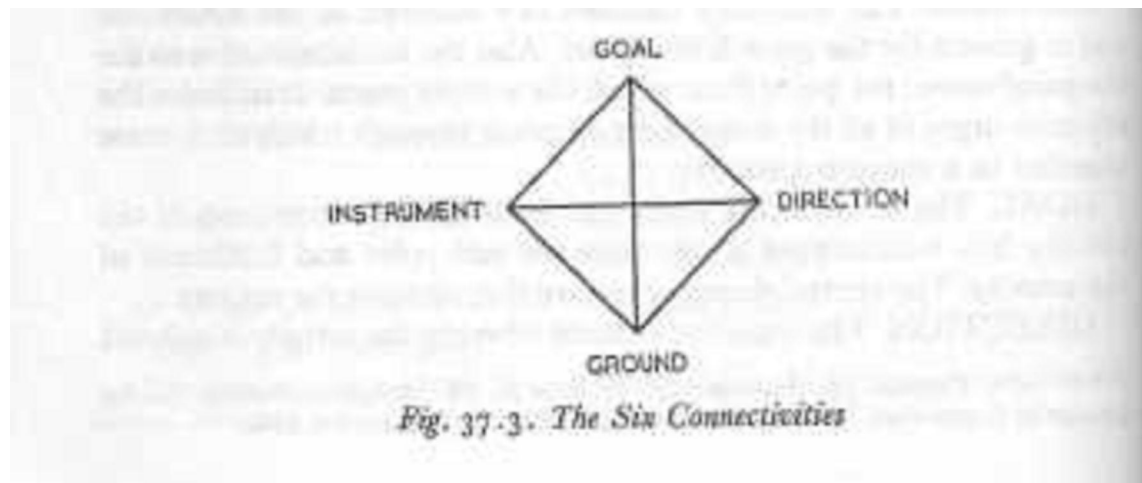


Fig. 37.2. Cross as Symbol of Order

The vertical arm alone stands for ascent and descent, but cannot convey the complexity of an activity. The horizontal arm stands for the interplay of inner and outer or positive and negative forces, but cannot express the rational elements in the activity. In the cross, we have a symbol that not only connects the vertical and horizontal components of the action, but also expresses its manifold complexity. When it is completed by adding the outer connections it shows how each term is relevant to the other three, and gives us the six connectivities of the system. We shall make use of this symbol of four points and six lines to represent activity as a structure.

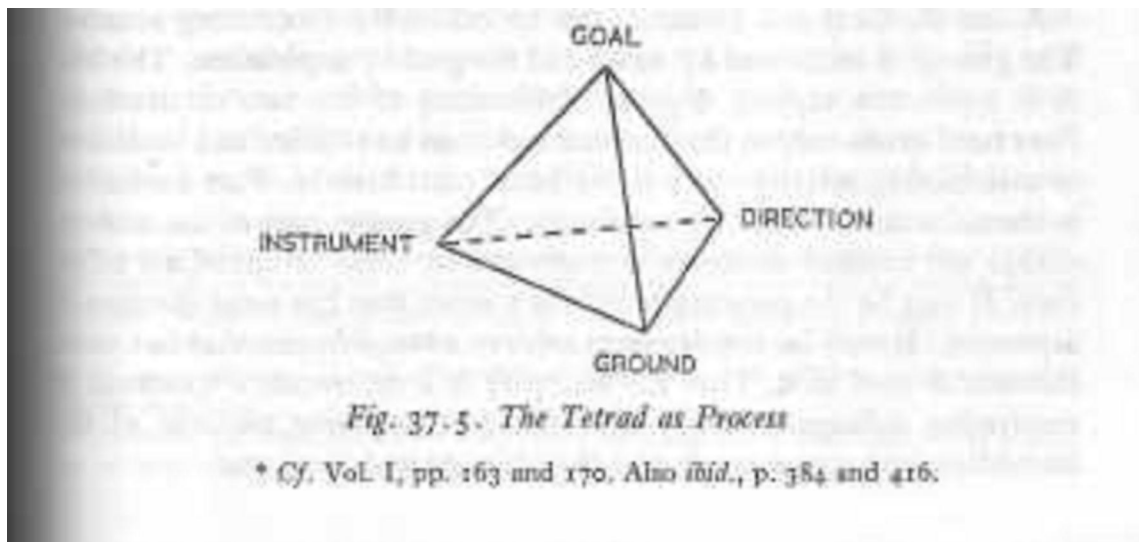


The square shows the activity as both ordering of the ground and attainment of the goal. This two-fold character distinguishes activity from translation or motion which starts from one point and, going through a series of stages, ends at another point. An activity remains within its own ground as a plant stays planted in the soil from which it sprang. The goal is not a terminus ad quem, but the guiding pattern to which the activity must conform even before it starts. The square conveys two distinct notions that must be combined, but not confused. One is that of activity as being and the other is that of activity as becoming. The Being of any situation is its inner-togetherness and this in turn is derived from its eternal pattern.* Becoming is transformation that must involve disruption and recreation of inner together-

ness and the becoming of a situation is therefore its ableness-to-be which is derived from its hyparchic strength. The square symbol admirably represents this two-fold character of all ordering activity. The two

horizontal arms represent the ordering of the ground and the realization of the aim. The two vertical arms represent the transformation of the ground itself as externally ordered into a self-directed whole.

The third representation shows the distinction between 'actual' and 'ideal' parts of the activity.



In this representation, the triangle at the base shows what is actually going on and the apex—the goal—provides a common element which changes the character of the three other terms. The ground state—or actual situation—is changed by the aim which is shared. The direction goes beyond simple adaptation to seek for the realization of the aim within the existing circumstances. The instrument is subjected to a demand beyond the provision of immediate necessities. Each of the three effects modifies the whole structure and gives it, first unity and coherence, and then an intelligible form which can be understood and evaluated.

The Six-Fold Interplay. There are six connectivities between any two of four terms. Each represents an interplay of two sources. They are represented by the cruciform diagram which distinguishes between the two pairs of terms.

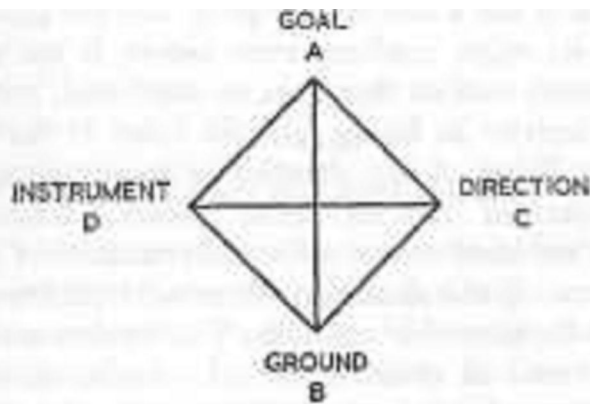


Fig. 37.6. The Six Interplays

The letters A, B, C, D have been used to symbolize the four sources and the lines the six first-order connectivities.

A and B, Goal and Ground, can be called the motivating sources. The ground is motivated by need and the goal by aspiration. The line A B represents varying degrees of blending of the two motivations. Pure need exists only in the moment and must be satisfied as a condition of maintaining activity—as a living body must breathe. Pure aspiration is eternal and unlimited by conditions. The greater part of the activity within any rational structure is motivated by some intermediate influence. It may be the pressure to relieve a strain that has some element of aspiration. It may be the desire to achieve a tangible aim that has some element of need in it. Thus the interplay A B represents a spectrum of motivating influences rather than the two opposing patterns of the immediate and actual needs and the ultimate and ideal goal.

The horizontal line C D also represents a blending of the qualities of direction and instrumentation. Direction can be effective only through an instrument and every instrument has a certain degree of self-regulation that tends towards direction. There is, moreover, in every structure an optimum degree of interplay of the influences that come from the environment and those that arise within the structure itself. Here again, then, we have a spectrum of instrumental agencies in the interplay of C and D.

The interplay between goal and direction is straightforward. A C represents the balance between doing a job for its own sake (direction) and doing it to serve a greater purpose (goal).

Between goal and instrument there is a connectivity that can be interpreted as integrity. The structure must not be divided against itself, but wholly devoted to the purpose for which the activity has been launched. This is represented by the line A D.

The lower interplay C B represents direction or governance in the simple sense, as that which guides the activity and 'keeps it on the track'.

On the other side, there is the interplay between the instruments and the work they have to do. Where people are concerned the line B D can be expressed as skill or instrumental ability. In a more general sense, the interplay B D stands for sound construction and the economic use of the available materials.

14.37.7.1. THE ARISTOTELIAN TETRAD

The connection between our tetrad and Aristotle's four causes will be evident to students of his *Physics* and *Metaphysics*. Aristotle reached, by stages, the conclusion that the arising of any significant object requires the combination of four independent terms. He began with the dyad of matter and form as the principles from which all explanations of Nature (*Physics*) must start.* We have a wooden bed or a marble statue. Wood and marble are the matter; bed and statue are the form. He goes on to say that wood does not become a bed by itself, so that there must be a third factor that causes it to change. Mere change, however, is not enough; it must be directed and guided towards the forms.+ There are

[* Aristotle, *Metaphysics*, 23, 1029. 'It appears then that substance is the first reality: one mode is called matter and the other mode is called form.' Substance is the monadic, and matter-form the dyadic expression. Aristotle uses the word *hyle* for matter, but in a different sense for that adopted by us in Vol. I where *hyle* is the primary, undifferentiated substance that takes different forms. Aristotle takes wood as *hyle* whereas we should say that wood is *hyle* differentiated into lignin and cellulose with a complex cellular structure.

+ Aristotle, *On Generation*, 'for water does not make life of itself, nor wood a bed, but art does it.']

thus two operative factors, one the efficient cause that produces the change, and the other the final cause that directs it towards its end which is the form.

It seems clear that his two principles, matter and form, are not so much a dyad as the two motivational terms of our tetrad. The wood, being deprived of form, is in need of being fabricated, whereas the form, seeking to realize itself, calls forth the art of the carpenter. The artisan and the technical operations correspond to our two operational terms. Aristotle refers to four *aitiae*, commonly translated as causes or reasons, but equally well rendered by our term sources. There are four kinds of sources in Aristotle's scheme; two principles which are the Formal and the Material Sources, and two agents which are the Efficient and Final Sources. The final cause is distinguished from formal cause by its being an activity that directs the transformation of the wood into a bed, though when the work is done the final source becomes identified with the form.* The final cause unmistakably plays the same role as our directional term. Aristotle does not explicitly distinguish between the energy that drives the action and the instruments that the worker uses; but it is reasonable to identify his efficient source with our instrumental term. This correspondence is encouraging, because Aristotle's wonderful insights into

the workings of nature have influenced human thinking for more than two thousand years, more than those of any other single man. The Aristotelian tetrad can be related to our own according to the scheme of Fig. 37.7.

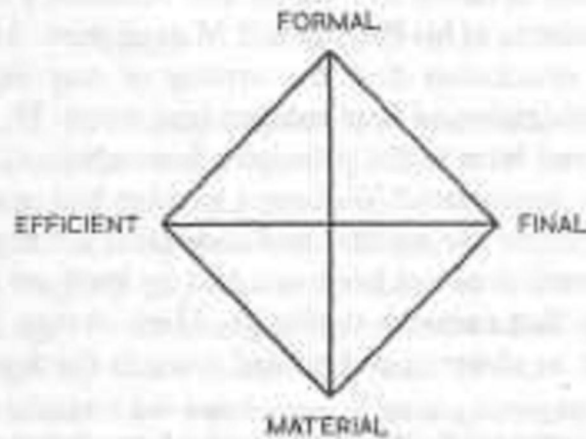


Fig. 37.7. The Four Sources according to Aristotle.

* Aristotle, *Metaphysics*. Of the two, one works within and the other remains outside the action. It must be remembered that Aristotle did not arrive at the tetrad at once. In *On Generation*, he cites only three sources. The scheme is not fully developed until the *Physics*.

In earlier chapters, we associated the tetrad with Being. We can now amplify the notion to that of being as activity, which will include being-becoming and also the integration of ends and means in the motivational and operational terms. The relativity of Being derives from the property of the tetrad whereby the blending of qualities gives rise to different gradations or levels. We shall find, in a later section, that two superimposed tetrads give seven gradations or qualities according to the Pythagorean scheme of tetrachords and the diapason.

The limitation of the tetrad consists in its lack of central emphasis. This allows an activity to be studied as an ordered diversity; but it prevents us from associating the activity with an entity whether a person or a world. We cannot point to the tetrad and say that its activity is significant for other activities in a recognizable manner. The tetrad is too self-contained and yet lacking in intrinsic significance.

Even more surprising is the observation that although the tetrad is the symbol of Being, it does not allow for the existence of separate entities. This is directly due to its lack of a centre; but in a more fundamental way it is inherent in the very nature of the first four systems. These represent structural features that pervade all experience: but they do not show us the place of entities such as things, selves, cosmic bodies or such structures as societies and historical events. Entities are not simple notions, but on the contrary they can be recognized only when a certain

degree of organization is attained. In order to find all the elements that are combined in every entity, we must pass on to the pentad.

14.37.8. The Pentad

Dynamism and activity are characteristic of structure, but they do not disclose what structures are, nor how they are meaningful. If we are to specify how a structure is significant for itself and for the totality that contains it, we must go beyond the tetrad and add meaning and potentiality to activity. A structure becomes an entity only when it has meaning and potentiality in its own right.

The notions of essence, essence-classes, spiritualization and the pentad as they were introduced in Chapter 35, are charged with significance; but they were applied only to the one specific problem of showing how all existence is in a transflux equilibrium of mutually dependent classes of beings. We must now generalize the notion of the pentad so that it can be applied to every question that concerns the meaningfulness of structures and the nature of entities.

Meaningfulness can be of three kinds:

1. A structure is meaningful by its own nature. It is what it is. We

recognize it as that and not other to the extent that we comprehend its intrinsic significance behind the external form. This significance is unique and can be regarded as the 'centre of gravity' about which the structure turns. By this property, a structure—whether regarded as an entity or as an event—makes a unique contribution to the Total Significance towards which all Existence is evolving.

2. A structure is meaningful by its potentiality. It is only in the limit of uni-potent entities,* that potentiality is a fixed quantity. In all complex organizations, potentialities are far greater than the possibilities of actualization. The interest we take in all kinds of situations largely derives from the range of their meaningful potentialities. These have upper and lower limits beyond which the connection with the structure concerned is so tenuous as to lose its significance. We can consider the human organism as an example. The human body is involved, as is all other living tissue, in various physico-chemical processes of which the man is not aware. It is governed by the same physico-mechanical laws of gravitation, electro-magnetism, thermodynamics, as govern all other material objects. These universal processes do not add to the significance of a particular human body, because they are outside the limits of its own potential for variation. At the other extreme, there are modes of significance so great that individual men can play no part in their realization. One man cannot influence the destiny of the Biosphere, except within the context of the total human society. The entire human race cannot influence the destiny of the galaxy. We cannot even guess at the modes of significance that are associated with great cosmic assemblages whose time scale is measured in thousands of millions of years.

Within the limits imposed by its own nature, every structure has a gamut of significant potentialities. These are partly dependent upon its own nature and partly upon its history and they are quite different from the central or inwardly directed significance of the first kind.

3. A structure is meaningful by the ways it is connected to the world. There are upper and lower limits to the meaningfulness of these connections. For example, cell-life is a highly significant constituent of the Biosphere, + but a single tissue cell out of hundreds of thousands of millions that make a human body has no significance for that body as a complete structure. A million cells could vanish without a trace and for all significant purposes the body would remain unchanged. At the other extreme, if we consider the life of the entire Biosphere as a com-

[* Cf. Vol. I, Chapter 9, Section 4.9.4, pp. 180-3, for a discussion of potency as the principle of stratification of existence.

+ Cf. Vol. I, Chapter 20, Section 8 .20.3 ., pp. 376-81.]

plex significant structure; not merely one but a million human bodies accidentally destroyed would not affect its total significance.

Thus there are outer limits of significant connectedness with the world as there are inner limits of connectedness with one's own potentialities. We then obtain five significant points associated with any complete structure and this gives us the key to the interpretation of the pentad. Before going further, we shall set down the terminology that we shall use in the sequel.

Five-term System: PENTAD

Systemic Attribute: SIGNIFICANCE

Subsidiary descriptive terms: Potentiality and Meaning

Term Designation: LIMIT

Term Characters:

INTRINSIC LIMIT UNIQUENESS or IPSEITY

LOWER INNER LIMIT LOWER NATURE

UPPER INNER LIMIT HIGHER NATURE

LOWER OUTER LIMIT NOURISHMENT

UPPER OUTER LIMIT MASTER

1st Order Connectivities: MUTUALITIES

The Pentad has ten mutualities.

There are also ten Second Order connectivities that are triads. Some

of these are more significant than others. For example, the triad Nourishment-Uniqueness-Master gives the 'law of reciprocal maintenance'.

The Third Order connectivities of the pentad are tetrads and there are five of them. Each of them gives the form of one of the basic activities of the structure concerned.

We have thus:

SINGLE TERMS	Five Monads
1st ORDER CONNECTIVITIES	Ten Dyads
2nd ORDER CONNECTIVITIES	Ten Triads
3rd ORDER CONNECTIVITIES and the PENTAD as a single system.	Five Tetrads

There are thus no fewer than thirty-one systems implicit in the structure of a pentad. Significance implies activity, dynamism, complementarity and universality. Its full measure cannot be taken unless we recognize how complex the notion of 'meaning' really is. The same is true of the notion of 'entity'.

To illustrate the scheme, we can again take the example of a home. The home derives its unique character from the family that makes it and lives in it. It may be a good or a bad home, but it is that home and no other, not just because one particular human family lives in it; but because they do so in a uniquely significant way. If this intrinsic significance or ipseity is weak, then the home is only a shadow of a home.

The minimum potential for a home is the provision of the requirements of family life. These can be named and enumerated: some such as shelter, external access, furniture, utensils, that are always required and others that are optional like gardens, books, ornaments. We can enumerate down to a certain point and we can break down the contents of a home into separate units; but we cannot comminute without limit or the significance will disappear. A book may be significant, but not the paper of which it is made. Grandfather's chair is a significant part of the home and so is his beard. But we do not identify the materials of which the chair is made, nor every hair in the beard. Thus there is a lower limit of inner significance beyond which we lose touch with the character of the home. This is the 'lower nature'.

The higher nature consists in the limiting potentialities of a home. A home is not the same as a nation or a civilization. It cannot afford its members the same opportunities as the 'great world'. The home is the natural field of self-realization of its members, but it cannot be the total field of their action. Seen in its fullest possible expression, the home has a 'higher nature' that is specific for each family and yet has a general

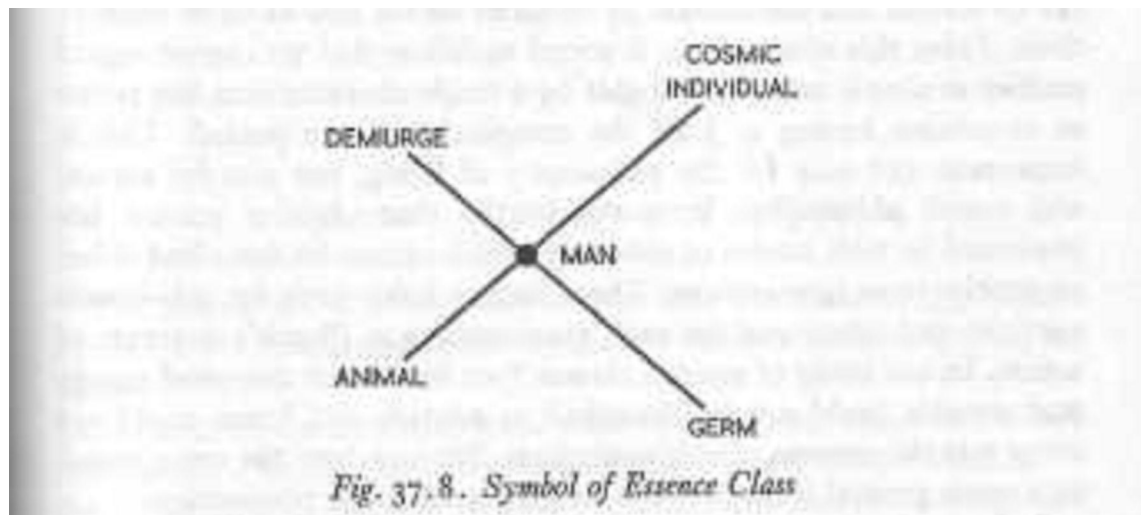
character common to all homes.

The home is nourished by the life of the earth. There is, in every home, a constant influx of influences, food stuffs, material objects, sources of energy, communication with people, and so on. All this can be called the raw material of home life. All these ingredients have in common a certain degree of preparation for entry. There must be some appropriateness or correspondence between the needs of the home and that which enters and becomes part of it. Unless this correspondence is realized, the home takes in useless material and fails to draw from its living environment the nourishment needed to enable it to fulfil its potentialities. There is evidently a lower limit beyond which discrimination would be impossible. The limit is fixed by man's ability to recognize the significance of the life about him.

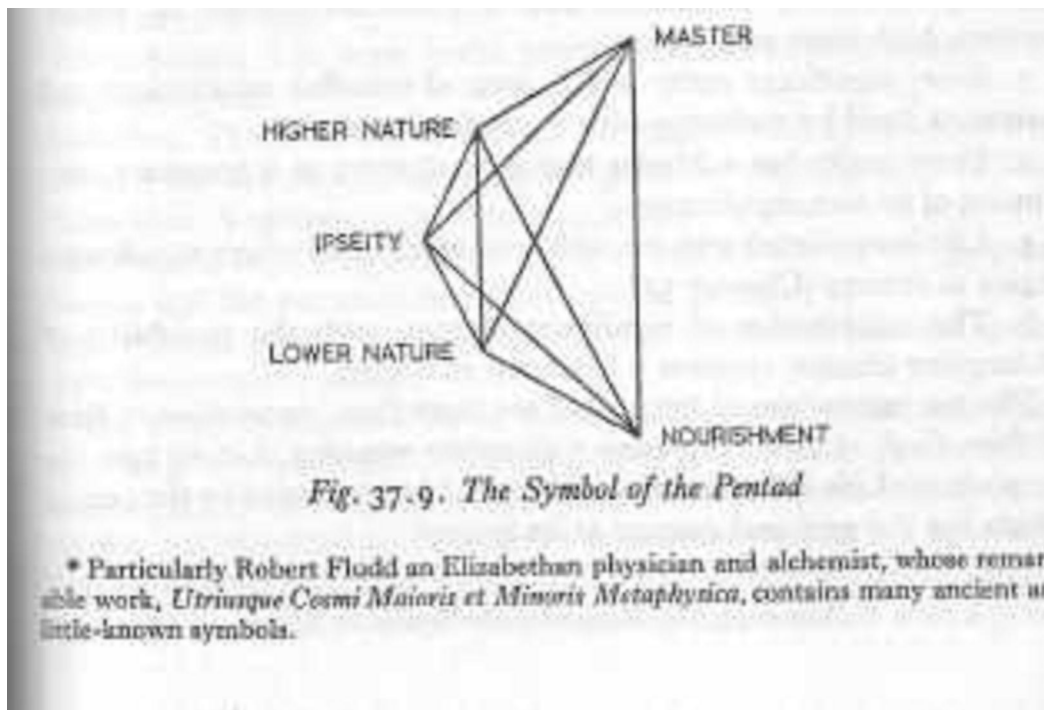
The upper outer limit is the human society that the home nourishes and serves. Whether it accepts or rejects its role as the growing tip of human society, the home must occupy the place allotted to it. The upper limit of significance of a home must fall within human society.

It is not significant for the biosphere or for cosmic structures such as the solar system or the galaxy. Knowingly or unknowingly, every home serves the human race both in its present existence and in its evolution towards completion. For this reason, we can speak of human society as the Master of the home.

Symbol of Pentad. In Vol. II, we used a four-pointed star as the symbol of the pentad, thus:



We have since rediscovered a symbol used by learned authors of the sixteenth and seventeenth centuries,* and as this enables not only the terms, but also the mutualities to be represented we shall adopt it for all five-term systems.



The pentad can be understood from its place as the start of a new cycle within the series of systems. The first four systems, with the attributes of universality, complementarity, dynamism and activity, are all abstract in character. They do not particularize the structure to which they apply. With the pentad, we have a new property given by the character of the terms as limits: the possession of a boundary separating 'within' and 'without'. The structure thereby becomes an entity, that can be known and understood by its inner nature and its outer connections. From this observation, it seems to follow that we cannot regard entities as simple notions definable by a single characteristic, but rather as structures having at least the complexity of the pentad. This is important, not only for the philosophy of Being, but also for natural and moral philosophy. It is noteworthy that physical science has presented us with modes of existence which cannot be described either as entities or as non-entities. The dilemma holds both for sub-atomic particles and waves and for such quasi-entities as Planck's quantum of action. In our study of essence classes,* we found that dispersed energy and simples could not be described as pentads and hence could not enter into the process of spiritualization. We now have the same notion in a more general form that can be expressed in the proposition:

Independent existence cannot be predicated of any structure whose form is less concrete than the pentad.

Various corollaries can be set down:

1. Significance can be predicated of entities but not of universality, complementarity, dynamism or activity.
2. Significance is associated with a potentiality-range, or multipotency, both inner and outer.

3. Every significant entity is in a state of transflux equilibrium and maintains itself by exchange with its environment.
4. Every entity has a Master that it must serve as a necessary constituent of its own significance.
5. Life is associated with the fifth level of energies where significance begins to emerge (Chapter 32).
6. The combination of significant identity with the possibility of undergoing change, requires a five-term structure.

The ten mutualities of the pentad are more than connections or lines of flow. Each of them expresses a complete meaning. Let us take the proposition: Life is Generation. This can be represented by the pentad which has the germinal essence as its ipseity.

[* Chapter 35, Vol. II, particularly Section 13. 35. 1.]

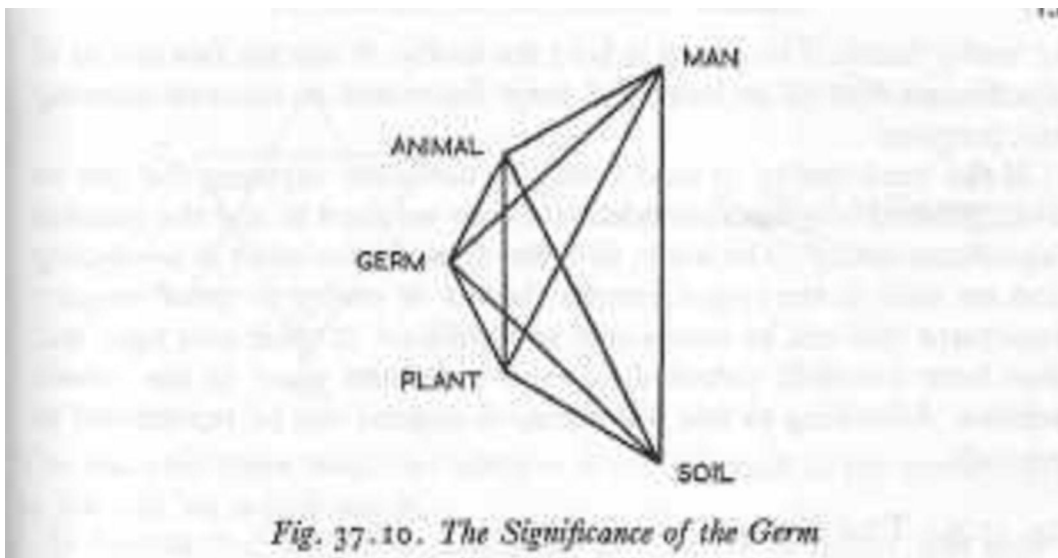


Fig. 37.10. The Significance of the Germ

The description of this pentad will be found in Chapter 35, Section 13.35.7. We shall consider shortly the ten mutualities starting from the bottom:

Soil-Plant. The soil nourishes the plant and the plant enriches the soil.
Soil-Germ. The soil maintains the germinal life and the germinal life is the significance of the soil that distinguishes it from rocks, wind and waves.

Plant-Germ. The germ is the source of the plant and the plant is the life of the germ.

Plant-Animal. All life on the earth depends upon this mutuality. The two kingdoms of life are mutually necessary, but opposite in their basic modes of existence.

Germ-Animal. The germ is the potential animal and the animal is the

developed germ.

Soil-Man. The existence of man on the earth is basically rooted in the soil and the soil realizes its maximum potential in giving birth to Man.
Plant-Man. Vegetative existence is basic life.

Germ-Man. Man's significance is to be the Master of the germinal essence and the germinal essence is fulfilled in man.

Animal-Man. Man is the higher nature of the animal and the animal is the lower nature of man.

The complex organization of the humble essence class from which man has grown is brought out by attempting to hold these ten mutualities in a single mental image. This also helps us to recognize that there are entities not identified by boundaries in time and space; but by a well-defined cosmic role. The 'germ' is not this or that particular seed or invertebrate animal, but a mode of significance associated with a group

of bodily forms. The group is here the entity. It has the five modes of significance that fix its inner and outer limits and its intrinsic meaning and purpose.

If the word 'entity' is used loosely to designate anything that can be distinguished as a separate existence, then we need to add the qualifier 'significant entity'. The loose, ill-defined use of the word is misleading and we shall in the sequel restrict the use of entity to those complex structures that can be recognized as significant in their own right and that have manifold potentialities and a definite place in the cosmic scheme. According to this definition, all entities can be represented as pentads.

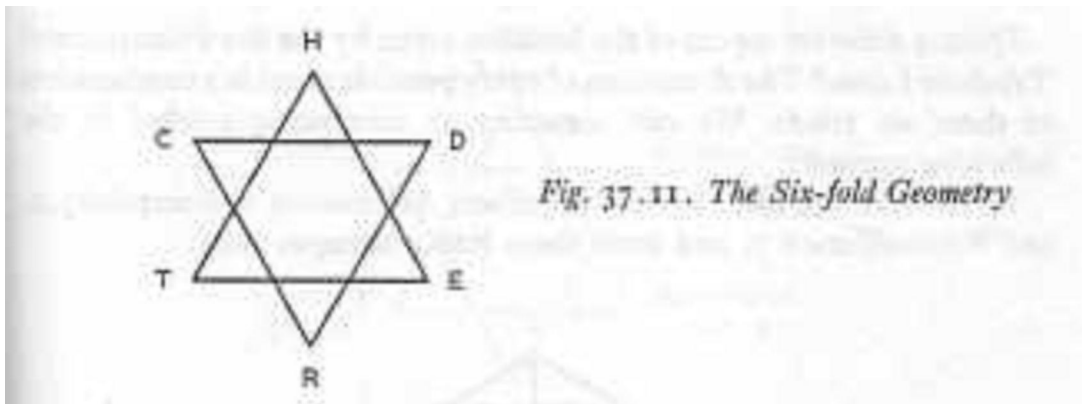
14.37.9. The Hexad

A complex structure can be recognized and studied as an entity without reference to its hold upon Reality. Its potentialities can be actualized in different ways; but each way will include some and exclude others. Until the structure is situated within the existing world it remains indefinite and only partly concrete. The situating of the structure is more than assigning a time and place for its actualization. We have to take into account its self-consistence and its action upon other structures. These derive from its pattern in eternity and its hyparchic substantiality.

When the situating of the structure comes about, we have an event. The event is the structure as an act of realization. The determining conditions of time, space, eternity and hyparxis make it possible for the structure to take its place in the existing world. The act of realization is dynamism transformed into substance, more or less according to the Aristotelian and Thomist conception of the transformation of the ens in posse into the ens in actu. One difficulty of interpreting the act has lain hitherto in the inability, for want of an adequate reference framework, to distinguish between actualization and realization. Our

six-fold scheme of three space-like and three time-like dimensions makes the interpretation straightforward. We can distinguish three kinds of space: configurative or positional (C), dynamic or directional (D) and rotative or vortical (R). The three time-like dimensions are Time (T) Eternity (E) and Hyparxis (H). These can be represented symbolically by two interlocking triangles.

The complex structure, which we have been tracing from its abstract notion of universality through the progression of the systems, now emerges as a recognizable event. An event is a coherent structure and yet it is extended in space and successive in time. How then is its unity to be understood? We shall say that every event is a present moment.



The successiveness which we observe is not inherent in the event, but in the way we experience it.

It follows that we know events not as they are in reality, but only as they appear to us as facts. In order to understand events, we must grasp the complex structure of six independent terms. We have to find ways of expressing the systemic attribute, the characters of the terms and the connectivities. These must be sufficiently general to apply to all structures and not only to events as we experience them.

We have, so far, encountered only special hexads. There are the six-dimensions of our geometry already cited. Another hexad is given by the six grades of pre-organic existence. In our scheme of twelve principal levels of existence, we found the cell, at the stage of sexipotence, as the simplest entity capable of maintaining an independent existence under the conditions of space and time.* The cell can be regarded as the highest manifestation of causal complexity, just as the animal organism is the

lowest manifestation of purposive complexity. There are thus two hexads in the scale of existence, one that leads from simple energies to cellular organization and the other that leads from the animal organism to the universe. These two hexads show remarkable morphological similarities notwithstanding the prodigious differences of scale. All the terms of the first hexad can be described adequately in terms of mechanical processes alone. None of the terms in the second hexad can be described without reference to experience, that is to organized sensitivity. When the two are compared, we see that cyclicity must be associated with six-term systems.+

[* The quinque-potent viruses, and other forms on the threshold of life, depend upon cells to provide an environment in which they can reproduce and renew their existence. They cannot, therefore, be regarded as truly independent forms. Cf.

Chapter 20, Vol. I, pp. 370-2.

+ Hence, in the Categories of Fact, Vol. I, Chapter 2, Section 1.2.8, we find the

sixth category described as repetition or renewal. Cf. p. 42. 'To pass from potentiality to repetition six independent elements must be present.']

Quite a different aspect of the hexad is given by the Six Fundamental Triads or Laws.* The dynamism of every possible event is a combination of these six triads. We can construct an interesting symbol in the following manner:

1. We take the three cosmic impulses; Affirmation 1, Receptivity 2, and Reconciliation 3, and form them into a hexagon thus:

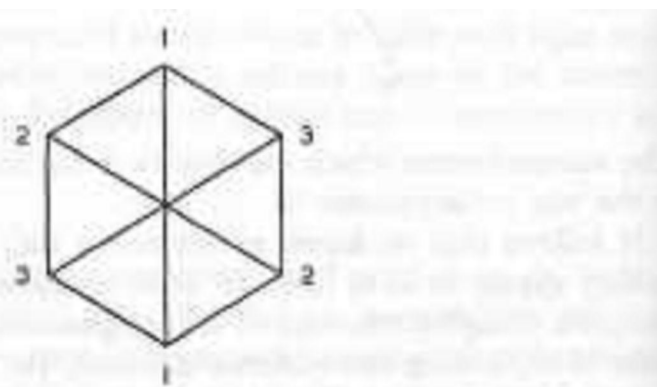


Fig. 37.12. The Combination of Three and Six

2. Each point characterizes a triad by indicating the central impulse.+

There are two triads according to which of the other two impulses initiates. Thus, there is 1-2-3 expansion and 3-2-1 freedom, both characterized by the transformation of the second or receptive impulse. In this way, we obtain six triads as in Fig. 37.13.

The two triangles of the symbol show the way Existence realizes itself in events. The triads of order, expansion and identity bring the universe into being and maintain its existence. The three triads of freedom, interaction and concentration enable Existence to escape from

[* Cf. Chapter 28, Vol. II, pp. 100-28. The six laws are:

Expansion 1—2 — 3

Concentration 2 — 1—3

Identity 2-3-1

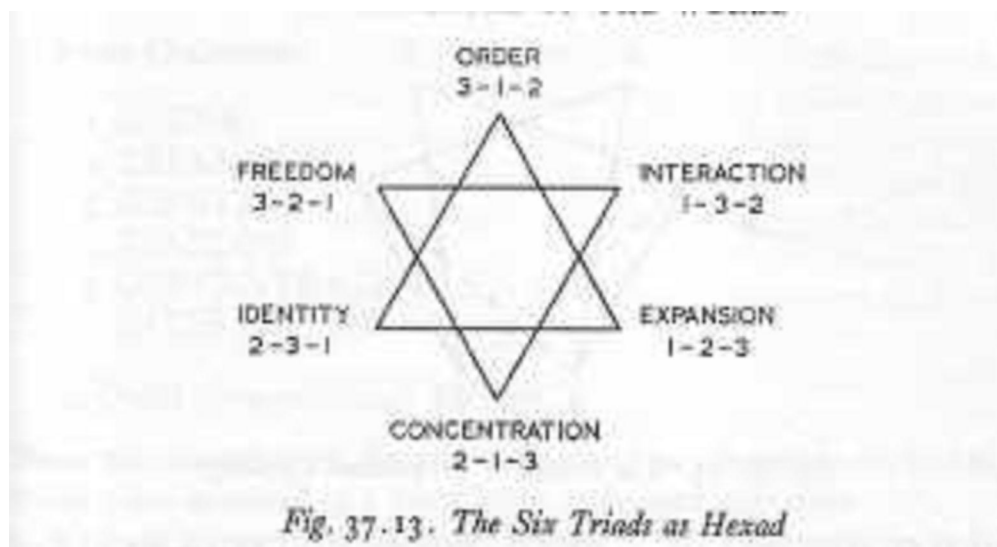
Interaction 1—3—2

Order 3-1-2

Freedom 3-2-1

Vide Supra: Section 14.37.6, where the laws are taken as second-order connectivities of the triad. The six laws determine the dynamism of all essential natures, that we have called World VI or the Will as Pure Essence. When Being becomes involved in existence, the Cosmic Impulses change in their operation and the triads multiply. For the conditions of human self-hood-will embodied in existence there are 48 triads each with its own characteristic dynamism producing the complex activity that we observe in human experience.

+ Cf. Vol. II, pp. 104.'... a Cosmic Impulse placed in the central or inner position in the triad. This position determines the inner nature of the triad. It shows us what manifestation of the Will is here at work.]



its own limitations and recover the Unity of Being sacrificed in the act

of creation.

We have in the symbol thus constructed far more than the representation of dynamism. It tells us how the universe can be both a created and also a self-creating structure. Thus, the hexad takes us into a stage of understanding that is beyond that of simple significance concentrated at a point. It shows how an event can be totally significant, by the interweaving of cause and purpose.*

There is no commonly accepted word to express the interpenetration of creation and counter-creation; we must, therefore, look first for an adequate description of this attribute of structural events. We are not to regard it as ebb and flow, the outgoing of the world from its source and its ultimate return. This interpretation, that is familiar in the Hindu doctrine of *Aldya-pralaya*, the Sleep and Awakening of Brahman, suggests too strongly the notion of cyclicity or recurrence. And yet recurrence is certainly one aspect of the attribute we are seeking. The defect of our usual notions of cyclicity is that the various phases of the cycles are taken to occur successively in time. We need to get away from a narrow temporal interpretation to enable us to express the sense of total interpenetration at all points of the six characteristics of the hexad.

There is a remarkable symbol associated with the Sufic tradition that enables us to represent in a single figure cyclicity, progress and interpenetration. This symbol is akin to the pentacle of Rosicrucian tradition, but is not found in Rosicrucian literature.

[*We can associate the triangle of order-expansion-identity with causality and the triangle of concentration-freedom-interaction with finality.]

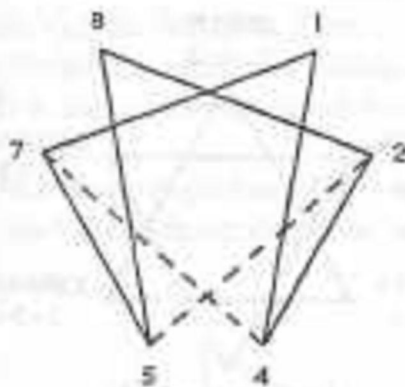


Fig. 37.14. The Hexad as Progressive Cyclicity

The numbering of the points is taken from the recurrent decimal $1/7 = 0.142857$.* Whereas, in the usual representation, we have two independent triangles, here we have two broken triangles 147 and 285. This enables us to express the two-fold character of creation and counter-creation and also the notion that the entire process moves on towards a goal. In this way, we combine cyclicity and progress and there-

by remove a cause of dispute between those whose convictions are founded on a sense of the endless return, and those who believe in limitless progress. The dispute seems valid so long as our language lacks words to express the deeper reality in which significance lies not only in what continually is; but also in what is in process of becoming, and also in what can never be. Owing to the construction of our bodies and mind, we cannot directly perceive the coalescence of contraries except as mutual destruction. We can, however, adapt the word coalescence and give it the strong meaning of the unification of being and becoming. Coalescence will be understood as the property of structure, whereby significance acquires depth and enrichment and yet retains the unique character associated with a particular event.

With these explanations, we can now set down the terminology that we shall use in referring to the hexad:

Six-term system: HEXAD

Systemic Attribute: COALESCENCE

Subsidiary Attributes: The forms of Events, Recurrence,
Progress and Self-Realization, Independence.

Term Designation: LAW.

Laws govern the coalescence of Events.

[* For this derivation Cf. P. D. Ouspensky, In Search of the Miraculous].

Term Characters:

1 ORDER

2 EXPANSION

3 IDENTITY

4 FREEDOM

5 CONCENTRATION

6 INTERACTION

1st Order Connectivities: STEPS

Since the direction of the step influences its character, there will be thirty steps involved in a completely coalescent structure.

We have adopted the designation 'step' for the connectivities to bring out the difference between the limits of significance and the steps by which significance is realized in practice. The hexad is the system most appropriate for studying structures in process of realizing their

significance as events.

The theory of coalescence has been little studied and yet practical men are aware that success in action requires a nice balance between attention to what actually is and what potentially might be; they also discover that events do not cease to be when their actualization is completed. They live on and transform according to laws that are very different from those of actualization in time. The coalescence of events requires transformation according to all the determining conditions; but it differs from simple actualization chiefly in its hyparchic components. This is why we find a tendency to associate coalescence with recurrence and cyclicity. The cyclic character of events is their projection into time: in its intrinsic nature, coalescence is a total transformation that can scarcely be grasped unless we can see its connection with the hexad. At the present stage of our researches, we can say little about the connectivities and for this reason the treatment in the present section has been over-weighted with references to the six triads. These are so instructive for the study of events, that there is a risk of relying upon them to the exclusion of other properties of the hexad. The total structure of events is particularly hard to grasp and one reason for this is that, upon the level of human experience, events are confused and dominated by irrelevant factors.

Our common experience is of successive actualization in time. We are eternity-blind and we are aware of hyparxis only as a projection. Our space-intuitions are defective owing to the form of our perceptions. It is scarcely surprising that the true character of significant events

escapes us entirely. We must also remember, that the hexad tends to direct attention to the separateness and isolation of events from one another. To arrive at the awareness of total structure, we must go on to the seven-term system.

14.37.10. The Heptad

It should be apparent from our earlier studies that there are radically different modes of existence. All modes of existence change and there are also radically different kinds of change. Simple, successive actualization without direction is quite different from purposive activity. Change as it refers to entities is different from change that has no focal points of significance. In the last section we arrived at a kind of change that is more highly integrated than the development of separate entities however significant these may be. Coalescence of events is a total change that integrates an entire region of existence into a new wholeness.

It is easy to misunderstand these differences. We suppose that differences lie in what things are and what they do and so miss the differences that are due to the structure of existence. The notion of different kinds of change as distinct from different kinds of things or different modes of existence, is unfamiliar and hard to grasp. We know that water is a different kind of thing from wax and that it expands when it

solidifies whereas wax contracts. We know that one man is different from another, but both shiver when cold and sweat when hot. Mankind has built up, recorded and constantly makes use of a vast body of knowledge of things and their behaviour. Some of this is available in the form of general laws, such as those of mechanics and thermodynamics. Some, indeed the greater, part is non-quantitative and imprecise, but nevertheless indispensable for successful action. What we tend to overlook is that action itself is totally different for different structural situations and, while this is not a serious handicap for understanding the simpler systems, it is a decisive obstacle to penetrating more deeply into the nature of Reality than is possible for dualistic and even dialectic thinking.

We have reached the point at which we can no longer separate the structure we study from the context in which it exists. Hitherto, we could treat systems as closed except at the points of exchange with other systems,* but this ceases to be possible when we must take into

[* For example, any activity according to the tetrad can be isolated from other activities, by treating the latter as instrumental factors. An entity can be regarded as an isolated unit touching its environment only at its outer limits and its self-realization can then be treated as a complete event.]

account the changes in the environment that accompany the changes in the entity. For this, we must be able to relate two independent structures within a superstructure common to both. This seems easy enough until we try to formulate the conditions that make it possible. Self-realization requires a well-defined identity, whereas integration requires the dissolution of identity. The dilemma cannot be resolved by a compromise that would diminish the cosmic significance of the whole at the expense of a part, or of a part at the expense of the whole. The dilemma is not artificial; it arises whenever that kind of change occurs in which there is a real gain or loss of significance. We see it, for example, in the human dilemma of man who must fulfil his private destiny and yet become fully integrated into human society. The dilemma is far more than the contradiction of the dyad that is made intelligible by the notion of complementarity. Here we have to allow for complexes undergoing changes that affect them not only inwardly and outwardly, but also by a mutual action that introduces a new complex distinct from either of them.

The situation created by the combination of three independently changing complexes could not be described in terms of any static system in which the terms had fixed meanings. No structural organization could accommodate the almost unlimited variations that could arise unless there were some principle of order of a different kind from those of the first six systems. We find this principle in the heptad; but it will be far more difficult to describe than those we have met before.

We shall introduce the notion of transformation as the systemic attribute of the heptad and define transformation as the kind of change

whereby three effects occur:

1. An entity becomes or realizes itself.
2. The entity in realizing itself acquires new properties that were not potential or even possible in its non-realized state.
3. The entity while retaining its identity is integrated into a structure as a part into the whole.

We can detect within our experience evidences of these effects and we are accustomed to regard them as showing that everything is in process of change according to natural laws. We do not so easily distinguish the essential novelty of the situation brought about by real transformations. One reason for this is that we rely too much upon sense experience and too little upon the finer perceptions of our inner consciousness. Another reason is that real transformations are comparatively rare, because the stringent conditions required for their realization do not arise without conscious intention.

There is no universally recognized symbol for the heptad and this is probably because it cannot be represented completely by any stationary figure. Transformation is not understood by its beginning and end nor even by the path that joins them; but by its total action. We think of an object undergoing transformation from one state to another. This is inadequate. We may add to our picture the environment and recognize that this must also participate in the transformation. This is better, but still not enough. The transformation itself is a reality that must be taken into account. When Shakespeare wrote of the dawn as 'gilding pale streams with heavenly alchemy', the transformation he evokes was total: in the object, and in the environment, in the beholder and in the 'heavenly alchemy' itself.

A simple way of picturing transformation is to associate it with the three Domains of Fact, Value and Harmony. That which is transformed is Fact. But that which acquires substance through the transformation is Value. The transformation itself is that which is realized in the Domain of Harmony. The three are distinct and yet they are also one.

We can partly represent the situation by means of two tetrads with a common point thus:

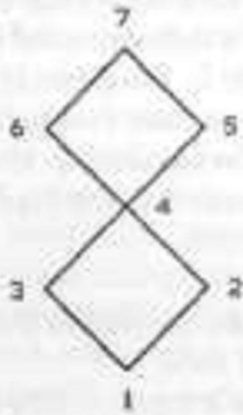


Fig. 37.15, *The Double Square Symbol*

Each of the two squares represents an activity, one inner and one outer, and the common point stands for the transformation. The weakness of the symbol as a visual aid lies in the apparent equivalence of all the points including No. 4. This point represents the transformation as well as the meeting of the two tetrads. We may, for example, interpret 1-2-3-4 as the Domain of Fact and 4-5-6-7 as the Domain of Value, when the point 4 would represent the Domain of Harmony. If the three-fold significance of point 4 is remembered, the diagram can be very useful.

Another form of the symbol is given by:

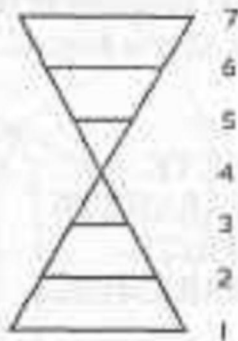


Fig. 37.16, *The Double Cone Symbol*

This symbol expresses very well the distinctions between the seven terms and the concentration of the transformation at point 4.* The weakness of the symbol consists in suggesting too strongly that the heptad is constructed in seven 'levels' or seven 'stages.' It is true that there are distinct 'states' in transformation and that for some purposes these states can be regarded as levels or even as stages in a process of transition ; but they are not all of equal importance, nor, in general, do they succeed one another in time. Unless the deeper notion of state or condition is grasped, the symbol of the double cone can be misleading.

Another way of approaching the heptad is to regard it as an additive combination of triad and tetrad and compare it with the dodecad which is multiplicative combination.

$$3 + 4 = 7 \quad 3 \times 4 = 12$$

The combination of systems is not obtained by addition alone, for this cannot bring out the unique attribute of which the higher system is the bearer. We must be able to recognize the higher structure before we can see how the lower structures enter into it.+ Since, by all accounts, knowledge of the connection between four and seven was one of the secrets of the Pythagoreans we should here consider the tetraktys and its combination in the diapason to give seven qualities of sound. The musical scheme of the Greeks is based upon the doctrine of the mean, which was both the middle string of the lyre and the centre of the

[* Cf. the author's A Spiritual Psychology published Hodder Stoughton, 1963. This diagram is used very extensively to illustrate human psychology from the standpoint of man's transformation from material to spiritual modes of existence.

+This was apparently well understood by the Pythagoreans. Cf. Syrianus quoted by T. Taylor in his translation of Iamblichus' Life of Pythagoras (1818 reprinted Watkins 1965), p. 223. 'When we unite the triad with the tetrad, we say that we make seven. This assertion, however, is not true: for monads conjoined with monads, produce indeed the subject of the number seven, but nothing more.' I.e. we have the quantity seven, but we do not have the systemic attribute of the heptad.]

heptacord (Arist. Prob. 19.25). This enables two tetrachords to be unified in such a way as to give the complete harmony of the diapason. The scheme becomes one of transformation that is beyond either addition or transition. We have:

7		NETE
6		PARANETE
s		TRITE
4	MESE	PARAMESE
3	LYCHANOS	
2	PARHYPATE	
1	HYPATE	

Fig. 37.17. The Greek Heptachord

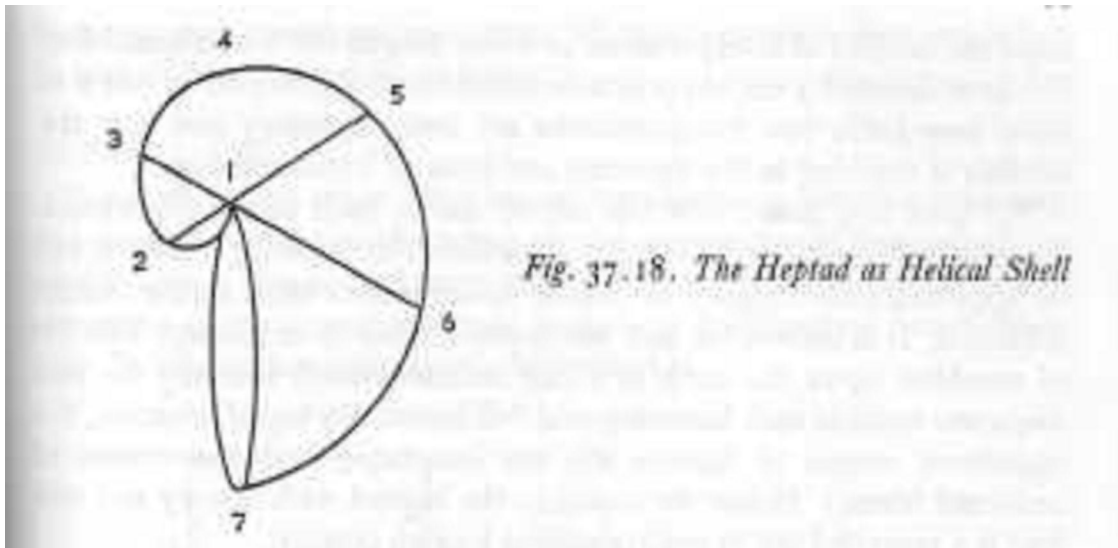
The tetraktys of Pythagoras was not a transition from hypate to nete, i.e., from ground to goal, but an integration of all the properties of numbers within the structure of the tetrad.* The seven-tone musical scale with its unequal intervals proves to be a very useful representation of the character of the heptad. Gurdjieff+ avoids the difficulty of over-emphasis on transition by combining three representations: he takes the structure of the organic complex opium, the spectrum of white light and the octave of sound. The first emphasizes the seven qualities, the second brings out the integrative character and the third the way in which transformation requires the combination of three independent factors. This complexity should not surprise us: the heptad is an advanced structure and combines integration and diversification in a very remarkable way. This can be seen in yet another symbol sometimes used to represent the hexad, that of the helical snail shell (see Fig. 37 .18).

In this symbol, the number 4 appears to be isolated: but it is also the point of transition from the 'inner' or 'secret' part of the shell to the outer or 'manifested' segment. The shell starts from the central point and at the opening joins with the external world.

Transformation can never be obligatory or compulsory. It must have an element of freedom and hence of hazard. This is because it connects two incompatible realms. For us men, it is the principle of our very being. We are both spiritual and material, both essence and existence

[* The Pythagoreans were primarily interested in Transformation; hence their veneration for the Tetrads and Heptad, as expressed in the invocation: 'I swear by him who found the Tetraktys whence all our wisdom springs and which enshrines Perennial Nature's fountain, cause and root.' (Iamblichus loc. cit. p. 80.)

+ All and Everything, Chapter 39, The Law of Heptaparaparshinokh.]



and we cannot renounce either pole of our nature without ceasing to be men. The complementarity of our natures can lead step by step towards the transformation that is beyond nature. The secret of this transformation is that the two natures remain what they are; but in being connected through action, they are both brought into a new realm of harmony. Since it is not in either nature to cease to be what it is and become the other, a third element distinct from both must enter. This is expressed in the ternary: body, spirit and soul. Body and spirit are both to be expressed as tetrads of activity, but soul develops from the monad of simple possibility of existing to the heptad that integrates into a complete whole both itself and also body and spirit.

We must not lose sight of the blending of qualities that accompanies integration. This is why the symbol of the rainbow, or spectrum of white light, is so widely invoked and with it many other septenaries, such as the seven sins and virtues, the seven qualities, the seven metals, seven days of the week, seven planets and so on almost ad lib* One of the difficulties in the study of seven-term systems arises owing to the

[* An interesting septenary is that of the Seven Rays of Mrs. Alice Bailey's Tibetan writings. The seven rays are both characteristics and also modes of action. They are described as:

1st Ray Will, Purpose or Power

2nd Ray Love—Wisdom

3rd Ray Active Intelligence

4th Ray Harmony through Conflict

5th Ray Concrete Knowledge or Science

6th Ray Devotion or Idealism

7th Ray Ceremonial Order

There is evidence here of the combination of triad (1-3 and 5-7), tetrad (1—4 and 4—7) with the 4th Ray as the link between the essential and existential natures. The expression. 'Harmony through Conflict' corresponds to the 'soul-nature'.]

apparent conflict of interpretation as seven stages and seven qualities. We have devoted a disproportionate attention to the heptad in order to show how these two interpretations are both necessary and how the conflict is resolved in the systemic attribute of transformation.

We have now to see how the heptad shows itself in our experience. Transformation is never perfectly achieved in the existing world. It can be approximately realized in cosmic constructions such as the human organism. It is striven for and constantly evades us in history. The life of mankind upon the earth is a vast transformation whereby the two disparate natures seek harmony and fulfilment. By transformation, the significant events of human life are integrated into the stream of universal history. Hence we associate the heptad with history and will find it a powerful aid to understanding human destiny.

In Vol. I, we treated the heptad as the principle of structure, thereby emphasizing the character of integration of parts into a whole without suppression of the independence of the parts. So also in history: the total process does not suppress the significance of events large and small.

We can now attempt to set up a terminology for the heptad.

Seven-term system: HEPTAD

Systemic attribute: TRANSFORMATION

Subsidiary attributes: Structure, History

Term Designation: STATE

Term Characters:

7 COMPLETION

- 6 RENUNCIATION
- 5 INSIGHT
- 4 HARMONIZATION
- 3 SEPARATION
- 2 INVOLVEMENT
- 1 INITIATION

1st Order Connectivities INTERVALS
2nd Order Connectivities HARMONIES

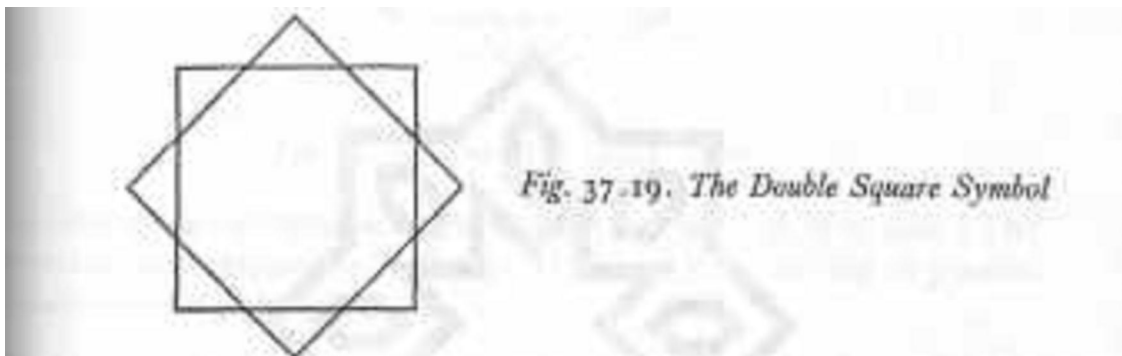
The interpretation of the characters of the seven terms would require lengthy explanation. The terms are not exactly qualities, nor exactly stages; but rather states, in which the various qualities and stages are made possible. So many and so varied interpretations of the seven terms have been given that a treatise would be required to show their common significance which is not expressible in any words in general use.

We must now pass on to the remarkable system of the octad which

includes and completes the notion of transformation, but extends it to include the integration of scales.

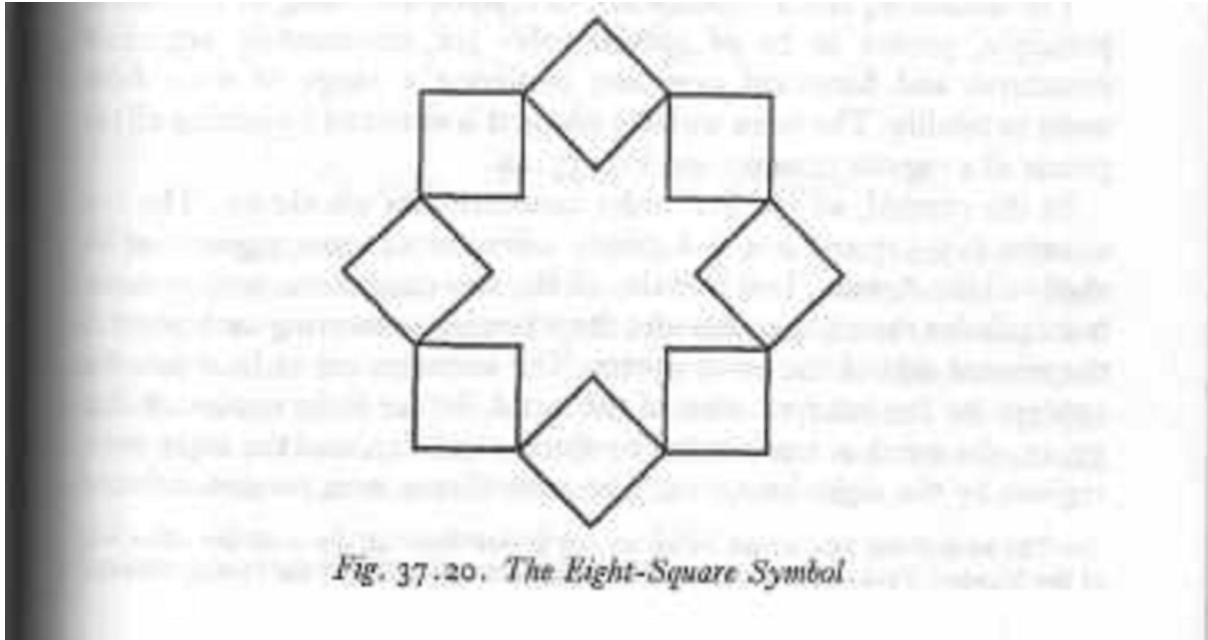
14.37.11. The Octad

We shall, at this stage, abandon any attempt at exhaustive treatment and base our study of the octad on the extraordinary symbol of the double square that is used more widely than any other in artistic representations of the cosmic order in books and buildings of South-West Asia. In its simplest expression, the symbol is:



This symbol is developed into elaborate designs in rugs and carpets, in architectural motifs, in Kufic calligraphy, in painting and illuminated manuscripts and its influence has penetrated into all forms of art including poetry, music and dancing. The elaborations are deliberate exercises in portraying the complexity of the world and the paths that lead to Union with the Source of All.

A form of the symbol, that is frequently seen as an architectural theme, develops each of the points into a square.



This form of the symbol represents the notion of withinness: each square being equivalent to a point and each point to a square. In more elaborate forms, the star-shaped figure in the centre is contracted to give the squares sides or 'walls' of such thickness as to form six hexagons and an eight-pointed star. The symbol of Fig. 37.21 can be seen on the walls of buildings associated with Sufic brotherhoods in all parts of South West Asia and North Africa.* Its chief purpose is to express the unity behind appearances *wahdat-es-shuhud*, and at the same time the identity of essence in the diversity of forms *wahdat-al-wujud*.

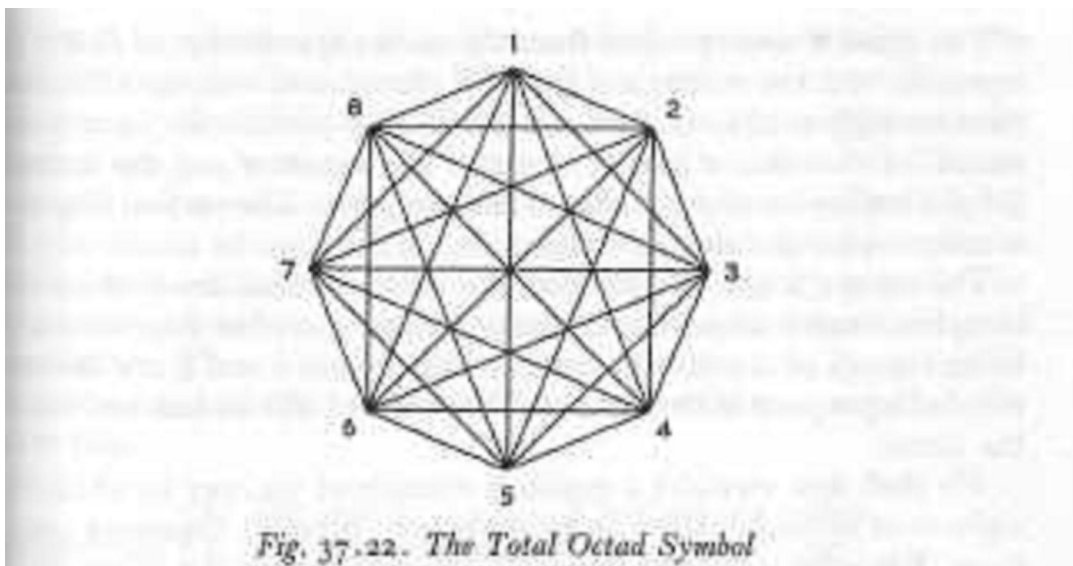


The double-square symbol, when developed according to systematic principle, proves to be of special value for representing organized

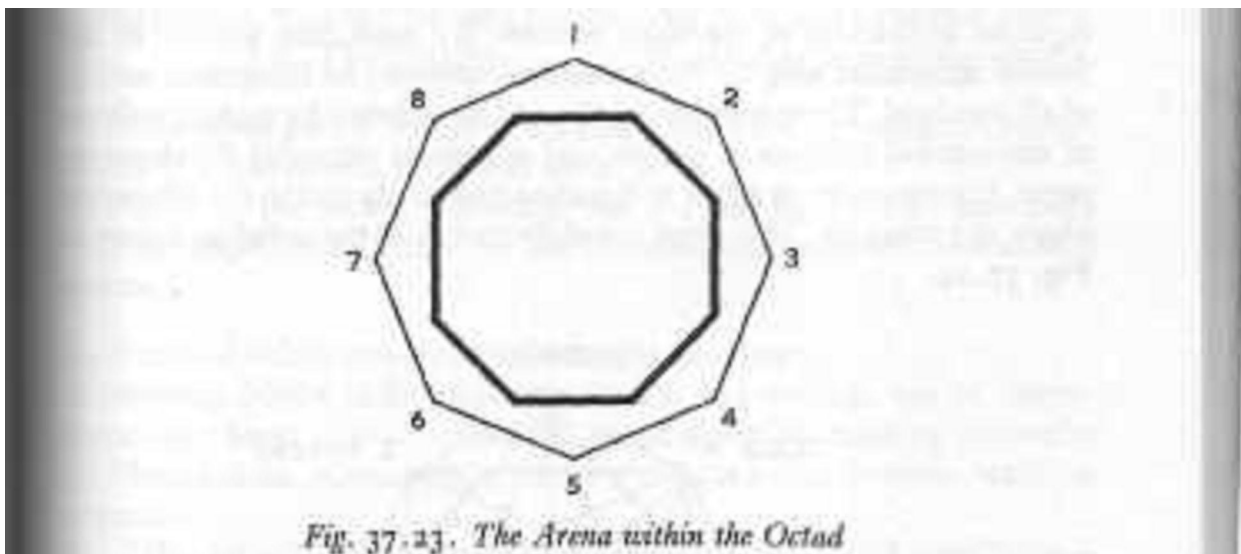
structures and historical processes involving a range of scale from unity to totality. The form we have adopted is obtained by joining all the points of a regular octagon, see Fig. 37.22.

In the symbol, all the first order connectivities are shown. The two squares 1-3-5-7 and 2-4-6-8 jointly delineate an inner region that we shall call the Arena. This contains all the area common to both squares, but excludes the eight points and the triangles connecting each point to the nearest side of the other square. The arena proves to be a valuable concept for the interpretation of the octad. In the Sufic symbol of Fig. 37.21, the arena is represented by the central star, and the eight outer regions by the eight hexagons. The same theme with its distinction of

[* The author was first struck by its strange power when he saw it on the outer wall of the Mevlevi Tekke in Damascus where it faces the terminus of the Hedjaz Railway.]



ares appears in innumerable forms in the art of South West Asia.* The is shown separately in Fig. 37.23 to help in visualizing its place in tion to the eight points.



The two squares represent two domains by the fusion of which the historical process achieves completeness. We can, for example, regard the square 1-3-5-7 as representing the Domain of Value and 2-4-6-8 as the Domain of Fact. The Arena then is to be interpreted as the Domain of Harmony. When we study specific and limited situations, the squares will retain their distinctive characters and represent the qualitative and quantitative elements of the structure.

[* V. inf. Chapter 48 where the presence in S.W. Asia of an ancient traditional knowledge of a science of effective action is discussed.]

The octad is distinguished from the earlier systems by its ability to represent both the atomic and the total character of structures. This is most strongly marked in the horizontal line 3-7 where the third point stands for the unit or atomic aspect of the structure and the seventh for the totality or social aspect of the structure. The vertical line 1-5 connects spirit and matter, or form and content.

The square 2-4-6-8 represents the states or conditions which the completed action requires. The points 2 and 4 are the functional and being aspects of the atomic units and the points 6 and 8 are the corresponding aspects of the Totality. The aspect of will is contained within the Arena.

We shall now consider a practical example of the way in which the eight-term system enables us to study very complex organized structures. Education is the link between successive generations of mankind. It involves the personal relationship of teacher and pupil and it also affects the entire human race. If we seek to lay down the requirements of an ideal educational structure for mankind, we must provide for the entire range of human activity from the necessary vital processes to the supreme aspirations of the spirit of man. We must take account of the human individual and we must also look towards an integrated society of all mankind. These requirements must be satisfied by making full use of the natural abilities of people and also their potential for development. Education must adapt to the changing needs and to the advancing ideals of humanity. This gives the eight points of the octad as shown in Fig. 37.24.

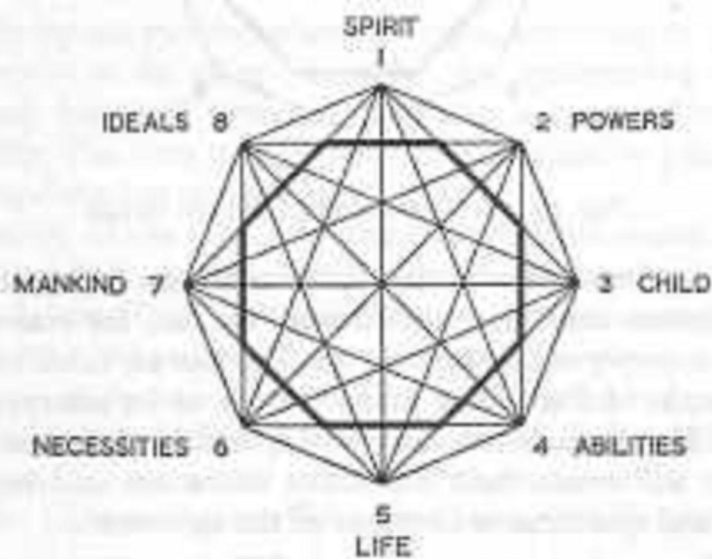


Fig. 37.24. The Structure of Education

It will be seen that the seven connectivities from each point cut the diagonal lines in seven places. We shall designate the intersections on the line 3-7 by the small letters a, b, c, d, e, f and g and those in the vertical line 5-1 by the capital letters A, B, C, D, E, F and G. We can interpret e-g as various stages of organization required for the full-play of educational advance. The two end points, a and g, are outside the Arena, and not directly part of the educational activity proper. The remaining points form a pentad with the Ideal School as the focus of significance. There are two terms derived from the unit, i.e., the child or student and two that stem from the human totality or mankind. We have thus:

Subordinate	{	a. The Unit.	The child as a person.
		b. The primary action.	Teacher and Pupil.
Coordinate	{	c. The basic situation.	The class or group.
		d. The central focus.	The School or College.
Super-ordinate	{	e. The immediate environment.	The School within the society.
		f. The presiding genius.	The Nation as a cultural source.
		g. The Totality.	Mankind as an evolving society.

These seven points represent schematically all the structural requirements of a complete educational system.

The seven points in the vertical line 5-1 can similarly be associated with the results to be looked for in a balanced and integrated educational system.

A. Personal habits and disciplines taught in infancy.

B. Sensory-Motor skills including speech and writing, use of instru-

ments and basic mental operations, social discipline training generally.

C. Mental skills, manual skills, learning of facts and techniques, teaching generally.

D. Balanced education according to personal and social conditions—vocation guidance.

E. Judgment, moral responsibility, capacity for original work and practical effectiveness in life.

F. Creativity, spontaneity, freedom in personal relationships, leadership.

G. Complete integration of perfected individual into the social environment.

Each of the connectivities discloses, not only a mode of action, but a range of actions or interests. Thus, the form of the octad enables us to

represent in far greater detail the organization of a complex structure, than was possible with the earlier systems. We shall not go further into this highly important example, which has been studied and reported elsewhere.

We shall leave the octad with a summary of the terminology we have adopted.

Eight-term system: OCTAD

Systemic Attribute: COMPLETEDNESS or organized totalities.

Term designation: ELEMENT

Term characters fall into two tetrads:

1-3-5-7 ACTIVE ELEMENTS

2-4-6-8 STRUCTURAL ELEMENTS

The eight term-characters:

1. SUMMIT
2. STATES
3. ATOM
4. FUNCTIONS
5. BASE
6. NECESSITIES

7. TOTALITY

8. IDEALS

The region common to the squares 1-3-5-7 and 2-4-6-8 is the ARENA. All the cross-over points within this region represent the various operations required for the perfect working of the structure.

First-order connectivities (dyads): COMPONENTS

Second-order connectivities (triads): INITIATIONS

Third-order connectivities (tetrads): FIELDS

Fourth-order connectivities (pentads): SIGNIFICANT

SUB-STRUCTURES

The terminology, even in this summarized form suggests the immense complexity of completed self-directing structures. The octad is, indeed, a very powerful instrument of investigation. Its value is classificatory, interpretative, heuristic and predictive. It is, however, only applicable to those structures that are organized in depth. We have given the example of education where the depth extends from the human individual to the entire human race and from the basic instinctive activities up to the highest degree of spiritual perfection.

A comprehensive study of the human individual as an octad is now in

progress at the Institute of which the author is Director of Research but will not be available for publication for some time. A sketch is given in Chapter 40.

14.37.12. The Ennead

There is no stage of transformation beyond completion and therefore the octad must be the last of the transformational systems. Completion is not the answer to all problems concerning our experience. It does not take account of situations in which completion is impossible because of the very nature of existence. In the existing world, total completion is impossible. All situations are open-ended and subject to disturbance by unpredictable factors. Completion is only an approximate systemic attribute. We have to go beyond the octad to find systems that can allow for uncertainty and hazard and yet reach a harmonious structure. The ideal completeness in depth and in breadth that we find in the octad is never encountered in actual experience of the world, which is never free from incompatibilities, imperfections, uncertainties and loose-ends generally.

The nine-term systems, by breaking into the completeness of the octad, enables us not only to represent but to study the working of structures as we meet them every day. A simple way of looking at the situation is to picture the completeness of the octad disrupted by the entry of an alien element. If this element cannot be absorbed into one

of the eight terms, something must give way in order to restore the harmony. Taking the example of education, we see the individual and all mankind with a series of intermediate groups. So long as no other element is involved, all the requirements of education can be satisfied by the structure. If, however, we suppose that man has to serve some purpose, unconnected either with his personal life and fulfilment, or with the necessities and ideals of the human totality, then we can no longer construct an educational system from the eight elements alone. We have seen that the spiritualization of existence requires a special contribution from the human essence. This cosmic contribution has to be made in a dimension other than those of man as unit and mankind as totality. It is 'man capable of selective transformation'.*

We shall no longer have an orderly progression of social organizations and educational aims and procedures; for the conditions will be totally different. The octad breaks open and a new kind of harmony must be

[* The Spiritualization of Existence was the theme of Chapter 35 and the notion will be developed in greater detail in Chapter 40 below.]

looked for; the ninth element has disrupted the complete structure of human society.

No one who has observed human affairs and human history can doubt that uncertainty and hazard are as real as order and completeness. No account of man, and his world would be worth much that did not give full weight to the reality of uncertainty, and show the way beyond it.

The key to the problem of hazard consists in the combination of dynamism and coalescence which comes by joining the properties of the triad and the hexad. This is obtained by adding a triad of transformations to the hexad which we can represent in the form of Fig. 37.14 to obtain the symbol known as the Enneagram.

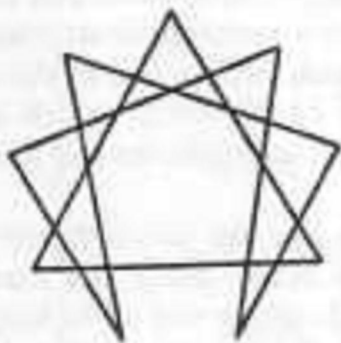


Fig. 37.25. Triad and Hexad Combined

The symbol is usually drawn in a circle representing the serpent Chronos that devours itself by its own tail (see Fig. 37.26).

In this form, the symbol is used for divination and interpretation of

dreams in many parts of Asia. It is probably of Chaldean origin and is connected with the special place occupied by the numbers seven and ten the ratio of which, in the decimal system, gives the recurrent numbers, 0-142857, corresponding to the hexad figure.

The nine-term system has the systemic attribute of harmonization and the terms are of two kinds: there are three sources and six steps. In the diagram 37.26 the sources are numbered 3, 6 and 9 and the steps 1, 4, 2, 8, 5 and 7. There is a two-fold progression: round the circle from one to nine and about the hexad in the order 142857.

The interpretation we shall give is due to G. I. Gurdjieff who claims to have found it in a Sufic School in Central Asia.* We need not concern ourselves with origins, since the system can be tested against experience

[* Cf. Meetings with Remarkable Men, Book II, Chapter 8, 'Prince Yuri Lubovedsky'. The interpretation is one of the central themes of Gurdjieff's System for the Harmonious Development of Man.]

and proves to give a remarkably consistent account of the way in which the harmony of structures can be established and maintained.*

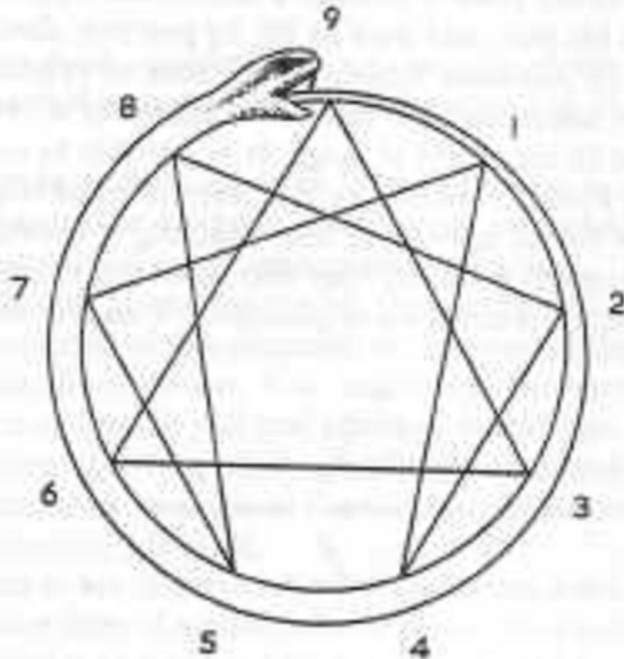


Fig. 37.26. The Enneagram

The enneagram can best be understood by considering a widely recognized defect in the principle of causality. To be meaningful, an effect must be uniquely related to its cause, so that it should be possible to draw a line from a cause A to its effect B to represent P, the path, or sequence of events.

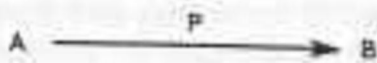


Fig. 37.27. Ideal Causality

The process P initiated at A must encounter environmental conditions that destroy the simple one-to-one correspondence AB. It is no longer possible, knowing A, to predict B with certainty. The process P will deviate from the expected path and lead to a modified effect B¹.

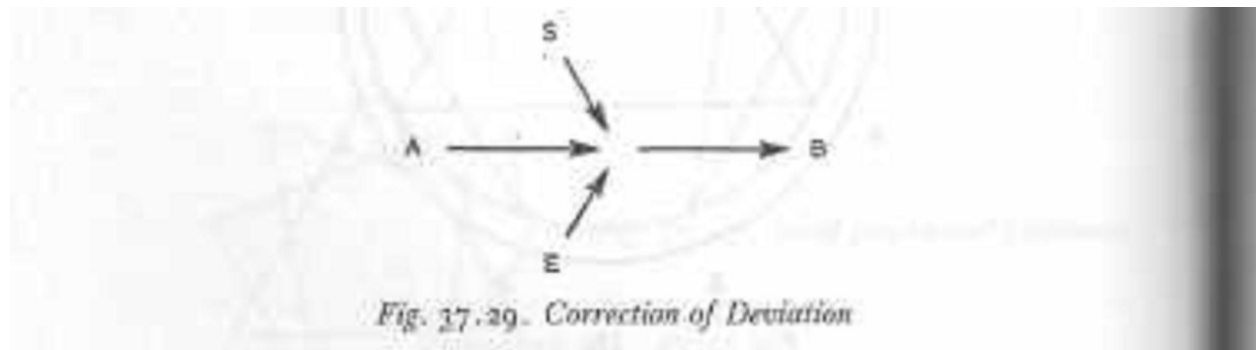


Fig. 37.28. Deviation of Causal Sequences

* Cf. K. W. Pledge, *Systematics*, Vol. III, No. 4, 1966. *Structured Process in Scientific Experiment*.

The causal link AB has broken-down and is replaced by the indeterminate linkage AEB¹ where E stands for the environmental conditions. Thus, a man sets out from A to reach a destination B, he meets a friend

E and changes his plan and goes to B1. In practice, deviations of this kind occur in all processes subject to the laws of existence, and from this comes the uncertain and hazardous character of events both in human life and in the world at large. It is possible to arrange matters so that the line P when deviated by E is restored to its original direction by a secondary causal impulse S, thus enabling it to reach B after all. The man who meets a friend, may also receive a reminder that he is needed at B and so return to his original path. This is over-simplification



for the tendencies to deviation are so varied as to be unpredictable, except where an artificially contrived experiment is being made. This is done in scientific research which seeks to compensate for the unpredictable impulses E by carefully adjusted experimental conditions. When the laboratory experiment has to be changed in scale and transferred to the conditions of practical life, new problems of compensation and adjustment arise. Dealing with these is the field of technology and it requires an insight into structures that comes only with much experience.

Even when all possible adjustments are made, uncertainties remain and the outcome of a process never corresponds exactly to the initial plan A. We discover this to be so for all human undertakings and we should expect it to be so in all directed processes subject to the conditions of time and space.* If we interpret A as the whole causal nexus and B as the purpose or goal; the inevitability of deviation remains. A cannot include all the influences that may affect the process once it has been initiated; nor can B include all the conditions in the future that

[* Reference should here be made to the principle enunciated in Vol. I, Section 3.8.3, that Potentiality is always richer than any possible actualization. Although the exact realization of a plan is theoretically possible, the odds against it are so great as to make it impossible in practice.]

will determine the practical success or failure of the enterprise. The man in the journey may succeed in reaching B and then find that an unexpected change of plan, outside his control, has made his journey useless.

Generalizing these considerations we can reformulate the proposition regarding universal hazard, already introduced in Vol. II,* in the following form:

The Structure of the Universe is such that no process whether causal or purposive or both can reach completion except in artificially contrived environmental conditions.

This proposition is attested by all experience and it is the almost obvious consequence of the character of the determining conditions of space and time. Nevertheless, it is commonly disregarded both in the study of nature and in the practical affairs of human life. If we accept it, then the meaning of the expression 'artificially contrived environmental conditions' assumes an enormous importance and presents itself as the key to understanding life itself.

It is not hard to see that the required conditions must involve at least two independent lines of actualization: one to give initial direction and the other to effect the necessary adjustment and adaptation. For example, a motor-car requires both an engine and a driver if it is to reach its destination: the one makes it go and the other ensures that it goes in the right direction. In modern times, men have begun to devise self-regulating mechanisms. The 'primary mechanism' and the 'feed-back' that enables it to adjust itself to changing environmental conditions are constructed independently. Cybernetic theory takes into account the possibility of changing the end-point so that the mechanism is not only self-regulating but self-improving. In this case, there is a third independent operation: that of testing the final condition and comparing it with the ideal. Operational feed-back and end-product self-perfecting make, with the primary construction, the three terms of a triad. It is noteworthy that when these conditions are approached in a factory producing a mechanical device like a motor-car, the structure of the organization is found to approximate to that of the enneagram.+ The study of living organisms shows that these structures, that are not only self-regulating and self-renewing but also purposive, always conform

[* Especially in Chapter 36, God and the Cosmic Drama. Cf. also p. 271 'with incompleteness comes hazard; that is, the uncertainty of fulfilment'.

+ Cf. C. E. King, Systematics. Vol. I, No. 2, 1963. The Production of a Mechanical Device. The author shows how a mass-production organization should conform to the dynamism and hexad of the enneagram.]

to the same pattern. It thus appears that, while the very nature of existence is to be pervaded with uncertainty and hazard, there is built into it a means whereby uncertainty and hazard can be overcome. The importance of this supposition can scarcely be exaggerated. If it can be confirmed, it will give us the key to the Universal Drama: the Deus ex machina whereby the seemingly inevitable tragedy is redeemed and brought to triumph.

At this stage, we can do no more than develop the formal Systematics of the enneagram. In Chapter 41, we shall return to the problem of existence under the conditions of time and space and see how the problem is resolved by the creation of structures in the pattern of the

enneagram. We shall start by setting down some more or less obvious statements:

1. Every process, leading from an initial state A towards a final state B, must undergo deviation and distortion due to environmental disturbances.
2. Only with an artificially constructed system of compensation can a process be made to continue in a pre-determined course.
3. A point of hazard can be identified at which a process can be corrected for deviation by the impact of a second independent, yet related, process CD initiated at that point.
4. The second process itself requires adjustment in the same manner as the first. When this second adjustment EF is correctly applied, the system is brought into a state of dynamic harmony that can continue indefinitely so long as the construction holds together.
5. The three processes must be such as to blend and reinforce one another after each point of mutual impact.
6. The construction must be such that there is an interplay of adjustments apart from the processes themselves. The latter produce the result and the former help the construction from collapsing or degenerating.

These various requirements can be represented by the symbol of the enneagram.

The three processes AB, CD and EF correspond to the three points of the triangle 9-3-6. They are the dynamism of the structure.

The inner construction corresponds to the six-pointed figure 1-4-2-8-5-7 which indicates the way in which the processes correct and reinforce one another to obtain self-renewal.

The first process AB enters the construction at the point 1. It reaches its hazard-point at 3 where it meets process CD and the two continue through the points 4 and 5. At 6 the second hazard is corrected by the

entry of process EF. The completion of AB occurs at the point 9 where the final hazard must be overcome.

The arrows on the figure 142857 indicate the direction of the flow of influences within the structure.

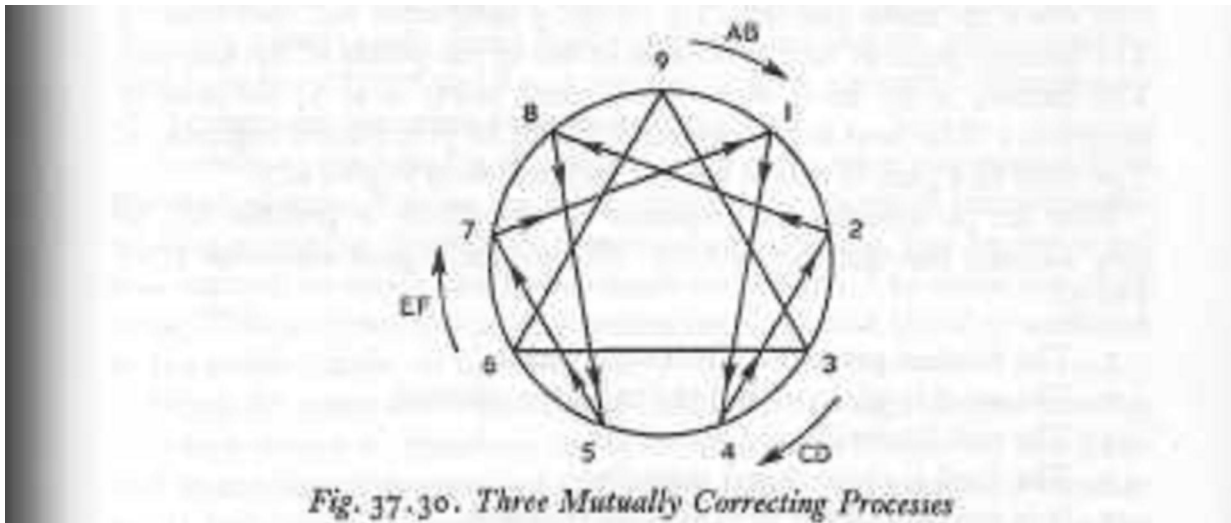


Fig. 37.30. Three Mutually Correcting Processes

We can best understand this construction by considering a simple example of a process that occurs in human experience and has in the course of time acquired the appropriate structure for giving an harmonious equilibrium.

A good working illustration can be found in a kitchen organized to provide meals for a community.* The total structure comprises elements of very different nature such as: the building housing the kitchen with its equipment, the utensils, fire or stove, raw foodstuffs and condiments, a head cook and his assistants, knowledge of the art of cooking, of planning meals and of the requirements and tastes of the community. The operations are rendered hazardous by the conflicting but complementary characters of the kitchen (1) as a utilitarian establishment ; and (2) a place concerned with vital transformations and psychic experiences. This is the dyad.

In the preparation of a meal, three distinct processes occur:

AB The kitchen itself is brought into activity and fulfils the purpose

of its existence.

CD The raw food is prepared and transformed into a state suitable for

human consumption.

EF A meal is planned, brought into existence and shared by the

community.

[* We do not take the case of a small family where the kitchen usually has no independent structure.]

These form a triad and a little thought will show that all three are really distinct and belong to different departments of human experience. AB belongs to the world of material objects, CD to the world of life and EF to the world of human experience. The structure is complete only when the three processes are correctly conducted and coordinated.

The starting point of each process is at one of the points of the triangle. The kitchen in its ideal state before work starts is at 9; the activity begins at 1. The food in the raw state is at 3; its preparation begins at 4. The meal as a plan of action is at 6; its realization begins at 7.

Now let us consider the sequence of operations of process AB, as they succeed one another in time. The sequence goes clockwise from 1 to 9.

1. The kitchen prepares. The cooks arrive.
2. The meal is planned and the tasks are allotted.
3. The raw foodstuffs are assembled.
4. The food is cleaned and prepared.
5. It is put on the fire or otherwise changed.
6. The plan of the meal emerges.
7. Sauces are made. The dishing up begins.
8. The meal is taken to the dining room and served.
9. It is eaten and enjoyed.

When we examine the preparation of the meal from the standpoint of the Chief Cook, we can see that his attention and interest have to travel along a different route. His starting point is the picture he has in his mind's eye of the finished meal and the order in which the dishes will be served. In other words, he begins from the point 8. From here, he calculates when each dish has to go into the oven or on to the stove, that is, point 5. When he sees the picture, including the preparation of sauces and the serving, point 7, he is ready to begin the actual work at point 1. Now he must take into account the quality, quantity and condition of the raw food, making changes of plan if his suppliers have let him down. That is to say he must now look ahead to point 4 and see what has to be done in the physical sense. Of course, in a big kitchen someone else will have seen to the details; but, in any case, the chef must know where he stands. Then the orders are given and everyone goes to his work at point 2. The attention of the chef continually travels over the path 1-4-2-8-5-7 given by the six-pointed figure, thus exemplifying the significance of the structure as a harmony. However much the details may vary, the six stages are always present and they are always linked in the two different ways: one successive in time and the other

recurrent. It is the inner sequence that determines the coherence and perfection of the meal that is served and the good order and efficiency of the kitchen.

The chef must constantly keep his eye on the time that the meal will

be served (he is preparing a meal for a community, not for private diners in a restaurant). Some food requires hours to cook, some minutes. The lines from 8 to 2 and 8 to 5 must always be kept open. One directs the kitchen and the other watches over the food.

As soon as the cooking is complete, the meal takes precedence over the food as such. Serving the meal occupies the centre of attention; the work is no longer dictated by preparing and cooking, but by the order and manner in which the dishes must be presented to make a perfect meal. This is where the point 6 makes itself felt as a shock or stimulus to the entire activity of the kitchen.

When the point 8 is reached, the food is dished up and goes into the refectory where it completes its cycle of transformation on the table and in the digestive organs of those who eat it. The meal as a creative act is only partially completed in the dining room. It lives on in the memory of the community as a bond of union among its members and as a link between them and the cooks. The only process that is completed within the kitchen itself is the first one. When the meal is ready for serving the chef sees to it that the kitchen is restored to its original order—point 9—in readiness for the next meal.

Certain subsidiary interpretations may be added. The points 4 and 5 are the scene of the actual activity of cooking; they are the ground work of the kitchen. This is why they are referred to as the basic response to the hazards of the process. Going from point 1 to point 2 is a matter of routine; but as soon as the operations begin, uncertainties and deviations from the plan are unavoidable. They become apparent at point 3 where the intention changes into decision. There is quite a different hazard at point 6. This concerns completion. Only a very experienced cook working with a well-trained team can be confident of producing the meal in accordance with the unpredictable circumstances that arise when the guests are assembled. The adjustments between points 6 and 7 depend upon the creative genius of the cooks.

Point 9 is both start and end of the process. It can be taken to represent the ideal kitchen and also the perfect meal. The structure is in contact with the outside only at the points of hazard. The inner six-pointed figure refers only to the internal organization and working.

The construction symbolized by the enneagram may appear to be artificial and forced. It is only by the detailed study of many processes

of completion that we have been convinced that it does give the minimum requirements of a dynamic harmony. The anabolic transformation of energies in the human organism provides one of the most striking illustrations.* The three processes are: AB metabolism of food; CD respiration and transformation of air; EF sensation and the transformation of impressions. There is a marvellous mutual adjustment of processes. A very striking and vitally important feature of energy transformation in man, is the distinction between the action of air CD

that is automatic and that of sensations EF that can be effective only if intentional. This is one of the key notions of Gurdjieff's anthropology.+ The entire scheme of the present section is based upon Gurdjieff's system, which derives in turn from Sufi sources the origin of which probably goes back to the traditional wisdom of the Chaldean cosmologists.++

14.37.13. The Dodecad

The ennead shows us the form of structure that enables nature's hazards to be overcome. The harmonization is dynamic and indeterminate. If, by appropriate combination of processes, the hazards are overcome and the basic aim is achieved, the auxiliary processes are left unfinished. This is evident, since no isolated finite structure can achieve perfect harmony. We shall expect to find, in ten and higher term systems, principles of organization whereby structures can enter into dynamic and yet stable systems. The ten-term system appears to have the systemic attribute of integrative complementarity, by which we mean the ability of several sets of processes to compensate for one another's defects and produce an overall harmony that reacts on, and sustains, the individual structures. The eleven-term system goes farther and provides the conditions for mutual completion of structures of different kinds: we shall refer to synergism, adapting a theological term used to express the doctrine that the human will cooperates with Divine Grace in the work of regeneration.§

The study of such complex organizations would take us out of the field of systems theory for they cannot generally be described as 'sets of independent yet mutually relevant terms'. Ten- and eleven-term systems are best seen as characterizing societies or communities in a state of

* Cf. Chapter 32, Vol. II, section 12.32.7, sub-section ii, pp. 234-236.

+ Cf. All and Everything, Chapter XXIV pp. 753-4,787-8, where the two adjustments are called respectively the mechano-coinciding mdnel-in and the intentionally actualized mdnel-in.

++ Cf. Vol IV, Chapters 47 and 48 for an account of the Traditional Wisdom.

§ This will be the dominant theme in the final chapters of the present work.

dynamic harmony. This is not to say that the pure Systematics of the decad and undecad are beyond investigation; but that they are too complex to be pursued further here.

When we go on to the dodecad, we find a type of structure of such universal and such concrete importance that it should be thoroughly investigated. The dodecad is the last of the set of four that begins with the ennead; and it should, therefore, represent the ideal complete structure in which hazard is totally harmonized. In earlier chapters, we have found many instances where a complete scheme of classification

and description applicable to a complete range can satisfactorily be represented as a twelve-term system. The twelve-tone scale is the natural foundation of all music. There are twelve categories of Fact (Chapter 2), twelve levels of Potency (Chapter 9), twelve levels of Existence (Chapter 12), twelve gradations of Energy (Chapter 32), twelve Substances (Chapter 33), twelve stages of Creation (Chapter 34) and twelve Essence Classes (Chapter 35).

The ubiquity of the twelve-term system might seem to be due to the property of the triad and tetrad when taken together of expressing dynamism combined with activity. It cannot, however, be explained so simply. Advocates of a duodecimal notation point to the success of Chaldean arithmetic which relied mainly upon the divisibility of the number 60 by the first five natural numbers. Since our arithmetic is largely of Chaldean origin, the peculiar superimposition of the twelve-term system on the decimal notation may be accounted for historically. This still leaves us to account for the remarkable tendency of natural structures to exhibit a twelve-term order.

It seems that the dodecad is significant for understanding all total structures of the Universe, because it is the first system in which the main elements of our experience can all be represented. The hexad combines complementarity and dynamism, but cannot fully describe the distinction between Existence and Essence. In our study of Will we found that this distinction enters in World XII where six triads are initiated by essential impulses and six by existential ones.* This brings us to the dodecad in the line of self-limitation of the Absolute Will. Again, we find three domains, each formed as a tetrad, occurring in various forms. Thus the dodecad combines dynamism and diversity, or relativity and relatedness.

More important, though more obscure, is the interpretation of the dodecad as the terminus of the third tetrad of systems. We concluded, in the last section, that the uncertainty and hazards of existence cannot

[* Chapter 28, Vol. II.]

be expressed in terms of the first eight systems, which are thus incapable of conveying the dramatic character of the Universe. The dodecad can be taken as the culmination of the transformations whereby the structure of existence is first disordered, then corrected, then redeemed and, finally, perfected. This view agrees with the traditional belief that the number twelve is associated with perfect structures. We shall see, in a later chapter, that the perfect human society should be composed of twelve groups. We shall, therefore, adopt Perfection as the systemic attribute of the dodecad.

As with the ennead, we shall not expect to find in the dodecad only one kind of term-character. There are probably three type-characters:

1. Upper and Lower: in hexads.

2. Dynamic: in triads.

3. Cooperative: in tetrads.

We shall find, in the next chapter, a twelve-term structure of Value with various subsidiary structured features. We can, therefore, dispense with an attempt to illustrate at this stage the practical use of the dodecad.

Our survey of the Structure of the Universe shows how the prodigious complexity of entities, qualities, processes and organizations can be brought into a form that our minds can grasp by applying the method of Systematics. This does not mean that through Systematics alone we can understand the Universe. Understanding, as we said at the outset, is a property of the Will: but unaided by structural insight it cannot become conscious of itself. The history of mankind shows how the human mind has, over a period of more than a million years, gradually developed the power of recognizing and understanding structures. These insights have, apparently, been in the past restricted to a minority who have expressed and preserved them in the form of symbols and myths. Some of these symbols have come down to us and have been used in the present chapter. Others still remain undeciphered. We are now at a stage in human evolution when an advance in the understanding of structures has become imperative. Human affairs are still largely conducted on the principle of contradiction. 'I am right and if you disagree with me then you must be wrong.' Like and dislike, activity and passivity, extraversion and introversion, good and evil and innumerable other dyads dominate our language and our behaviour. For a long time, men have looked for ways of getting beyond the dyad: but mankind as a whole remains bound by sentiments of exclusion and contradiction. Meanwhile, the progress of science and technology is leading us towards structured notions of greater and greater complexity. The same is true of nearly all branches

of life: psychology and sociology, art, history and religion all are moving away from naive expectations of simple unstructured solutions to human problems and towards the recognition that we and the world in which we live are an organized complexity that can be understood—even to the limited extent that we do understand—only by discerning the structures that bind us all together.

In the remaining chapters, we shall first study man and human societies as structures and then pass on to the problem of Time and its resolution in History in Vol. IV.

Chapter Thirty-eight VALUES

14.38.1. The Systematics of Values

Values move the Will. They are the motives that set up relationships. Values arouse interest and desire, as well as respect, wonder and the

sense of obligation. They are never simple, but present themselves to us in a structured array, and they must be combined with facts in order to be real. We do not apprehend values by knowledge, but by an act of judgment. As we saw in Vol. II, values call for our assent, and they are real for us insofar as we do assent to them.*

No one disputes that there are different kinds of value: riches, a good name, a quiet conscience, beauty and truth are all expressions of value experience. Attempts to simplify the notion of values and to reduce all values to a single basic value fail. Nor has there been much success in setting up a classification of values or an order of values by which one is helped in selecting which of any two or more values is to be preferred.

The reason for these failures is to be sought in the structural character of the value experience. This is most easily recognized in great works of art, which delight us by the profusion of value experiences that they evoke. These may include sensual, intellectual, emotional and moral qualities that reinforce one another by their diversity and even their conflicting appeal. The value experience of man is a totality of qualities that acts upon us to attract or to repel, to delight, to warn, to arouse in us feelings of hope, of duty, of obligation and of Tightness. The dynamism of human activity is geared to this complex structure. A man whose sense of values is destroyed falls, in the literal sense, into apathy. He cares for nothing and lives a vegetative existence without colour or meaning. Value for a human person is the totality of qualities which he can recognize and to which he can respond. The totality of all such qualities for all people is the Monad of Human Value. If there are springs of action beyond the reach of human perception then the human value-monad is a sub-totality within an Unknown Whole. The human value-monad certainly changes and develops, though it is not certain

[* Cf. Vol. II, 10.25.3., PP. 21-2 also p.18. 'All values are apprehended by a non-cognitive act that we shall call Assent'.]

whether it is only the content that changes or whether the capacity for value experience can also evolve.

Within the monad we can distinguish two mutually exclusive modes of value experience. The first includes all values that attract our interest, arouse our desires or fears, and to which we assent involuntarily. The second mode comprises all values that depend upon our own consent and to which we respond only by voluntary action. This gives us the dyad of values which can be designated as delights and obligations.* We have been familiar with this dyad from the moment when, as children, we were brought to realize that I want and I ought may pull in opposite directions and yet can never be separated. If there were no 'wants', there would be no 'oughts'; and, conversely, 'want' reactions would cease to be value-reactions, if there were no obligations attached to them.

The two terms of the dyad can be expressed somewhat differently as relative and absolute good. The Good is a general term for value that was used by the Greeks. 'The Good', says Aristotle 'is the aim of all'. He defines virtue as the means by which the Good is to be achieved. Virtue in action is holding to the mean between defect and excess. But virtue is also the Ideal to be aimed at but attained only in the Supreme Good, that is God.+ Thus, for Aristotle, virtue and goodness are both relative and absolute. Relative good is manifested in our response to value influences of the first kind—by our avoidance of extremes. Absolute good is implicit in values of the second kind.

The complementary nature of the two kinds of value needs to be made explicit. There would be no values for a perfect machine that would exactly fulfil the purpose for which it was constructed. We can speak of values only if there is a sensitive response to various stimulations and if this response is made by way of an act of judgment. If I make the statement 'This is beautiful', I am faced with the conflict of 'this' as an objective particular and 'beautiful' as an objective universal. 'Beautiful' is not an attribute of 'this'. If I seek to make it so, I am at once confronted with the objection that 'this' does not and cannot wholly exemplify the universal value, 'beauty'. But if I deny that it is beautiful I lose contact with the particular object that has evoked in me the experience of 'beauty'.

This kind of contradiction always arises in value judgments and it is absent from factual assessments. If I say 'this is an apple', there is no

[* These include, of course, their negatives: aversions and prohibitions. The point of the dyad is that the will is engaged in opposite ways.

+ Aristotle Nicomachean Ethics Book I, 6 vi and 7 xiii.

ambiguity because the class of all apples is compatible with the nature of a single apple. There is no such compatibility between any particular object and any universal value. We can neither say that beauty is in objects nor out of them. Beauty is not a formal perfection standing apart from objects, nor is it an attribute known by the inspection of many objects. It lies somehow in the contradiction between objects as bearers of value and values as judgments made upon objects. Truth is not mere correspondence between image and object, but a satisfying vision of a structure of meanings that is free from compromise or evasion. This universal description of truth conflicts with the requirements of any particular truth, so that the dyadic character of Truth is as unmistakable as the dyadic character of every other value.

It need hardly be said that the dyad is not the end of the story. Values are also dynamic and hence associated with three-term systems. We have been accustomed to the static conception of Values inherited from Aristotle and fixed in the ethic and aesthetic of European thought. In eastern cultures—such as those of India and China—there is a fluid appreciation of values that we find hard to grasp, and yet the progress of our own western culture has compelled us to abandon rigid concep-

tions of the fixity of values and the order of their importance. Nevertheless, neither eastern nor western thought has yet grasped the full structural nature of our value experience. In consequence of this, the theoretical and the practical, ethics and aesthetics, have lost contact with one another. The relativism of practical judgments is now accepted by all workers in the field, but absolute value systems are still supposed to be theoretically possible. For example, philosophers, theologians and legislators construct ethical, religious and juridical systems on the assumption that 'right' and 'wrong' are absolute terms; while the very same people find themselves compelled to accept in practice a relativity of values that makes sense in terms of a dynamism, but not in those of any static scheme.

There is a further difficulty that is connected with our ideas of time, evolution and progress. It is generally assumed that progress means 'getting better', in the sense of transition from an 'inferior' prior state to a 'superior' posterior state. Progress, in the sense of a deepening significance of what is already there, is not so easily grasped. It can be illustrated, in a simple way, in the phenomenon of memory. An event, which at the time may seem confused and almost without meaning, often turns out in retrospect to have a very precise significance in relation to subsequent events. As we look back at it, we see it stripped of the irrelevances that at the time confused us. That which as a trace

of past Fact seems to fade away, remains as an impact of Value—to

acquire a new content that we did not see when it was happening. The event recedes in memory, but remains present as an influence in our lives. This influence is not subject to the conditions of time and yet it is not timeless. This is what we mean by 'progress in hyparchic depth.'*

When we see more clearly that Values are experienced as a structure, the distinction of 'higher' and 'lower' ceases to be one of exclusion or rejection. When structure is ignored, we tend to think in terms of higher values and to act in terms of lower ones. Structure presents the higher and lower values as they are integrated in the total significance of every situation. A house is significant because it is a house, not because it has a roof. Nor is its significance weakened because it has foundations hidden in the earth. So it is with values: crude needs, blind urges are as much a part of the structure as fine visions of beauty or the consciousness of Truth. Progress is not from one to the other.

The pattern of Values becomes real when it is actualized in a structure. There are degrees of perfection recognizable as stages in the integration of separate elements of value into the harmonious and, at the same time, concrete pattern of an event. Harmony in a concrete situation requires, and also creates, an integrated structure. To achieve the greatest degree of harmony, the various kinds, and even the subtlest shades, of value must be right: rightly adjusted and rightly blended. Such Tightness is the mark of a supreme work of art. The artist has seen the essential and has eliminated the inessential: but he has not made the

mistake of equating the essential with the 'highest' or 'best'. Art that seeks to express only the highest and purest values falls into insipidity and never attains reality.

We say that progress is the transition from abstract to concrete. This does not necessarily mean from simple to complex. In most situations, the monad is complex and rich in content: but so long as it can only be grasped as a formless array of elements, it is experienced in abstraction from its true significance. The same array when seen as a dyad of contradictory elements is already more concrete and therefore more 'real'.

We are constantly made aware of value impulses. These vary in content and may sometimes be so rich as to overwhelm us. But if we are unable to see them as a meaningful structure, they may produce confusion and even a sense of helpless frustration. We cannot respond effectively to value impulses until we can make judgments and this begins to be possible when they present themselves in two contradictory

[* These notions are further developed in Chapters 42 and 43, Vol. IV.]

groups: those values whose property is to awaken the natural impulses of desire and passion, and those values whose property is to arouse supernatural impulses of obligation and worship. It is by this separation that we pass from the catalogue of virtues that we find in any ethical treatise from Aristotle to Spinoza or from Kant to Sorley,* to categories of Value that progressively take shape as a systematic structure in which all values are found to be significant.

The belief that all values make a necessary contribution to the concreteness of the whole structure does not require that we should abandon belief in progress. Progressiveness seems to imply a transition from less to more only if we restrict it to a temporal sequence, + There is a progress in the deepening concreteness and coherence of value judgments, but this progress is primarily hyparchic, and only in the second place, temporal.

From the dyad of natural and supernatural values, or of delights and obligations, we pass to the triad. This is the source of 'value-dynamism' which stems in us men from the very nature of the human self-hood. There are three kinds of value related to the Self-hood.

Higher Part of Self Universal Values
Central Part of Self Personal Values
Lower Part of Self Natural Values

We shall represent these by the symbols U, P and N.

The personal values are the various impulses which inspire the self to reconcile within its own nature the affirmation of Universal Good with the multitudinous denials that are experienced in and around it.

The Universal affirmation of Value is permissive rather than compulsive and it can be ignored, distorted or denied. The innumerable contradictions, inconsistencies and denials and uncertainties of the Natural Order are also not compulsive. Man need not identify himself with any of them. In his search for the Reality in which both are reconciled, man is brought into the Dynamism of Value.

[* Cf. W. R. Sorley, Moral Values and the Idea of God being the Gifford lectures for 1914 and 1915, 3rd Edn., 1924. As Sorley says (p. 51) 'If we are to compare values at all, it appears to me that we must give up the idea of scale for that of a system'. It seems unfair to treat him as a mere cataloguer. Nevertheless, in his thorough and most instructive enquiry he keeps to the notion that some values are 'better' than others and indeed regards 'moral' values as the only true values. This notion makes a truly systematic treatment impossible.

+ 'Every day and in every way I get better and better', as Coue the founder of 'auto-suggestion' taught his followers. Getting 'better and better' is one of the illusions of the nineteenth century; but it still persists and will continue to do so until mankind grows to maturity.]

We can sketch the Laws of the Dynamism of Value by comparison with the six fundamental triads of Chapter Twenty-eight.

U-N-P (Expansion) Mankind as the vehicle for the transmission of Value.

N-U-P (Concentration) Mankind as the evolving heart of Nature.

U-P-N (Interaction) The 'I' as the link between Nature and Supernature.

N-P-U (Identity) The 'I' as the seat of the Value Impulses.

P-U-N (Order) Man as Responsible Being.

P-N-U (Freedom) Man as the creator of New Value.

Fig. 38.1. The Laws of the Dynamism of Value

The six triads have both essential and existential forms and their character changes in passing from one level to another.* Together they determine all the ways in which values penetrate into human life as value-experiences, value-judgments, and value-seeking. They do not show us how the activity of value-realization is to be organized and sustained. For this, we must pass from the triad to the tetrad.

Each tetrad of values is constituted by two motivational and two instrumental terms. This distinction can be found in Aristotle's separation of Goodness and Virtue. The good is value as motive and virtue is value as instrument. We can see in the tetrad the common element in all ethical systems. Thus Descartes distinguishes the motives which are 'pure actions within the soul' and those which 'terminate in the body'.+ The instrumental terms of the tetrad are Mind and Matter. Since Descartes rejects the notions of purpose and finality his tetrad tends to collapse into a dyad. This is the common defect of Cartesian philosophy. With Spinoza, we have the Amor Intellectualis Dei as the higher moti-

vational term and the 'passive affections' as the lower. The instrumental terms are ratio or reason based on true knowledge and conatus or the powers inherent in the existence of each individual.++

The motivational terms in Kant's Ethic are the Categorical Imperative or transcendental sense of obligation, and the natural inclinations. His famous distinction between the personal and the universal sanction for

[* The connection between 'triads', 'laws' and 'worlds' has been discussed in Vol. II, Chapter 29.

+ R. Descartes, *Passions de l'Ame*, Art. XVIII, 5, p. 54.

++ B. Spinoza, *Ethics* III, 7, Ratio and Intuitus are simply two stages in the realization of the directive instrument which is the Intellect. The Conatus also changes according to the level of being. Nevertheless, the tetrad is recognizable throughout.]

actions brings out the two sides of the instrumental scheme of values.* We have an intuitive sense of Duty that guides our actions and we have a Moral Discipline that enables us to act according to conscience. The Critique of Judgment (1790) distinguishes the Sublime and the Beautiful in the domain of aesthetic values with the faculties of perception and inception as instruments.

Thus, in four philosophical systems that develop views, in many ways conflicting, of man, the universe and God, we find a tetrad for the activity of value. The terms are quite differently interpreted, but there is always a distinction between two kinds of motives and two modes of action.

It may fairly be concluded that the Systematics of Value is the true 'Groundwork' (to use Kant's term) of every Moral or Aesthetic doctrine. When the triad and tetrad are combined—as we have done in so many other situations—we obtain a dodecad. This will give us Twelve Fundamental Categories, in terms of which all possible value experiences and value realization can be described.

Whereas in Vol. II, we constructed tetrads on the principle of taking the extremes A and B and the two means AB and BA between them, we now have at our disposal the less crude procedure given by the distinction of the motivational and the instrumental sources of an activity—though the results are approximately the same. We will assume that each of the three groups of values—Natural, Personal and Universal—involves a complete activity of its own. There will then be three tetrads corresponding to each of the three groups. Working out the details is then a matter of careful attention to the content of the systems—that is, to what happens and to what is experienced at each point.

14.38.2. The First Tetrad—Natural Values

We shall start with the tetrad of receptivity, which will give us the

Natural Values. The ground state out of which all value experience arises is the sense of uncertainty generated in us by our power to think of the future. If, as is probable, animals have little or no power to picture past and future events, they cannot know the states of anxiety which stir men by the feeling that some events are more important to them than others. Over and against the sense of uncertainty, which is the Ground of the tetrad, comes also the feeling that there must be security beyond the hazard of the moment. The belief that nature is not capricious is the antidote to anxiety and, historically speaking, we

[* Groundwork of the Metaphysics of Morals and especially the ideas in the Metaphysical Foundation of the Theory of Virtue (1796).]

are justified in saying that the basic value upon which natural science is constructed is the belief that there is an universal and meaningful order behind the given array of phenomena. This conviction need not be combined with any belief that there is a purpose in Nature, but if this purpose is wholly denied Nature is reduced to the status of a drab mechanism incapable of joy or suffering. The awareness that there are in Nature values beyond Nature itself is the awakening of the positive emotion of 'joy in existence'. It is a natural emotion deriving from a natural value and therefore it belongs to the first tetrad. If we include in this notion of joy all the positive motivations that make man's contact with Nature meaningful, we can regard it as the Goal of the first tetrad.

Thus we have the two motivating sources of the natural values: present anxiety, which makes the world matter; and awakening to its meaning, which makes it joyful.

The instrumental values, or virtues, arise from the masculine impulse towards self-assertion, which sees value in occupying the place of another; and the feminine impulse of protection, which sees value in care for another.

As our purpose is to establish a structural scale of values, we must not confine our attention to a single tetrad, but work towards the dodecad. For this, we shall take the values in succession, starting from the ground state, and number them from one to twelve.

14.38.2.1. CONTINGENCY

We can start from the very pertinent question, 'Why does anything matter?' In the entire Domain of Fact, there is no answer to the question. All facts are equally indifferent, unless someone feels them to be otherwise. But that feeling means experience. Experience cannot be indifferent. It is not at all easy to see why this is so, but it seems that at the root of all meaningfulness is the uncertainty as to what is outside the present moment. This is one reason why the title Dramatic Universe was chosen for the present work. Wherever there is uncertainty, there is the beginning of drama, and wherever there is drama, there is value.

The new-born child is aroused out of its vegetative existence (vegetative, that is, so far as its place in the natural order is concerned) by an awareness of uncertainty on experiencing sensations of touch, taste and sound. Most anthropologists are agreed that man in the primitive state was first moved to a sense of Value by the hazards of his existence. This is observed even among non-human primates such as chimpanzees. We do not start life with any ready-made values—least of all any

rational, meaningful values—we start with the sense of hazard or contingency.

If we look at the situation carefully we can see that if there were no uncertainty, there would be no value. 'Toujours perdrix!' exclaimed the bored King of France, showing how the disappearance of contingency from his menu had deprived it also of value.

It remains to satisfy ourselves that contingency is not a kind of fact. This is necessary in view of the confusion that has been created by the attempts to see in Heisenberg's Uncertainty Principle evidence for a non-material or non-mechanical element in the physical universe. Uncertainty of the kind which led to the formulation of the principle concerns fact, and fact alone. It is primarily the uncertainty that comes from the obvious truth that we cannot observe anything without changing it, for observation implies an exchange of energy between observer and observed. Usually this does not matter, for the changes we produce in looking at an object are negligible. On the quantum scale, as is well known, this is not so. But this uncertainty should leave us unmoved; it does not represent a hazard to our existence. The contingency which brings us into the Domain of Value is of a different kind. It is vital to us all, whether we are children or adults, savages or men of twentieth-century culture who have lost the primitive fear of nature. There is always and in everything an unpredictable element and this alone, as we have said before, makes life interesting and, therefore, worth living.

One last point must be mentioned. Human experience, as we know it, would be impossible without contingency. We are constantly in the presence of an almost infinitely greater number of happenings than we can 'take in'. We notice some and not others. The primary selection is never made intentionally. This is easily verifiable by introspection. We find that our attention has shifted, but we cannot tell why or how. Further observation must convince us that there is no causal mechanism at work which guides the selection without our being aware of it. It has all the characteristics of simple chance. The wind of our attention bloweth where it listeth; our possibility of doing anything about it begins only when the attention comes momentarily to rest on some object or idea. It flits hither and thither, noticing some, passing others by. There is no regular 'scanning' of the kind that radar and television have made familiar. What we observe resembles rather a lottery in which the winning numbers are drawn blindfold from an urn. The events themselves may be governed by a combination of strictly causal laws and precise structural connections and therefore be inherently

predictable—precognition makes this quite plausible—but our aware-

ness of them is certainly not predictable. This contingency, is built into the very structure of experience. It makes values both possible and necessary, and it also explains how there can be free will in a determined world. It is our contact with the world that has a degree of freedom that the world itself may not have. That degree of freedom comes from uncertainty. On this view, there can be no further doubt that contingency is the basis and starting point for any doctrine of values.

14.38.2.2. conflict

As we become aware of contingency, we find ourselves in Hamlet's dilemma: whether to suffer or to take arms. The dilemma evokes the quality of self-assertion which can be the masculine virtue of courage or the masculine vice of pugnacity. In any case, it places us in conflict with Nature and with ourselves. The conflict directly concerns means, but it takes place in a context of aims and purposes. We wish to be free from contingency or else to overcome it, because it warns us of the insecurity of our hold upon existence.

Conflict is the name we shall give to the second category of Value. It is to be distinguished from a mere opposition of action and reaction. Even among living things there can be struggle which is not conflict in the true sense. The 'struggle for existence', the 'battle of life', the 'survival of the fittest' are expressions which refer to the phenomenal world, not to that of experienced values. There is no true dyad in the struggle for existence which is the universal consequence of the separation of time and space. The true dyad is seen in the force engendered by incompatible demands, of which a typical manifestation is two men fighting for possession of what can, by its nature, belong only to one of them. The force engendered is not due to necessity—that is, to the operation of universal natural laws—but to self-assertion. The difference can be seen when we compare two animals fighting over a carcass or for the possession of the female. The first struggle ceases with the satisfaction of hunger, but the second is implacable because the self-assertion of the male is aroused. Conflict is a strange value, but it is a value none the less. Not all conflict is destructive. There can be an inner conflict in man which leads him towards more concrete and, in that sense, higher values.

The significance of Conflict was recognized in the Chaldean cosmology which has coloured so much of human speculation for thousands of years. The conflict of Ahura and Ahriman produces the situation in which mankind is created, and in the resolution of the conflict human destiny is fulfilled. In our own cosmology we have found the two streams

of involution and evolution meeting in man and producing the fundamental conflict of self-assertion and self-denial.*

The dyad of Conflict belongs to the Domain of Value. Self-assertion and self-denial are not merely contradictories, they are complementaries. Without this dyad there can be no urgency in our experience of Values. The acceptance of the conflict as the condition of progress sets free the flow of activity by which the tetrad of Natural Values maintains its activity. The connection between conflict and direction+ as the masculine instrument can be seen if we recognize that in true conflict there is always an aim to be attained. The force of the dyad derives from the enhanced determination to get free from the hazard of contingency, but it also leads on to the awareness that a creative dynamism can come out of it.

14.38.2.3. concern

The feminine response to contingency is Concern. This, in the widest sense, is the mutual acceptance that can arise between two entities. In the Domain of Values it brings us into relationship with the natural order by a participation mystique that is the first awareness that something other than ourselves 'matters' to us. Concern is not necessarily unselfish. The self feels itself involved and drawn into the transformations of value that affect its own experience. Concern is a natural virtue or value-power which we share to some extent with the animals. With man it can become conscious acceptance of his own role in the world. Concern can be mutual and hence a true relationship.

It is noteworthy that Concern is accepted as a value in nearly all philosophical systems, even in those that disagree on fundamentals. J. P. Sartre uses the term *le regard* for the factor of experience that opens us to search for values outside ourselves. Heidegger, in *Sein und Zeit*, asserts that the difference between authentic and non-authentic experience depends upon whether or not one assents to the concern++ evoked by the experience of the precariousness of our factual existence—i.e. of contingency. At the other extreme, we have an idealist philosopher like Bosanquet who says 'We have experiences differently centred and variously overlapping, but not completely repeating each other, kept apart by distinctions of quality, but contributing, and knowing that they contribute to the same great structures and pro-

[* Cf. Vol. II, pp. 111-12. Also p. 161, 'Man has the impulse to assert and also to deny himself. Between these two impulses the Self is unable to rest.'

+ Cf. Chapter 37, Section 5.

++ Usually translated as 'care' Cf. *Being and Time* (1962) Chapter VI where the connection between 'care' and 'anxiety' is discussed, especially section 40.]

gressions.* Finally, reference must be made to Whitehead's doctrine of prehension or mutual sensitivity.+ Whitehead's negative prehensions are close to our category of Conflict. He insists that the rejection of negative prehensions must come before there can be a positive relationship.

The meaning we wish to convey by the word 'concern' is distinguished from purposeful overtones by remembering that we have here one of the instrumental terms of a tetrad. Concern guides and directs our actions but it is not the ground of anxiety which sets them in motion nor the end state of satisfaction towards which they are drawn. Concern is a relational value corresponding in the progression of systems to the triad. Conflict and Concern in the infinite variety of their interplay work in us to bring into action the natural values of the first tetrad.

14.38.2.4. joy

The highest natural value is the state of felicity engendered by the sense of security and harmony between the self and its world. It is a non-personal value in the sense that it is experienced as a general state of well-being expressed by the word Joy. When we consider it carefully we can see that joy is the goal of the natural life and also the transition to the personal or human life.

Joy crowns nature and emerges out of nature. It is the awareness of value as an activity within ourselves. Nevertheless, it cannot be an experience solely human. Nature rejoices unmistakably in animals and bird life; but most certainly Joy is a value that penetrates into all levels of existence. Facts do not rejoice; for bare fact is an abstraction, a lifeless dance of bloodless categories. As soon as we return to experience we find values, but we do not always find rejoicing. Joy in the tetrad is the goal or ideal state of nature; all that exists looks towards it and has meaning, because Joy is hidden but beckons.

'Everything that lives has meaning.

And needs neither suckling nor weaning.'

In Sanskrit, Joy is sukha, one of the three goals of human striving. We shall meet with the two others at the heads of the tetrads of personal and universal values.

We must not forget that Joy belongs to the tetrad of receptive or

[* B. Bosanquet, *The Value and Destiny of the Individual*, London 1913, p. 57.

+ A. N. Whitehead, *Process and Reality*, p. 332. It must be noted that there is no progressiveness in Whitehead's categories (p. 315). Progress is reserved for the much criticized factor of 'Creativity'].

natural Values. We accept the goods of the natural order, but we do not create them. Nor must we overlook the belief of many philosophers that there are no values in Nature. Hume in his *Dialogues Concerning Natural Religion* goes to the extreme of concluding that the very Source and Origin of Nature must be indifferent and without values. 'The whole presents nothing but the idea of a blind nature, impregnated by a great vivifying principle, and pouring forth from her lap, without

discernment or parental care, her maimed and abortive children'.* Even a profoundly religious man can write: 'I think we may say without hesitation that, apart from the emotions which they may awaken in a rational spectator, the kaleidoscopic transformations of external nature possess in themselves no trace of that intrinsic value which must belong to what Kant calls an end-in-itself'.+

Kant himself is indeed quite clear that there are no values in Nature, whether inanimate or animate. Value resides exclusively in the 'Goodwill'.

Coming from such eminent sources, the belief that there are no values in Nature must be treated with respect, even if it offends our sense of beauty and justice. It seems that the error is traceable to the Cartesian dualism of mind and matter. Matter is defined as that which is inert and insensible and, since values imply sensitivity, it logically follows that there can be no values in matter. The distinction we have made between Fact and Value removes the difficulty. There are not two substances—two kinds of reality, mind and matter—but a whole scale of energies whose operations are known as Fact and a whole scale of qualities whose operations are judged as Value. The two Domains are distinct but never separated.

The key to the problem of values in Nature goes back to the primary value of contingency. Wherever there is hazard there is value. The objection that there can be no value without experience can be reversed and made to read: wherever there is value there must be experience. If we cannot always recognize it in Nature, this is no doubt due to the limitations of our organs of perception. Maybe the psalmist could see what philosophers are blind to when he wrote 'Let the Heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the fields be joyful, and all that is therein: then shall all the trees of the wood rejoice! ++

Whether or not we are prepared to accept Joy as a value that pervades all Nature, we should be able to agree that it is the highest of the

[* Cf. D. Hume, Dialogues Concerning Natural Religion, Book I, Chapter II.
+ Cf. A. Seth Pringle-Pattison, The Idea of God, Oxon, 1917, pp. 29-30.
++ Psalms 96, vv. 11 and 12.]

natural values of our own experience. It is not a personal value, and that is why we can never make it our own. The natural values are to be accepted but not possessed!

'He who bends to himself a Joy
Doth the winged life destroy;
But he who kisses the Joy as it flies
Lives in Eternity's sunrise'.

The distinction is important for our entire theme; for if we can see it for ourselves and understand that it is valid, we have a secure founda-

tion for the Systematics of Value.

Joy and Freedom are inseparable. Joy is the natural freedom of the will. It is unearned and it must not be confused with the freedom that comes through the realization of the personal values to which we must now turn.

14.38.3. The Second Tetrad —Personal Values

The intermediate or reconciling values are voluntary and purposive. They are, therefore, associated with the activity of Selves. The dynamism of value requires the purposive link to reconcile the universal and the natural values. The universal values can be experienced, but not created, by selves. The natural values can be experienced but not controlled by selves. We participate in the universal values by reason of our link with the supernatural order. We also exist as a part of Nature and so we find ourselves acted upon by the natural values. The intermediate values are characteristic of human experience by reason of their ambivalence as both natural and supernatural but never wholly either the one or the other. This ambivalence is also characteristic of the human self-hood which not only participates in both orders, but does so in its motivations as well as in its modes of operation. The human self-hood is ambiguous because its Reality is essential and yet cannot realize itself otherwise than in existence. Our power of judgment in the Domain of Values derives from our two-fold allegiance to the values of our existential nature and to the values of our essential nature. In the exercise of this power we call upon and we are moved by the values that are personal to ourselves and which we ourselves have to create. The personal values form a tetrad: two are motivational and two are instrumental. The ground of intentional activity is the search for value. When man awakens to the realization that there is something to be found that is not wholly contained in nature, he begins to substitute aim for desire. Desire is causal and structural. We desire because we come under

the influences belonging to the structures of contingency, conflict, concern or joy. When we entertain an aim we are looking, not for something to be found, but for something to be created. We will use the word Hope to express the quality of the ground state of the creative activity. From the very start, value-seeking looks not for what is, but for what might be. It lies in the nature of the human self-hood to be dissatisfied. The self is never wholly unaware of the precariousness of its hold upon Reality. This theme is ably developed by Heidegger and his followers. By its awareness of mortality, the Self is lifted out of Nature into a world where Being is Becoming. This is a world of striving towards a goal—that can never be fully realized within the limitations of self-hood—of achieving a secure place in the Cosmic Scheme. Awareness of this goal places the Self under an obligation from which there is no escape.

The instrumental terms are equivocal. Here the male and female sources interchange their characters according to the nature of the activity. Resolution, courage and direction come from the hunger for

Reality. But direction also requires wisdom, insight and the recognition that values are like sensitive plants quickly destroyed by too much heat. Hunger is a receptive state; the starving man does not bargain for his food. But wisdom is also receptive and silent; not imposing herself on the activity. Out of these virtues, required for the realization of the personal values, we shall find the two characteristic sources which establish the instrumental terms.

14.38.3.1. HOPE

We find in our experience, a tendency to reconcile awareness of natural contingency with belief in a supernatural purpose by calling upon a vague, though personal, feeling that there must be a resolution of the dilemma. We shall equate the value that evokes this feeling with the quality of Hope. In doing so, we seem to break with the 'theological' triad that places hope outside the natural order and links it with faith and love. There is, however, a personal hope that does not have the supernatural quality of the hope that looks beyond the limitations of existence. Personal hope is the basic motive that makes life possible for man and he can have it even if he has no perception of a Reality beyond life. Because of hope, we are led to search for answers to questions that we do not even know how to ask. It is quite different, therefore, from the goal-seeking activity that we observe in the natural order. We must not confuse hope with the 'directiveness of organic activity'.*

[* The title of E. S. Russell's valuable book: *The Directiveness of Organic Activity.*]

Directiveness can result from the combinations of causality and structure that govern the natural order. Hope means far more than direction; but it also means less. The search for value is not made initially in a predetermined direction as a plant searches for water in the ground, or an animal for food.

A difficulty common to all the personal values must be noted before we go further. Since the self-hood of man can be of different kinds—Material Self, Reactional Self, Divided Self and True Self*—there can also be different kinds of hope. The hope of the Material Self is fictitious. There is no true search, only an 'efficient causation'. The hope of the Reactional Self is likely to appear 'on the spur of the moment' and disappear as quickly. That of the Divided Self can be stable but spurious—borrowed from others. Only the hope of the True Self is the authentic value experience we are seeking to understand. .+

We should, finally, note the similarity between Hope and Contingency. Both are vague indeterminate factors in our experience. This is characteristic of the ground state of all tetrads. Compare the notions of wholeness and potentiality which occupy analogous positions in the Categories of Fact. ++

14.38.3.2. NEED

There comes a time during the day when a vague feeling of discomfort and fatigue changes into the realization that we are hungry and need food. The first state can be called motivational and the second instrumental, for it sends us in search of a meal. In our spiritual life, the vague unrest that makes us search for an aim or purpose that can satisfy us, sometimes takes shape as awareness of a value that concerns us directly and yet is not within our present power to realize. Values of this kind do not belong to the natural order. They are not to be understood in terms of cause and effect and they cannot be measured—or 'quantified', to use the modern expression. They arouse in us the need to bestir ourselves and to overcome our own limitations, and the reason is that these are personal values such as self-respect, courage, kindness or honesty. When we become aware that these values are lacking in us, we experience them as a defect in our own being. But they are also instrumental values or virtues by which the goal of the Selfhood—Security—is to be attained.

[* Defined in Chapter 29, Vol. II, pp. 131-2 and Chapter 31, Section 11.31.1.

+ It is interesting to compare these four with the four types of 'ground' in the parable of the Sower (Matt. 13, vv. 3—10).

++ Cf. Chapter 2, Vol. I.]

It may appear strange and unreasonable to assemble all the values associated with character—the moral virtues—and describe them collectively as **Need**. It may seem stranger still to assert that the moral virtues are indications of imperfection, but, on reflection, we can readily see that the Self which has attained its goal of union with the Individuality will have no need of specific virtues; right action will be second nature to him. The moral virtues are instruments, not ends.

In order to create values, man needs instruments—and not man only but every being capable of creating them, that is, every Self. The Need is the condition of acquiring. There are natural qualities which may be indistinguishable in action from the moral qualities. Generosity is for some so natural that it comes spontaneously from the third natural value—that is, concern. For others, it is a quality to be acquired by self-discipline or self-sacrifice. Only in the second case should we call it a moral virtue.

When a moral virtue is present it is not felt as a value, for if it were, there would be absence of humility and the virtue would be no more than a borrowed or imitated pattern of behaviour—not a property of the self. Thus we can see that what we have called *need* when translated into instrumental terms becomes the virtue of *humility*, which is recognized by moralists as the condition without which all other virtues are tainted.

Need is, however, more than the objectification of humility. It is the general condition of receptivity that maintains the goal-seeking activity. In this interpretation it is a feminine value. But it is also a force. Aristotle calls it *στέρησις*, or privation, which is the driving and directing force of all striving for the Good. The Good is more than moral perfection and similarly need is more than the sense of moral imperfection.

Need is a dyadic value for it is always self-contradictory. We can only be aware of needing what we already have. 'He who has not tasted does not know'. It is privation of what we have tasted and lost and yet still have. This condition is well known not only in relation to the moral virtues, but also in relation to the qualities required in art, science and the conduct of practical affairs.

The ambiguity of the instrumental values in this tetrad has already been noted. We should also remark that in the progression of Values, need must evidently arise out of hope. We cannot begin to experience need unless we know the taste of hope. Need is the clarification of hope as well as an instrument for its realization.

Needs cannot be satisfied without transformation. They are the point of entry into a dimension that, for the natural order, does not exist.

The existing, natural universe, with its mechanism of causality and structure, is self-sufficing—and, therefore, in the literal sense, sterile. It needs nothing and can achieve nothing. Even the values, so long as they are natural, do not bear the seeds of their own transformation. It is

only when we come to the values associated with the Self-hood that we find them to be sources for its transformation and eventual union with the Individuality.

14.38.3.3. DISCRIMINATION

The values that arise from need are non-selective. Each situation has its own qualitative problem and the Self in search of the Good responds to it as best it can with the virtues it possesses. The next step is to introduce a more intelligent, more conscious use of the powers. This brings us to the sixth group of Values, to which we shall give the name Discrimination.

Discrimination is one of three triadic or relational Values. It corresponds to Concern in the first tetrad. Discrimination relates the Self in a more dynamic fashion than is obtained through need. The Self has the powers of Function, Being and Will, and by exercising all three in its response to a situation it not only participates, but can act effectively.

Let us consider the two ways of responding to a classical situation, one by need and the other by discrimination. One man, importuned by a beggar, sees that he is hungry and, acting from the morally good impulse of generosity, gives him money on which he gets drunk and commits a crime. Another man in the same situation recognizes that the beggar is a drunkard, and, seeing that he is really hungry, takes him and gives him food, but not money. In both cases a value is assented to, but in the first it is need and, in the second, discrimination. The first situation is dyadic; good and evil are contradictory and yet complementary. The beggar goes inexorably to his fate and the generous man is the blind instrument of his downfall. The second situation is triadic. Compassion takes the place of generosity and a relationship is established, the dynamism of which may save the beggar from his fate.

Are we then to say that the discriminative virtues are 'higher' or 'better' than the moral ones? This is not the right way to look at it. Both are instrumental and both are necessary. Discrimination would be abortive without the moral virtues to make it effective. We must go further and say that discrimination cannot arise unless there is first awareness of need. There are many situations, indeed the great majority, where the functions of the self-hood—thought, feeling, sensation and

the rest—properly trained to recognize and respond to the needs that arise under normal conditions—will be able to act rightly without the exercise of discrimination, at least in matters of detail. With such a self, the role of the instrument of discrimination is to maintain a right balance between the various activities that are evoked by the response to value stimuli.

There is a link between the first and second tetrads. The development of discrimination comes from the struggle to understand oneself, other

people and the world. Unless we are placed in conditions of conflict—the second natural value—the power of discrimination can scarcely develop. Similarly, concern and the moral virtues are closely linked; one leads into the other.

Hence, as we said earlier, the triad of discrimination is the instrument of transformation as the dyad of need is the instrument of reaction. We require both right reactions and right transformations.

14.38.3.4. SERENITY

The Hindu triad of the aims of existence includes as its second term the quality called *santosh* or **Serenity**. This is the fruit of the moral virtues and the goal or summit of the personal values. Much the same meaning attaches to the word *eudaimonia*, or *beatitude*, which Aristotle defines as 'an exercise of the vital faculties in accordance with perfect virtue.* The state of Serenity is achieved when the Self has been united with the Individuality and so found security. So long as the Self-hood is in activity, the state of serenity cannot be completely realized. It is, therefore, a goal to be achieved through the activity rather than a part of the activity itself. This is what we should expect to find in the fourth term of the tetrad. It is, indeed, in this sense that Aristotle speaks of it. It should also be noted that Aristotle regards Serenity as a good to be attained, and virtue—*ἀρετή*—as the instrument for attaining it.

Is there a group of values that we can associate with the quality of serenity? We can find them in the notion of harmony or perfection, or the 'true mean' of Aristotle.† In the Self, perfection is to be true to one-

* Aristotle *Nicomachean Ethics*, I. 13. 3) εὐδαιμονία ψυχῆς ἐκτέλεσις τῆς κατ' ἀρετὴν τάξεως. The Latin translation is *beatitudo*, which is too strong, and the usual English rendering is *happiness*, which is too weak. Serenity is to be understood as more than happiness for Aristotle says (*Ibid.* I. 12) 'Eudaimonia is the term we apply to the most god-like men'. It seems that few languages distinguish as clearly as does Sanskrit between the three kinds of good. Cf. The author's *Long Pilgrimage*, London 1965, pp. 60, 108 for a discussion of *sukha*, *santosh* and *shanti* by the Shivapuri Baba.

† *Ibid.* II, 6. 3.

self, for then one can be united with the Individuality. In external objects, the value can be called 'rightness'. In action, it can be called 'justice'. The serenity of a perfect work of art does not depend upon absence of action or tension, but upon the impression it conveys that no part of it could be improved.

These remarks should be sufficient to convey the idea of a group of values that are motivational or normative rather than instrumental. They have in common the subjective quality of restfulness. When we contemplate them in the inner life, in music, in works of art or in actions, they are completely satisfying. It is this quality that we wish to convey by using the word serenity.

The eighth value has, however, another attribute not less important than the subjective state it engenders. It is also to be understood objectively as that which makes upon us the uncompromising demand that we should accept nothing less than perfection in whatever we do. Even if we can never meet with perfect serenity within ourselves or in any of the works of man, it yet stands as a goal that cannot be denied.

The perfection attainable in all that we do, presents itself to us as a sufficient reason for right action. It connects personal values with universal values and is the source of all obligations that lie within the limitations of the Self-hood. We can associate the eighth value with conscience. A good conscience is serene because it is aware that no obligation has been neglected.

The connection between Serenity and the Categorical Imperative of Kant's *Grundlagen* can be seen from his formula: 'Act only on that maxim through which you can at the same time will that it should become a moral law'. Indeed the basis of the *Grundlagen* is the assumption that personal perfection must mean harmony with the universal law. This is also the Hindu doctrine of *santosh* (serenity) and *dharma* (obligation). The acceptance of obligation is a free act of the will. This is the second freedom—the first was the natural freedom to enjoy happiness—and it is characteristic of selves. Its exercise requires both awareness of need and the understanding that discrimination gives. It is an acquired freedom—in theological language, the freedom of works.

Evidently, we are making progress. The eight values, or groups of Value that we have discovered, form not only two tetrads, but also a progressive series, each term of which presupposes all the preceding. As we found with the natural values that one arose from another, so also here the personal values cannot be placed in any other order than Hope, Need, Discrimination, Serenity. We can regard them as four stages in the transformation of value experience in the human self.

14.38.3.5. THE TRANSFORMATION OF VALUE EXPERIENCE

First Stage—Hope. Search or longing for a value that cannot be defined but which turns the self in a definite direction. The basic motivation in

Value-activity.

Examples and Illustrations:—expectancy of achievement; surprise; distress or disappointment initiating search for a more secure condition; the artist's urge to create he does not yet know what; dissatisfaction of the Self-hood with itself and the arising of the hope that change is

possible.

Second Stage—Need. The objective is recognized and its non-realization arouses a sense of need. The good that one lacks stimulates to

action.

Examples and Illustrations:—the operation of the moral virtues; taste without judgment in art; the sense of disparity between what one is doing and what one might do; the artist's sketch or the draft of a poem where the beauty has been captured but the work is incomplete.

Third Stage—Discrimination. Successful search for harmony and completeness directed by understanding of the relativity of values.

Examples and Illustrations:—taste developed into sound judgment; discriminating choice of methods; the ability to see oneself and take account of one's own qualities and defects; the work of art as an expression of the artist's judgment, taste and technique; authenticity; integrity in Scientific research; creative activity as the search for a fuller understanding.

Fourth Stage—Serenity. Contentment in the attainment of the goal.

Examples and Illustrations:—except at rare moments, the fourth stage presents itself as awareness of the unattainable. Serenity is seen in supreme works of art and in noble actions. Our contact with the fourth stage is experienced as an insatiable demand for perfection. When we assent to this value we have a tranquil conscience and aesthetic satisfaction. It includes awareness of Individuality which can see the Reality behind all appearances. The taste of freedom won.

The four stages, though distinct, may not follow strict successiveness in time. They are experienced also under the conditions of eternity and hyperaxis; that is as potential states of which we are conscious even though we have not attained them, and as recurrent states which grow deeper and stronger each time we return to them. As we are accustomed to think that processes consist entirely of steps following one another in time, we tend to underrate the importance of the 'visions' and 'repetitions' that accompany our search for perfect values. There is a sense in

which all the values co-exist within a complex structure of Ends and Means that makes the world matter to us and us to the world.

The values of this personal tetrad are associated in a special way with our human life. The natural values are there whether we seek for them or not. The supernatural or universal values are always independent of us, though in a different way. The personal values are what we make them; or, it might be better to say, they are what they are insofar as we are able to realize them.

14.38.4. The Third Tetrad —Universal Values

We cannot doubt that there are values that do not depend upon us or upon any or all of the finite Selves in the universe. These values proclaim the sense and purpose of the Universe even if they do so in

language that is beyond our present understanding. In the triad of value, we placed the Universal or Supra-personal Values as the Affirmative Impulse. They are the source of the dynamism of values by which the Universal Drama is inspired.

Universal Value does not mean value that can be found everywhere in the Universe. In that sense of universality we should have to refer to natural values as universal for all nature is permeated with them.* Nor can we say that the personal values are limited to selves. Through selves they produce an activity that touches all that exists—animate and inanimate. Therefore, we must understand Universal Value as a quality that is inherent in the very nature and condition of Existence itself. The Universe is mysterious in a sense that Nature is not. This does not mean that Nature is wholly knowable, for that would imply that Nature is only Fact. The mystery of the Universe lies, first and foremost, in the impossibility of explaining why and how it is there at all.+ This inscrutability, combined with the conviction that it is neither purposeless nor indifferent, arouses the feelings of awe and reverence which are the first evidences of Deity. The Universal Values not only make the world in which we live significant and interesting, they are the very quality that enables us to recognize it for what it is: a Rational Whole fulfilling a purpose and moving progressively towards a Goal. We cannot fully grasp the purpose of Existence, nor see the goal of its striving; but by our experience of the Affirmative Universal Values, the conviction grows

[* In Chapter 34, Vol. II, p. 269, we concluded that the three Domains of Fact, Value and Harmony are co-terminous. They are separated in their roles only, not in their location. The dynamism of Existence and Being is the perpetual reconciliation in the Domain of Harmony of Affirmative Value and Receptive Fact.

+ It was with some such realization that Leibniz asked 'Why is there something rather than nothing?']

in us that the purpose and goal are such that we have a place in them, and that this place is secured through the realization of our own personal values. This is as it should be, for we belong to the region of reconciliation or the Domain of Harmony where the affirming and receptive values meet, and the Value-relationships of the world are in process of realization.

To establish the Tetrad we must first picture the ground of the Universal activity. We are faced with the difficulty that we cannot know this as it is in itself but only as it appears to us. We shall, therefore, use the indeterminate expression Transcendence to designate the presence in the Universe of a value that is beyond nature and yet without form of its own. At the other extreme, is the highest conceivable value or the goal for which the Universe exists. This is the Fulfilment of all purposes, the end of all striving—the Peace of God which passeth all understanding.

The instrumental values or cosmic virtues must have the qualities

that enable the Universe to fulfil its purpose. Here we have to call upon our own experience of the supernatural activity, which must necessarily be limited to what our self-hood can perceive. It is bound to be a mere shadow of the transcendent Reality. We shall describe them as Holiness and Love.

14.38.4.1. TRANSCENDENCE

This word has been used with somewhat different meanings in the various schools of philosophy. The scholastics used it for those attributes of Deity that cannot be expressed in terms of the Aristotelian categories. This usage suits our purpose very well. Spinoza applied it to Universals that are incommensurate with our bodily experience and, in his Analysis of the three modes of cognition, places that of the Transcendental Ideas at the highest level. This may seem to disconnect it from value, but that was certainly not Spinoza's intention. Transcendence, for Kant, refers to that which is unrealizable in human experience, but not necessarily Divine. This is not inconsistent with our adoption of the word as the ground of the Universal Values. There is another important sense in which Transcendence is used to denote the antithesis of Immanent Pantheism, which declares that God is nothing but the Supreme Value within existence itself.

Transcendence as a value is a quality to which we can give neither form nor intellectual content—but we can give to it our assent. We do not ask from it that it should be clear or definite; such properties do not appear in the first term of any tetrad. But we can grasp the notion

of Transcendence as the ground of the universal activity in the Domain of Values. All existence seeks for the Reality of Being which is beyond Existence. By our acceptance of a part in this striving, we bring ourselves within the Universal Affirmation.

La est le bien que tout esprit desire,

La le repos ou tout le monde aspire,

La est l'amour, la, le plaisir encore.

La, o mon Ame, au plus haut ciel guidee,

Tu y pourras reconnaitre l'Idee

De la beaute qu'en ce monde j'adore.'

14.38.4.2. HOLINESS

The first instrumental value on the Universal Scale is experienced as the sense of awe and wonder with which we contemplate the Creation. We are drawn and worked upon by the mystery of so great a world that yet acknowledges its own nothingness in front of the Hidden Power that creates and sustains it. This experience can be called Holiness, which

expresses both the good that we find and the virtue it engenders.

Holiness is an irreducible experience that cannot be expressed in simpler terms. It is consequent upon the awareness of Transcendence. We feel the wonder of the Creation and, when we compare it with our own insignificance, wonder turns to awe and reverence. Thus, as we should expect from its 'position' as the second member of the tetrad, Holiness is dyadic. It is the *mysterium tremendum*: the 'hushed, trembling, and speechless humility of the creature in the presence of—whom or what? In the presence of that which is a Mystery, inexpressible and above all creatures.'* Here we have the dyad in its full force. The sense of contradiction is wholly merged into the awareness of complementarity. The indwelling holiness that stirs man to the vision of his own nothingness and the transcendental holiness that draws him towards the Infinite are in full contradiction, yet they are one and the same.

To say that Holiness pervades all that exists is not to say that all that exists is God—*Deus est Omne quod est*, as the alchemical pantheists used the formula. In the formula of the Vedanta, Brahman alone is Real and Atman is identical with Brahman. There is grave risk here of a pantheistic interpretation which was certainly not the intention of its authors. If we say that Holiness is the quality of the Divine Essence by which the world is sanctified, then we have the formula of Duns Scotus: *Deus in omnibus esse, id est essentiam omnium subsistere*—to say

[* Rudolph Otto, *The Idea of the Holy*, trs. J. W. Harvey, London, 1931, p. 12.]

that God is in everything means that he gives everything His essential quality—that is, Holiness.

14.38.4.3. love

Nothing is more certain than that relatedness is necessary for the realization of Value. Love is the instrumental value by which the whole universe is held together in a nexus of holy relationships. Love as an universal value must come after Holiness. Love without holiness is little more than the relationship of concern or that of participation, neither of which has an universal character. As with Holiness, Love is both a good and a virtue. Here the instrumental condition is identical with its own source. There cannot be ineffectual Love, though love may be unsuccessful in the sense that the Fulfilment it seeks may not be perfectly attained. Love is the Value associated with the Unitive Energy* (E2) by which the entire activity of the Universe is co-ordinated and sustained. It also corresponds to the eleventh category of Fact, that is Domination. Harmony is the reconciliation of Love and Domination within the system of creation.

It seems appropriate to take Unity or Love as the masculine, and Holiness or Purity as the feminine instrumental virtue. In the Sufi cosmology, which has an affinity with that of the Gnostics on one side and that of the Babylonians on the other, there are two universal

spirits, the Pure Spirit which is the Holiness of God, and the Spirit of Love called Ashq. The working of these two spiritual powers bring about the redemption of the world. This does not seem to be at variance with the concept of Love as the penultimate value.

It remains to ask ourselves how the Cosmic Love is related to our human experience of love. With man, love is both a good and a virtue; a state and an instrument. It is by love that the Self-hood is united with the Individuality. This union is the first step towards the realization of the Universal Love by which the human is united with the Divine. But even before the transformation of the Self-hood is prepared, man can participate in the work of universal reconciliation by his own creaturely love in all its manifestations. When love is seated and centred within the True Self, it is a projection of the Universal Love that can be free from distortion, though inevitably diminished in scope and intensity. For a reason no doubt connected with a purpose beyond Self-hood, we can reproduce in the union of man and wife the quality of the supra-

[* Cf. Vol. II, Chapter 32, p.232. 'The vertical unitive energy is manifested as Cosmic Love'. The chapter outlines a scheme of 12 qualities of energy ranging from dispersed (heat) energy (E 12) to the transcendent energy (E 1).]

personal love that is not subject to the limitations of time and place. There can certainly be less perfect forms of love that are nevertheless authentic. Each of the four selves of man can love. The love of the Material Self is concerned with gain and cannot reach beyond the Value of Hope. The love of the Reactional Self comes from dissatisfaction and the need for security. That of the Divided Self is an authentic relationship, but it falls short of union. Only the True Self of man can know union and so reproduce the working of the Universal Love.*

14.38.4.4. FULFILMENT

The highest of all values must be that in which the significance of the Creation is consummated. It is the goal of the Universal Striving, for which the hazard of the Cosmic Drama has been undertaken.

We are forced—owing to the limitations of language—to express ourselves in temporal terms. This is not wholly wrong, for there is certainly a sense in which the Universe is moving towards fulfilment in future time.+ But it is by no means adequate; fulfilment has also an eternal character that makes it always 'present' as theologians say, in the 'Mind of God'. In an even more pregnant sense, every present moment large or small has fulfilment as its goal and, at the same time, its guarantee of significance. Whatever we do and whatever we undertake, in the least act just as well as in the greatest, the Highest Value is projected through the dedication of the act itself to the service of the Cosmic Purpose. It is the pole of attraction towards which the creation is drawn, and yet it does not and cannot exert a compulsive influence.

It is not in the nature of Value to compel but only to summon. Every

value offers itself for realization, but for that it must enter the Domain of Harmony, and this can come about only by an act of will. The supreme significance of human life is that we are endowed with the will to realize Value. We can do this only within the tetrad of personal

* These explanations cannot be understood without reference to Part XI, Chapters 27-31. For the reader who is not familiar with the earlier volumes, it is sufficient to know that we distinguish Self-hood from Individuality. The former is a combination of Being, Function and Will, whereas the Individuality is pure Will and so cannot be said to 'exist'. There are four gradations of Self-hood: Material, Reactional, Divided and True. The latter has three parts: an upper nature which is free from the limitations of time and place, a lower nature that is the seat of our ordinary state of awareness and a central nature which is the seat of real consciousness and the 'I' or will. These descriptions will be supplemented by the treatment in Chapter 39.

+ In Chapters 42 and 43 the ontological status of past, present and future is discussed in the light of the six-dimensional geometry of Volume I. There we shall see, using the notion of hyparxis, that though fulfilment is in the future, it is not in time. Realization is through hyparxis, and fulfilment is in the hyparchic future.]

values, but in doing so we give substance to the Reconciling Impulse that harmonizes the Universal and the Natural Values.

Finally, we can return to the three aims of existence as defined in the Bhagavad Gita: sukha or joy, santosh or serenity and shanti, usually translated as Peace. This is the cosmic peace when Existence ends its striving and is absorbed into Being. This fulfilment is both eschatological, that is at the 'end of time',* and also eternal, that is inherent in the very nature of the world. But for us men, its significance is primarily under the hyparchic condition. It is the final plunge into the depths that takes us within ourselves to the point where Existence is annihilated and Being enters into the void. In Sufi terminology, it is Baqa (Reality) after Fana (Annihilation).

There are, in the progression of the Values from Contingency to Fulfilment, three places of rest corresponding to three states of bliss. The first is the natural joy that comes by way of harmony with the Laws of Nature. The second is the personal serenity that is achieved through Right Action.+ The third is the Supreme Bliss that comes with the awareness of Fulfilment—the Beatific Vision of the just man made perfect. The three states of bliss are not mutually exclusive; the perfect man can enjoy each and all of them. But they are not the aim and purpose of his existence, which is to bring all values to realization in the Domain of Harmony.

For convenience we shall set out the Dodecad of Values in a table showing the three tetrads.

Fulfilment	}	<i>The Tetrad of the Universal Values.</i>
Love		
Holiness		
Transcendence		
Serenity	}	<i>The Tetrad of the Personal Values.</i>
Discrimination		
Need		
Hope		
Joy	}	<i>The Tetrad of the Natural Values.</i>
Concern		
Conflict		
Contingency		

Fig. 38.2. *The Dodecad of Value*

* Our scheme of history will centre around the notion of the War with Time (cf. Chapter 42) in which fulfilment is in a *hyparctic* condition—continually self-creative and self-transcending. The whole universe strives for this condition.

† Cf. *Sradharma* or 'right living' in *Long Pilgrimage*. This is a key notion in the teaching of the Shivapuri Baba.

14.38.5. The Harmony of Value

The entire scale of values is contained in the Dodecad.

We can re-examine the situation as a whole and seek for an interpretation of Value-activity throughout the Creation. For this we shall have to establish a general tetrad with the activity flowing from four independent sources. The simplest way of doing this is to take account of the property of the systematic structure of the dodecad, whereby each value in the progression is connected with one of the first four systems. The first member of each group is a monad, the second a dyad, the third a triad and the fourth a tetrad. When these are grouped into four triads we obtain:

<i>Triad of Monads</i>	}	Transcendence
		Hope
		Contingency
<i>Triad of Dyads</i>	}	Holiness
		Need
		Conflict
<i>Triad of Triads</i>	}	Love
		Discrimination
		Concern
<i>Triad of Tetrads</i>	}	Fulfilment
		Serenity
		Joy

Fig. 38.3. *The Four Triads of Value*

We shall suggest an interpretation of these four triads without going into detailed discussion of the considerations that lead up to it. In the

first place we shall expect to find four Coalesced Values, each containing the principle of its own dynamism. This gives each group the independence needed to make one term of a tetrad, and also corresponds to what we are looking for: sources of activity.

14.38.5.1. BEAUTY

The ground state of the tetrad should come from the coalescence of three values: Contingency, Hope and Transcendence. This we interpret as Beauty. This perhaps unexpected result arises from three considerations. First, beauty requires spontaneity and therefore contingency is appropriately the receptive impulse. Second, beauty has a transcendent quality that gives to Nature more than Nature has. Third, beauty is not

instrumental. It does not belong to the moral virtues nor to the discriminative values. Recollecting that in the scale of values, Hope arises out of Joy, we can see why it should be the reconciling impulse in the triad of beauty. It gives beauty its power to evoke the longing, not so much to possess it, as to realize it eternally.

The connection between Beauty and the Monad is no less important than its triadic constitution. Beauty is a whole which does not depend upon its internal connections. It is its own universe. We do not seek to analyse beauty as we should a more complex and more concrete structure. It is a triad of monads. By its triadic constitution, it is complete. By its monadic character it is universal. Thus, we see the integrity of beauty in both its aspects.

The transcendent term in the triad connects Beauty with the Universal Values. It is given full expression in the words of St. Thomas: *ex divina pulchritudine esse omnium derivatur*—from the Divine Beauty comes the very being of all things.* Plato treats Beauty itself as transcendent: 'Beauty absolute.' He makes Diotima say 'ever existent in uniformity with itself, and such that, while all the multitude of beautiful things participates in it, it is never increased or diminished, but remains impassible, although they come to be and pass away.'+ We should be inclined to say that Diotima is not speaking of beauty itself but the affirmation of Beauty which fits her description admirably.

At the other extreme, we have a philosopher like Descartes ascribing the enjoyment of beauty to an 'agitation of the animal spirits'. Here we would say that he is referring to contingency, the receptive element in Beauty. The nature-philosophers and nature-poets like Wordsworth are well aware of the contingency of Beauty, its fragility and elusiveness.

One of the problems in the interpretation of the experience of beauty is that of bringing together the beauty of Nature and that of artistic creation. These, together with other manifestations of the beautiful, arise from the six triads that prescribe the dynamism of beauty. The reconciling impulse of hope, which can be taken as potentiality for the experience of beauty, gives it the Kantian quality of 'purposiveness

without purpose'. There is an openness towards the beautiful in Hope that makes the pursuit of beauty an end in itself.

We have used the expression Coalesced Value for each of the qualities discovered through the interpretation of the four triads. Beauty is the first and least concrete of the Composite Values.

[* St. Thomas Aquinas, *On the Divine Beauty and its Source in God*, Edn. Palma, 1864, VII, Ch. 4 (V).
+ Plato, *Symposium* 211.]

14.38.5.2. GOODNESS

It requires no argument to show that Goodness is a coalesced, instrumental value, the compendium of all the virtues. It is not so easy to see that it is a triad formed from the three terms Conflict, Need and Holiness. If it is to occupy the second position in the tetrad of complete values it must have a dyadic character. We shall consider these questions together.

Goodness arises out of conflict. The Will is set before the choice of right and wrong.

'Behold, I call heaven and earth to witness this day against you that I have set before you life and death, the blessing and the curse: choose thou life that thou and thy seed may live.'*

Right action is a virtue only when it issues from the womb of conflict. It is the struggle of 'yes and no' that distinguishes goodness from natural Tightness. On the other hand, the virtuous action is dictated by the sense of holiness—it is done for the sake of the Holy. This would be true even if there were no religious or even theistic faith. When man struggles with himself to do that which, according to his own belief, serves that which is Holy, his action is good. He does it to satisfy a need. He would suffer distress if he were to fail. Thus Need establishes, as we have already seen in Section 14.38.3.2, the moral virtues.

This triad exactly fits our requirements:

Affirming Impulse Holiness The sense of the Holy

Reconciling Impulse Need The moral virtues

Receptive Impulse Conflict The choice of right and wrong.

These three values, and only these, combine to give the Coalesced Value which is Goodness. This helps us to understand a puzzling question. We observe that a moral person is not necessarily a good person and we wonder why. This triad shows that the moral person who is not filled with awe and reverence in the presence of the Holy, has not the affirmative impulse to be really good. Also the moral person who automatically performs right actions—by a conditioning of the Reac-

tional Self—without experiencing the anguish of conflict and the struggle of choice, has no foundation upon which Goodness can be established. On the other hand, neither anguish nor awe can make a good man, unless he has the moral virtues.

The dyadic character of goodness should be evident from the dyadic nature of each of the three terms of the triad. Goodness is based upon [* Deuteronomy 30, 19.]

the dyad of right and wrong, but it goes much further. An essential characteristic of the good man is that he does not feel himself to be good. It is the almost universal testimony of saints that they see themselves as the worst of sinners. Thus:

'But my original and inward pollution—that was my plague and my affliction. By reason of that, I was more loathsome in my own eyes than was a toad; and I thought I was so in God's eyes also'.* We need not extend ourselves in quotations to prove the point that there is a full complementarity between the objective value, Goodness, and the subjective state which is the sense of sin.

The dyadic nature of Goodness is seen also in the impossibility of satisfying it. No one can feel that he is good enough. This comes from the affirmation of holiness. 'There is in the soul something which is above the soul. Divine, simple, a pure nothing; rather nameless than named ... This spark is satisfied only with the super-essential essences'.+

The dyadic character of Need colours the instrumental character of Goodness. We are driven to act by awareness of this strange value, Need, which contradicts itself, for we cannot be aware of need unless we have the taste of what we lack. Need itself is prior to morality and yet it is the source of the virtues. 'God, wishing man's intelligence to be exercised everywhere, in order that it might not remain idle and without a conception of the arts, created man with needs in order that his very need should compel him to discover means for providing himself with food and shelter.'++

In the tetrad of coalesced values, Goodness occupies the place of the feminine instrumental value. The transition from Beauty to Goodness is brought about through the perception that not all is beautiful and that beauty is not enough.

14.38.5.3. mercy

The second coalesced, instrumental value takes us into the triad and therefore to relatedness. The defect of simple, or we might even say 'mere', Goodness is that it lacks dynamism. It does not suffice for the purpose of establishing a relationship with others nor does it give understanding, unless it is able to undergo the transformation that leads out of self into others.

We have given the third coalesced Value the name of Mercy. It is

[* John Bunyan, *Grace Abounding to the Chief of Sinners*.

+ Meister Eckhart, *Sermons*.

++ Origen, *Contra Celsum*, quoted by A. Toynbee, *A Study of History*, Vol. I, p. 291 n., to illustrate a passage in which he seeks to show that the dyad of need is the initiating factor for the 'Challenge and Response' by which Civilizations grow.]

formed by the triad: Love-Concern-Discrimination. The derivation is almost self-evident. Mercy is the affirmation of Love transforming Concern into action through Discrimination.

Mercy gives us the counterpart of Goodness, and the two together are the instruments for the Realization of Value. Acting upon the ground of Beauty, they transform Existence towards its own fulfilment. The inadequacy of Goodness without Mercy is expressed in the words of the psalmist, quoted so effectively in the Gospel: 'I will have Mercy and not sacrifice.'

The relational character of Mercy cannot be over-emphasized. The triad that connects Love and Concern through Discrimination leads, in action, both to the manifestation of Love (expansion 1-2-3) and to the transformation of Concern (concentration 2-1-3). These two triads teach us that Mercy is the key to Discrimination—the outcome of both these triads. 'Love and do what you will' said St. Augustine expressing the transformation of love into discrimination through concern, and the concern of the Good Samaritan through love into an understanding of the true meaning of the commandments.

We see here also the true role of the virtue of discrimination. It summons concern to ensure right action (order 3-1-2) and it calls upon love to give freedom (3-2-1).

Mercy is beyond goodness; but it cannot take its place. The two are sources for the Universal Value-activity by which the world is transformed. This is to be remembered, for in our discussion we have treated Mercy as a human virtue only. Mercy also 'droppeth as the gentle rain from heaven' and enters human experience from the Realm of Universal Values. Without it we could not exist at all. Mercy, like all the complete values, is a coalescence of the natural (Concern), the personal (Discrimination) and the universal (Love), but it is not confined in its action to any one of the three spheres. All existence is pervaded by the quality of Mercy, though we men can recognize it only in anthropomorphic manifestations.

I4.38.5.4. TRUTH

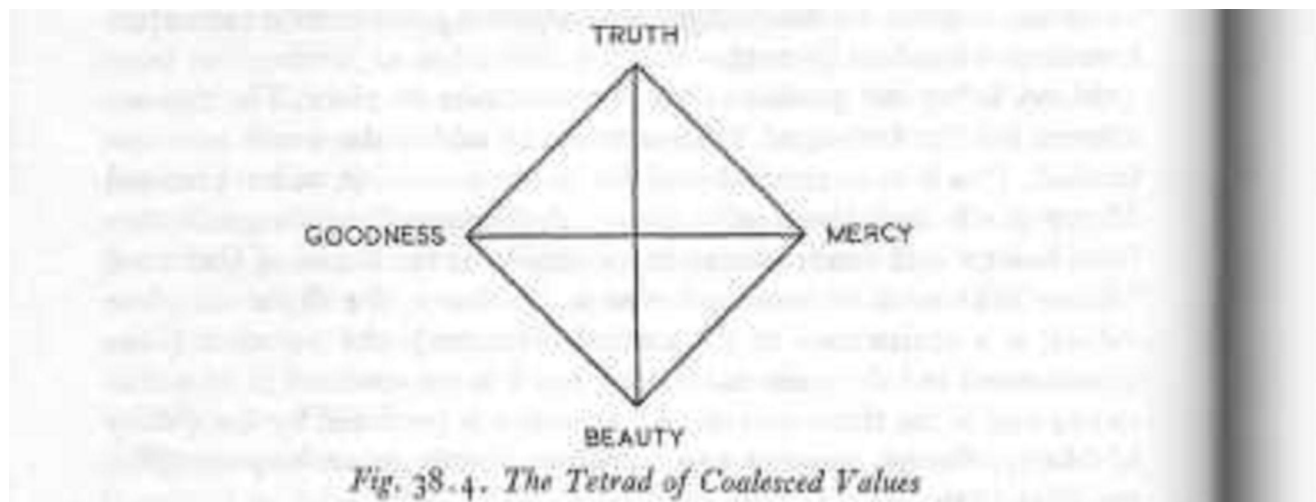
We come now to the triad composed of the three goals of human and universal striving: Joy, Serenity and Fulfilment. We must ask ourselves

what can give complete and imperishable satisfaction on all the levels of experience. We look for the integration of the part in the whole, an integration so perfect that nothing that the whole possesses will be lacking in the part. This integrity must be realized in the natural order as bliss, in the order of self-hood as the union with Individuality,

and in the universal order as the Beatific Vision or union with God. No word seems better suited to express this triple fulfilment than Truth.

As the highest member of a tetrad, we should have a four-term system, which means that there should be the systemic attribute of creative order and the nature of an activity. Can we say that Truth is activity? We have no less an authority than St. Thomas Aquinas for regarding Truth as an act; indeed as the supreme act by which potential becomes real. The realization of Truth is fulfilment for the finite creature. For the Universe, we may well imagine that its fulfilment is in the realization of its own integrity—that is Ultimate Truth. But Truth is not a static condition, a terminus in quo, where all activity ceases. It is of the very essence of Truth that it is a perpetual creation. Only thus can Truth conquer Time. There can be no end to Truth, for this would mean that ultimate Truth is finite, to be reached by finite means. If we accept that Truth is infinite, then it must be an activity that never ends and yet is always complete. Truth, as the theologians say, is eternally present in the mind of God. But it is also won eternally through the act of Creation by which the world is perpetually renewed.

We can now pause and look at our tetrad:



From this simple scheme, if we include the realization of Truth as the ultimate goal of existence—which can be interpreted as Union with God and Eternal Beatitude—it is possible to construct a comprehensive ethical doctrine, which will give full weight to all that is of value in human experience.

14.38.6. The Realization of a Value

Realization lies in the systematic structures that we have glanced at

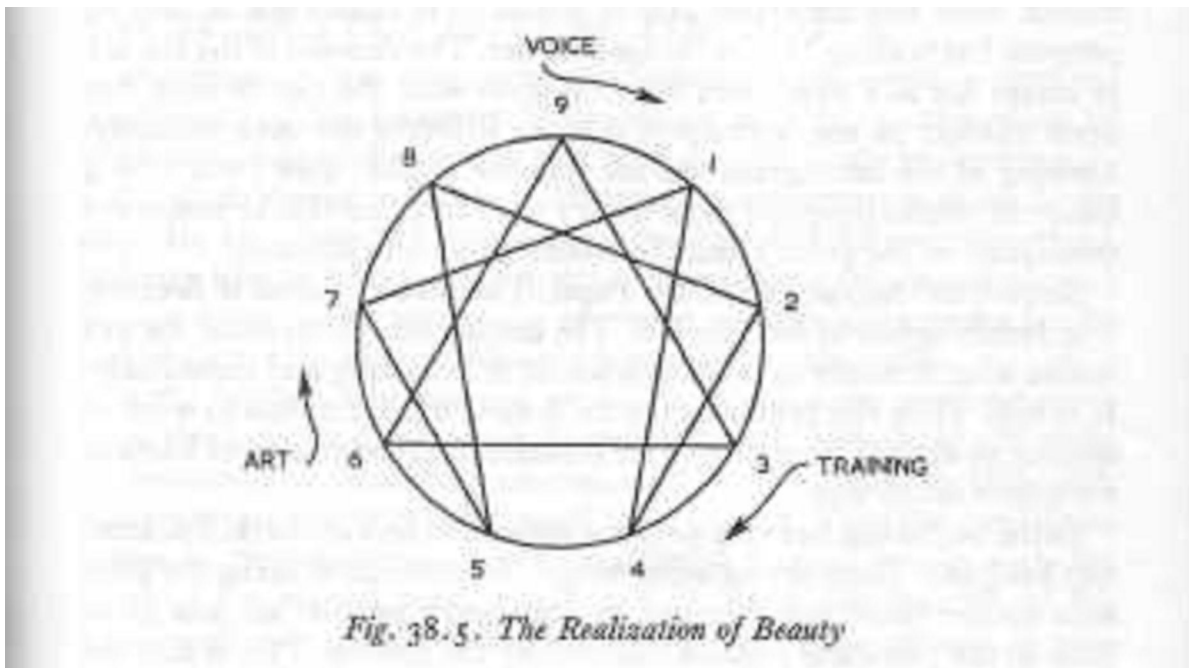
in Chapter 37, but not attempted to examine with the care they merit.

We shall try to remedy this by taking a concrete example: the realization of beauty in sound. The particular case will be that of the training of a professional singer. The process divides without difficulty into three parts corresponding to the terms of the triad.

Receptive term—Contingency—the accident of a good natural voice.
Reconciling term—Hope—training directed towards an aim not at first clear.

Affirming term—Transcendence—the Art of Music as a value beyond the person.

We shall trace the development of the three terms with the help of the Enneagram symbol; we have:



Receptive Process—the Voice. This is an accident. So is the combination of conditions that make it possible for the voice to be trained. We are before the Value of Contingency.

Reconciling Process—the Training. This starts with no fixed objective but with a sense of possibility. The teacher at first is there merely to teach. Only later does the teacher accept the pupil. The personal element thus starts from the Value of Hope.

Affirmative Process—the Art. Beyond the understanding of either pupil or teacher is the integrity of the musical art. Nevertheless, this is what draws them both on to seek for the ideal. The value is that of Transcendence.

Initial Step. The process starts with the growing awareness of the girl that she has a 'promising voice'. She sings for her own pleasure, but neither knows how to sing nor does she recognize quality in sound. Her parents observe that she has a voice. Friends suggest that the 'child should be properly taught'. Vague and fanciful stimulations combine to produce the picture of the girl as a future prima donna or famous film star. Inconclusive proposals and wearisome discussions finally lead to an audition by a recommended teacher. At this point, the goal seems nearer than the first step.

Stage One. We now enter the enneagram at point 1. The girl is given a series of trial lessons. The teacher tests her capacity for work and her natural taste and understanding of music. She thinks she is making progress but nothing has yet changed for her. The decision of the teacher to accept her as a pupil does not turn upon what she can do now, but upon whether he sees a prospect that she will take the work seriously. Looking at the enneagram, we see that the teacher goes from i to 4 before he allows the pupil to go from 1 to 2. In doing this he enters the enneagram at the point 3 and the second process is initiated.

Stage Two. Acceptance of the Pupil. The plan of action is decided. The family agrees to foot the bill. The teacher has yet to make the girl realize what it means to produce a sound intentionally and consciously. It is only when she begins to see for herself what it means to work at singing, as distinct from singing for pleasure, that the process of learning really gets under way.

In the beginning, her very progress appears to be a set-back. Spontaneity has gone. There are no more 'songs', no pretence at doing the great arias for her voice; but exercises, practice and repetition are now given form in the particular method followed by the teacher. This is how the teacher feeds back from 4 to 2. We have the first half of the six-pointed figure.

1. The Voice.
4. The Work.

2. The Method.

This stage may continue for a long time, and is bound to lead to phases of bewilderment, discouragement and even doubt in the teacher as well as to phases of progress and hope. A definite feature of this stage is the complete dependence on the teacher. The girl's ear is not trained nor has her taste developed. She cannot yet recognize when she has produced a true sound.

Stage Three. When the girl first begins to hear her own voice and is able to criticize herself, she enters the third stage represented by the number 4 in the symbol. The teacher has also made a step now. That which he had foreseen as merely possible—in the Value term of Hope—is now beginning to appear. The girl finds that she can work. At first,

she has no more than momentary glimpses—a single phrase sung with full awareness that it is as it should be. Henceforward, all other singing compared with that, will appear cheap and meaningless. As the experience begins to come more often, she also becomes aware that she does not know how it is done. Nothing that either she or her teacher can do at this stage will help her. She knows, for the first time, what the art of singing can be, but it is beyond her to achieve it.

THE SECOND PROCESS-THE TRAINING

Our attention now returns to the teacher. At this point, everything depends upon his integrity. The student may be on the point of abandoning her studies or she may wish unconsciously to deceive herself that she has gone forward. The teacher is tempted to make things easy. He can show her tricks for producing beautiful sounds without knowing how. If he is lacking in either taste or scruples, he will encourage her in the belief that she has overcome her difficulties, and is on the way to becoming a singer who can appear before the public.

If the teacher is honest and knows his business, he must return to stage two (point 2 on the symbol) and from there look ahead and make an assessment of what the voice can really become (point 8). Only with this prevision can he take his pupil on to point 5. Thus the enneagram shows us the two paths—one of realization in time (1-2-3-4-5), the other of the eternal pattern (1-4-2-8-5). As in the example of the kitchen already examined in Section 14.37.8., the ground is now prepared for the stage of real progress.

Stage Four. This corresponds to the moment when the food is put into the oven to cook. It is the stage of maximum distress. The fifth point is always that of greatest tension.* The repeated effort to make true sounds does not yet give control; but it does show the pupil how she must work. She begins to feel the proximity of the third process—the Art of Singing—and she must make sacrifices: of her own vanity, of her independence, her self-will and even of the beliefs she has acquired as to what sounds are and what music really means in the life of man.

At this stage, she acquires respect for her own work. It is no longer to satisfy herself alone, but to serve her art, that she puts out her efforts.

[* Cf. Gurdjieff All and Everything p. 754. There it is referred to as the 'Harnel-Aoot'.]

Now we must go back to the teacher. At this stage his role again changes. He no longer can do it all by himself. The pupil must hear good singing. She must mix with real artists. If he insists jealously in keeping her to himself, he fails to make the step in his own work. For him, also, there is a stage of self-doubting and helplessness. He must turn to his art and re-awaken in himself the sense of awe and wonder that the true musical sound arouses. In short, he must come into intimate contact with the third process which enters at the third point of the triangle—point 6 in the symbol.

THE THIRD PROCESS-THE MUSICAL ART

Music is not a thing in itself, but an experience and an activity. The musical art is inspired by an ideal—-independent of place and time—that is the perfect sound. Although the ideal is timeless and eternal, its realization is not. Of all the arts, music probably comes nearest to the determining condition of hyperaxis. Its power is in the vibrations of sound, in rhythm and in the melodic transformations—all of which are based upon recurrence. In past ages, men have again and again sought in music for the secret of the heavens. Lacking in objectivity and imperfect though their researches may have been, there was and will always be a core of truth in this search. Music, as the beauty of sound, proceeds from a transcendental affirmation that is beyond all self-hood. Music in nature does not differ, in any essential way, from music in art. The thrush and the nightingale, the bull, the stallion and the lion are all artists re-creating in sound the cosmic affirmation which brought them into existence. From the time that earth first received its atmosphere, the music of wind and waves was there, a thousand million years before life had ears to hear it.

No such musings may enter the minds of teacher and pupil, and yet the Transcendent Beauty of Music is there to lead them on and also to unite them. The immediate impact of the Art of Music must be on the teacher. His is the responsibility for ensuring that she will awaken to its call. Then they go on to the next stage together.

It is a very remarkable property of the enneagram that the only step which coincides with time and eternity—that is on the way round the circle and by way of the six-pointed figure—is that from stage four to stage five. As they move, the Art of Music moves with them; it has received one more soul within its hallowed precincts. This is how the art lives and moves on, and this also is how it conquers time. It touches the little drama of the girl's singing lessons lightly with the touch of a feather from its wing. It moves on; but the situation is transformed.

Stage Five. Outwardly there is no spectacular transformation. The work goes on, but the motivation has changed. Music is now the master, and the teacher is only the elder brother who has trod that path before. The 'art of singing', hitherto no more than an empty phrase or the expression of an emotional attitude, is now a significant reality. And yet the art remains something beyond and unattainable. There is nothing for it but more hard work and the rare moments of truth.

Gradually there emerges in the consciousness of the singer a clear understanding of her own limitations. She begins to see for herself what she will be able to attain. Gone is the spontaneous satisfaction of producing sounds subjectively pleasing but objectively false. Far, far away is the prospect of attaining the true spontaneity of the master of the art. The art has now acquired a holy quality, and she knows what it is to be wedded to the Muse. She now faces a new commitment. Her singing cannot be for herself alone. She has learned how to sing, but

knows only too well that she cannot sing. She can no longer go forward by study alone. She must profess music and share it with others. To remain an amateur is to be untrue to the art.

We are now at the point 7 of the enneagram. As we said before, the art of music has gained a new soul. The teacher has nearly accomplished the task he undertook. The singer can measure her strength and her weakness; she knows her power and how to use it. But she must live through the anguish of exposing her weakness and her strength together to the merciless judgment of the world. This stage is fraught with many perils. She knows enough to hold her own—her technique and her voice will carry her through—but only the Art of Music can take her into the inner circle of those few musicians who are artists first and singers second.

Stage Six. For the artist, this is the completion of her transformation. What was initially a mere fact—a natural voice—has now become a value—the beauty of song. External conditions no longer matter; spontaneity has returned. She knows Joy in her art, Serenity in her conscience as artist, and Fulfilment in the purpose of her life. These three, as we have just seen, are the triad of Truth. She now sees Truth as the goal of her endeavour. Even Beauty is now but the ground from which she must rise. Since Truth is for ever unattainable for the finite soul, the quest turns into the longing for the Supreme Value. New hopes and new sufferings enter her life. The moments of Truth—even relative Truth—come rarely. The world does not know her struggles nor why she must work as she does. The invisible, soundless beauty of truth draws her on and she knows not whither she is bound. A new cycle that

must be represented by a new enneagram begins. It is the cycle of the Search for the Soul. Here then we must leave her and return to her teacher.

At the point 8 teacher and pupil part company. He returns to the starting point 1 to begin again the cycle of teaching, when he can find a pupil who may be capable of making the step from 1 to 2, that is to say of accepting the task of working for her art.

The third process has passed through two stages only: the vocation of the student to her art, and the contribution she makes in her profession to the art of singing. If it is to go further in her company, she will enter upon a cycle of creative activity leaving behind her an enduring legacy. Such activity goes beyond the person of a single artist, for it concerns the World of Music in which all men consciously or unconsciously have their place.

The examples we have taken may seem artificial, but when judged in relation to the wider applications of systematic and structural principles, they suggest that values are not isolated qualities; but elements in a total scheme that is no less real for being non-factual. Values are not subjective experiences produced causally by our emotional impulses:

but a Domain of Reality which penetrates into all possible experience.

The realization of Value is not the same as the actualization of Fact. Nor is the structure of values the same as the structure of facts. Between the two lies the Domain of Harmony, which is both the domain of real action and also the domain of realized being. From now on until the end of the present work, our investigations will be conducted almost wholly in the Domain of Harmony. We have to study man and history and neither the one nor the other can be understood otherwise than as Realization. Man is what he realizes himself to be and History is what the world realizes itself to be. Within this universal self-realization we have to meet and try to understand situations that go beyond the resources of Systematics because they exemplify relevances that are too complex to be reduced to systems and structures.* Nevertheless, the systems and structure of Values remain valid and will be implicit in our formulation of the goals and the stages of human and historical striving.

[* These more complex relevancies are discussed in Chapter 41 and 43 where the relevancies of societies, symbiosis and history are introduced.]

Part Fifteen
SYSTEMATICS AND ANTHROPOLOGY

Chapter Thirty-nine
ANTHROPOLOGY

15.39.1. The Complexity of Human Nature

All Existence presents itself to us as an organized complexity. We ourselves are no exception to this rule. Every attempt to give an account of human nature in simple terms is bound to fail, because our complexity is the very condition of being what we are. The complexity is not functional only, but involves different levels or layers of being-experience and different patterns of will, fate and destiny. Consequently, no account of man in functional terms alone can possibly be adequate. Every discipline of natural science, of aesthetics, ethics and history is involved in the understanding of human nature. We should, therefore, not speak of human anatomy or physiology, of human psychology or sociology, of human art, creativity, religion or history as separate disciplines; but only of Anthropology or the Science of Man. This great Science cannot be adequate unless it takes the entire organized complexity of human nature into account. Anthropology can thus be defined as the Study of the Total Structure of Man together with his world.

There is no way to simplify the picture that will not result in losing sight of elements that are necessary for our understanding of human nature. Not only are we complex, but we are complex in many different ways. There is a complexity of physico-chemical materials and reactions. Another, quite distinct, complexity resides in our biological functioning.

Our psychic nature is complex. We also have a bewildering complication of external relationships with the rest of the universe, and these relationships are reflected back into our own nature. None of these complexities can be neglected because they all interact in such a way as to constitute yet another and even more intractable set of complications.

There is much about man that we all know, and there is also much that is known to those specialists who have trained themselves to deal with some particular aspect of human nature or department of human life. We tend to overlook the extent and diversity of these special insights that come from dealing with man under special conditions. Parents, teachers, athletic trainers, physicians, psychologists, employers and servants, and

those who deal with people in the mass—all learn something special about man that is difficult to communicate to non-specialists. There are also more subtle insights vouchsafed to writers, poets, musicians, painters and men of the religious life. Besides these again, there is the traditional knowledge gained through thousands of years and preserved in schools whose task it is to make this knowledge available at moments when great changes take place in the life of man. Such knowledge requires translation into the idiom of the age, and the present chapter is, in part at least, an attempt to do so for a tradition that has existed in Asia since or before the time of the Sumerian culture which is more than five thousand years old. Yet, even if all this knowledge, old and new, could be combined, there would still remain much that we do not yet know, and probably also much that man will never know about himself and about the reason for his existence.

This universe of knowledge about man must be allowed for in its entirety, if we are to understand how things are with us. The prodigious complexity of the situation can be seen from two elements alone: knowledge of man as a biological and as a social phenomenon. The mechanisms of organic heredity, growth, regulation, nutrition, protection against disease are so complex that no physiologist can hope to master more than a small part of one field. When we regard the entire human race, we find that the diversity of peoples and the irreducible uniqueness of each individual person set before us not one problem but millions of problems.

There are two ways of dealing with complex, or multivariate situations. One is to simplify, taking the situation apart and applying a technique of examination and analysis that will allow us to formulate working hypotheses and suggest lines of action. This is the recognized procedure of natural science, and it has proved immensely successful in extending our practical knowledge, and markedly unsuccessful in showing us how all the pieces are to be put together again to form a living whole. The second way is to start from the totality, accepting complexity as an irreducible element in the situation, and then to search for an organized structure that will enable us to examine it as a whole. We shall endeavour to follow the second procedure, recognizing that we cannot hope to know the structure in any absolute sense, for

this would require that we should be able to see with the vision of the Creative Power by which the totality was brought into existence and set upon the path of evolution that has led from remote antiquity to the Present Moment, and from the present moment to a future that is hidden from us. Absolute knowledge of what man is, would imply

absolute knowledge of why he is. Whereas we can only guess at some partial notion.*

Although we can have no expectation of attaining to a complete knowledge of man, it is nevertheless indispensable to attempt the task of constructing an adequate anthropology. In spite of progress in almost every field of human endeavour, we continue to rely upon outdated and in some respects obviously false notions of what man is. For example, we all accept evolution as a valid explanation of human origins; but we do not deal with man as an incompletely developed being.

Although we have learned that our knowledge of the world is inevitably coloured and even shaped by what we ourselves are, natural scientists continue to regard their disciplines as avenues towards objective, true knowledge of the world. Although theologians have realized that the traditional notions of man as having a single undivided will, and therefore responsibility for all his acts, are untrue and most dangerously misleading, they continue to build upon this false anthropology. Politics and jurisprudence deal inconsequentially and confusedly with human problems because they lack an adequate account of man's nature upon which everyone is agreed.

In short, no department of human knowledge is in a more lamentable state of muddled ignorance than the science of man himself. No task is more urgent today than the construction of an adequate anthropology, which means the science of total man and not one that is confined to some limited features of human psychology and behaviour.

15.39.2. Man and his Worlds

Man is nothing in isolation. He is what he is, by his participation in the cosmic process of which he is an infinitesimal particle. Not one of his multifarious affiliations is irrelevant for understanding his nature. Consequently, the procedure customary among students of man—namely, the practice of excluding from anthropology all man's connections except those of his animal body (physical anthropology) and those of his primitive human relationships (social anthropology)—cannot possibly lead to an adequate account. This is one reason why so-called 'applied anthropology' has proved hitherto to be an almost sterile activity.

[* L. L. Whyte in his *The Unconscious before Freud* (1960), appears to have come to the same conclusions as we are putting forward here. On pp. 183-4 he writes: 'In mid-twentieth century, nothing is simple or self-evident, for we have become aware of the web of complexity of which all existence is part. Our need today is not for simplicity,

clarity or certainty here and now; we have learned that that is too much to ask. Things are complex, and what the mind needs to find is some order in the complexity . . .']

We could formulate a programme for a total anthropology taking account of the principal affiliations that we have encountered in the course of our studies. This might lead to some scheme such as the following.

I. Physical

1. Energetics
2. Mechanics of the human body
3. Anatomy and function
4. Physiology and Genetics
5. Taxonomy
6. Evolution and origin, Palaeoanthropology
7. Ecology of man in the Biosphere

II. Mental

8. Function and Behaviour
9. Experiential and Cognitive Factors
10. Aesthetic and Mental Powers
11. Development and Education
12. Higher Powers of Cognition and Action

III. Social

13. Natural societies and their evolution
14. Economic and Technical Activities
15. Juridical Activities
16. Political Activities
17. Cultural Activities
18. The Heritage of the Past

IV. Spiritual

19. Man's undeveloped potential
20. The Will, Morality and Ethics
21. Religion and Theology
22. Spiritual Progress of Mankind

V. Cosmic

23. Man and the Biosphere
24. Man's cosmic role and significance
25. Man and God
26. The Integration of Anthropologies

Fig. 39.1. First Project for a Total Anthropology

The first twenty-five disciplines enable us to study separate aspects of man's nature, but only the last would enable us to study man as a whole. Since man is certainly more than the sum of his aspects, we

cannot simply build up a totality from all the data provided by the special disciplines. This difficulty is common to all attempts to arrive at knowledge of any total situation. The total situation is structured and the structure falls to pieces if its integrative principles are removed and

only the content is left.

We have introduced and developed Systematics as the best way to study structures without losing touch with their integral character.* This is of special significance in the study of man, whose very nature is to combine different levels and different systemic attributes. We must, therefore, develop a new anthropology which will keep constantly in mind the integrity of the total man. Only in this way can we hope to form some idea of what man really is. As the greater part of man's nature is not accessible to observation and experiment, and much of it lies outside the field of consciousness, we have to rely upon structural principles to build from the known to the unknown, and this will be true to an even greater degree than in the study of natural processes and general laws.

We start with the hypothesis that total man is an organized whole: the known and the unknown fitting into a single coherent structure. This structure will correspond to the various systems; but it is not at once obvious how far we have to go. Man is more than a dyad: for his nature is certainly three-fold. He is also to be understood as an activity, so the tetrad must be worked out. We must also seek for his significance as a pentad. Beyond this, we enter the concrete realm of actual occasions: particular men and women and the events of their lives, human societies and their history. These further stages go beyond anthropology and take us into the Human Drama of private and public history. This will be reserved for the next two chapters. Meanwhile, we shall attempt to set up a structure in sufficient detail to account for all the many features of human nature.

First of all, then, we must form some idea of the content of the

[* Cf. L. L. Whyte, loc cit.]

This is a

UNIVERSE OF CONTRASTS

grouped into

COMPLEXES OF RELATIONS

with aspects of

ORDER AND DISORDER

including

CHANGE AND TENDENCY'

This comes very close to the structural principles inherent in the dyad, triad, tetrad and pentad of Systematics.

human monad. This can best be done by considering the way man is

affiliated to various regions of existence or 'worlds'.

15.39.2.1. THE WORLD OF ENERGIES

We believe that all processes on every scale and on every level are transformations of energy. Man is certainly concerned in the transformations of energy both as a generator—that is a producer of higher energies—and as an engine—that is an instrument for converting energy into work.

There are twelve principal kinds of energy in three groups of four: mechanical, vital and cosmic* All twelve have some relevance for understanding man and his destiny. Let us start by considering only the four mechanical energies: dispersed energy or heat (E12); directed energy (E10), including that of motion; cohesive energy (E11) that includes all interactions; and plastic energy (E9) that endows bodies with the power of retaining their identity while undergoing change. Our physical body is a complex system of energy transformations. In this respect, it does not differ from what happens throughout the universe, in the galaxies, in the stars, in and at the surface of planets, in all life on our earth and elsewhere, in all material objects down to the atoms and sub-atomic particles—though these last do not include the cohesive and plastic energies. We are only beginning to have some idea of the complexity of the process whereby energy transformations that occurred millions of years ago in distant galaxies may affect our lives today, and single quantum jumps can make monsters of our children.

We men are concerned, at every moment of our existence, in the transformation of energy. Our life process and our psychological activity are involved as much as our bodies. It is an inescapable condition of being what we are. There is, however, more to it than a general involvement in the cosmic process. As Gurdjieff put it, 'Man is a cosmic apparatus for the transformation of energy.' This implies that his personal destiny depends upon his success in performing a specific task, and this involves the liberation of energies,+ beyond the needs of the general cosmic process.

[* Cf. Chapter 32, Vol. II, The distinction between generators and engines is also discussed in this chapter. Cf. Also the author's *Energies—Material, Vital, Cosmic*, Coombe Springs Press, 1964.

+ Cf. Chapter 35, Vol. II, p. 312, Essential man transforms energies consciously — by his labour and intentional sufferings—and the results . . . lead to the transformation of his own spirit...]

15.39.2.2. THE WORLD OF MATERIAL STRUCTURES

Energies, as such, have no structure. They are agents or means of doing work. The simplest structures we meet within our experience are things. A thing is any material object having recognizable form and function and some degree of permanence. Things form the immediate

material environment of human life. Our bodies are material objects made of the same chemical elements, held together by the same forces, as the other material objects with which we have to deal. In this aspect, the human body is a system of engines for the production of useful work.

The most important quality of all material objects is that they are inert, without capacity for independent action. This means that their structure does not go beyond the dyad. They are mutually exclusive:* one thing is not another thing.

Here a very remarkable and seldom remarked property of man is to be noted. As man comes to know the world primarily through experience of things (including living things), he tends to deal with everything as if it were thing-like. In other words, he tends to treat everything as if it were a dyad consisting simply of what it is and excluding what it is not. This dyadic reaction enters into our perceptions, our feelings and especially our thoughts. It has determined our forms of language and it leads to the two-term logic developed by Aristotle and his followers.

These and many other consequences flow from the fact that we belong to, and live in, the world of things.

15.39.2.3. life

Though there are living as well as non-living things, life is totally different from thinghood. Everything that lives is both more dependent upon, yet also freer from, its environment than inert bodies. It is more dependent, for life depends upon exchanges of energy and materials. Living things must eat and breathe and react sensitively to what happens round them. In return for this dependence, life is free to realize itself upon a level different from that of thinghood. Things are neither dependent nor free; life is both free and dependent. Thus, life forms a special world within the universe, a world governed by different laws from anything else. In Vol. I, we came to the conclusion that this 'middle world'—the Autonomic World as we called it—must exist everywhere in the universe because it performs a necessary function as

[* Thinghood in Vol. I was ascribed the fourth category of quadripotence, but: 'Quadripotence is the ableness-to-be what one is; but only at the price of what one is not. Such is the nature of every material object' (p. 349).]

the link between inert Hyponomic matter and cosmic Hypernomic purposes.

We men belong to this world of life. We depend upon other life for our own life. We must eat food which, whether of animal or vegetable origin, comes to us from the world of life. We also have to pay our debt to life as our living organism returns to the earth from which it came.

The world of life is immense and only a small part of it is directly relevant to man.* In the ten years that have passed since the first

volume of this work was published, scientific opinion has largely come round to the view that life is probably present in some form throughout the universe. This would mean that there is an almost infinite realm of life of which we know nothing today and can never know more than a small part. Even if, by some at present unimaginable feat, man could travel to other stars in our Galaxy, there will remain galaxies so distant that they will have ceased to exist before a messenger travelling with the speed of light could reach them.

Nothing about us is so obviously important to us as the fact that we are alive. Yet what life is, what it does and what it is for, remain a mystery.

15.39.2.4. THE WORLD OF SELVES

In Vol. II, we defined self-hood as 'a complex entity in which Will, Being and Function are related in various ways'.+ We are not concerned here with the Systematics of selves—that is with the structure of the self-hood in man with its four 'selves',++ but rather with the world composed of, and inhabited by, this special kind of structure. It is usual to speak of man as an 'intelligent being'; let us take intelligence as the common characteristic of all the different kinds of self. Intelligence is more than life. It adds a new dimension to our constitution.

Our sensations and feelings, our mental processes, our various powers such as attention, choice, understanding and, in general, all our psychic functions, are situated in the world of self-hood—or as we often call it our 'inner world' or 'mind'. It is very unlikely that these powers are confined to man, for we find evidences of intelligence in even simple living things; but, as we find it in ourselves, it seems to be distinctively human.

[* Cf. Vol. II, pp. 275 and 336-7.

+ Cf. Vol. II, p. 154. Self-hood is discussed in chapter 23-31 and in the author's *A Spiritual Psychology*, Hodder Stoughton, 1963.

++ These are discussed in detail in *A Spiritual Psychology* and later in the present chapter.]

We may suppose, even if we cannot verify it, that the kind of structure that is associated with self-hood may be present in larger and more permanent units than man. In this sense, we may speak of Higher Intelligences. Some philosophers believe that we are bound to postulate a Supreme Self, and we know that the Vedanta teaches that Atman and Brahman are identical, i.e. that all selves are one with the Supreme Self.

For the purpose of defining the human monad these beliefs are not relevant. We may take it as very probable that there is more intelligence in the world than we know, and this would mean that there are non-

human selves. There may also be powers latent in man that have not yet developed, and also minds different in their nature and working from what we find in man.

Whether known or unknown, whether actual or potential, there is an immense world of intelligence in which we men have a substantial stake. We cannot understand man without giving full weight to the importance of the world of selves and his participation in it.

15.39.2.5. motives

Our motives are our response to values. Our values define for us a world of motivations. We may assent or not, but the values that move us remain. We recognize them and we accept or reject them. We cannot invent them; but we may or may not accept them, and in this we participate or fail to participate in their objective realization.

Values are not energies, nor things, nor are they living or intelligent. They are not subjective experiences—though some philosophers have supposed them to be so—it is motives that are subjective.

We have concluded in the last chapter that there are twelve basic Values with which we have an immediate and significant connection. There are natural, personal and cosmic values: and all of these together determine for us men a world in which we have a part and without which we should not be what we are. It is the world of motives, purposes and obligations: but it is not the world of objects or actions and therefore cannot be included in any of the first four worlds.

15.39.2.6. HISTORY

We have considered five worlds, all of which we touch in our immediate experience. They are 'here and now' in the Present Moment. There is another world that influences our lives, but is not here and now: this is the world of significant events, or the world of history.

We shall come in Book V, to the study of history and shall not pause

here to discuss it. The only point of importance for the human monad is that we must remember that we should not be what we are—indeed we should not be human at all—without past and future. We have a special connection with the past through selective memory. Both as individuals and as a race, we remember important, significant events and not everything that has happened: that would be manifestly impossible. We also have a necessary connection with the future. We cannot conceive 'being' without a future. All our intuitions of significance are bound up with the hope of persistence in a continuing present that is integral with this present in the sense that we 'belong' to it. Moreover, we are not interested in 'mere' persistence in the sense of conservation of the quantity of matter and energy of which our bodies are made, but with the significant—that is historical—persistence.

The world of significant events to which we belong is that which has left its traces here and now, and which we expect to continue. This is what we mean by the world of history, and it will be agreed that it is to be distinguished from any of the five preceding worlds.

15.39.2.7. THE NON-RATIONAL WORLD

In all experience, there is an unaccountable irrationality. This is not an illusion due to the incompleteness of our knowledge. The more accurately and completely we come to know situations the more certain does it become that there is always an element that cannot be reduced to knowledge. This spontaneous element is quite different from Value, which, though not knowable as Fact, is nevertheless rational, consistent and recognizable.

The non-rational element eludes sense perception and it cannot be explained in terms of energies and actions. The irrational is so deeply engrained in our experience, that we find it most in evidence when we are closest to ourselves. The very essence of experience itself is irrational. A rational account of the world can be given without taking experience into the picture, and yet without experience there would be no world for us. Will is irrational and unaccountable. Philosophers have tried on this account to dispense with consciousness and will as meaningless concepts—and yet they remain as real, as inescapable and as irrational as ever.

The non-rational world is not a meaningless chaos, but its meaning is not expressible in factual or logical terms. We can call it the World of the Spirit and say that spirit has neither number, nor measure, nor place, nor time: but when we have said all this, we are left with the

conviction that there are 'laws of the non-rational' that escape us only because our will is too weak to come to terms with it.

This incomprehensible world is limitless spirit, which seeks to be united with the rational, the limited. This union is the 'Spiritualization of Existence' which was the theme of Chapter Thirty-five. We men certainly belong to the world of the spontaneous and irrational working of the spirit. It is the seventh world of our human monad.

Thus, within many different worlds, man lives and has his being. In himself, man is a complex structure that includes his physical body, his animal life, his human functions, his states of consciousness, forms of will and his potential for creative activity. This structure enters the present moment, lives, experiences, acts upon its environment, grows old and dies. What it was before the body was formed, and what it will be after the body dies, are questions not to be answered within the limits of the first six worlds. If there are answers, they must come from the world of spirit. What man is in himself and what he signifies has been partly answered in Vol. II in terms of Self-hood and Individuality.*

15.39.3. The Ambiguity of Human Nature

Man's dyadic character is self-evident. More than any other being we know, or suppose to exist, man is involved in the two Domains of Fact and Value. The ambiguity is equally inescapable whether we believe man to be of natural or supernatural origin. If he is merely a product of material transformations, his sense of value is inexplicable. If he is a product of supernatural creation his subjection to material laws seem unreasonable. This ambiguity must be given full weight in any acceptable anthropology.

We can restate it in terms of the distinction, made in Vol. II, between Essence and Existence.+ There are two ways of looking at man—one is to see him as what he consists of, and the other to see him for what he is. By the former, which we call his existence, he participates in the world process, he has a place in it and a function to perform. By the latter, which we call his essence, he is an unique something that is unknown and unknowable because it is not a fact, and unlimited because it is a mirror in which the infinity of all the world is reflected. We reached the proposition Existence is poorer in its content than Essence.++ We must now go further and say that we have a contrast of

[* Cf. Chapters 28 and 29, Vol. II.

+ Cf. Vol. II, Chapter 25 and especially section 4, pp. 23-30.

++ Ibid., p. 24. In the passage cited existence is identified with fact and essence with value. This is too restrictive.]

finitude and infinity. Man as a part of existence is an actual fact that cannot be other than what it is. Man as an essence is a Being and as such can grow or diminish. He can hold his own with the universe or be swallowed up by it. Existence stands between the limits of Life and Death. Essence is held within different limits—between Reality and Unreality.

Man contradicts himself. This is a well-known and ever-present dilemma. Our hold upon existence is precarious and yet it is all we know. Our essence is secure, but we cannot know it. And yet we are deeply aware of the division in our nature. We are aware of a two-fold anxiety that is our chief concern, and yet we are so divided and so contradictory, that we cannot comprehend it. It separates into two mutually exclusive fields. One is centred upon the inescapable needs of our existence. It can be called restricted anxiety, for it not only remains within the knowable worlds, but within the areas immediately adjacent to man himself. The second is the total anxiety directed to the mystery of the Whole. We all experience this total anxiety. We may turn away from it to the restricted concern of our every-day existence; but it remains as the unresolved contradiction, in which our essence makes itself felt.

It is, in some ways, right to associate existence with Fact and essence with Value. Fact is what we can know through existence. Value is what we judge and assent to by virtue of our essence-quality. Nevertheless, we must be careful not to regard these as identities. Existence is not confined to Fact; Values enter it and transform it. This we have seen in our study of the essence-classes,* where we also found that Value takes hold upon reality by its association with Fact.

The two sides of our human nature are inseparable; like Siamese twins, the price of parting them is likely to be the death of one or the other. We must accept the complementarity of the two terms of the human dyad and learn to live with it. We experience our two-fold nature as if there were two opposing forces acting upon us. There is a centrifugal action that draws us both outwards to the great worlds, and also inwards towards the inaccessible depths of our own essence. There is a centripetal action that holds us to the immediate tangible present moment in which we live. Each makes an uncompromising demand upon us. Existence is still precarious, essence is not yet realized. Limited in his capacity for action, unlimited in his thirst for experience, man

[* Cf. Chapter 35, Vol. II, on p. 287, we find: 'The property of Spirit is to harmonize existence and essence, and this requires not only the spiritualization of Existence but also Realization of Essence.']

must accept the incompatibility of his two natures, not as a weakness, but as the very condition of his reality. He must get beyond the dyad; but he will only be able to do so if he consents to remain in it. If he seeks to ignore it, he loses his hold upon Reality.

The dyad of natures is a projection into the human situation of a dualism that is universal and inherent in the nature of existence itself.* It is projected in its turn into the structure of human beings. The two sexes form a dyad which reproduces the fundamental division. It is generally true that man is centrifugal and tends towards creative activity that takes him out of the immediate and actual. Woman is generally centripetal, tending towards conservative action rooted in the actual. Men tend to be visionary and women realistic. These distinctions are blurred by the comparative rarity of complete men or complete women. The majority are a mixture of the two characters. This is not a defect, for both natures are present—one active and the other latent—in all human beings. The complementarity of the sexes—their complete mutual dependence and their equally complete contradiction of natures—must be accepted. The contrary view that the difference is physiological only, which many people hold today, is totally false. But equally false is the belief that the male sex is superior and entitled to dominate the female. Complementarity implies equality but not identity. The equality of men and women consists of their equal need for one another. Neither man alone nor woman alone can be a complete being. This obvious truth in the physiological sense—in the act of reproduction—is no less true in all other domains. Men and women think and feel differently, understand differently, judge differently, and neither think,

feel, understand or judge objectively except in combination. The paradox consists in that, being opposite in nature they must disagree, and yet their disagreement is the condition of mutual understanding.

The harmony of the dyad consists in acceptance of the contradiction together with awareness of complementarity. This must be the basis of the union of the sexes—for only in this way can a complete human structure be erected. The sexual nature of man is a consequence of the two-fold nature of man himself. It is different from the sexuality of animals, though it is foreshadowed in the monogamous mating of certain species. The difference comes from the deep need in man to face and accept his own contradiction. He cannot be satisfied with what he is, and yet he cannot abandon what he is. He cannot attain what he aspires

[* Cf. Chapter 34, Vol. II, on Creation. The Principle of Creation is partition and blending. Without this two-fold action the organized complexity of all Existence could not arise.]

to, and yet he cannot cease to aspire to it. Through the distribution of the contradiction between the sexes, a force unique in its quality comes into being. It can be described as a marriage of essence and existence whereby their separation is overcome without their distinction being destroyed. Among the consequences of this union is a transformed situation regarding space and time.

The human dyad is manifested in the sexes; it is also present but unmanifested within every human self. It is a truly human characteristic because the self-hood of man is poised between essence and existence, drawn equally towards the two poles. The acceptance of this hazardous and poignant situation is the first condition for recognizing the Self as potential Soul, bearing within it the seed of Individuality.

15.39.4. Man as Triad

Man as concrete reality must participate in the fundamental triad of Function, Being and Will.* Each of these three elements has its characteristic structure, and, since they are different substances which cannot be reduced to any common term, it is impossible to give a consistent account of human nature unless their contributions are kept distinct. This does not mean that we can keep them separate for all three enter into every possible kind of experience. For example, we experience the reality of the human organism as a functional mechanism and a mode of being; but we are also aware that it manifests a will to live and fulfil its nature. Again, we can recognize that thought proceeds from acts of will that may be strong or feeble; but that thought is also a function and that it is conditioned by the state of our being.

Although the basic triad enters into all experience, it does not give rise to the structures which hold experience together. These are more complex than triads, so that their study will lead us into higher-term systems. Meanwhile, we can examine the three elements as they enter

our experience.

15.39.4.1. THE ELEMENT OF BEING

All experience is contained within the Present Moment. This is the only immediate and irreducible certainty. The present moment is not a dimensionless point, but a finite region of experience that never changes

[* Vide Supra, Vol. I, Chapter 3, p. 55, The Elements of Experience. 'Experience itself is not homogeneous: it has elements differing in their essential nature—namely, the elements of function, of being, and of will. All three elements enter into any possible experience.' Function is the knowable (Section 1.3.3.). Being is inner togetherness (Section 1.3.4.). Will is understanding in its subjective aspect and law in its objective operations (Section 1.3.6.).]

inasmuch as it is always present and yet always changes inasmuch as it is in a state of flux. It has a content that comprises three main types of experience that we can call immediacy or the here and now, traces or memories, and expectations or awareness of what is not present. The present moment is continually changing not only in content, but also in extent and duration. We are aware of it as the total immediate experience. We do not know who or what 'we' are in this content, but we do know that 'something' is the locus of this total but limited experience. We shall use the word Mind to denote this something.*

We can distinguish three modes of experience in the mind. We call these automatic, sensitive and conscious and we shall identify them with the three energies previously described by the same names: automatic energy E6, sensitive energy E5 and conscious energy E4. These can be regarded as the energies of our ordinary human experience and their combination in a state of compresence is the 'ordinary mind of man'. Other non-human types of experience may arise from other combinations of energy. In this sense, we may postulate minds of animals and even plants. In man also, we can postulate 'mental regions' each of which experiences a present moment, not necessarily connected with the others.

In this way, we can picture 'mind' as a region of experience of the present moment that not only expands and contracts, varies in content and state, but also subdivides and recombines. All these fluctuations enable mind to be aware that it is not the totality of possible experience. It becomes aware of 'other minds' and also can interpret the traces or memories left by contents that are not 'here and now'. Needless to say, this work of interpretation is possible only because of the functional powers of sensation, thought, etc.; but we can distinguish mind from the powers and instruments by its simple and decisive property of giving us the experience of immediate presence here and now.

The mind itself is capable of transformation. It can degenerate and lose its coherence and it can also develop towards a stable structure. Within the fluctuations of the present moment, an unvarying core of

experience develops that enables the mind to recognize its own identity. Further coalescence leads to a stable energetic structure that we shall identify with the notion of Soul. Thus soul evolves out of mind and mind evolves out of the present moment of experience by the interplay and coalescence of energies.

We may suppose that soul is not a fixed condition, but a structure capable of further development. This will enlarge the region of the

[* These notions will be developed in Vol. IV, Chapter 42, The War with Time.]

present moment of experience and also bring in energies of a higher order, starting with the Creative Energy E3.

All the concepts introduced in this sub-section: energies, present moment, traces and expectations, mind, soul, transformation, and evolution belong to the element of Being. This agrees with the notion of Being as relative and capable of transformation discussed in earlier chapters—and especially the description of Being as togetherness.

15.39.4.2. THE ELEMENT OF FUNCTION

Awareness of function comes after awareness of mind. This is evident from the observation of new born and very young children in whom there is evidently experience and hence, by our definition, mind; but no awareness of their own functions. It is not to be inferred that functions are secondary and being primary. Functions can exist with little mind and even, perhaps, with no mind at all. Thus an axe or a spear has a function, but we should hesitate to allow it a mind. It has 'being' inasmuch as it can persist in the present moment of one's awareness but its being is little more than the material structure which performs the function.

We can, therefore, start our description of function in man with the material structure relevant to him: that is, his physical body. This body has limbs and organs and all of these have well-defined functions. We know them by the way they influence our awareness of the present moment. This suggests the distinction between material functions, vital functions and psychic functions. The material functions consist, firstly, in providing a quasi-rigid yet flexible and adaptable structure associated with the present moment of awareness. The material structure consists of a number of mechanical devices (levers, rigid members, semi-elastic and plastic connecting elements) and engines for the transformation of energies (metabolic and respiratory systems, nerves and muscles). These in turn are regulated and maintained by bio-chemical structures and vital processes. These very complex, interlocking functions are the subject matter of anatomy, physiology, bio-physics and bio-chemistry. They all depend upon energies in the range from the dispersed energy of heat (E 12) to the vital energy (E 7). We can recognize a progressive integration of functions from the separate mechanisms towards the

organism as a whole. At some point, an integrative function comes into play and produces three main types of psychic function that are experienced in the mind.

The psychic functions fall into three groups, according to the type

of experience that accompanies them, namely sensation, feeling and thought. These make use of the bodily mechanisms in several ways. Thus we have:

Inner Sensation Instinctive vital processes of the body.

Outer Sensation Perceptions, Movements and bodily action upon other bodies.

Feelings Emotions, likes and dislikes, desire and aversion.

Thoughts Mental images and signs.

Traces and Memories.

Expectations.

Sex Connection between two bodies and minds.

Fig. 39.2. The Psychic Functions

These various groups of functions are coordinated by brains or Centres of function that are connected with the nervous system, the blood and the organs of perception and action.

Each of the functions has the power to produce 'states of mind'. We shall designate as powers the three main connections between the functions and the mind.

Sensation has the power to produce the experience of Presence.

Feeling has the power to produce the experience of Force.

Thought has the power to go outside the present moment by connecting us with perceptions, traces or memories, expectations and mental images. These functional activities collectively give the power of Direction.

The functions can be more or less coordinated in their activity according to the energy by which they are activated. We have:

Vital Energy E7. The functions work below the threshold of the mind and are coordinated only by their construction.

Automatic Energy E6. The functions are at the lower threshold of the mind. They are coordinated by habitual patterns.

Sensitive Energy E5. The functions are in the centre of the mind. This is commonly called 'conscious functioning'. Coordination is by sensitivity.

Conscious Energy E4. The functions are at the upper limit of mind where the world of life touches the world of universal energies. The conscious energy has the power to integrate all the functions in the state of self-awareness or I-consciousness.

Beyond this point, we can postulate two further levels of functioning possible for man; but only when mind is transformed into soul. When

the Creative Energy E3 enters the present moment, there is an awakening of what we shall call Higher Personal Reason. This power is the highest that can be exercised within the present moment of the human person. Its chief use is in revealing to the mind the total present, or Destiny, of the individual. This requires the awakening of the soul. Until this awakening is accomplished, the Higher Personal Reason manifests indirectly as Conscience.

The highest degree of functional integration comes from the Unitive Energy E2 which connects the Personal Individuality with the Cosmic Individuality. The limitations of mind are transcended and the Higher Objective Reason takes the place of the powers of presence, force and direction which are related to it as the body is related to them, i.e. as instruments.

15.39.4.3. THE ELEMENT OF WILL

In its simplest expression, Will is the active element in the triad Function-Being-Will.* This is little more than a definition: something makes the world go and we call that something 'Will'. There is, however, an important hypothesis implied here, namely: that not only all the world but each separate part of it is moved by its own will and that all the partial 'wills' are fragments of the one Total Will.+

The primary experience of Will in man is of multiplicity. Even within the present moment, we observe separate wills—associated with different functions, conflicting wills of the several centres, changing wills of memories, habits and expectations. This can be expressed by saying that man has not one single undivided 'I', but many TV constantly changing, entering and leaving the present moment of experience like actors coming on and going off the stage.

Closer observation shows that these incessantly changing wills are grouped into more or less permanent 'will patterns'. These can be called personalities when they are associated with stable memories of the past. When they are unconscious and consist of traces rather than memories they are called features.

Some personalities are so persistent as to lead to characteristic patterns

[* Cf. Vol. I, p. 55, 'Everywhere there is an impelling factor—that is, will—whether it be a directive intention or only the automatic operation of external influences .' Again, *ibid.* Section 1.3.5. 'Will as the active element.' P. 61, 'Will, therefore, is seen to be not only the universal active element but also the particular active element in every recognizable whole.'

+ This has been discussed in Chapter 27, Vol. II. Cf. the nine postulates of the Will, pp. 83—4. Also the notion of self-limitation of the Will introduced in Vol. I, pp. 149—51. We can now see that this self-limitation creates the multiplicity of Present Moments, all contained within the Total Present.]

of behaviour. They begin then to occupy definite regions of the mind and acquire their own stable energy patterns and other properties of mind. In pathological states these will-patterns can lead separate lives within the same bodily organism, so that the mind becomes divided into mutually closed regions each with its own present moment. The various schizophrenias are the commonest manifestations of this condition.

Even in relatively normal men and women there is no unity of will until the mind develops into a soul. There are, however, specific combinations of will and being that produce the Self-hood.* The four selves: Material, Reactional, Divided and True Self, represent different modes of coalescence of the Will with the energy patterns of the organism.

The undivided state of the Will, personal and yet free from existential limitations is called the Individuality. The Personal Individuality is regarded as a direct self-limitation of the Essential Cosmic Will and therefore different in nature from the 'existential wills' coalesced with the personalities and selves, + The Will in man can be said to be dispersed in fragments in his changing present moment and also concentrated and unified in his Personal Individuality that can enter his present moment only when he acquires stability and permanence.

Thus, each of the three elements of man's experience are associated with his present moment in a very great variety of forms and structures. To understand these we must pass from the triad to the tetrad which enables us to study man in his activity as an agent of order and purpose.

15.39.5. Man as Ordering Agent

Man can be regarded as a cosmic apparatus for the creation of order. His life depends upon the ordering of chemical substances and energies and his activity depends upon the ordering of sense impressions and mental images in the mind. His self-realization depends upon the ordering of the mind itself to enable it to serve as the vehicle and instrument of his Individuality.

Since the tetrad is the system that governs all ordering activity, we shall expect to find in the tetrad a means of expressing the nature of man as maker of things and transformer of energies. In doing this, we leave the triad of Function, Being and Will and come to the four

sources which are distinguished as Ground, Goal, Direction and Instruments. ++ In order to make the operation of the tetrad clear we shall

[* This has been very fully discussed in Chapters 29-31, Vol. II.

+ For the distinction between Individuality and Self-hood, see Chapter 29, Vol. II.

++ Cf. Chapter 37, supra, section 14.37.5. Where the tetrad as principle of order and activity was discussed.]

consider the basic ordering activity of all living organisms. The ground of the process is foodstuff and the goal is the more highly ordered state of the body. The metabolic system is the instrument and the instinctive centre or brain is the direction.

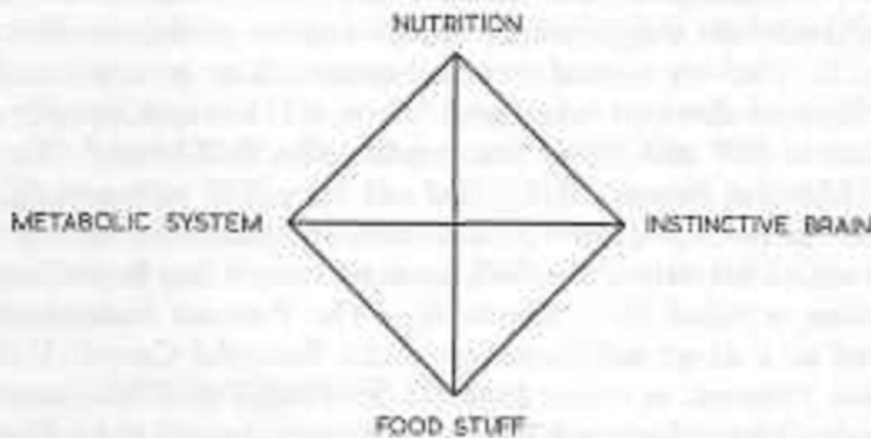


Fig. 39-3. The Tetrad of Nutrition

The ordering process separates the raw foodstuff into more highly ordered proteins and finer energies and less highly ordered waste products and coarser energies. It does not violate the second law of thermodynamics, which we can formulate in our own terms to read: 'In the absence of an ordering process, the present moment changes towards greater disorder.' We connect this tendency for the present moment to lose its order with the passage of time.* The essential point here is that the ordering process cannot operate without direction. This is where life differs from non-living matter that cannot direct its own transformations. The directional term of the tetrad cannot be assimilated into the instrumental term. In the study of functions made in the last section, we concluded that there must be some point at which the functions are directed by a centre or brain. This is present in rudimentary forms in the simplest animals and, in man, it is provided by the Instinctive Centre that directs the metabolic process through the integrative work of the nervous system and the blood.

We shall now pass on to ordering processes on the level of mind and the self-hood. The four selves are all necessary for human activity and yet it is the highest or True Self that is the goal of our transformation. The Material Self is the ground of our activity and it is also the most 'time-like' of our four selves: it must draw continually upon its en-

[* Cf. Chapter 42, Vol. IV. Time can be regarded as a destructive agent that breaks into the present moment to disorder it. Man as an ordering agent is 'at war with time'.]

vironment to maintain its order. Hence it is dependent upon material objects and material forces. Nevertheless, it is also the raw material of our ordering activity. The instrument of transformation is the Reactional Self that normally occupies the centre of the mind and works with the sensitive energy (E5). We like and dislike and by our use of the forces engendered by our pleasure and pain experiences we can bring the mind into a state of order, whereby the conscious energy (E4) is liberated to enable the True Self to become conscious of its own nature and responsibilities. This activity cannot be directed by the Reactional Self which is dependent upon the stimulations that enter the present moment without its own choice. Nor is it at this stage directed by the True Self which is 'asleep'. We must, therefore, look to the Divided Self as the source of Direction and this agrees with the view that the Divided Self is the seat of the Personal Ego* or Psyche of man. This is the source of our urge to fulfilment by the attainment of harmony. Whether consciously or unconsciously, the Divided Self seeks to bring order into the Present Moment.+

We can represent the situation by the usual symbol:

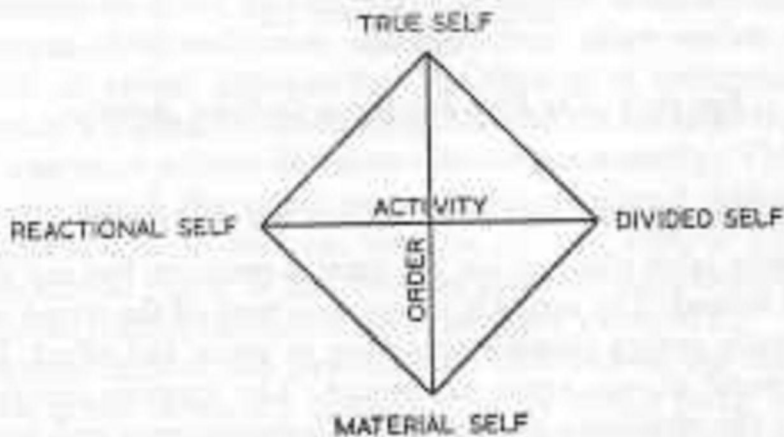


Fig. 39.4. *The Selves as agents of Order*

We place **order** in the line of motivation and **activity** in the line of operation. The diagram represents succinctly the natural fulfilment of human nature.

* Cf. Vol. II, p. 185. The Divided Self has a two-fold nature comprising both Psyche and Personality (Fig. 31.2.). Again (p. 183), 'The Divided Self results from the mutual action of two factors: the first is the essential pattern that is eternal and constant and the other is the influence of the environment'.

† Vol. II, *ibid.* 'The state of the Divided Self-hood can be called *Embodiment* . . . subject to change, decay and death.' It is more acutely aware of *disorder* than the other selves and therefore can direct the ordering activity by struggling with the instability of the Reactional Self.

We can also represent the ordering activity of man in terms of the

four energies Automatism (E6), Sensitivity (E5), Consciousness (E4) and Creativity (E3). These correspond to four levels of functioning. In sensitive experiencing, one centre dominates; with conscious energy the centres can work independently. We can also say that the Material Self corresponds to zero freedom, the Reactional to one-fold, the Divided to two-fold and the True Self to full freedom.*

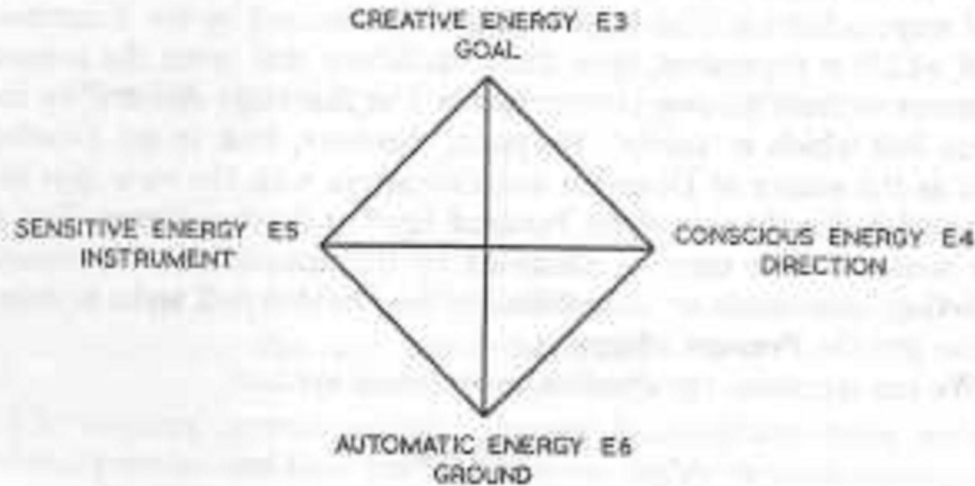


Fig. 39-5. The Four Energies as Ordering Activity

15.39.5.1. THE FOUR SOURCES OF MAN'S ACTIVITY

All activity takes place within the present moment, but not all of the activity is actual. The actual is the ground term of the tetrad in which the automatic energy changes according to cause and effect. It is the material world of our sense experience. The creative energy is not limited by the conditions of actuality; it is spontaneous and unpredictable. At the same time, it has its own pattern and therefore its own laws. We shall call it the ideal. The two operational terms in human activity will be called the theoretical and the practical. The four terms are four properties of man that are more or less effectual according to his state of development. The six first-order connectivities or interplays+ are the key to understanding man's role as an agent of order in his various worlds. We shall designate the sources by the initial letters as shown in the diagram of Fig. 39.6.

[* In Gurdjieff's terminology, the man in whom the True Self dominates has 'his own law of Triamazikamno' within him.

+ Cf. *Supra*, Chapter 37, p. 47 for the nomenclature of the Tetrad.]

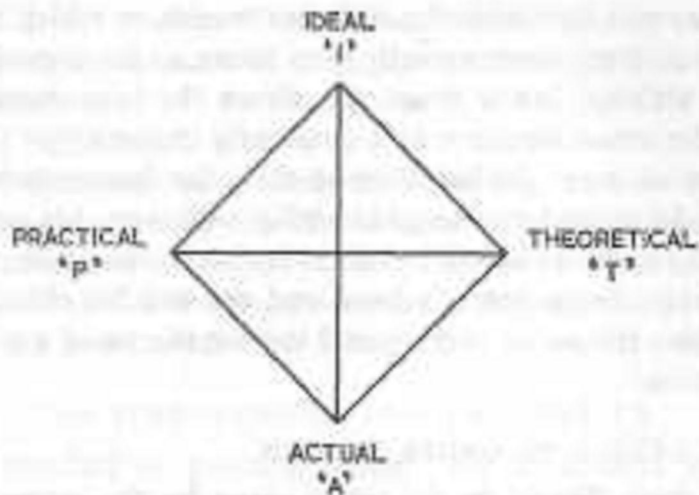


Fig. 39.6. The Tetrads of Human Activity

Though all ordering activity must derive its meaning from the state towards which it is striving, this goal is not in sight. It is a pattern, or ordered structure, to be realized; it cannot be defined within the limits of the existing situation, because there are always unknown factors that in the course of its realization will enter from other worlds. It is also subject to—or rather, enriched by—the element of spontaneity in the dynamism of the situation. In other words, there is an Ideal that cannot be fully known or defined and does not exist as actuality. This ideal is not the aim which the actors set before themselves,* which may be unrealizable and in any case can never be achieved without compromise—but the eternal reality of the situation that influences everything that goes on, even though the actors are imperfectly aware of it.

The Actual term is not just the state of affairs at the start of the activity. It is the constantly changing process that is going on in time and space. Just as the wood from which the bed is made remains wood, although it is being worked upon by the carpenter, so does the actual situation remain actual, although it is being transformed by the instrumental influences.

The Theoretical term includes knowing what to do and how to do it, and using this knowledge to make the adjustments required. There is, however, more to it than just the craftsman's ability, as in Aristotle's example of the carpenter making a bed. The theoretical term acts within man himself. Upon its working depends his ability to criticize himself and make right judgments upon his own work. It can do this

[* Aristotle's distinction between final and formal cause turns upon the same point. Our ideal is much the same as Aristotle's 'first entelechy'.]

only if it connects him with the different worlds to which he belongs. The theoretical term must certainly keep aware, as far as possible, of the goal of the activity, but it must also direct the instrument and take account of the actual situation as it constantly changes.

The Practical term includes more than the instruments of man's activity: his functional powers, his bodily organism, his strength and ability. All these are included, but there is also, in one sense, the activity itself. Not only the carpenter's hand and eye and his chisel and work bench, but also the act of carving and cutting the wood are part of the practical source.

15.39.5.2. LEVELS OF ORDER IN MAN

We have three 'levels' in the tetrad given by the upper and lower points I and A and the horizontal line PT. The latter is the scene of the activity that we call the stream of consciousness or 'conscious life'. In reality it is rightly so called only when there is a separation of the conscious and sensitive energies.*

In his normal state, man cannot hold these two apart, and his consciousness merges into his sensitivity. When this happens, he loses the power to see himself and watch his own activity. The theoretical source then dries up and man is dominated by the Material and Reactional Selves. The separation of consciousness and sensitivity is, therefore, the key to the right working of the tetrad. This separation is called by Gurdjieff 'self-remembering'. In the admirable psychology of the Greek Fathers as preserved in the *Philokalia*, it is called *neepsis* or sobriety, and is said to be the condition *sine qua non* of successful prayer. It is obtained by the practice of *sati patthana* or mindfulness which is the principal spiritual exercise of the Theravada Buddhists. Indeed, this separation is universally recognized to be a necessary condition, but few know how to attain it.

The ordinary state, then, is one in which the separation is absent or weak. Nevertheless, the line PT is always present. It is experienced either as a single state of awareness or as two clearly separated states within the mind. This latter is the normal state of the True Self of Man; but its 'presence' is located in the Divided Self. This has a two-fold nature+ equally poised between the essential and existential triads. It is aware of essence by consciousness (E4) and of existence by sensitivity (E5). This state is painful so long as the Divided Self interprets its own

[* We deal with this as 'mind' in the next sub-section below.

+ Cf. Vol. II, p. 187. 'The Divided Self is a dyad ... (it is) the source of the inner forces that act upon the automaton . . . the Divided Self is dependent upon the]

experience as the reality. When it sees that it is only an instrument and becomes conscious of T, then the 'end merges into the form', as Aristotle would say; or, we should put it, the True Self becomes the ruler of the Self-hood.

Study of the tetrad as a whole shows us that even in the Man who has come into his own True Self, the stream of experience or awareness remains within the region bounded by the Divided and Reactional

Selves. The True Self is not experienced for it is the seat of experience—just as the eye does not see itself because it is the seat of seeing.

15.39.5.3. THE STRUCTURE OF HUMAN ACTIVITY

In the conduct of practical affairs, the theoretical and practical sources must work in harmony. In any given situation, a variety of instrumental factors are present. In most of these, the practical and theoretical overlap. This can be represented by points along the line PT. Two rules for right action can be deduced from the properties of the connection between Theory and Practice:

1. The right balance between theory and practice is secured by subordinating both to the ideal to which the activity is directed. Neither is to be an end in itself.
2. Theory and practice should be clearly distinguished. Theory is for seeing clearly, not for doing. Practice is for action, not for knowledge.

We must now pass to the vertical line IA which comprises all the needs, causes and purposes for which the activity is undertaken. The lessons to be learned here are:

3. The needs of the actual situation must be considered separately from the ideal towards which the activity is directed.
4. The actual situation is to be evaluated on its own merits; only in this way will the tetrad be strong.

Once again, we may take the example of the singer. The girl learning to sing must know musical theory and the teacher must have practical experience. Only the impartial assessment of the girl and her voice, and periodic reassessments of her progress, will keep the activity upon a realistic foundation. On the other hand, there must not be any compromise with the ideal dictated by the canons of the musical art.

If we interpret the line IA in terms of energies we have the contact of creativity and automatism. This is probably the explanation of

(from the last page)[forces generated by its own dualism. If a complete equilibrium between the dual natures could be established, these forces would vanish and the Divided Self would then merge into the True Self.' This is reminiscent of Aristotle's account of the Final Cause which merges into the Formal Cause when equilibrium is established. 'The final is for the sake of form and that is its aim and its reason, not the reverse.' (Physics.)]

spontaneity in action. The creative energy sometimes bypasses both consciousness and sensitivity and sets in motion a sequence of actions that astonish the self. When we ask ourselves: 'However could I have said this or done that? It was far beyond my understanding at the time,' we may suspect an action along the line IA. As this cuts across the line PT of the 'conscious mind', we cannot follow the operation.

The connection between the True and the Material Self is also represented by the line IA. Here we see the right connection in the Material Self as our contact with the immediate ever-changing actuality. The Material Self is aware of needs, but tends to interpret them as aims. When it succeeds in doing so, it usurps the position of the True Self, and very soon imaginary or invented needs are set up as the ideal for which all activity is undertaken. This is the state of the 'fallen self,' referred to in Chapter Thirty-one as the Nullity.*

Now we must pass on to the four external connectivities:

1. I-T. Respect

The connection between the Ideal and the Theoretical ensures the preservation of values. It gives the activity a sense of purpose. It can be formulated as Respect for Truth or Justice, or Love of God. It is the working of conscience.

Gurdjieff+ declares that conscience has been preserved from degeneration because it has entered into the subconscious. He makes it clear that the 'subconscious' referred to is the supra-conscious level of creativity. This would imply that conscience in its true operation is a spontaneous and creative response to the reality of every situation.

When the consciousness is absorbed into the sensitivity, the conscience loses touch with the mind. This is its usual state in man. Consciousness of conscience transforms theory into understanding of what is right and true in every situation. Conversely, the breakdown of this connection turns theory into mere knowledge of what and how.

2. I-P. Faith

The connection between the Ideal and the Practical is the source of strength and determination in action. It shows itself as Faith. Since it is associated with creativity rather than consciousness, Faith appears in action rather than experience. This is why it so often happens that the

[* Vol. I, p. 188. The sections in Chapter 31 dealing with the conditioned will should be re-read in the light of the ideas developed in the present section. The six negative laws are of special interest as suggesting the inversion of the cross. The actual becomes the ideal in 'self-love', and the ideal becomes the actual in 'imagination'.

+ Cf. All and Everything, p. 359.]

man of faith is not aware that he has faith—he only knows that he can do what he must do.

In dealing with the natural order, the connection I-P gives confidence in the rationality and significance of Nature. It is faith in the reality of a Natural Order within which we can walk and work in safety. Yet another description of this line would be, practical wisdom in the conduct of affairs.

3. T-A. Curiosity

This is often manifested as Curiosity. Need and theory together lead man to search. T-A is also the seat of the discrimination, that enables us to assess our needs and make right use of our resources.

4. P-A. Skill

Practicality and the ability to work efficiently are given by this connection. It ensures Skill in the use of our abilities and is usually associated with interest in experimentation.

Seen as a tetrad man is an activity. Under this aspect, he is more than the combination of Function, Being and Will, for he is the very Activity in which the three are unified. When we study man as a tetrad, we learn how he works and what he is able to do. It can therefore serve for the assessment of human abilities and for the classification of human types.* Again, the tetrad shows us how man can be organized into societies for the accomplishment of every kind of task. It is, thus, a link between the inner and the outer organization of human life.

15.39.5.4. THE MIND AS ORDERING ACTIVITY

One of the decisive tests of an anthropology is its ability to give an account of mind that will satisfy the conflicting requirements that it must be shown as intimately linked to the body and yet effectively connected with the worlds of value and spirit. We shall now see if our scheme will pass the test.

The mind is not the body nor any part of it; i.e. it is not to be identified with the brain. It is also not an immaterial 'ghost' of the kind criticized by Ryle.+ The difficulty largely disappears if we take mind to be an activity and therefore to be studied as a tetrad. The position of this tetrad in the scale of energies gives the clue to the status of the mind. It lies in the region between the Vital and the Cosmic Energies

[* To which Jung's theory of types is a first approach.

+ Ryle, The Concept of Mind. All Ryle's criticisms must be faced and fairly met before any account of mind can be regarded as satisfactory.]

and cannot rightly be understood in terms of either group.* We can describe the mind as the activity that connects the body as a structure of vital energies and the spirit as a structure of cosmic energies. This can be represented by the following diagram:

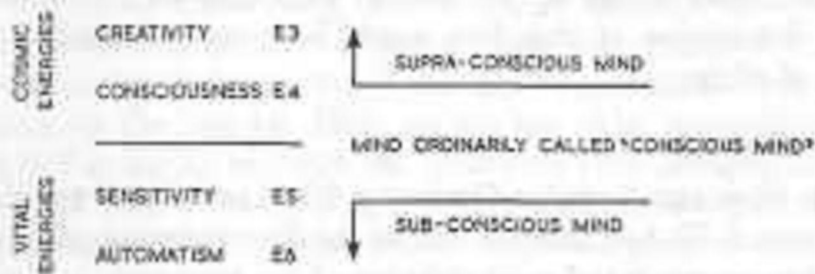


Fig. 39.7. *The Mind as Transition Region*

The mind is not like a material object with a well-defined configuration, but rather is it an ever-changing flux of energies. This flux is experienced as the fluctuations of awareness between insensitive or automatic, sensitive, conscious and supra-conscious or creative states. Nevertheless, the mind does have its limitations and is bounded at its lower limit by the transition from sensitivity to automatism and at its upper limit by its inability to penetrate into the region of true creativity. In this way, the mind appears to be divided into three parts, sub-conscious, conscious and supra-conscious, and yet it is found that these divisions are not fixed or insuperable.

The role of the mind as the transitional activity between the vital and cosmic energies,+ is made possible by the coalescence of sensitive energy (E5) to produce the sensorium or perceptual instrument. This is like a screen upon which images are projected from both the higher and the lower energy levels of the mind.

The mind acts as a link between the two tetrads of energy—vital and cosmic—by participating in both. It is brought into action by automatic and creative impulses and it responds by a combination of sensitive images and conscious judgments. This gives us the tetrad of mental activity.

In this diagram, there are three levels: the upper point is the apex of mental activity where pure creativity occurs and the lower point is the base where mind collapses into mechanical automatism. The central

[* A striking parallelism can be recognized between the status of mind between the eighth and ninth energies (sensitivity and consciousness) and that of the biosphere between the eighth and ninth levels of existence (selves and planets). Cf. Vol. I. Table on pp. 221-3.

+ In a less accurate but more usual terminology, we can say that the mind stands between 'matter and spirit'.]

line is the transitional region and can be called the 'place of the mind'. It has the peculiar property of being the scene of cooperative activity between the two entirely different kinds of energy; sensitivity and consciousness.

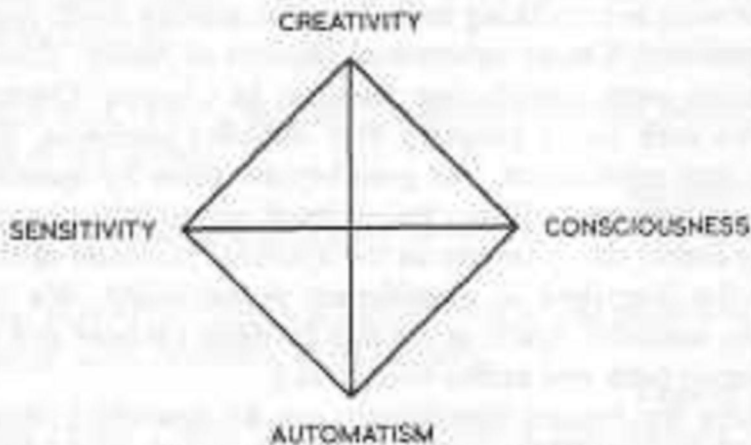


Fig. 39.8. The Mind as a Tetrad

Mind can be transformed in such a way as to acquire a stable structure. It then becomes soul. This transformation belongs to the theme of the next chapter: we can, however, at this stage recognize that the mind as precursor of soul is able to link two worlds because of its unique place in the scale of energies.

The limitation of the tetrad consists in presenting us with a picture of activity from which the actor himself is lacking. The four selves are a tetrad, but to be a man we must have the 'I am' that holds them together. This is true even when the 'I am' is usurped by the false self or egoism. The tetrad is, like all even-term systems, non-centred. To find man at the centre, we must pass from the tetrad to the pentad. This will reveal to us the Spirit of Man, by which he is more than an activity, because he is endowed with potentialities that give him a significant hold upon Reality.

15.39.6. The Human Spirit

We have just studied the structure of purposeful human activity directed to the creation and maintenance of order. Purpose implies significance. Importance and significance are derived from the reality of Value, but their entry into the world—their realization—depends upon an act done within a context of Fact. This act does not consist in the initiation of an activity nor in its completion; it is not, properly speaking, accomplished in time and space. The true act that makes the world real is a creative transformation within the being that performs it.

It has a focus, which is the point of significance: it is there, in that moment, that the commitment is made.

Our next task is to place this focus of significance within the structure

of our human nature. The degree of significance attaching to any activity will then be seen as something more than the activity itself. Significance is a more concrete, a more substantial element of reality, than activity. Activity passes away, significance remains. In Chapter Thirty-five, we said that we seek for 'a property that includes sameness, difference, relatedness and subsistence, but goes beyond these by opening a door whereby existence can, without losing itself, nevertheless be more than itself.'* We found this property in the systemic attribute of the pentad which can be described as significant potentiality. We connected this with the notion of Spirit as the link between Essence and Existence that transforms both and makes them real.+

The search for human significance can be described, then, as the search for the Spirit of Man. This must be the focus at which the meaning of human life is concentrated. We want the Spirit of Man to be something more concrete and more definite than it has been for us hitherto.

The cruciform symbol for the tetrad++ strongly suggests that there must be a special significance in the central point where the line of Motivation from the Actual to the Ideal intersects the line of Instrumentality between the Theoretical and Practical. The first idea that suggests itself is that the 'man himself must be there. This is not tenable because the tetrad is concerned with sources of activity, not entities, and we must conclude that the central point of the tetrad determines the focus of harmony of the activity. If it is rightly adjusted inwardly and outwardly, and if the motivation strikes a just balance between the actual and the ideal, then the activity will have its 'centre of gravity' at the mid-point. This will be true whether it occurs within the self-hood of one person, or within a group, a family, a society, the government of a country or in an historical event. We do not find, by this procedure, the significance of the event, but only its degree of rightness.

That is why we have to pass on to the pentad. We shall no longer have the four terms and a central point, but five independent terms each of which contributes an element of significance to the situation as a

[* Vol. II, p. 286.

+ The word Spirit is introduced in Section 13.35.1. to which reference should be made.

++ As it is shown in Fig. 39.4 with the six connections joining the four sources of activity.]

whole. There is an intricate pattern of significance, and each of the five points can be regarded as a point of concentration or focus of significance. According to section 14.37.8, the focal points in any pentad are:

5. Upper Outer Limit. The highest level for which the entity has a

direct significance.

Master

4. Higher Part. The maximum deployment of the potentialities inherent in the entity.

Higher Nature

3. Centre. The intrinsic character by which the entity is what it is.

Ipseity

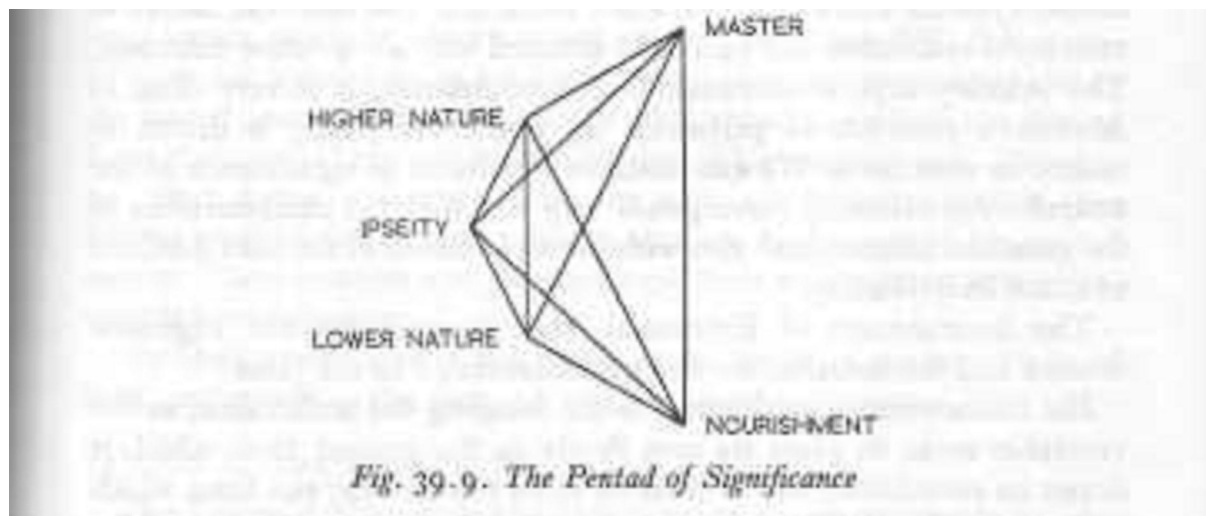
2. Lower Part. The minimum deployment of the powers of the entity consistent with retention of its identity.

Lower Nature

1. Lower Outer Limit. The lowest level which directly affects the nature of the entity as such, by providing it with the elements of its construction.

Nourishment

These five terms combine to determine all that can be said of the significance of the entity by virtue of what it is, where it is, whence it is and why it is. We shall make use of the five-point symbol already introduced in Chapter Thirty-seven.



We shall consider the five nodal points in turn. They are to be understood as 'extremities' and the content of the system is given by the regions rather than by the focal points which serve to show limits rather than the typical situation.

The life of man is based upon and within the biosphere. Man has an effectual exchange with all that lives on the surface of the earth. From our study of essence classes,* we concluded that man depends upon the biosphere in two ways: green vegetation, as the prime source of vital

energy, and the germinal essence, as the source of sensitivity. Man is dependent upon green vegetation for the maintenance of his existence, and upon the germ for the realization of his essence. It seems then, that there is not one single mode of significance for man, but two contradictory principles. This is as we should expect; because, as we saw earlier, the contradiction in the human dyad cannot be resolved or set aside. Man's finitude and infinitude, the conflict between his existence and his essence is at the very root of his being, and must of necessity assert itself when we come to assess his significance.

We shall have, therefore, to construct two pentads, one to represent the essential man and the other the existential man. The distinction can also be expressed as Man as Individual and Man as Self.

15.39.6.1. The Nourishment

The Nourishment of the Essential Man is given by the Germinal essence and the vital energy concentrated in the germ.

The germinal essence class comprises all that part of the life of the biosphere which has the urge towards Individuality. In the germ this urge is potential only, but it distinguishes the germ from the plant. The first is dynamic and the second static in nature. The essential nature of man seeks realization and cannot be satisfied with a vegetative existence. The primary urge is unconscious and undirected; it is very close to Aristotle's principle of privation, by which everything is drawn to realize its own form. We can describe this focus of significance as the search: this evidently corresponds very well with the characteristics of the germinal essence, and also with the significance of the man destined to attain Individuality.

The nourishment of Existential Man is given by the Vegetable essence and the constructive energy concentrated in the plant.

His characteristic significance is the longing for existence, as the vegetable seeks to plant its root firmly in the ground from which it draws its sustenance, and to hold on to its place in the sun from which it draws its energy. This is a good picture of the basic significance of the man whose aims are centred in the Self-hood. He is a transformer of energy like the plant and he is a builder in his world. His aims come from the need to 'have and to hold'. Such a man looks for security

[* Chapter 35, Vol. II.]

outside himself and since he cannot repay what he has received from life, his position is false. He appears to think and act as a man, but his significance is that of an animal, whose contribution to the world process is unconscious and involuntary. This places his limit of outer significance in the vegetative processes of life. So long as he is alive, his significance cannot fall lower than this: to exist at the expense of the life around him.

15.39.6.2. THE HIGHER AND LOWER NATURES

The maximum deployment of the human potentialities consists in man's fulfilment of his cosmic duty to order and regulate the regions of existence entrusted to his care. This corresponds to the Demiurgic Intelligence.* The lower nature of Essential Man is his instrument for adaptation to the circumstances of earthly life. This comprises the various psychic functions and their powers. When man is fully developed, these powers are exercised by the lower selves and do not therefore interfere with the higher purposes pursued by the Individuality.+

The Divided Self can be looked upon as the existential dyad in man and as a kind of projection on to the plane of existence of the fundamental dyad which gives him his unlimited possibilities, but only limited power to realize them. We can, therefore, take the Divided Self as the seat of the upper and lower limits of significance of the Existential Man. He has the potential for transformation that is given by the possession of human form. He is not a true man yet, but he has the possibility of becoming one. This basic possibility is the foundation of his existential significance. So long as he has not reached the True Self, this possibility is the upper limit of his inner significance. We can equate this to the higher centres of function. At the other extreme, we have the driving force that makes him seek for satisfaction of his natural urges. This can be called desire. It is the libido, the urge of the subconscious, the hidden motives and animal passions that are at the root of his animal nature. These motives and passions have their own pattern that corresponds to the character.++

We shall consider next the higher outer limits of the two kinds of men, and return to the focus of intrinsic significance last of all.

15.39.6.3. THE MASTER

The Essential Man aspires to Individuality which represents for him the Reality that is his end. As we saw in Chapter 35, the Cosmic

[* Cf. Chapter 35, Vol. II, Section 13.35.13. The theme will recur with greater and greater insistence as we work through the history of man's life on the earth.

+ This will be explained in the next Chapter.

++ Cf. A Spiritual Psychology, pp. 116-21.]

Individuality is the true Master of man. Man cannot reach higher than this, and the fulfilment of his destiny consists in Union with the Cosmic Individuality. The term Cosmic Individuality is used here to avoid theological questions; but it must be understood that we cannot describe the highest limit of Man's significance in existential terms. The Cosmic Individuality is Supernatural by definition, for the Laws of Nature hold only as far as World VI, whereas we associate the Cosmic Individuality with the pure Triad of World III where there is no limitation upon the Cosmic Impulses. We have tried to reach our conclusions without preconceptions or reliance upon traditional knowledge or Revealed

Religion, by applying consistently the method of Systematics. This has led us to the conclusion that the higher significance of Man as an essential being is not only beyond human nature, but beyond all Nature. This was already implicit in the human ambiguity with its contradiction of finitude and infinity within the single structure—Man. We can now say—as in Chapter 35—that the highest destiny and significance for Man is that he can be 'food for the Cosmic Individuality'.

Now we must return to the Existential Man, whose centre of gravity is in his self-hood. Without Individuality, he cannot become an independent being in the Cosmos. He, therefore, tends to seek his fulfilment within the limitations of existence. His inner limit of significance is in the completion of the Self-hood, and therefore his outer limit must lie beyond Self-hood. As he is not orientated towards Individuality—which requires the subordination of Self-hood—he must seek significance in some other way. In our study of Essence Classes,* we placed the Demiurgic Essence in the vacant place in the series between Man and the Cosmic Individuality. The notion of Beings who are limited in their powers, but are nevertheless of a higher order than Man, is totally foreign to current modes of thought, and it may be even less acceptable to the reader than that of a Supernatural Individuality. It seems, however, that the evidences are mounting up in favour of some such conception of the World Order. Now that we have some idea of the vast extent of the Universe and the small scale of human existence compared with, say, a galaxy with its hundred thousand million stars, we can no longer reject as absurd the idea that there may be intelligences far higher than ours, which are nevertheless finite, and therefore fallible.

A simple, but unverifiable, way of defining the purpose or Master of Existential Man is to say that he exists for the benefit of the Demiurgic Powers. The form of language can be modified, but the same thing said, if we take it that Man limited by existence can be significant for

[* Chapter 35, Vol. II, Section 13.35.13.]

Nature only, and for that part of Nature, moreover, that is commensurate with his own size. A very restricted version would say that Man is dust and returns to dust, or that he is a physico-chemical complex and that his significance is limited by the transformations that this complex can undergo.

We must also take human experience into account. This amounts to saying that man consists at least of body—i.e. the physical mechanism—and mind—i.e. the sensitive complex in which his experience is located. Man who is no more than this can only be significant in an environment of similar constitution. But would this, in any real sense, be significant? If we are to allow that the word significance must refer to some aspect or constituent of reality, then we must go further and say that Existential Man must be significant for a Natural Purpose, in at least as strong a sense as we should use the word in everyday language.

This roundabout approach brings us to the notion that there must be some useful purpose to be served by the lives of people even if they are not on the way to Individuality. This is a very important notion indeed. It is part of a far more general notion that everything that exists serves some purpose and it is very near to Gurdjieff's doctrine of Universal Reciprocal Maintenance.*

15.39.6.4. ipseity

The two destinies of man are different in their essentials, as will be clear from our next investigation which leads us to the focus of intrinsic significance. We start with the premise that every being has a centre or core at which his dominating motives and concerns are concentrated. This we shall call the Ipseity to combine both Self-hood and Individuality within a single expression. We cannot verify this for animals and plants, but we may suppose that the whole being of a tiger is concentrated upon being a good tiger, or that of a rose on being a good rose. At least, we cannot imagine that either has any urge to become other than it is. It is, however, said, probably with truth, that animals very close to man, as horses and dogs, are attracted to the human race by a sense of lacking something essential, + If it is so we can understand the longing for human companionship where they feel the hope of completion. With men there is also a central longing; but it is not easy to recognize because it is seated in those parts of the Self-hood which seldom enter our awareness. We are vaguely aware that there is something we hold

[* Referred to in Vol. II, p. 289, footnote. It is one of the main themes of his book All and Everything.

+ Cf. Fritz Peters, *Boyhood with Gurdjieff*, London 1963, p. 78.]

more precious than all else and would sacrifice anything to preserve. When this Ipseity is threatened, all our forces are mobilized in its defence. It is not the instinct of bodily self-preservation, which belongs not to the self-hood but to the organism, and works through the automatism and can be disconnected when there is a strong flow of sensitive energy, as when intense excitement makes people careless of their lives.

There is a more deeply rooted need that lies at the heart of existence, and this is the need to have and to hold a place in the scheme of things. This is the crux of the matter. The Self-hood is rooted in existence, and if it loses hold on this—and it is something deeper than life itself—it is lost. We cannot, therefore, adopt a moral attitude of disapproval towards existential self-love. It is only when the True Self awakens that it can begin to recognize that there is a Reality beyond existence itself and that in that Reality there is no need to 'occupy a place'.

This is, no doubt, why illusion or ignorance, avidya, is regarded in Buddhism as the source of all man's suffering. There is an important truth here. Man who lives in the state described under the tetrad, where consciousness and sensitivity are merged so as to make objective self-

awareness impossible, cannot stand back from himself and see that there is, within himself, a higher nature that does not depend upon an existential support. Such a man is dependent upon what he receives from outside if he is to learn that there is another Reality that he can aspire to. But such learning cannot easily outweigh the thirst for existence that is rooted in the Self-hood. Unless a profound inner change occurs, which breaks down the barrier between the lower and higher parts of the Self, the best that can be achieved is the 'good life'. Thus the Self or Ego can live in very different ways. Its behaviour can correspond very closely to that which would come from the Conscious Individuality if it were present; but it can also degenerate to such an extent that a destructive egoism is firmly established in the focal point of intrinsic significance.

We can now formulate the two central conditions.

The Ipseity or central significance of Essential Man is Individuality which is purely Will: this is Man as Individual. The Personal Individuality* can never be satisfied with mere existence. Its longing is directed towards integration with the Universal Individuality and ultimate union with the Cosmic Individuality. The craving for separate existence is stilled and replaced by love of Union. When the step is taken, it is called the Death of Egoism. This is the passage from an existential

[* Called in Vol. II, Chapter 28, the Complete Individuality. This had proved to be a misleading term and Personal Individuality, though apparently tautologous, is to be preferred.]

dependence to an essential independence; it is a transformation of Ipseity. The Existential Man depends upon a body for his activity. The Essential Man can produce for himself the vehicle and the instruments he requires. Individuality can project itself into existence; but Self-hood cannot penetrate into the essential state unless and until it is completely subordinated to the Individuality. It then becomes the vehicle and instrument of the Individuality.

The two conditions of the Self-hood enable us to define the two destinies. The existential self can only be an instrument. If it does not become the instrument of its own Individuality, it will be used by the Universal Individuality through the Demiurgic powers. Such a destiny can be blissful and free—but it is not Reality. It can also be wretched and constrained—but that also is not Reality. Reality for the Self can be achieved only by the completion of its 'inner triad', which comes when the Personal Individuality is established at the focus of intrinsic significance. In simple language this Ipseity is called I AM—where 'I' means the Individuality and 'am' means the Self as its vehicle and instrument.

We can now complete the two pentads by calling the Ipseity of the Existential Man Egoism. We must not forget that there can be 'good' egoism as well as 'bad' egoism. The good egoist acts rightly and does not incur blame or painful consequences; but he does so for his own 'salvation' or 'security', which simply means that his main concern is to

strengthen his hold upon existence.

Before going further we shall represent the two pentads by means of the Symbol of Section 14.37.8. as shown in Figs. 39.10 and 39.11 on

P. 154.

The upper outer limit or Master of Essential Man is the Cosmic Individuality. The highest and most complete expression of human significance and potentiality is Union with the Cosmic Individuality.* The corresponding end of the Existential Man is to be merged into the Demiurgic Intelligence. We can approximately interpret the distinction by reference to two parts of the soul.+ The lower vehicle of the soul can attain to such a degree of intelligence as to become the Instrument of the Demiurgic Will, whereas the higher vehicle of the soul can attain such a degree of purity as to become the abode of the Cosmic Individuality. If the development has been limited to the existential nature, then the soul cannot pass beyond the limitations of existence and must remain dependent upon a will other than its own. This is why the

[* Which we shall, at a later stage, interpret as Union with Christ.

+ The structure of the soul is discussed further in Chapter 40. Cf. Section 15.40.5. on the transformation of Being.]

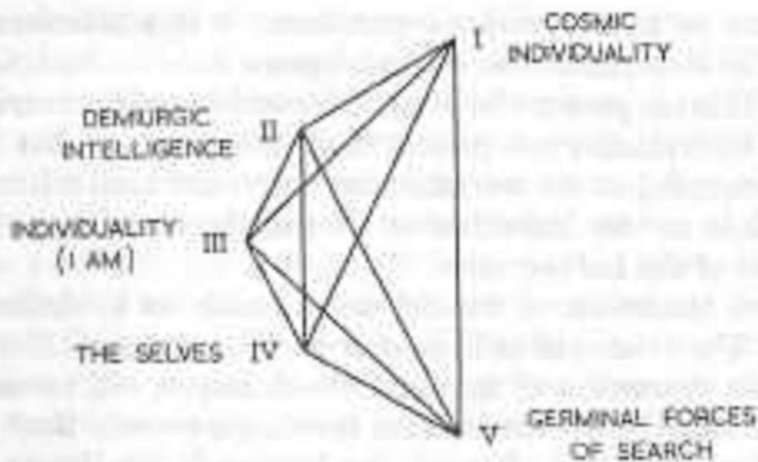


Fig. 39.10. The Essential Spirit of Man

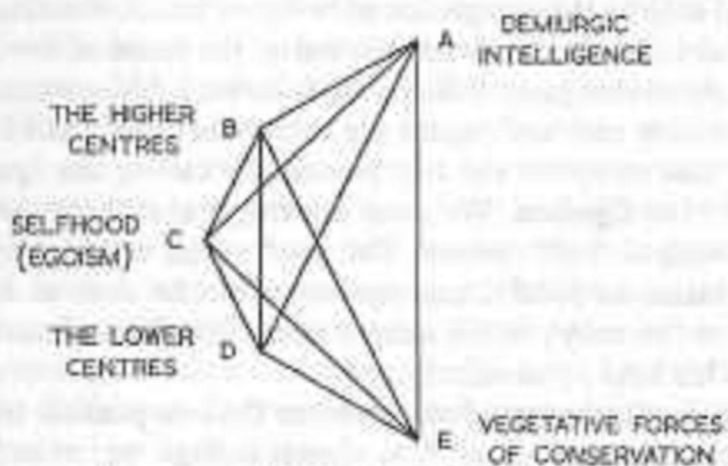


Fig. 39.11. The Existential Spirit of Man

Demiurgic Intelligence appears in the lower diagram as the upper outer limit; whereas in the perfected, essential man, it is shown as part of his own nature.*

The lower limits are derived from the study of Essence Classes. The basic difference between the two states is that Existential Man remains as he is (vegetates) and Essential Man transforms (germinates).

The inner limits correspond to man's potentiality in his natural and his transformed states respectively.

The Ipseities are more difficult to interpret. The Existential Man, if he were untainted by egoism, would be a 'natural human soul'. On account of Egoism, his self-hood is tainted and he has become 'unnatural'. For this reason, Fig. 39.7. does not represent the normal condition of the

[* The account of the evolution of man in Chapters 45-47 gives an historical interpretation of this situation.]

Existential Man, but his condition as he arises and lives on the earth today.*

We shall conclude this sketch of the Spirit of Man by a brief examination of the ten connections in each of the pentads.

The structure of the Soul of Essential Man is given by the triangle I, II, III. The self-hood of Existential Man is marked by the focal points A, B, C.

The four links that radiate from the Ipseity of Essential Man symbolize his cosmic role as a bridge between the natural and supernatural realms. In him are fulfilled the germinal stirrings of nature and he himself is consummated in the Cosmic Individuality. His soul embraces the entire range of activity from the material world (material self) to the Demiurgic Intelligence that guides the destiny of Mankind,+

The four corresponding linkages of the Existential Man show him to be limited by earthly conditions. He has no Personal Individuality and his Ipseity can exist only as part of the World Soul.

There remain the two cross-linkages II-V and I-V, and B-E and A-D for his untransformed brother.

The link II-V shows how man who has achieved Individuality can draw directly upon the energies by which life evolves. II-V shows how man made one with the Cosmic Individuality is freed from the problems of the self-hood. He has no conflict of loyalty or understanding for his will is attuned to that of his Source.

The corresponding links with Existential Man symbolize his dependence upon external nature and his inability to be responsible for his own life, ++

15.39.7. Will as Coalescent Agent

We have treated Will as an irreducible element of experience that makes itself felt in relationship, i.e. by way of the triad. We have also associated it with Individuality on all levels and with the Self-hood which we defined as 'Will involved in existence'. We have not, however, attempted to bring the various aspects of will into any coherent scheme

[* The 'Normal Man' is called by Gurdjieff 'Man No. 4' who is free from the combination of Egoism and therefore has a natural true self. But he has not yet attained Individuality and therefore cannot be called 'essential' or transformed man. The historical event of the advent of human egoism or the 'fall' is discussed in Chapter 47.

+ The scheme of seven levels of history developed in Chapter 43 gives a more comprehensive picture of man's role in the cosmic realization.

++ This will not become clear until the final chapters of Vol. IV, where the transfer of responsibility for human evolution from the Demiurgic Powers to man himself will be seen as one of the keys to understanding human history.]

of explanation. This we shall now undertake for the purpose of our

Anthropology without entering into the even more obscure problem of non-human will or wills.

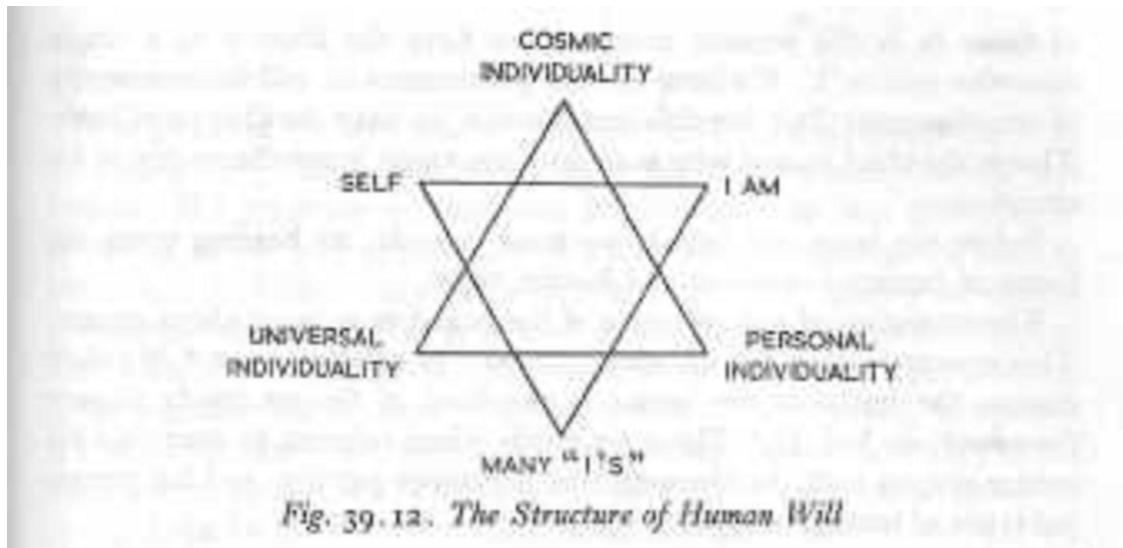
We shall not abandon the primary notion of Will as the principle of relatedness; but we shall distinguish between essential and existential operations of the Will. This will give us two triads or a hexad that can be represented by the symbol, introduced in Chapter 37, of the seal of Solomon: consisting of two interlocking triangles.

Will in its ultimate nature is not only One, but transcendent, and wholly incomprehensible to any finite understanding. In this sense, Will does not and cannot enter into our anthropological scheme. We must therefore start with the Cosmic Individuality, the Logos or Word of the Supreme Will. This is the Head and Corner Stone of both universal and personal Will. From that the Universal and Personal Individuality are distinguished in human nature. This gives the three terms of the Essential Will.

Over against this Essential Will stands the existential or incarnated Will that can be regarded as the reflection or reversal of the Essential Will that comes from the Source. The best way of understanding this is to picture the Will as fragmented so that as particles of will enter into all that exists. This fragmented will in man is attached to all his passing and changing moods, states, impulses and even the various functions and sub-functions. Thus there are wills of seeing, of hearing, of touching, of thinking. There are wills associated with every emotional state and impulse, every thought and idea. These fragmentary, and mostly transient, wills can be called 'I's', because every thought, every emotion, every instinctive impulse says 'I'. This multiplicity of 'I's' is the ground state of man's personal life. The more lasting 'I's' we called 'personalities'.

There are two ways in which the I's are integrated: one is in the four selves and the other is in the true I or Ego which is the existential counterpart of Individuality. We thus have a second, existential, triangle that is the inverse of the first essential triangle. The two can be represented with the help of the six pointed symbol (see Fig. 39.12.).

According to this scheme, all human wills have a common apex in the Cosmic Individuality. We have seen many reasons for believing that the Cosmic Individuality is the Logos, the Word, the Reconciling and Creative Act of the Supreme Will that is the Source of Being and Existence. This identification of the Cosmic Individuality with the Second Person of the Christian Trinity can only be tentative and we do not yet presume to affirm that it is so. The identification is, however, in accord with all mystical theology which affirms that the will of the



perfected man is wholly merged into and made one with the Will of Christ, This perfect Infinite Will cannot act within existence without a vehicle and the Universal and Personal Individualities represent two finite modes of will-action that complete the essential will-structure of man.*

The inverted triangle has its lower apex in the multiplicity of material forms that enter into the life and experience of man. Multiplicity of Wills is the antithesis of the Unity of Will at the summit. As the Cosmic Individuality is born of the Supreme Will, so does the multiplicity of Wills arise by generation out of the complexity of nature. Within the existential triad, we have the true 'I' and we have the Self-hood with its own complex structure. Each of these represents one of the characteristic will modes of Man.

According to the scheme thus summarily presented, everything that exists has its own will and this will is its affirmation of reality. Inanimate objects have no reactional freedom and they can only will to be what they are at a given moment of place and time. There are such totally passive 'wills' in man also, but they do not belong to anthropology since they are common to all material objects. Each of the many 'I's' in man has at least a momentarily reactional freedom. 'I want', 'I think' may stand for a transient unintended impulse—but it may also issue in actions that will affect the whole man. A partial will when it manifests cannot be distinguished from the entire will and this is why we refer to the multiplicity of wills as a multiplicity of 'I's'. Since, in general, only one

[* In Chapter 41, we shall find that the three highest levels of human perfection, Saints, Prophets and Messengers, are to be understood by reference to the essential triad of three Individualities v. infra, pp. 224—5 and 268—73.]

of these is in the present moment, we have the illusion of a single operative self or 'I'. We have neither permanence of will nor continuity of consciousness; but, for different reasons, we have the illusion of both. This is the chief reason why man does not easily grasp the reality of his

situation.

Before we leave the hexad, we must consider its bearing upon the forms of human behaviour and human types.

The operation of will in terms of the hexad is to bring about events. This is expressed in the systemic attribute of coalescence.* We shall discuss the terms of the hexad in the form of the six triads already discussed in Vol. II.+ These six triads when referred to man and his nature give us both the characteristic behaviour patterns and the principal types of human beings.++

15.39.7.1. man as A person. Identity 2-3-1

This triad shows us that the centre of the person is the inner spontaneity of the mind. The initiating factor is in sensation or presence. Thus, we recognize a person by his 'presence', but we are influenced by the 'force' which resides in his feeling. What we do not perceive is the spontaneous activity of his mind, but this is what makes him a person able to combine spontaneity of ideas and images with a direction in life based on memory and foresight—all of which are properties associated with the intellectual centre. The man in whom this triad is well established makes himself felt in society. He is said to 'have a strong personality'.

15.39.7.2. man as a member of society. Interaction 1-3-2

Once again, the power of thought is the hidden link. The feelings as the affirming impulse are the initiating factor in social relationships, but they must be directed by the mind and also receive the flexibility and adaptiveness that comes from the intellectual centre. The external manifestation is in presence. It is through sensation (both passive and active) that we enter into our social relationships, but the driving force is feeling. The quality of the interaction depends upon the level of awareness, but the man in whom this triad is strong is aware of a strong link with his fellow men. He enters easily into relationships with people or with things according to the level of his self-hood.

[* Vide supra. Chapter 37, Section 14.37.9., where the nomenclature of the hexad is given on p. 79-

+ Especially in Chapter 29 where they are related to the Individual Will.

++ These are the second order connectivities of the triad expressed in terms of function.]

15.39.7.3. man as governor. Order 3-1-2

The power of thought confers governance. When it is allied to the force of feeling, it gives a man power over his environment, human and natural. His presence is dominant. Receptivity may take the form of grasping, or the love of power, and it may also manifest as the wish to serve and to help others. This depends upon the quality of energy

present and the level of the self-hood. It will be evident that the Triad of Governance will operate very differently in the man of the True Self and in the man dominated by one of the lower selves. Nevertheless, the power is always the same: it comes in the first instance from the ability to see what others cannot see. This is conferred on the man whose power of thought can be the initiating factor in his relationships.

15.39.7.4. man AS free agent. Freedom 3-2-1

Freedom comes from spontaneity—that is, the power of thought-issuing as the force of unconditioned feeling through the mediation of presence. The man who can 'see' himself and others is able to enjoy the freedom of spontaneity. But it is not a true freedom unless it is made concrete in sensation. There can be a fictitious freedom of thought in isolation from feeling and presence. This is identification,* the state in which a man has lost touch with himself and with his environment and is absorbed in his own dreams. The positive freedom is characterized by a spontaneous dynamism which can initiate any of the six relationships: this is the secret of dynamic choice or the power to evoke a new situation.

15.39.7.5. man AS creator. Expansion 1-2-3

Through his feelings, man has three kinds of contacts: (1) that with the surrounding world, (2) that between the sexes and (3) that with Individuality and so with Higher Worlds. These correspond to three modes of feeling experience: reactive, sexual and positive. There is a creative dynamism whenever the feelings and sensation are in harmony. The three creative activities are (i) in successful action, (ii) in procreation and (iii) in the transmission of influences from the Higher Worlds. In each case there must be a right presence. This unusual notion means that the organism with the appropriate receptive instruments must be in tune with the influence that enters through the feelings. The

[* Cf. Vol. II, Chapter 31, Section 9. Freedom in the Lower Worlds. The negative triads described in this chapter should be studied in connection with each of the six relationships.]

creative act is manifested through the power of thought or vision. This is 'conception' in all its possible meanings.

15.39.7.6. man AS evolving SELF. Concentration 2-1-3

The human organism is a field for the growth of latent powers, instruments and vehicles. It can respond to the forces liberated in the feelings. When the affirmation of feeling evokes the right response in the organism, there is a concentration of energy or a raising of potential,* This is the evolution or transformation whereby the power of thought is transferred from one stage or level of self-hood to another until the True Self is awakened and prepared for union with the Individuality.

The coalescence of concentration with expansion transforms the man's connections with his own present moment. By the manifestation of spontaneity and freedom in his relationships with others he becomes a channel for the transmission of creative influences. This brings us to the subject of human societies which we shall study later in Chapter 41. It would be possible to carry our anthropology further by considering man as a heptad exemplifying the seven qualities in varying combinations. The following chapters, however, will take our treatment much further in a more appropriate context.

15.39.8. A Structural Anthropology

We shall end this chapter with a summary of the anthropology developed in this and earlier chapters. To give the summary and structure, we shall present it in terms of the first six systems.

PROJECT FOR A STRUCTURAL ANTHROPOLOGY

I. THE TOTAL MAN

1. Man and the Twelve Energies
2. Man as Material Structure
3. Man and Life
4. Man as a Self
5. Motives in Human Life
6. Historical Humanity
7. Man and the Non-rational

II. MAN AS DYAD

1. Essence and Existence
2. Private and Public Life
3. The Sexual Nature

[* The way this happens is described with diagrams in Chapter 32, Vol. II, p. 236.]

III. MAN AS THREE-FOLD

1. Function, Being and Will
2. Being
 - a. The Present Moment
 - b. Mind

Three Modes of Experience

- i. Automatic
- ii. Sensitive
- iii. Conscious

Three Mental Levels

- i. Conscious Mind
- ii. Subconscious Mind
- iii. Supraconscious Mind

- c. Soul
 - i. Mind and Soul
 - ii. Soul and Individuality
 - 3. Function
 - a. Three Groups: Sensation, Feeling, Thought
 - b. The Centres of Function
 - c. The Powers
 - i. Presence
 - ii. Force
 - iii. Direction
 - d. The Higher Functions
 - i. Higher Personal Reason
 - ii. Higher Objective Reason
 - 4. Will
 - a. Three Cosmic Impulses
 - b. The Multiplicity of Wills in Man
 - i. Personalities
 - ii. Features
 - c. The Selves
-

IV. MAN AS AGENT OF ORDER

- 1. The Tetrad as Principle of Order
- 2. The Organic Order
 - a. Nutrition
 - b. Renewal
 - c. Reproduction
- 3. Order of the Psychic Mechanism
 - a. The four Selves
 - b. The Four Energies
 - i. Automatic
 - ii. Sensitive
 - iii. Conscious
 - iv. Creative
- 4. Human Ordering Activity
 - a. The Four Sources
 - i. Actual
 - ii. Ideal
 - iii. Practical
 - iv. Theoretical
 - b. The Connectivities
 - i. Order and Activity
 - ii. Respect, Faith, Curiosity, Skill

5. The Human Mind

V. HUMAN SIGNIFICANCE

1. Man as Entity
 - a. The Basic Pentad
 - b. The Pentads of Essential and Existential Man
 2. The Notion of Spirit
 - a. The Outer Limits
 - i. Nourishment: Vegetative and Germinal
 - ii. Master: Natural and Supernatural
 - b. The Inner Limits
 - i. Higher Centres and Demiurgic Nature
 - ii. Self as desire and Self as instrument
-

- c. The Ipseity of Man
 - i. Egoism and Individuality

VI. HUMAN WILL-POWER

- i. Will as Coalescent Agent
2. The Six Modes of Coalescence
 - a. Man as a Person
 - b. Man as Social Unit
 - c. Man as Governor
 - d. Man as Free Agent
 - e. Man as Creator
 - d. Man as Evolving Self
3. The Individuality
 - a. Personal Individuality
 - b. Universal Individuality
 - c. Cosmic Individuality
4. The Bodies or Vehicles of the Self and the Individuality
 - a. Body, Soul and Spirit
 - b. The States of the Soul

til

- i. Lower Soul
 - ii. Higher Soul
 - iii. Perfected Soul
5. The Higher Powers
 - a. The Demiurgic Nature
 - b. Evil, Sin and Suffering
 - c. The Cosmic Individuality as Redemptive Agent
 - d. Man and God

The scheme outlined in this Summary makes no claim to complete-

ness. Our purpose is to show that it is not possible to set up an adequate anthropology without taking account of the different modes of existence and experience that correspond to the series of multi-term systems. The complexity of human nature cannot be evaded in any attempt to understand ourselves and our place in the world. This complexity would be unmanageable if it were not the manifestation of an organized structure, every element and every connection of which has its place and its contribution to make. Man can be understood as a whole and he can be understood in no other way.

Chapter Forty

THE HUMAN LIFE CYCLE

15.40.1. The Total Present

Every human being is the coalescence of several distinct elements coming from different, independent sources. Until they come together the particular human being does not exist. We shall assume that the coalescence is made at the instant of conception—at least as regards the distinctively personal elements. From that instant, we can identify a particular human being with its own bodily, psychic and spiritual potentialities. At some other instant the conjunction of these elements is dissolved and the human being, as such, ceases to exist. Between these instants is comprised all the timelike experience of that particular human being and we shall refer to the whole period as the Total Present Moment. It will be noted that we specified 'timelike' experience; because according to our scheme, existence is not confined to processes in time, but includes eternal or timeless consciousness and acts of will made possible by the determining condition of hyperaxis. The Present Moment when divided into parts appears as a succession of events 'in time'; but when it is seen as a totality it is a structure every part of which co-exists. When this structure is regarded as an action, it appears as a cycle entering into itself—like the symbol of the serpent devouring its own tail.

As our own common experience is generally confined within the small region that we can embrace in a single act of will, we experience life neither as a total structure nor as a complete cycle, but as a series of events following one another in succession. In this way, we can speak of the 'seven ages of man' and regard the transition from one age to another as a kind of death and rebirth, or even as a gradual surrender to ultimate death and dissolution. As we shall see in this chapter, the human situation is far too complex to be assessed in terms of the simple alternatives of life and death, for there is more than one way to live and more than one way of dying.

Man as formed at the moment of conception has certainly the potential bodily organism determined by the union of male and female gametes and he certainly has potentialities for psychic development of a more subtle nature and different origin. There is a sense in which we must

distinguish between the existential man and the essential. We must also distinguish between self-hood and individuality. And we must recognize that every life has a potential for transformation in which acts of choice and decision are involved.

Again, the Present Moment is compounded of the basic elements of Function, Being and Will. Each of these diversify the already highly structured situation. Man requires and acquires a very complex functional mechanism. His will, starting from the undivided Personal Individuality is fragmented into literally innumerable large and small 'wills'. His Being extends over many different levels and gives rise, perhaps, to the greatest difficulty in understanding his nature; for it hides a large part in the unconscious reaches of the vital and material regions and cuts off the higher nature in the supra-conscious regions that we studied in the last chapter. There we took man as a timeless structure. In the present chapter, we shall follow the course of events from conception to final dissolution, treating man as a temporal process.

It would be manifestly impossible, within the span of a single chapter, to deal adequately with the life cycle of man in all its depth and variety. We shall therefore be compelled to present an outline or summary and to do so, moreover, without much supporting evidence or even an explanation of the way in which our conclusions have been reached. Some come from ancient traditions—particularly those of the Middle East—some from modern psychology and anthropology, others again from the application of Systematics and some, finally, from the results of investigations which for the past twenty years have been in process at the Institute for the Comparative Study of History, Philosophy and the Sciences. If the result appears to be dogmatic and lacking in scientific reserve, this must be attributed, in part at least, to the need to cover more ground than the available space will allow. Also, some of the conclusions are more speculative than others, and this will be noted in the appropriate places.

15.40.2. The Sources of Man's Totality

The life cycle of a man is interesting because it is dramatic. It raises and seeks an answer to the question of the purpose of life and of man's success or failure. These are not general questions to be studied as anthropology. The drama is not a matter of the values to be realized, but of the will and the power to realize them. It concerns the Domain of Harmony or Realization and it concerns man's place within the Universal Drama. This place is both private and collective. The present

chapter refers to the personal drama and the next will deal with the social drama of human life.

As we used the expression Total Present Moment to describe the cycle of man's existence, we shall use the word Totality to refer to the content of that existence as well as of his essence This will serve par-

particularly to draw attention to man's potential for transformation from self to Individual. The monad is the whole man in terms of his nature and condition as a human being, and the Totality is the whole man in terms of his nature and condition as a potential individual. The Totality of a man comprises his Functional activity, his Being and his Will, each taken both existentially and essentially. It includes the 'invisible' man as well as the 'visible', the potential as well as the actual, the infinite essence as well as the finite existence.

We have assumed that the Totality begins to be formed at the moment of conception and during life it acquires additional content. It is, however, certain that at least some part of the Totality is in existence prior to conception. This is obviously true, for example, of the genetic constitution inherited from the parents and of the physico-chemical materials out of which the organism is made. Nevertheless, there are good grounds for taking the moment of conception as marking the coalescence of the basic constituents of the Totality of the human being.

Taking as our starting point the twofold division of Essence and Existence and the threefold division of Function, Being and Will, we shall have six sources of the human Totality. The six constituents which come from them will be briefly described with the minimum of explanation, leaving to the next section an account of their operation.

15.40.2.1. ESSENTIAL FUNCTION

This seems to be a contradiction in terms since function is knowable and essence is unknowable. The point is that there is an invisible pattern in human life which includes individual men and women and determines the 'right' course of their lives. It is a functional pattern inasmuch as it requires action for the performance of a task. It implies that each one of us has a place in the scheme of things that consists in fulfilling a particular duty.

The notion of 'pattern' is neither causal nor purposive. If it is to be expressed in terms of the determining conditions, we should say that it is eternal rather than temporal in its form and hyparchic in its content. This means that the content consists in the degree of fulfilment that each human person is able to attain in his or her life. This degree of fulfilment is not itself the 'Essential Function' which is no more

than the complex structure of activity that falls to be accomplished and may be accomplished more or less adequately by each one of us.

There is, in the Essential Function, place for adaptation and creative enrichment. This varies from one person to another. In this way, the life of the individual is linked both to its own destiny and also to the total pattern of events in which it has a part to play.*

15.40.2.2. ESSENTIAL BEING

We shall use the term Soul-Stuff to designate the raw material of future being that is drawn into man's Totality at the moment of conception. The soul-stuff of man is a complex of energies which make it possible for him to be a centre of experience or a mind.+

The word 'soul-stuff' is used to indicate that man is conceived with the potentiality for forming a soul. This potentiality resides in a mass of energies that enter the Totality at conception and remain with it throughout life. In their 'raw' state these energies have no organized structure, but they belong to the range which makes experience possible. In man, the soul-stuff probably consists mainly of the sensitive (E 5) and conscious (E 4) energies. The source of the soul-stuff is the repository of the common experience of mankind. We shall call this the Soul-Stuff Pool. Its nature will be elaborated in the next section.

15.40.2.3. ESSENTIAL WILL

Every human totality is unique because it is the seat of an autonomous Individual Will. In Vol. II, Chapter 27, we reached the conclusion that there can only be one Supreme Will, but that this Will can and does part itself into separate wills by the act of 'Self-limitation'. When this act is repeated, it leads the Supra-essential Supreme Will into the limitations of existence when it becomes the Universal Will—what we call the Universal Individuality. Nevertheless, it remains essential and therefore not existing. The Universal Will by further self-limitation enters into separate beings as the Personal Individuality. This is the third essential constituent of the Human Totality.

The description just given agrees with the intuitive insight of innumerable mystics and philosophers that there is in man a 'particle of Deity', a Divine Spark that links him to the Infinite.

[* The element of creativity that lies in the hyparchic future will be discussed in Chapter 42 below.

+ Gurdjieff uses the term 'essence' to stand for this part of man's totality. It is at one and the same time the pattern of his possible experiences and the basis of his mind. We shall not adopt this use of the word essence to avoid confusion with the use of 'essence' as the counterpart of 'existence'.]

We shall assume that the Personal Individuality is always linked to the Totality although, in undeveloped men, not 'present' in time and place. The Personal Individuality is probably the same as the 'Spirit', in the traditional triad of Body, Soul and Spirit, though this latter concept is one of the weak spots in most religious anthropologies. We may hope to understand the whole situation better if we can grasp the notion of Will as authority that can be exercised only when provided with a vehicle in which to act and instruments with which to operate. These are present in the Totality as Soul-Stuff and the organism; but they have to be developed before they can play their part. The notion of a Will that is both 'disembodied' and 'unconscious' and yet vested with 'authority'

is by no means easy to grasp. It plays an important part in the picture of the human totality that we are seeking to construct.

15.40.2.4. EXISTENTIAL FUNCTION

This is the organism with its centres of functioning described in the last chapter.* The source of this part of the Totality is heredity. It is transmitted by the parents at the moment of conception.

15.40.2.5. EXISTENTIAL BEING

The source of existence must lie within Existence itself. External influences acting upon the Totality produce a pattern that is the existential counterpart of the soul. This is called the Personality.+ The personality begins to form at the moment of conception under the influence of the psychic states of the two parents. It is not completely formed until the psyche ceases to assimilate influences from the external world.

15.40.2.6. EXISTENTIAL WILL

There is a mode of willing for each of the four selves. The Material and Reactional Selves are formed by the action of the environment and are not truly characteristic of the man. The Divided Self contains a latent behaviour pattern that is properly called the Character and this pattern attracts corresponding external conditions that are called Fate. Since the character is part of the existing man—i.e. not part of his essential reality—we can say that the Existential Will goes back to the character. This is true in spite of the fact that the personality can produce patterns

[* Cf. Section 15.39.4.2.

+ Cf. Vol. II, p. 185, where the Personality is represented as the existential part of the Divided Self. The division there made into Personality and Psyche is not so far-reaching as our present scheme which refers not only to man as a self but also to his total nature.]

of behaviour quite different from those of the character. Thus we can associate character and type as the pattern of dominant manifestations of will imposed upon the new Totality by the synchronous pattern at the moments of conception, birth and other critical stages of life.* The source can be called the 'World Pattern'.

The six constituents coalesce in a hexad and can be represented symbolically as in Fig. 40. 1.

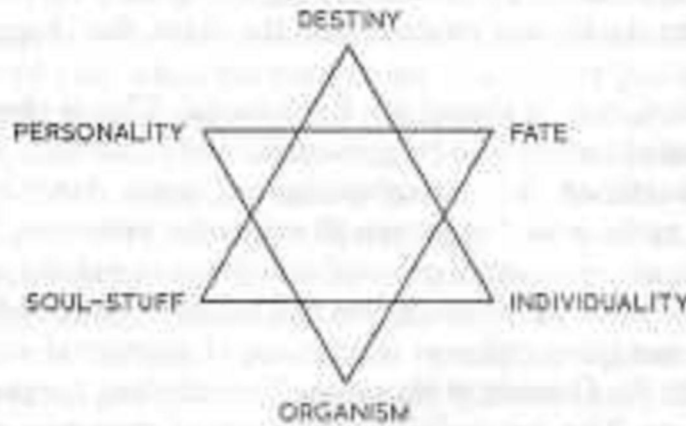


Fig. 40.1. *The Constituents of Man's Totality*

We have now designated the six constituents of the human Totality and described their sources as summarized in the following table:

<i>Nature</i>	<i>Element</i>	<i>Source</i>	<i>Constituent</i>
Essence	Function	Reality	Destiny
	Being	Soul-Stuff Pool	Soul-stuff
	Will	Universal Individuality	Personal Individuality
Existence	Will	World Pattern	Character
	Being	Environmental Influences	Personality
	Function	Heredity	Organism

Fig. 40.2. *Sources and Constituents*

15.40.3. Conception, Gestation and Birth

The life-cycle of a man is a complete event and according to systematic principles it should be a hexad. This indicates that the six constitu-

[* The word 'synchronous' is used as in Vol. II, Chapter 26, to designate an order independent of time. Cf. also Vol. II, p. 183, for the connection of existential Will and the Self-hood.]

ents should coalesce from the moment of conception and remain together until the cycle is completed. On this view, man is, from start to finish, a complete six-term Totality and his life cycle is a complete six-term Event. The totality and the event are inseparable. Man is what he is, and he is his life-cycle; anything less than this totality is only part of a man. Thus a man at a given moment of his life is only a cross-section of his totality and therefore only an abstraction. This must be constantly borne in mind, to avoid the mistake of regarding his past and future as less relevant to the human totality than the state that happens to be 'actual'.

At conception, man is almost wholly potential. This is obviously true

for his existential nature—body, personality and character—which have yet to be actualized. The actualization will come about in time and space subject to the laws that govern all existential processes. The essential nature of man—soul-stuff, personal individuality and destiny—is also potential at the moment of conception and has to be realized. The laws of realization are quite different from those of existential actualization. They belong to the Domain of Harmony. Nevertheless, the two processes are not separate. The determining conditions of eternity and hyperaxis make it possible for essence and existence to interact and finally to be united in the harmony of a Perfected Human Individual.

All this is foreshadowed at the moment of conception. The attraction that draws the parents together is evidence of an energy field that is predominantly formed of the sensitive energy (E 5). This field is shared by the parents and the gametes destined for union. As the ovum is fertilized it concentrates round its own energy field which is the soul-stuff of the new human totality.

The primary role of the parents is to transmit a pattern of hereditary influences carried by the genes and the body-building combination of nucleic acid derivatives. This is the germ of the functional mechanism that will gradually develop by growth and differentiation to produce the organism with its centres of function. We shall assume that the entire process of hereditary transmission is effected through this 'functional factor'.

This implies that the soul-stuff is not influenced by heredity. This is only partially true, since it is concentrated within the field of energies shared by the two parents whose characteristics may influence its content. There is, however, a more direct way in which the parents influence the soul-stuff. There is a common field of experience in the sexual act. The intensity of sensation during it makes it almost certain that the new totality is then directly influenced by the state of the parents. There is

ample, though indirect, evidence that this is so. The psychic state of young children reflects that of the parents at the moment of conception. The result is to impregnate the soul-stuff with the tendency towards certain kinds of experiences. Thus a state of jealousy in the father at the time of the sexual act will produce in the soul-stuff a tendency to suspicion, possessiveness and insecurity. Fear in the mother will result in nervousness in the child, often accompanied by digestive troubles.

There is little doubt that the connection has been recognized in the past and accounts for the traditional injunctions to ensure that children are conceived only when the parents are in a state of psychic purity. An immense and largely unnecessary burden is placed upon the parents themselves who find themselves obliged to deal with the psychic disturbances of their children—caused unwittingly by their own heedlessness at the time of sexual union. Conversely, parents whose union takes place in states of serenity and mutual confidence enjoy the benefits in the relatively undisturbed states of their children.

Nevertheless, these parental states at conception have only a relatively superficial influence upon the soul-stuff. We have said that the source of the soul-stuff is also the repository of the accumulated experience of mankind. It can be called the 'atavistic legacy' of countless generations of men and women through whom the 'mental' energies of sensitivity and consciousness have passed. Just as there is a perpetual circulation of the chemical elements through living bodies,* so must there be a circulation of these finer energies.+

We have introduced the term 'Soul-Stuff Pool' (SSP) to designate the hypothetical reservoir in which the soul-stuff is collected, and from which it is drawn each time a new human totality is conceived. The SSP is not a new conception; it is probably the source of the reincarnationist beliefs that have been and still are so widely held in the Far East. In Ibsen's *Peer Gynt* it is vividly pictured in the episode of the button-moulder, whose ladle is replenished with the soul-stuff of all those men and women who have failed, during life, to achieve Individuality.

It can also provide a satisfactory basis for Carl Jung's theory of the 'Collective Unconscious', which he describes as the common pool of

[* It is estimated, for example, that all the oxygen in the atmosphere passes through living bodies in the transformations of photosynthesis and oxidation approximately once a century.

+ Consciousness belongs to the tetrad of Cosmic Energies. (C/. Vol. II, p. 230-1) and is not localized in place and time. It can also be said that consciousness belongs to man's essential, rather than to his existential nature. Nevertheless, we are assuming that consciousness is 'engaged' in the human sensitivity to produce a pool of 'mind-stuff'. This idea will be fully explored in Chapter 45 'The Advent of Mind'.]

experiences and memories accumulated by humanity over the ages. Any such theory must meet the question: 'Where and in what medium are these memories and experiences stored?' The SSP satisfies all the requirements of such a theory especially in dealing with the difficult question of explaining how the individual psyche draws upon the 'Collective Unconscious' for its content.

The SSP also gives a reasonable account of the theological doctrine of Original Sin. It is difficult to imagine that there could be an hereditary transmission of a psychic tendency common to all people. All the evidence is against any suggestion that moral qualities are genetically transmitted. Morally and mentally defective parents do indeed transmit their defects, but the mechanism is not that of functional inheritance, and its exceptional character shows how improbable it is that there can be any universal 'hereditary taint'. This argument has often been used to discredit the doctrine of Original Sin, and from our point of view seems valid enough. Sin is a psychic, and not an organic, defect and if it is transmitted at all, it must be through the soul-stuff.

Here we must return to consider the properties of the soul-stuff. It

can also be called 'mind-stuff' because it is the material out of which the mind is formed.* The sensitive energy, for example, not only receives images but stores them in the shape of memory. It is, therefore, wholly plausible to suppose that the personal mind and the collective human mind—within the SSP—are made of the same material.

This material is coalesced in the human totality at conception and is dispersed again at death or possibly some time after death. When it is dispersed it returns to the SSP, but in doing so it carries with it the memories of the completed life—or at any rate those memories that are so deeply imprinted as to survive the disintegration of the Totality. The Soul-Stuff Pool, in this way becomes a repository of the experiences of mankind. We are further supposing that it will not consist exclusively of sensitive energy, but also of some consciousness. Little by little, the SSP will take shape and we may hazard a guess that it is destined eventually to become the Great Soul of Humanity, when mankind will have reached such a stage in its evolution as to acquire the characteristics of an independent being.

Three comments should be made upon our account of the SSP. Firstly, we suppose that the SSP is not yet the 'World Soul'; but a

[* Strictly speaking, only with the addition of creative energy (E 3) does one obtain a true soul-substance. The spiritual transformations involved in attaining Individuality require the action of the Unitive Energy (E 2). This is elaborated in chapters 46, 47 and 48 of Vol. IV.]

soul at an early stage of formation. This would mean that it is not yet the vehicle of a single undivided Will of Man. There is, indeed, no evidence yet in human life of the operation of such a Will that would unite all humanity in a common purpose. The mass of soul-stuff available on the earth could attach itself to some divided, imperfect will or group of wills and so fail to integrate itself into the Universal Purpose or Destiny of Mankind. This could be interpreted as 'disobedience' and its fruit would be the impregnation of the Soul-Stuff Pool with the results of the conflicting and defective purposes of a multitude of Personal Wills. Such an account of Original Sin will need careful and extensive development to make it theologically acceptable and scientifically plausible, but it does at least suggest a perfectly natural explanation of the only too-obvious tendency of the human psyche to exhibit an incomprehensible perversity in front of the serious problems of life.*

Secondly, we have the vexed question of 'former lives'. It is unlikely that a belief so widely held by so many millions of people for thousands of years as the doctrine of reincarnation can be wholly without foundation. We must distinguish between the 'indeterminate' reincarnation of classical Buddhism and the 'determinate' theories that have gained currency in the West. It seems clear from the early Buddhist scriptures, as also from the Upanishads of about the same date, that in the first millennium B.C. a doctrine very like our Soul-Stuff Pool was current in India. There was no suggestion of reincarnation of individual selves—

for the Buddha denied the existence of any such thing in man.+

The 'endless cycle of lives' does not refer to individual selves, but to the mass of humanity burdened with the consequences of action or Karma. There is nothing in this inconsistent with the theory of a Soul-Stuff Pool; but it does suggest that within the Pool, the soul-stuff may be in varying states of coherence or 'Self-hood'. We can suppose that strongly formed selves that have not achieved Individuality will persist in the SSP and may sometimes be drawn back into a new human totality. This would account for nearly all cases where evidence in favour of reincarnation seems to be convincing, without invoking the 'determinate' theory according to which complete selves pass from life to life. This latter theory is not in the least plausible and leads to all the well-known absurdities of the 'I was a priestess in Atlantis', or 'I am the reincarnation of Confucius', type.

[* The problem is taken up again in Chapters 46 and 47.

+ The Avatman or non-self theory - Anatta in Pali—that is repeated over and over again in the Pitakas seems to contradict this, but only apparently, for Atman is not a personal self and Atman is not involved in samsara or the cycle of lives .]

Thirdly, we must distinguish between Conscious Energy as Cosmic and the same energy when associated with a particular mode of Existence. In the scale of energies of Chapter 32,* conscious energy (E 4) is assigned a place in the tetrad of Cosmic or Universal Energies. There is an immense consensus of affirmation among mystics that man can break out of the limitations of personal consciousness to participate in the 'Cosmic Consciousness'.+ The Soul-Stuff Pool, though vast compared with the content of an individual soul, is still a limited entity and its consciousness is more in the nature of 'Self Consciousness' than Cosmic Consciousness. We may suppose, but it is only a surmise, that eventually mankind will develop so strong a World Soul as to be able to participate in the Cosmic Consciousness and so become aware of the unity of all Existence. This will come only when many 'conscious souls' have made their contribution to the awakening and integration of the Soul of Mankind.

We have devoted much space to the soul-stuff theory chiefly because it must be carefully stated to avoid misleading suggestions.

We have now to deal with the question why a particular portion or quantum of soul-stuff should be attracted to a given conception. It seems likely that two conflicting influences operate. The first is that which we have called Fate. Around this notion there is another cluster of theories and beliefs connected with the word 'Astrology'. The basic hypothesis of astrological theory and practice is that the character and life-cycle of a human totality is profoundly and even decisively influenced by the constellation and motions of the planets, sun and moon at the moments of conception and birth. Here again, we have beliefs that have been accepted and lived by for thousands of years and can therefore

scarcely be totally groundless. Our study of the Laws of Synchronicity, ++ combined with the extended framework of reference given by the dimensions of eternity and hyperaxis, gave us grounds for concluding that there should be a similarity of eternal patterns within a given region of space and time, and that there could be an interaction between patterns through the properties of hyperaxis. Applying these conclusions to the formation of the Human Totality we may suppose that at the moment of conception there is a synchronous organizing influence that acts upon the soul-stuff to imprint upon it a specific pattern or structure. This will determine, or at least strongly influence, both the 'character' of the new

[* Vol. II, Section 12.32.6., pp. 230-1.

+ The classic work in this field is Dr. Bucke's Cosmic Consciousness, published in 1901. In this, he cites numerous instances of the transition from intense but personal consciousness to the supra-personal Cosmic Consciousness.

++ Cf. Vol. II, Chapter 26 and especially the Law of Common Presence.]

human being and also his 'Fate'. This agrees with the astrological dictum: 'Fate is an accident of Birth'.

The second factor that acts upon the soul-stuff is the Destiny. This also is a pattern, but it is essential and belongs rather to the Domain of Values than that of Fact. Nevertheless, Values do exert an influence upon factual actualization through the medium of consciousness. It is probable that Destiny is connected with the Creative Energy (E 3) and is transmitted to the soul-stuff through Conscious Energy present at the moment of conception.* If this action were not interfered with by the other influences at work, it would produce a soul complex exactly corresponding in its qualities to the task to be accomplished by the human totality in question. In such a case, the sixth constituent of the Totality—the Personal Individuality—would be able to enter into the soul-stuff from the moment of conception.

Such 'specially prepared' souls probably come into existence at rare intervals in order to perform tasks of great significance for the human race. They are not necessarily 'immaculate' for the soul-stuff of which they are made is drawn from the SSP which carries the atavistic taint of past human activity,+ It should, however, be remarked that nothing in what we have said is inconsistent with the doctrine of the Immaculate Conception of the Blessed Virgin Mary. The soul-stuff theory allows the possibility of a perfectly untainted quantum of soul-stuff being drawn into a conception associated with an uniquely high destiny.

In all ordinary cases, the Personal Individuality must wait until the soul-stuff has been purified, developed and organized to produce a vehicle with which it can be united. The 'waiting state' is not in any form of existence. The Individuality is not in space and time. It is not even in the unperceived dimensions of eternity and hyperaxis. It can best be described as a state of essential potency. Its connection with the

new totality is real, but not yet realized. We have no means of verifying that the connection is made at the moment of conception, but on systematic grounds this appears to be likely.

We can now sum up this prolonged study of the genesis of a human totality at conception. There are:

1. The fertilized ovum with its potentiality for development into a human organism. It is the bearer of the functional powers and instruments.

[* Cf. In Chapter 42 we will discuss the place of destiny in the hyparchic future and how a man makes contact with it.

+ There may be cases of true reincarnation. This could be, for example, the explanation of the reference in Matthew to John the Baptist: 'If ye will receive it this is Elias which was for to come.']

2. The soul-stuff brings with it from the SSP traces of:

- a. The total human experience (the Collective Unconscious).
- b. Personal experiences and memories (indeterminate reincarnation).

It also acquires the personal imprint of:

- c. The pattern of Destiny.
 - d. The pattern of Fate.
 - e. The influence of the psychic state of the parents.
3. The Personal Individuality.

These three can be described as the Body-Soul-Spirit of the human being, but we must understand that the soul-stuff is only the potentiality of a soul and that the Individuality is the spirit of man only as a possibility to be realized. The stage is set—but the action has not started.

Much happens during gestation, but we cannot spend time upon this phase of development beyond noting that the connection between the soul-stuff of the foetus and that of the parents is very close. This applies to both parents and places a special responsibility upon the father to ensure that his psychic states exert a good, and not a harmful, influence on the soul-stuff of the future child.

The period of quickening—in the fourth month—probably coincides with the interpenetration of the growing organism and the soul-stuff. Until this moment the foetus is not properly speaking 'alive', but from then onwards it begins to have sensitive experience.

Birth is not only the separation of the body from that of the mother and the drawing of the first breath. It is also the definitive fixing of the soul-stuff, which, up to this moment, is only partially drawn into the body of the unborn child. This is, no doubt, the reason why horoscopes are based upon the moment of birth rather than that of conception.*

The moment of birth, and the taking of the first breath, marks the start of a process of energy transformations which makes possible the development and exercise of the functional powers. It is at this moment that the soul-stuff begins to take the form of a Self.

15.40.4. The Formative Years

The Self is the precursor of the Soul. The soul-stuff cannot become a soul until it has undergone a transformation which enables it to make coalesce the existential and the essential natures of the human totality. For this to be achieved, there must be an effectual contact with the different worlds of self-hood, from the Material World up to, and

[* Although Indian, and other Asiatic Schools of astrology, recognize that conception is the all-important moment for the determination of the future character and fate.]

including, World XXIV—the World of the True Self where existence and essence are balanced.* The development of the selves is a process in time and it takes time. This time lasts normally from birth to manhood and is referred to in the heading of this section as the 'Formative Years'.+

Together with the formation of the self-hood proceeds the development of the bodily functions++ and the acquisition of the knowledge, skill and experience necessary for dealing with the world external to the soul-stuff and its bodily organism.

We must now turn our attention to the most important question: that of the Will. This is seated in the Personal Individuality; but since this lacks an integral vehicle and coordinated instruments, it cannot exercise an integral authority within the Totality. Since the Will cannot remain idle, it projects itself into the various sub-totalities within the Whole. In this way, there arise a number of subordinate and more or less independent 'Wills'. This results in the 'Multiplicity of I's' that characterizes the ordinary man.§

There are two ways of explaining how a single Will can act as if it were a multiplicity. One is to suppose that the unity can be broken or parcelled out so that each fragmentary will is a reproduction of the whole. The other is to suppose that the single will, without losing its unity, can 'project' itself into a multiplicity of separate centres, each of which then has a degree of independent 'authority'. It is probable that the truth lies in some combination of these notions, and that man as a totality reproduces the act of self-limitation whereby the Supreme Will projects its freedom into the creation.||

[* Cf. Vol. II, Chapters 27-31 but especially Section 11.30.1., pp. 154-5. 'Self-hood is susceptible of many gradations and as such is able to bring Individuality into the realm of existence.' Again (p. 158) 'The proper world of men as a finite self is World XXIV.'

+ Gurdjieff in All and Everything uses the term 'Preparatory Age', and says that it lasts with men until about 21, and with women until 18 years of age.

++ Section 15.39.4.2. for description.

§ This will be recognized as the doctrine of 'Many IV expounded by Gurdjieff and Ouspensky, and confirmed by the findings of analytical psychology. This doctrine is an obligatory part of any 'new anthropology' worthy of the name. The old view that man is, and should be treated as, an individual, runs counter to all that we know and can observe in human behaviour.

|| This formula resembles that of Vol. II, Chapter 27, where the Supreme Will is said to act by 'projecting into existence some measure of its own freedom' (p. 71). We set down as the 'Principle of the Operation of the Will in the Existing Universe', the statement: 'At all levels of Existence there is the possibility of free initiative, but only within the limits of superior laws' (p. 71). Again among the Postulates of the Will (p. 84), we find Postulate 8. 'Every World is characterized by a set of mutual exclusions that are a consequence of the level of Being of the entities comprising the World.']

The Personal Individuality enters the human totality at the moment of conception and 'makes man in the Image of God'. It does so by endowing him with the essential attribute of an Individualized Will that is not limited by the conditions of existence. It is, however, only given to man as a possibility.* In order to become real, it must not only acquire a vehicle and instruments, but also become conscious of itself and its own nature and origin, before it can fulfil its Destiny.+ As creation proceeds by partition and blending,++ so does the self-creation of a man require that his single will and undifferentiated mass of soul-stuff should be divided into separate parts, so that each can develop the required properties before being welded into the Complete Man governed by a single Individuality.

The process of separation begins at birth when the soul-stuff begins to experience the difference between 'inner' and 'outer'. We can observe in new-born children sounds, gestures and expressions that indicate consciousness of the Essential Reality and other sounds, gestures and expressions produced by the states of the physical organism such as hunger, pain and satisfaction. Soon the latter are augmented by reactions to sense impressions. Then comes the recognition of differences in the external world: food and non-food, mother and non-mother. There is thus, almost from birth, a fundamental partition of the will. One part goes out into the external manifestations and is fragmented among all the different stimulations and reactions. The other part draws in behind the awareness and eventually forms the 'higher unconscious' or supra-conscious self. §

The first and most pressing requirement of entering into existence in association with a physical body, is the power of adaptation to the conditions of the material world. The first four years of life are mainly devoted to the development of the functions required for this adaptation. These are situated in the instinctive and moving centres and include the coordination of sense perception, motor skills, language and the recognition of material objects and their use. With these powers and skills there forms in the soul-stuff a primary organization which is the beginning of the Material Self. The legitimate and necessary role of the Material Self is to enable man to exercise authority in the material

[* Individuality within Existence is strictly speaking an impossibility and therefore a transcendental Act is needed to make it a possibility.

+ Cf. Vol. II, p. 326. In a deeper sense, man is created as a complete triad and therefore reproduces in himself the pattern of that Perfect Will that has created all worlds.

++ Cf. Vol. II, Chapter 34, pp. 262—3 contains valuable ideas, but is in need of revision.
§ This is the origin of Conscience or the 'Higher Wisdom' in man.]

world. The affinity between the Material Self and the material world almost always causes a weakening in the link between the soul-stuff and the Personal Individuality. This explains why we can observe in young children the strange combination of immaturity and authority which makes us say: 'In some ways they are babies and in others they are the same as we are, or rather, of no age at all.' This ceases when the self-hood acquires its necessary links with the external world.

The will is dispersed in the soul-stuff in transient and disconnected impulses. There is no power of attention, no sustained interest and only rudimentary 'I-feeling'. Appearances are deceptive. Evidences of intelligence and foresight are taken as indications of a thought process such as is present in adults. Strong reactions are mistaken for emotional states. The confusions are due to the fluctuating states of consciousness that are even more marked in young children than in later life. The momentary liberation of conscious energy (E 4) can permit functions to work even though the corresponding instrument is still undeveloped. This can be ascribed to the organizing power of the conscious energy that produces from the sensitivity (E 5) temporary structures that may produce startling effects and then dissolve again into the general mass of soul-stuff.

Between the fourth and fifth years of life (earlier in girls than in boys) the Reactional Self makes its appearance with parallel development of the Emotional Centre. This marks a further stage in the withdrawal of the Personal Individuality from contact with the Soul-stuff. The distinction of Essence and Existence degenerates into the dualism of like and dislike, pleasure and aversion, approval and rejection and all other forms of 'Yes and No'. There is also a marked strengthening of the Personality.

The reactions of the child are no longer entirely spontaneous or instinctive, but now more and more 'picked up' from the environment.

The Reactional Self develops very differently in different children. In some, it is very weak and the sensitivity remains attached to the Material Self. This state of affairs may persist throughout the formative years and the outcome is a person wholly identified with the material world and insensitive to the finer gradations of experience. In other children, the Reactional Self develops rapidly and occupies a central place as the source of almost all motivations. Usually Reactional Selves are also 'emotional types', but this is by no means inevitable. There can be Reactional Selves whose predominant function is instinctive (self-indulgent, lazy people), moving (active sporting types with exaggerated automatic loyalties and likes and dislikes, but little true

feeling), and intellectual (pedants, fond of arguing, attaching extreme importance to being in the right or knowing everything).

Since the development of the selves depends upon experience, a special responsibility rests upon teachers to ensure that the child is not exposed to influences that will produce a fixation of one of the lower selves. Excessive attachment to material objects and physical sensations—factors that strengthen the Material Self—must be counteracted by emotional stimuli, particularly in the sense of giving the child confidence in people and the assurance of being loved. A tendency to over-development of the Reactional Self must be rectified by a well-regulated life and firm discipline, administered with impartiality and gentleness.

The years from four to seven, mark great advances in communication from person to person. Not only is there an intense interest in the use of language (usually extreme talkativeness) but a growing discernment of the reality of people as people, with experiences like those of the child himself, or herself. This indicates a structuring of the soul-stuff in such a way as to make reflection and self-knowledge possible. Dreaming, including day-dreaming, fantasy-building, story-telling are all symptoms of an awakening of self-hood in the soul-stuff.

The chief need from seven to twelve is for security; that is, the assurance of a place in the world. This can be ascribed to the presence in the soul-stuff of links with Destiny, the essential pattern in the Human Totality. Since no understanding of Destiny is yet possible and contact with the Personal Individuality may have become very tenuous, the child looks outside itself for assurance that it has a place. Failure of communication between parents and children during these years can have lamentable consequences. With breakdown of communication, comes loss of confidence, with loss of confidence, the Self draws into isolation and the Personality takes over almost the entire direction of the behaviour. The years from nine to twelve or fourteen are of special importance for they normally belong to the development of the Divided Self. The Divided Self is characterized by 'higher' and 'lower' parts

corresponding to the essential and existential influences that act upon it. In place of reactional behaviour, which has no moral quality, there ensues a phase of 'good' versus 'bad' behaviour with a distinct moral flavour. The sense of responsibility begins to emerge; but is confused by the persistence of reactional and material characteristics.

The years from seven to puberty are important for the development of the functional powers. Many automatic skills (speech, reading, writing, arithmetic and manual skills of various kinds) are easily acquired by the simplest procedures of repetition and stimulus-reinforcement. As

a whole, the primary stage of education should be directed to the achievement of these aims:

1. Easy communication, confidence in relationships.
2. Behaviour based upon perceptions of right and wrong: that is, upon the proper development of the Divided Self.
3. Full development of the powers associated with the moving and emotional centres.
4. Knowledge and skills that can be learned with the powers so far developed, i.e. those which do not need the intellectual centre, which is still undifferentiated.

The tendency in most educational systems is to over-emphasize the 'learning' element in primary education and to neglect the development of the functions or powers. The great educational reformers of the nineteenth century from Pestalozzi to Dewey recognized the importance of adapting education to the natural stages of development and saw that more emphasis should be laid upon the right balance of the three major groups of functions—sensation, feeling and thought. Yet, there is still too little recognition of the importance of developing the powers of the mind and not only its content. Many unnecessary facts are learned which could be found when needed, and this overloading of the sensitivity retards the development of the powers which, once properly trained and coordinated, enable an immense range of activities to be accomplished successfully. The efforts of educational reformers to achieve a better balance are frustrated by the pressures of an ill-informed society that demands examinations, grading, classification—all based upon knowledge and skill alone and the neglect of the deeper realities of the child's nature.

We come now to the first great climacteric in the human life-cycle: the age of puberty. This should be the time of the birth of the True Human Self when consciousness and sensitivity are separated in the soul-stuff.* Owing to the tendency to underestimate the capacity for development within the psyche (the soul-stuff partially organized) and to overdo the pressure of external 'educational' procedures, most boys and girls reach puberty with an over-developed personality and

almost unformed self-hood. This condition accounts for the striking immaturity of boys and girls in modern industrial societies compared with those of the same age in traditional Asiatic communities. From the standpoint of the Material Self the situation appears to be advantageous because there is a rapid development of the external powers of dealing with the material world. But at the present time (seventh decade [* Cf. Chapter 39, Section 15.39.5.2.]

of the twentieth century) serious hazards are involved. The rapid technological advances of the century have so increased productivity, that success in dealing with material situations has become far less important than the ability to deal with social problems. The world needs a greater proportion of people who have strong growth of the higher parts of the Self and the educational effort should primarily be directed to achieve this aim.

The critical period for this growth is the seven years after puberty. At the present time, education is devoted largely to the acquisition of skills that can be tested by examination for the purposes of selection in subsequent careers. The earnest endeavours of educationists to redress the balance in favour of a greater emphasis on the higher functional powers beat helplessly against the inertia of a society still dominated by Material Selves.

The discrepancy between actual practice, and that which is both desirable and possible, will be clear if we set down some of the needs of an ideal education based upon the six elements of the Human Totality.

15.40.4.1. EXISTENTIAL FUNCTION—THE ORGANISM

Determine the specific abilities of each boy or girl. Group into classes or teams for the balanced development of all the powers—sensory-motor, emotional and intellectual. Pay special attention to the state of the organism from the standpoint of health, particularly in the transformation of energies. Ability to endure physical hardship very important in this field. Make sure that the latent powers of the organism are fully developed by confronting it with graded challenge.

15.40.4.2. EXISTENTIAL BEING—THE PERSONALITY

The content of the personality should include all that is necessary for life and nothing superfluous. It should be trained in its reactions both private and social. It should be in harmony with the Destiny and be able to allow for the hazards of Fate.

These requirements are met in the formative years by teaching all that must be immediately available for dealing with the world—especially communication by spoken and written word and the basic operations of logic and mathematics, knowledge of the world and its history, but not facts that can readily be obtained from records (reference

books and special devices not yet developed). The personality should be able to adapt to every kind of external situation: material, natural,

human, both private and social. These requirements of the personality are mainly acquired by group activities and only to a minor extent by the teacher-pupil exchange.

15.40.4.3. EXISTENTIAL WILL

Parents and teachers can contribute both positively and negatively to the right development of the four selves through which the existential will is exercised. The positive contribution is in providing the appropriate sequences of challenge and response by which the selves are developed. Each transition must be carefully watched. Once the Material Self has acquired sufficient strength to develop spontaneously, attention must be directed to the training of the reactional powers. The feelings are all-important at this stage and it must not be forgotten that each Human Totality is unique and must not be forced into a common mould. The basic problem of the existential will lies in the Divided Self* Knowledge of the character is required in order to adapt educational procedures to the true needs of the adolescent. The uniqueness of the human person in the existential mode is in the pattern of character: this can be discerned by those who have the necessary insight even before the Material and Reactional Selves have taken shape. Between the ages of nine and thirteen, the Divided Self requires particular care. If all goes well, this phase is followed by the transition to the True Human Self, which comes with the awakening of the sexual and intellectual powers. At the best, several years are required before the Self can acquire the right 'I-feeling': in most people this comes only in glimpses and is lost.

On the negative side, it is all-important to preserve the boy or girl from fixation in any one of the lower selves. They are not and cannot be responsible for the direction of their own lives until the 'I' has appeared,+ Therefore, parents, teachers and spiritual directors must watch over the transitions and take the necessary measures to ensure that no false steps are made.

All this requires closer attention than is possible under the conditions of modern life. In a well-conceived educational system, most of the functional development can be acquired with the assistance of automatic devices. The personality can be developed by right environmental conditions. By the elimination of false standards and the mistaken notion that much factual knowledge and specialized skills are needed

[* Cf. Section 15 .40.2.3 .

+ This is called by Gurdjieff 'reaching responsible age'. The majority of people fail to reach this necessary point in their development until much later in life.]

by all, the teachers can devote more attention to the formation of True Selves. This should be the central aim and purpose of education.

15.40.4.4. THE ESSENTIAL NATURE

We can take together the three essential elements because their development during the formatory years does not belong to a correct educational procedure. The purpose of these years is to bring the soul-stuff into effectual contact with the external world of things, life and people. This is an immensely complex process, involving the physical body and its instruments, the organization of the sensitivity and the formation out of the soul-stuff of the three lower parts of the self-hood. During this time, the essential nature of the young human totality does not require any direct intervention on the part of parents and teachers. Apart from very exceptional souls, that can develop in childhood, the premature awakening of the deeper sources can produce negative reactions (such as religious conversion followed by complete loss of faith), or even serious injury to the psyche making normal development impossible.

However, two things are important for the essential nature of the child: disposition and discrimination. The first of these is a group of attitudes formed in the personality that prepare the young totality for its essential role in life. The disposition counteracts the pressures of the external world, the attractions of material success and egoistic satisfactions. It also directs the attention towards the Domain of Values and establishes the aspiration towards a Reality beyond the visible world.

The cultivation of disposition starts with fairy stories, folk tales and with the idealization of parents. These are channels for the transmission of value-influences; but clearly they must be used with discretion and due allowance for the peculiarities of individual children. Later, the disposition is given shape by religious instruction, but here again care must be taken to distinguish between imposing religious formulae and developing a genuine disposition towards the essential Reality. The disposition towards the Values of Hope, Need, Discrimination and Serenity is best developed by example. The aspirations to the higher values of Transcendence, Holiness, Love and Fulfilment cannot be communicated directly,* but must be developed through their manifestations in works of art, religious ritual and the lives of the saints and heroic figures of the past.

[* Referring to the religious upbringing of children, Gurdjieff used the maxim 'begin om afar', i.e. do not attempt to inculcate the highest values by direct precept, but by

from afar', i.e. indirect suggestion.]

The second requirement is that discrimination should be established in the self-hood. Discrimination is the precursor of the 'I'. It is a projection into the Self-hood of the 'Divine' Cosmic Impulse of Reconciliation. By discrimination the essential and the existential are recognized and rightly appreciated. Whereas disposition is a quality of Being, discrimination is a form of Will. Neither of them belongs directly to the essential elements of the Human Totality, but they form the all-important link between existence and essence.

The power of discrimination grows by exercise. Life itself presents the growing child with situations in which a discriminating choice is possible; but it is the duty of parents, teachers and spiritual directors to help the child to understand what is required. Understanding is the fruit of discrimination and also its seed. Among the exercises that promote discrimination are: practical work requiring care and attention, the performance of household tasks, opportunities for taking responsibilities that the child can understand and accept, care of material objects, plants and animals, and undertakings and enterprises that must be carried through to an acceptable conclusion. The moral virtues, which involve choice between the impulses of the higher and lower parts of the Divided Self, play a very great part in the development of discrimination between the ages of seven and fourteen. From puberty onwards, understanding can be cultivated by group exercises and by explanations followed by tasks involving responsibility and initiative.

The combination of disposition and discrimination with right functional development ensures the establishment of the True Human Self by the end of the formatory years. A young man or young woman brought up according to these principles will be able to take responsible decisions regarding the adult life. The link with the Personal Individuality will remain unbroken and such a man or woman will have his own 'I' at the core of his or her self-hood. The way will be open to the formation of an immortal soul and the fulfilment of the Destiny for which that particular Human Totality was conceived.

We have barely touched upon the five main stages of development from birth to responsible life: the period up to the fourth year, from four to nine, thence to puberty, from puberty to seventeen or twenty and finally the years up to twenty for women, and twenty-four for men, which mark the transition to completely independent life. Thousands of books have been written on the upbringing of children and upon education and training. These tend to emphasize the existential elements and usually confuse Personality, Self-hood and Individuality. We are passing through a crisis in Education in all parts of the world. This is

due directly to the technological revolution; but, behind the obvious changes brought about by the demand for universal education and the prodigious advances in man's knowledge of the material world, there is evidence of a deeper and far more significant trend. This will occupy our attention in the final part of the present work, when we shall attempt to forecast the next stage in the development of the human

race.

There are episodes in the life of humanity, sometimes lasting for thousands and even hundreds of thousands of years, during which one or another of man's powers is dominant. There are others, of shorter duration, when a particular concept of human destiny is generally accepted and produces corresponding social forms and rules of behaviour. There are also local and temporal customs that influence the life of particular communities. All these factors, differing immensely in scale and the duration of their action, influence the mental images in which Disposition is understood and expressed. But, underlying it all, unchanging throughout all the life span of the human race, is the basic requirement of the Essence Class to which we belong. Man, now and always, is called upon to play a special part in the Spiritualization of Existence* by the transformation of energies and by the link between the human Individuality and the Cosmic Individuality. No education or teaching worthy of the name can neglect the responsibility of bringing home to the rising generation—in the external form most suitable to contemporary modes of thought—the cosmic responsibility in which every human being has a part. The contrary doctrine, that man is responsible only for himself and to himself, is fundamentally pernicious whether interpreted individually, nationally, racially or even as applied to all mankind.

15.40.5. The Meaning and Nature of Transformation

Man by his complex nature is confronted, in his life on earth, with a complex task. We have the threefold division of Function, Being and Will that in one aspect means Body, Soul and Spirit—each of which sets us a different kind of task. We must provide for all the needs and legitimate satisfactions of the bodily organism. We must develop the mind and its powers so that the soul-stuff may eventually become the True Human Self and unite with the Personal Individuality to produce a Complete Man—as nearly perfect as our natural and artificial limitations will allow. We must also, as we noted at the end of the last section, fulfil

[* Cf. Vol. II, Chapter 35 and especially pp. 309-10. This will be given further expression in Chapter 41.]

our spiritual destiny. None of these three tasks is simple. Our bodily needs are not our private concern alone, but affect the community in which we live. At the present time, the interdependence of the bodily needs of mankind has become so general that the problems of nutrition, health, communication and the amenities of life have acquired an international and even world character. The development of the soul-stuff is, in the first instance, a private matter; but it profoundly influences human societies of all kinds. Each of the four selves of man plays a different role in social relationships. A society dominated by men of the Material Self could only be self-destructive. One dominated by Reactional Selves would be so unstable as to make life virtually impossible. As the majority of men and women at the present time belong to one of

these two categories, the problem of Self-hood and its relationships concerns everyone. As we shall soon have occasion to remark, the development of men of the True Self, and, above all, those who achieve Individuality, is supremely important not only to themselves but to their fellow men.

Finally, there is the fulfilment of the Spiritual Destiny. In very broad terms, this can be described as making a contribution to the spiritualization of Existence; but there are innumerable ways in which this contribution can be made. The choice, as formulated in Chapter 35, between the 'Animal' essence and the 'Human' essence is too crude for our present purpose. Human destiny can range from the fulfilment of family obligations to the highest limits of artistic creativity or to the role of saint or prophet. Each human totality receives, at the moment of conception, a destiny to be realized. No one can change his destiny, but we are not necessarily bound by our fate, nor is man obliged to submit to the pressures of the environment that act upon his personality. Thus the situation is complex and the outcome is unpredictable. This is the hazard of human existence, but it is also the means whereby the essence is realized. Every life is a search—conscious or unconscious—for this realization. If disposition and discrimination are absent, the human self can go astray and the life can be totally at variance with its destiny. A life, apparently insignificant and uncreative, may fulfil its destiny perfectly and leave the earthly existence with a completed soul. Another life, apparently full of achievement, may be an essential failure and the soul-stuff will lose its link with Individuality and therefore return to the Soul-Stuff Pool to re-enter new totalities.

With such a complex array of needs and obligations to be satisfied, the man or woman who enters upon life is confronted with an almost impossible task. Very few even guess at the extent of their potentialities,

or understand them in a way that is not distorted by egoistic imaginings. The sense of destiny is common enough, but few ask themselves the price that destiny demands. Many are profoundly dissatisfied with the limitations of the material world; but do not see that they are tied to it by their own materiality. Those who have acquired disposition and discrimination during their formative years will recognize the symptoms as indicating a lack in themselves, and seek for a solution. Yet, they may not understand the nature of the soul-problem and look in creative work alone for ways of finding and fulfilling their destiny. This is not wrong, but it carries the risk of being so caught up in outward activity that the higher development of the Self-hood is neglected. Such people tend to reach the Divided Self and go no further. They are said to have a 'strong character' and even to be 'men of destiny'. In reality, the 'character' may be no more than the pattern of egoistic motivations of the self-hood and the 'destiny' no more than the pattern of Fate.* The true Seeker looks further for a complete way of life that will both transform and complete his own nature.

Some are seekers from the moment of conception—the qualities

required can be present in the soul-stuff and the drive to search comes from the Personal Individuality. Others have genuine and strong potentialities but come to their search by way of the Personality. Others again have mixed impulses and are driven to search by suffering or the contemplation of the material life and its obvious limitations. Many have so feeble a capacity that the need to search is swallowed up by the activities of the external life.

In this way, men and women sort themselves into different categories. We cannot follow out all the different forms of life that can arise. These can be more easily recognized in the form of human societies, where some are dependent, others productive, some are creative and some are destined to attain Individuality,+ We shall trace the course of the middle life of a 'normal' man or woman whose search is based upon a sound disposition and good discrimination, but not the exceptional spiritual insights that make the 'born saint'. We shall also put aside the relatively small minority of people with exceptional functional aptitudes: the 'born' musicians, mathematicians, linguists, business men, explorers whose external life is dominated by their 'careers'. Such people can certainly achieve the True Self and soul-completion, but the conditions are different from those of people with 'average' talents. Another special

[* Cf. The author's *A Spiritual Psychology*, p. 116, for an account of the character as residing in the Divided Self.

+ The human societies will be studied in detail in the next chapter.]

group are men and women who, by conditions of birth or fate, occupy important places in the community and must play their part even at the expense of their own search. They also can achieve completion, but by a different path from that followed by the average man.

The simple requirements of Life are: to maintain one's body, to develop one's powers, to acquire a soul, to achieve its completion and to fulfil one's destiny. With these 'personal' requirements, it is also necessary to help others both in their need and in their search.* For these responsibilities a man must be able to deal with the problems of the world in which he lives. He will have to make use of all his instruments of sensation, feeling and thought and of the knowledge and skills he has acquired in his personality. The word 'he' in this context refers to the dominant part of the Self-hood. Although he has many 'wills' or 'I's' dispersed through his functions, he has some continuity of presence due to persistent traits in his personality.

The chief trouble with him, as with all men whose soul-stuff is drawn from the Common Pool, is that the innermost core of his being is tainted with egoism. He does not know this, neither can he know its full horror, for it is beyond the reach of his 'ordinary mind'—the mass of mind-stuff reflecting the stream of images thrown by sensations, memories and occasional glimpses of consciousness.

He usually works with the mechanical or automatic level of his functions.+ He seldom experiences the separation of sensitivity and consciousness.++

He is probably a man dominated either by the Material Self or by the Reactional Self, and is therefore under the influence of the material world, or the slave of his own emotional states. These defects—as they certainly are from the standpoint of his essential nature—do not prevent him from being successful in his profession or even in various human relationships. He knows much and is competent in his chosen work, but he understands almost nothing, either of the world or of people. He may produce the illusion, not only to others but even to himself, that he is self-controlled, but the illusion is soon shattered if anything happens for which he has no ready-made automatic reactions.

In spite of all his defects and weaknesses, our 'average man' has a search for Reality. He is dissatisfied with himself and fears the future.

[* These more or less correspond to the 'Five Obligolnian Strivings' of Gurdjieff's 'Prophet of the New Age', Ashiata Shiemash (cf. All and Everything, p. 386). These notions are developed in section 15.40.5., below.

+ Vide supra, Chapter 39, p. 133 for an account of the centres and the three levels of functioning—automatic, sensitive and conscious.

++ In other words he does not 'remember himself.]

His religious beliefs lack conviction and he is only too well aware that his life does not correspond to the precepts and example of the Founder.

Such a state of affairs, or one similar to it in producing dissatisfaction, is common enough. The dissatisfaction appears to be existential—that is, the feeling of lacking something that can be found outside oneself—but it has its root in the essential dissatisfaction in the soul-stuff that craves for union with the Individuality. Thus, the faulty dissatisfaction of the Personality can be the starting point for reaching awareness of the soul hunger that can be satisfied with nothing less than the Union of the three parts of the triple nature of man.

We have arrived at the critical notion of Transformation. This term will be used to designate the complex action whereby man is changed from an existential self to an essential Individual. The action concerns the human Totality and can be accomplished successfully only if all six elements of the Totality are brought into harmony and Union. The action can be represented as a tetrad in which the four terms are the organism and its powers; knowledge of Fact; Being, which is represented by the soul; and Will, which stems from Individuality.

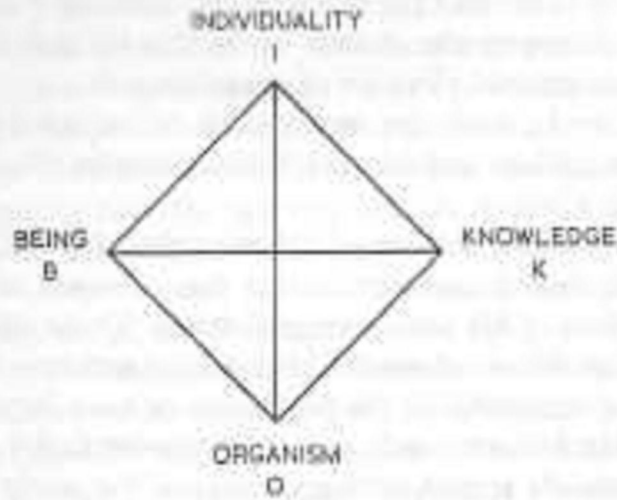


Fig. 40.3. The Tetrad of Man's Transformation

We shall make a brief summary of the various processes that are involved in the complete action.

15.40.5.1. THE ORGANISM

The human organism is far more than an animal body adapted to conditions of life on the surface of the earth. It is the field* wherein the

[* In Sanskrit kshetra signifies the two meanings: the physical body and also the field in which Self-Realization is accomplished. Cf. the author's Long Pilgrimage pp. 71, 76, and 122.]

transformation takes place, and it is also the workshop, with the various instruments required for the maintenance of existence and the attainment of essence.

The instruments are, primarily, the instinctive-motor, emotional, sex and intellectual functions with their centres and different levels of working. In the average man, these powers are only developed to the minimum extent necessary for life. There are latent in him powers that he does not suspect. Moreover, the powers are not coordinated and work at low efficiency. All this must be worked upon by appropriate methods. These are indicated by the three lines O-B, O-K and O-I. O-B stands for work on the functions through the energies in the soul-stuff; it is 'effort' in the ordinary sense of the word. O-K stands for the coordinating influence of knowledge and especially self-knowledge. O-I signifies the powers of attention, decision and persistence that reside in the will, and which must be brought to bear upon the organism, in order to convert it into an effectual instrument of the higher parts of the Self.

15.40.5.2. KNOWLEDGE

Man must first know that Transformation is possible. Then he must learn what he must do. He must eventually acquire objective know-

ledge of Man, the Universe and God.* His transformation which begins with awareness of contingency—i.e. of the hazards of his existence—often takes shape with the help of knowledge from a traditional source. He must pass through many stages in order to reach Objective Reason, which is the power to grasp his own real nature and that of the world. Knowledge can take many forms. It can be instinctive, motor, emotional, intellectual, intuitive, conscious or creative or some combination of any or all of these. The Supreme Knowledge comes only when the Transformation is complete.

15.40.5.3. being

Soul-making, or the conversion of the raw soul-stuff into a fully organized and independent vehicle—the Immortal Soul—is the foundation upon which human fulfilment is to be erected. The soul-stuff contains all man's capacity for 'experience', but the different energies are unable to do their proper work so long as the only organized structure

[* Even objective knowledge cannot go beyond Fact. This is true for man's possible knowledge of God which can only be of 'God manifesting within Fact'. This is called by Gurdjieff knowledge of the Laws of World Creation and World Maintenance (cf. p. 322). This leads to various 'Gradations of Objective Reason' as described in All and Everything pp. 769-70.]

is the physical body. There are various theories as to the structure of the soul. It seems likely that it has two parts, one grounded on sensitivity (E 5) and the other on consciousness (E 4). The one belongs to the Vital Energies and the second to the Cosmic Energies. There are, thus, three vehicles possible for man: one is the physical body which belongs to the tetrad of Material Energies and serves for contact with the Material World on its four levels. The second is the 'Life Body' which, like Aristotle's *Entelechy*, is the soul as principle of life. It is called by Gurdjieff the 'Body Kesdjan' and may well be the 'natural body' of I Corinthians 15.44. The traditions are in very general agreement that there is a 'middle soul' that links the higher and lower parts of man's nature. The connection between this and Life agrees with the conclusion reached in Vol. I that Life is the link between the Material (hyponomic) and the Cosmic (hypernomic) worlds.

The second part of the soul—the third vehicle—is imperishable and immortal. Being formed of an energy that is beyond life, it is not subject to the conditions of life and death.* It is called by Gurdjieff the 'Higher Being Body', which, as the bearer of Objective Reason, is imperishable and must ultimately return to its Source.

The doctrine of the soul as bipartite was known to the Egyptians before the XIX Dynasty. There is a more ancient Babylonian or Sumerian tradition preserved in legends that indicate belief in composite or 'super-souls'. The burial customs of the Sumerians+ show that the composite soul formed round that of the Semi-Divine Ruler was an article of faith by which men lived and died. There are also traditions

which refer to four and even to seven vehicles or principles of the complete man.

All these, apparently conflicting, beliefs refer to the same situation. The differences lie in the varying significance attached to the independence of the vehicles and their powers. In no ancient doctrine was the 'unconditional immortality' of the soul asserted. This has entered into Christian and Muslim theology by way of Greek misinterpretations of the Chaldean and Egyptian traditions. We shall have to make clear distinctions between survival, immortality and Union each of which corresponds to a different soul-state.

We shall discuss death and the post-mortal states later. At this stage, we may set down a tentative description of the characteristics of the perfected man. One characteristic of completion is the integrated and

[* Cf. The Katha Upanishad. 'Unborn . . . that does not perish when the body is destroyed.'

+ Reported, for example, by Professor Woolley of the Tombs of the Kings at Ur].

yet autonomous working of the different parts of the totality. There is, first, the body which is controlled and directed by the lower part of the soul, characterized by automatism and sensitivity. The consciousness can leave this part to do its work because it has been liberated from weaknesses and defects. The second part is the 'mind' that belongs to the lower part of the soul and stands between sensitivity and consciousness. Then comes the higher part of the soul that is formed between consciousness and creativity. This part is set free from the limitations of personalized existence and can participate in the Cosmic Consciousness. When it reaches this stage of perfection it can be linked with all states of the Individualized Will. The Personal Individuality is now united with the Universal Individuality which, in its turn, is wholly subordinated to the Cosmic Individuality beyond existence.

The autonomy of the three vehicles is no obstacle to their full integration. The Perfect Man is not Individuality alone, nor Soul alone: but the union of Body, Soul and Individuality that is recognized in theology, as the 'Just Man made Perfect'.

The transformation of soul-stuff to produce the state of human perfection is brought about by 'right living'. This apparently simple notion hides some profound truths about human nature. The soul-stuff of the average man is not in a fit state to be moulded into a permanent vehicle. We saw that at the moment of conception, three defects enter into the soul-stuff. First, there is the general human taint of egoism. Second, there are the traces of past lives preserved in the Soul-Stuff Pool. Third, there are the results of the state of the parents at and surrounding the time of conception. In addition to these, are all the results of the influences of the environment, especially people, upon the still sensitive soul-stuff of the early years. As a result of all these contamina-

tions, the soul-stuff of the average searcher for reality starts under great handicaps. These affect the organism and its centres and functions and they also affect the will—but we are concerned for the moment with the element of Being.

The defects of Being are of two kinds: contamination with undesirable elements and disorganization or lack of structure and coherence. It should be obvious that these defects must be cured in the right order: purification must come first and organization second. Purification comes by the action of a 'purifying agent'. For example, consciousness (E 4) can purify sensitivity (E 5) and sensitivity can purify automatism (E 6). In order to purify consciousness there must be an action of the creative energy (E 3). This is not under man's own control and at this point help is indispensable.

These few remarks should give an idea of the difficulties of purification and yet, without it, the organization of the soul-stuff can produce nothing but a sick or mutilated soul, or one that is formed on the wrong basis. Here the greatest danger of all is that of forming an Egoistic Soul. We shall deal with some of these problems later.

The organization of the lower and higher parts of the soul requires appropriate conditions. The lower or Vital Soul is organized to some degree automatically by the experiences of life; but such consolidation of the soul-stuff can scarcely produce a fully articulated 'second body', nor can it develop the powers which belong to that body. There is an immense field of research into the nature and powers of the lower part of the soul.* Those powers which go by the name of Extra-Sensory Perception (ESP) certainly belong to the lower part of the soul. There are modes of perception still unrecognized or quite misunderstood by Western science that can be exercised by a rightly developed second body. When this body is malformed, it can display powers but these have some abnormal feature and can be the cause of tragic misunderstandings. For example, a man or woman may develop powers of clairvoyance or mediumship through a seriously tainted second body. Because the powers themselves are genuine, such a person may be able to impose himself upon seekers lacking in discrimination. In other cases, malformations of the second body will produce pathological conditions, such as schizophrenia accompanied by genuine experiences.

These examples no more than touch the fringe of the problem, but they should serve to remind the reader that powers exercised through a defective instrument are fraught with danger. The purification of the soul-stuff is an indispensable preliminary and it must include all the three principal constituents. Three dispositions are necessary. The first is obedience to external rules and counsels that purifies the automatic energy (E 6). The second is self-discipline based upon self-knowledge and repentance. This purifies the sensitivity (E 5). The third is worship which purifies the consciousness (E 4).

For each of the three stages of purification to be accomplished success-

fully, correctly arranged conditions are required. Since, in principle, no defective quality can purify itself, there must always be an interaction of different levels. Only in very rare cases, can the conditions be established within a single human totality. In other words, only very few rare beings are able to purify themselves. For the majority—and

[* In his book *Meetings with Remarkable Men*, Chapter IX, Gurdjieff gives a tantalizing sketch of these powers and promises to devote a chapter of his 'Third Series' to the theme. It appears that this chapter was never written.]

this goes much further than our 'average' man—external help is required. This can be found in various forms: contact with a man of high soul-qualities, the companionship of sincere seekers, and, especially, a school—that is, a society specially organized to assist the spiritual progress of seekers. Such a school can fulfil its purpose only if it is under the authority of an experienced teacher or spiritual guide.*

The need for personal guidance is greatest on the level of the automatic energy which can be purified and organized only by intentional and rightly directed effort. Moral principles and rules of conduct can only produce general results. The specific defects peculiar to each individual require discernment and obedience if they are to be eradicated. Purification of the sensitivity must start with instruction and guidance, but as the seeker acquires more and more penetrating self-knowledge, his discipline turns to self-discipline. Finally, the consciousness alone can direct and order the process. The third purification can be assisted only by Spiritual Directors who have achieved the formation of the higher part of the soul. Such people are Saints or Walis and they are able to transmit the purifying creative energy (E 3) to those who come into the sphere of their influence. The third purification is produced by an orientation of the conscious energy (E 4) towards an Ideal, but it also requires an effectual contact with the creative energy. For this, the Ideal must be a reality and not an image constructed in the sensitivity. Worship may be sincere, but it does not effect purification of the soul unless the Object of Worship is an authentic source of love and creativity. All religion enjoins such worship and teaches that it is a two-way traffic whereby the worshipper receives from the object of his worship precisely the purifying action that is needed to prepare the soul-stuff for its transformation into a vessel into which the Object of Worship can enter. All organized religion accepts as its chief responsibility the providing of conditions for authentic worship. There is also a spontaneous worship that needs no specific conditions; that is, no ritual. In one such form, a special kind of contact is made between the soul-stuff of the worshipper and the Universal Creative Energy,+

Before we leave the subject of purification, two points require to be made. Firstly, purification means a great deal more than the removal of defects. There are good qualities that get misplaced and become obstacles instead of aids to progress. For example, gentleness can turn

[* In the next chapter we shall study the various kinds of societies for spiritual work

and their place in the whole structure of human society.

+ An example of this type of worship—the practice of the Subud latihan—is described in the author's *Concerning Subud*, 2nd Edn., Hodder Stoughton, 1959, and also in *A Spiritual Psychology*.]

into weakness, firmness into hardness, patience into loss of initiative. There are less obvious defects of nature and of character that appear to be good qualities or virtues, but which are disastrous in the person concerned because they disguise the central egoism. Even repentance, necessary though it is, may refer to the wrong defect and be an obstacle unless it is corrected by a superior wisdom. These are among the reasons why self-observation and submission to guidance are regarded as most desirable, and almost indispensable, for the man in search of his soul.

The second point concerns what can be called 'back-sliding', though we should use the term in a far wider sense than its common moral usage. Purification need not take very long. In spite of all the defects, congenital and acquired, that must be removed, the soul-stuff, by its nature, tends to seek its own perfection. There is a constant and beneficent influence of the Individuality drawing the soul-stuff onwards. Nevertheless, with most people purification is long and arduous and the lower part of the soul may become crystallized before the soul-stuff is ready. The chief reason for delay and even failure is the action of the six negative triads: Imagination, Self-Worship, Fear, Waste, Subjectivism and Identification.* The Reactional Self of man is always liable to these negative actions and until it is dominated by the higher parts of the self-hood, it not merely arrests but undoes the work of purification. No study of human transformation can safely neglect these forms of 'back-sliding'. They are much more serious than most of the sins and defects that are enumerated in moral codes and ethical systems. If the aim and purpose of human existence is to achieve Individuality and fulfil the Destiny allotted to us, then all judgments of right and wrong must be made in terms of what helps and what hinders this fulfilment. When rightly understood, the six negative triads will be recognized as the great hindrances and the chief reason why so few, even among sincere seekers, achieve their destiny.

The second stage of soul-formation is called by Gurdjieff: 'crystallization'. He is reported as saying that the means for crystallization is sacrifice.+ This can be regarded as a constraint upon the inclinations of the soul-stuff and therefore as meaning the same as the famous verse of the Yoga Shastra of Patanjali:

'Yoga is constraint on the fluctuations of the mind-stuff'.

[* These are described in Vol. II, pp. 192-207. Each of these is the negative counterpart of one of the six fundamental laws. Their action is to produce a state of 'nullity' in which positive actions are reduced to impotence. They should be studied under the will, but their action upon the developing soul is so serious and even disastrous that it must be mentioned here. '

These precepts must refer to the accelerated formation of the second body, for all reiterated actions tend to produce fixed patterns in the soul-stuff. This is why most people develop some kind of soul during their lives. If the soul so developed is produced by persistent moral actions directed towards an aim that is objectively right, the result is a 'good soul'. This comes about even if there is no religious belief and even if the man or woman in question does not believe in the reality or possibility of a soul or of any existence other than that of the living organism.

These remarks should suffice to indicate that soul-formation can have many variants. Although the reality and the significance of soul-formation has been known to mankind for thousands of years and has been expressed in the form of myths and fables, philosophical systems, religious doctrines and even in quite explicit terms, and although the fruits of it are apparent in the men and women who have achieved it, strangely little attention has been devoted to its mechanism and the conditions required to facilitate and favour its successful completion. This is a theme in which science and religion can find common ground to the lasting benefit of mankind. A 'well-formed soul' is the greatest prize of the existential life—for we must not forget that the lower part of the soul belongs to existence and not to essence. It is important not only for the 'future life' but for the present life-cycle. A man with a 'well-formed soul' has full power over his physical body. He is exempt from all the unnecessary sufferings of ordinary life. He has insights into natural processes that give him an advantage that others, unaware of his true attainments, ascribe to superior knowledge, skill or even luck.

Nevertheless, the second body, or lower part of the soul, does not assure man of the fulfilment of his destiny or even the attainment of Individuality. These belong to the higher part of the soul. We shall, at this stage, refer only briefly to the formation of the Conscious Soul or 'Higher-Being Body'. It will be considered in greater detail in connection with the problems of survival and immortality.

The two parts of the soul form by way of processes that appear to be contradictory. The lower part forms by action and the higher by non-action. In order to crystallize the second body, firmness of purpose, persistence and sacrifice are necessary. The moulding of the higher part comes by stillness, contemplation, worship and love.

15.40.5.4. INDIVIDUALITY

We come now to the highest member of the tetrad of Fig. 40.3. The transformation of man in the sphere of Will is the transfer of authority

from the lower parts of the self to the Personal Individuality. This may sound simple enough, but when we ask how it is done, we find ourselves

in front of the difficulty that the Will cannot change itself. As we noted in Vol. II, to will is to act. The simplest act is that of 'attending',* but attention must have an object. Will is authority, but authority is nothing in itself; it only becomes something when it can be exercised. Again, Will in the abstract is nothing at all—will is manifested solely in concrete situations.

It is easy to observe that, when one of our 'wills' is active, we cannot 'will' otherwise. It is only at moments when two 'wills' are both active and in conflict that a third will may appear and choose between them. This observation illustrates the general thesis that Will manifests in relationship.+ The transformations of Will must therefore be accomplished in situations where there is a choice of relationships. This is possible within the True Self of man, because the True Self is a triad, but it cannot happen in the lower parts of the self.++

Thus we reach the conclusion that in the earlier stages of the Reconstitution of the Will, appropriate external conditions are required. Another way of expressing this is to say that work on the will is possible only in the performance of tasks. We cannot work directly, but we can place ourselves in conditions that make work possible.

It is virtually certain that man could not work for the Unification of Will if the Personal Individuality were not from the start associated with his Totality. Although, as we saw in section 15.40.4., the Personal Individuality withdraws after birth behind the screen of consciousness, it remains associated with the Totality so long as the soul-stuff holds together, which means until the death of the lower part of the soul. It is a permanent affirmation of the essential nature of man and its influence never ceases even if the fragments of will scattered through the totality, ignore, oppose, deny or forget it. It is both the affirmation that Reality is to be found and the assurance that it can be found.

This is why it is possible for man to choose what corresponds to his own Reality even if it is 'against the will' of his lower selves. But, in the early stages, he can do little to create the choice. There are several ways in which choice presents itself to man. First there is life itself. In order to live, we must choose what is needful for the body, even if

[* Cf. Vol. II, pp. 75-77. The explanations given in the present sub-section presuppose familiarity with the notions of Will expressed in Chapter 27.

+ Cf. Vol. II, Chapter 27, pp. 80-85. 'Every manifestation of will on every scale consists in the mutual adjustment of the three Cosmic Impulses of Affirmation, Receptivity and Reconciliation' (p. 83).

++ Vide supra, 15 .39.4.2. Only the True Self has complete dynamism.]

this means to overcome inertia and to resist our likes and dislikes. Then our personal relationships confront us with the choice of wills. So do all the situations of life. But it very seldom happens that the choice goes

deeper than the Reactional Self. Man chooses from his own pattern or character—that is, from his Divided Self. The pattern remains unchallenged and unchanged. This is why, for the most part, the will of man fails to integrate beyond the lower part of the soul.

The more serious acts of choosing can be made only in front of situations where the very pattern of the Divided Self—the character or type—is challenged. For this to happen, either exceptional life circumstances must arise, such as disastrous failure of purposes, sickness near to death, bereavements and the like, or the seeker must place himself under the direction of a teacher of true wisdom and experience who can create the necessary conditions artificially.

There are many stages in the Reconstitution of the Will. It starts with the performance of simple tasks involving decision. We have to learn to be totally honest with ourselves in the fulfilment of our obligations. We must be ready to expose our contradictions and the deep defects of our nature, in order to place ourselves in conditions that will produce the action that unifies the will.

The stages correspond to the four levels of the Self-hood and to the Union of Self-hood and Individuality. Beyond these five stages further transformations of the Will are possible, but only through the intervention of the Universal Individuality. There are, according to tradition, seven stages from the Material Self to the Perfected Man whose will is united with the Cosmic Individuality.* The first three stages belong to the realm of Existence and the last three to that of Essence. The fourth stage is that of the True Human Self which inaugurates the transition from self-hood to Individuality. Each of the seven stages is marked by particular powers and modes of functioning and by a corresponding level of being, but essentially each is characterized by a form or manner of willing.

The Will in the Material Self is the urge to dominate. Its right use is to give man power over the material world: but in a man who is under the control of the Material Will it drives him to seek domination over everything, including other men.+ In the very young child, the Material Self is a necessity, for it gives the force to accomplish the

[* These are discussed in the author's *A Spiritual Psychology* to which reference should be made.

+ For this reason, it is called in Sufism the *Nafs-ul-Amara* or 'Will to Power'. The word *Nafs* can plausibly be translated as Will, being the active centre of a man rather than his soul or self—both words commonly used to translate it.]

prodigies of early development. If it remains dominant later in life, it makes a man unfeeling, determined to have his own way and seeking satisfaction and security in the material world. In most men, there is at least some development of the Reactional Self and this tends to attenuate the ruthlessness of the Material Self. It must also be remembered that

the Will is fragmented into smaller and far less enduring 'I's' than the Selves, so that even the complete 'materialist' (i.e. the man wholly dominated by the Material Self) will have impulses that go against his materialism. These impulses may include the search for reality and lead such a man to work upon himself. He cannot, however, break down the dominance of his Material Self without very strong experience in the sensitivity (E 5). He will generally have to suffer physical pain or emotional distress to breaking point before the Material Self gives way.

For less stubborn Material Selves the need for discipline and obedience remains. The higher parts of the self can accept the need for suffering in order to be free from domination by material influences. It must here be remembered that the human body is a material object and the man of the Material Self is usually also a man whose bodily life is stronger than his emotional or intellectual life. He can therefore do much to achieve liberation by struggling with the impulses of the physical body.

The second stage is that of the man of the Reactional Self.* He is dominated by likes and dislikes. His self-love expresses itself in extremes. Sometimes he hates himself and is prepared to submit to training. The principal need of the Will at this stage is self-discipline. The instability of the Reactional Self can be rectified only by persistent self-control and training. The man who reaches this stage, having overcome his Material Self, is free from the need for material objects, but cannot bear to suffer, either physically or morally. This 'squeamishness' must be overcome. At this stage, there are many subsidiary transformations of the Will. For example, disposition and discrimination grow stronger and the Will is concentrated into fewer areas of the Self-hood. The Reactional Self is a necessity for the complete man, but it must be the instrument and not the master of the Self-hood. When it is mastered an immense liberation is experienced. This can be deceptive inasmuch as it produces a sense of completeness and achievement that inhibits further search.

[* This is called in Sufism the Nafs-ul-Lawwama where the word lawm generally means blame or remorse. The point is that in the way of Transformation the Reactional Self experiences remorse of which the Material Self is incapable. We can render Nafs-ul-Lawwama as 'Remorseful Will'.]

The remorse that drives the Reactional Self must give place to the awakening of Conscience by which the transformation of the Divided Self is set in train.*

The Divided Self is aware of its own higher and lower natures. In the light of Conscience, it understands what is required in a way that is not possible for the two lower selves. Its work is accomplished by 'Right Living'.+ The accomplishment of tasks that require subordination of

Self to a higher aim and all work that can be described as Objective Service belong to this stage. The self-will learns to serve an external aim in preparation for its rightful place as Servant of the Individuality. At this stage the Understanding begins to emerge out of knowledge.++ Self-directed work begins to be possible. There is a far greater unity of will than is possible in the earlier stages, but there is danger here also. The unity of will we are considering is associated with the type and character of the Totality. This, as we saw earlier, is influenced by Fate and cannot correspond exactly to the needs of the Individuality and may be quite alien to them. Thus, it can be said that the man dominated by the Divided Self may find his Fate but not his Destiny. His Fate is associated with deep seated traits of character.§ Whereas at the earlier stages the struggle was with wrong working of the instruments, at the third stage it begins to be 'struggle with oneself. But this struggle is still on the existential sphere. Fate, type and character are the pattern of the existential structure and the events that it draws upon itself. In order to progress further, man must refuse to be the slave either of his fate or of his own character. His difficulty lies in his ignorance of both. This is why he must learn to turn towards Conscience and recognize the illuminations that come to him when his consciousness separates from his sensitivity and becomes still.

There is a general tendency for men of the Divided Self to worship knowledge. They are able to work with a more conscious Intellectual Centre than men of the first two stages. Their worst enemies are self-love and imagination which cling to them from their inner egoism. The step forward to the True Self can be made only when the negative triads cease to influence the Will.

[* In Sufism, the Divided Self is called the Nafs-ul-Mulhama or 'Awakened Will'. This refers to the awakening of conscience which inspires the self to transcend its own limitations. The Sufi terms refer to the Will in process of transformation, whereas our 'four selves' (Vol. II, Chapter 31) refer to states of the Will that may be permanent in those who do not 'Work upon themselves'.

+ Cf. Long Pilgrimage for the description of Swadharma or Right Living.

++ This gives us another interpretation of the Sufi term Nafs-ul-Mulhama as the 'Understanding Will'.

§ Cf. The doctrine of Archetypes in analytical psychology.]

The fourth stage leads man into his True Self, but it also leads him to the core of his trouble—that is the Egoism that occupies and poisons the very centre of the Self-hood. We have come to the crucial problem of human transformation: that of showing how a will that is corrupted with egoism can achieve that destruction of egoism which is the condition for the union of existence and essence. Egoism is the denial of any Reality except one's own existence and the rejection of any will other than one's own. There can be obedience and self-discipline at the earlier stages and these may seem to be directed against egoism. Unfortunately, experience shows only too clearly that this need not be the case at all.* It is possible to attain to the existential unity of will within limits of the True Self and so to acquire one's own 'I', and yet remain the slave of one's own egoism.

The casting out of egoism is recognized by all Religions as the condition for man's sanctification and yet few achieve it. One reason for this is that the work which was necessary for the earlier stages is quite useless at this critical moment. Obedience, discipline, self-knowledge and even understanding which bring a man step-by-step to the centre of his own will, are powerless to evict the usurper egoism. Here, only humility and the Love of God, true worship and formless contemplation, can open the way for the saving Grace that converts egoism into Individuality. Up to this point, a man can go by knowledge, effort and his own determination to succeed. He can submit himself to a teacher and accept the discipline of a school. He can do all these things without the theological virtues of Faith, Hope and Love. But now these virtues are the sole keys to open the locked door of the centre.

For those who follow a religious way, the change from the ascetic to the spiritual path should present little difficulty. The mystics who have written of the Way are all agreed that this change comes before the final Illumination which reveals the true relationship between man and God—or to use our terminology—between Existence and Essence. But those who follow a path of knowledge or methods that are not directly connected with any religious tradition, are, at this point, in great danger of losing their way. As we have so often remarked, we cannot know Will and therefore knowledge does not help here. Nor can experience guide us in making the step from existence to essence—for this path is always untrodden and new for every man. This makes it very hard for those who have great knowledge and experience of spiritual matters. Neither what they know, nor what they have learned from

[* This is the theme of many a study of man and his nature. An example that lingers in the memory is the picture that Anatole France draws of Simeon Stylites in Thais.]

past experience, will protect them from mistaking Egoism for Individuality. They may 'know' the danger but they cannot 'recognize' it, for it presents itself to every man and every woman in an unexpected disguise. The humble and contrite heart of the psalmist can make the sacrifice of egoism: but the contrition must be that of the True Self and the humility must be that supra-conscious self-denial that bewilders the self.

Here we should note a very important recommendation made by Gurdjieff: 'learn to bear the unpleasant manifestations of others'. In ordinary life, this is often unavoidable. The subordinate must 'put up with' the disagreeable features and behaviour of his superior. In all walks of life, the unpleasant manifestations of others are unavoidable; but for the most part, people put up with them but do not 'bear' them. We can learn to profit greatly by the unpleasant manifestations of other people if we use them as a mirror for our own egoism. Each such manifestation consciously accepted is a dagger in the heart of our own egoism. Certainly, egoism has a thousand heads and it does not die from being wounded; but it is clearly exposed and therefore weakened. Gurdjieff said that this is one of the best interpretations of 'Love your enemies'. It also corresponds to the Apostle's 'Bear one another's burdens and so fulfil the promises of Christ.'

The final overthrow of egoism is called 'self-naughting'. Nearly all who have passed through the experience and have attempted to communicate it to others, agree that there is a moment when Egoism dies and Individuality is born. This is death and resurrection in an objective sense, for the Individuality rises again in the Self—now become an immortal soul and so invulnerable to the events of the material world. If the soul-stuff has not reached the state at which the 'second crystallization'—i.e. the formation of the higher part of the soul—can occur, the death of egoism may leave the Self-hood in a state of profound confusion and distress. It then seems as if the transition from egoism to Individuality were taking a long time; whereas the time is required for the preparation of the soul to be completed.

If all goes well, and the great step is made, the Man of the Resurrection is complete. He has united all the six elements of his Totality and is now established without danger of return to his former state of divorce of existence from essence.* From now on, the Individuality is able to

[* The Sufi expression for the Self-hood that has freed itself from Egoism is Nafs-ul-Mutmainna or the 'Will made secure'. When the Individuality has entered into the Soul and established its authority there is the Nafs-ul-Radiyya or Spiritualized Will. This refers to the union of existence and essence and is also translated as Fulfilment.]

exercise direct authority over the soul and the functional powers in the fulfilment of the Destiny allotted to it.

The Complete Man is free to choose his own path and is not obliged

to fulfil his Destiny. He is, in the Sufi language, 'fulfilled but not yet fulfilling'. If he surrenders his freedom, he may be chosen for a special 'mission'. The surrender is made by the Individuality and is therefore irrevocable and makes it possible for the Universal Individuality to adopt the Complete Man as its instrument and to endow it with the necessary powers. When this happens the Personal Individuality is brought into union with the Universal Individuality. The man or woman who attains this degree ceases to be a 'private person', but belongs to all humanity. This is accompanied by a profound change in the soul; the embrace of which is expanded beyond consciousness (E 4) to take in creativity (E 3). With this expansion, comes liberation from the conditions of space, time, eternity and hyperaxis as they govern the existence of existential man.* The visible manifestation of his creative power is in 'miracle working'. A more important, but seldom noticed, property is that of being free from the limitation of number. A man whose soul is upon the level of creativity can 'project' his image to more than one person and do so at different times and places. These charismatic powers characterize the Saint or Wali. Their powers are usually hidden+ and they are often not recognized during their lifetime. No one can make a serious study of the hagiography of the great religions and doubt the reality of the powers and qualities of Saints. Their importance in human life is not sufficiently recognized, even by those who believe in them and their ability to help their devotees even after death.

We come now to the seventh degree, which is the utmost limit of perfection possible for man while incarnated in a physical body. The soul of the seventh order is raised to the level of the Unitive Energy (E2). His very nature has been transformed into Love. The soul that reaches this station is united with the Cosmic Individuality. It is probable that this is what is meant by Buddhahood: except that according to orthodox Buddhist doctrine the Tathagata has won supreme enlightenment (Bodha) and liberation (Moksha) by his own merits, whereas in Christian

[* This proposition calls for a clear grasp of the Law of Order 3-1-2 as it operates in the different worlds. The subject is outlined in Vol. II, Chapters 29-31. Order in World VI is no more than the 'condition of possibility'. In World XII, there is a distinction between transitive and intransitive order. The former combines time and hyperaxis and the second unites space and eternity. A Being under the laws of World XII is neither one nor many, nor is he localized in a single place. The soul is sometimes referred to by the Persian mystical poets as the Seray or Mansion that embraces more and more as it is perfected.

+ The Sufis forbid pupils to disclose the supranormal powers of their Teachers.]

doctrine the mystical union with Christ is held to be a gratuitous act of the Divine Will and not the fruit of merit.* Those who come to the seventh degree are called in Islam Prophets. There is not a corresponding rank in current Christian theology, though it is evident that not all saints are of the same kind. The mission of the Universal Saints of the Seventh Order is to the whole of mankind. They have a special role to play in restoring the Destiny of Mankind to the right path in periods

of deviation and distortion. Their universal character is seldom recognized, for they appear outwardly to belong to a particular tradition or religious faith and their action seems to be limited to a particular section of mankind. The reality is quite different. It can happen that a man of the seventh order is unknown except to a small circle of saints through whom his influence is transmitted.+ The impossibility for existential humanity to understand the true nature of the Prophets is agreed by nearly all authorities of all traditions. Not all manifest their supernatural powers by 'evidentiary miracles'. Not all bring a Revelation or Inspired Teaching. Even those whose miracles attest their status and whose teachings are later accepted as Divine Revelation, are rejected by their contemporaries. This is the consequence of the nature of their mission, not of their own qualities. The state of the Soul-Stuff Pool discussed at the beginning of this chapter inevitably results in distortion of the purpose of human existence. This can be put right only by a redemptive action by which souls of the highest order of purity and perfection draw upon themselves the consequences of the deviation. In doing so they participate in the Redemptive Sacrifice which, according to Christian belief, could only be made, and was made historically, by the Incarnation of the Second Person of the Blessed Trinity in Jesus of Nazareth. There is, therefore, nothing in the doctrine of a Seventh degree of Man that contradicts belief in the uniqueness of the Incarnation in Bethlehem. It does, however, enable us to see a more Catholic implication in the doctrine of 'Union with Christ' inasmuch as all who reach the seventh or Prophetic status are united with the Cosmic Individuality. The Unity of Will is not the same as Unity of Being: this obscure doctrine becomes almost self-evident in the light of our investigation. This is not to imply that the seventh degree of Man is comprehensible for existential understanding. He belongs to World VI where

[* An admirable description of the Man Divine is given by Meister Eckhart, Sermons : Vol. I, p. 101-2, Watkins 1924 'AH that Christ has by nature, he has by Grace.'

+ Cf. The Sufi doctrine of the Qutb or Axis of spiritual action for all mankind. Another Sufi belief that is relevant here is that of El Khidr the unknown Prophet who is always incarnated on earth, though in constantly changing human forms. Khidr is the 'Teacher of the Saints' the chief Regent of God on earth.]

the limitations of Presence, Successiveness, Potentiality, Recurrence—that is, the distinctions of Space, Time, Eternity and Hyparxis—are superseded by the Law of Cosmic Order, which is the same as Cosmic Destiny or the Divine Purpose in Creation. Such a Being is more than immortal as we usually understand the word—that is, existing forever. He is out of existence and yet able to enter existence at will, in whatever form, and at whatever time and place, the Cosmic Purpose may require.

At the end of the present chapter, we will come to the souls of the Saint and Prophet—in their condition after death. We have now traced the transformations of man to the furthest limit of our understanding. It is not possible to express in existential terms—to which our language is confined—realities that are beyond existence. The great religions have

given us symbols that say more than words. The Buddha, the Tathagata or 'gone-beyond One', emphasized the ineffability of the step by which existence itself is renounced and Nirvana attained. Islam, and especially Sufisni, stresses the significance of Union, Tawhid, in the Love that unites God and creature. Christianity shows us in the Sacrifice of God that the redemption of Existence can come only from beyond Existence itself. All refer to the same Reality, but none can give it a total and adequate expression. Faith is beyond expression and, as we have seen, faith takes over from knowledge when the first crossing from Existence to Essence is made in the Human Self.

We have traced the stages, but we have not given an adequate account of Human Destiny. There is a general destiny in which all mankind shares, a personal destiny which is the task allotted to every human totality and there is a supernatural destiny which is reserved for specially chosen vessels. The general destiny of mankind can be compared with the return of the waters to the Ocean. The waters raised by the heat of the sun can be likened to the Personal Individualities that are projected by the Supreme Will of the Creator. The waters fall from the clouds in raindrops wetting the earth as the Will enters into all parts of the newly conceived human totalities. The innumerable wills that begin to flow down the mountain side are like the fragmentary rivulets from which the first, material, Self is formed. They join, valley by valley, to form streams. The selves begin to integrate. The streams form rivers and finally merge into one great river, in which all the waters are collected before returning to their Source: the Ocean. We can compare the four selves to the different kinds of valley: the hard rocks of the high mountain, the narrow scarcely arable valleys, the broad rich valleys and finally the great plains before the sea. Each is differently productive, each has its own kind of 'soil'.

The picture helps us to bring into focus the General Destiny of Man in a way that has not yet been emphasized. The reconstitution of the will comes about by innumerable small acts. The process must constantly be renewed or it will come to a stop. The rivers must constantly be fed by the rains as man must constantly be supplied with food. There are three kinds of food* from which man produces the energies needed for life and for the fulfilment of his obligations and the attainment of his purposes. In all transformations there is a three-fold transformation: one part is used in the process, one part enters into the transformer and the third is set free. This last free energy, when produced consciously by man serves for the needs of the Universal Individuality. Man must produce this substance and herein lies the general human destiny. When he does not produce it by conscious action, it is produced involuntarily by the destruction of the life-body.+ As mankind slowly develops a Great Human Soul, it becomes more and more important that this task should be performed consciously and not involuntarily. We shall go into this in greater detail in Book V, but meanwhile we have to note that the transformation of man concerns not only the individual destiny, but that of All Mankind. With that we may leave the subject of

transformation and return to the life-cycle of the average man, remembering that every human totality is formed with the possibility of attaining Individuality and an immortal Soul.

15.40.6. The Active Life

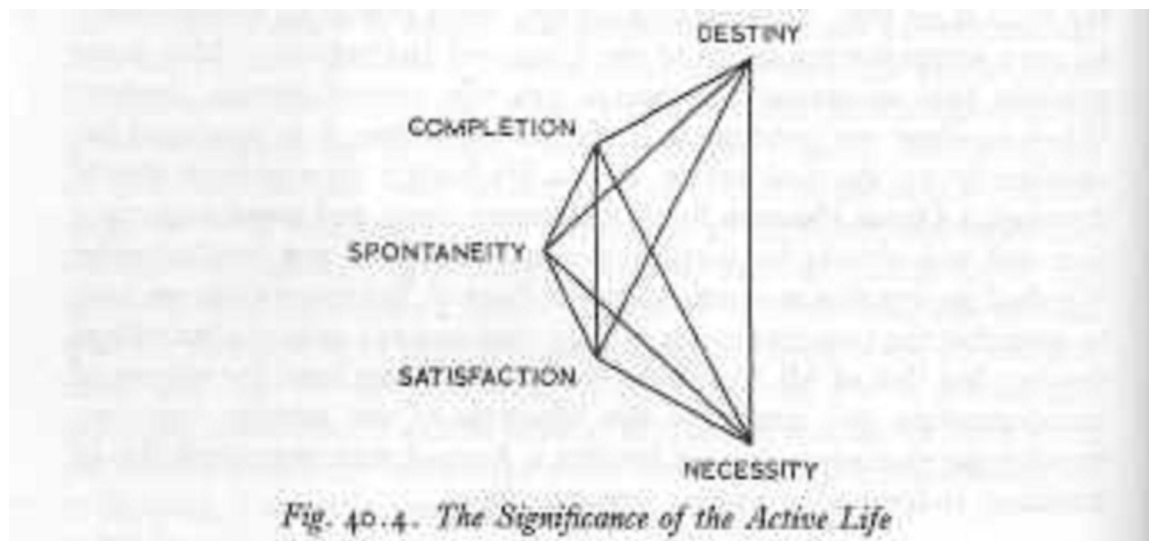
When he reaches responsible age, every man is confronted with a pattern of life to be lived. It is a pattern that he can know only in part, and of which he usually knows almost nothing, beyond the fact that he 'has to live'. At first sight, life seems to be divided between 'work' and 'leisure'; but it will be evident from all that we have found hitherto that this is a gross over-simplification. And yet there are few more pressing needs than to introduce young men and women to life with a clear idea of the purpose and potentialities of their existence.

On systematic principles, we should look for the pattern of significance and potentiality in a pentad. The five terms are not hard to recognize. We have, as the outer limits, the necessity of maintaining life and the obligation to fulfil our destiny. As the inner limits we have the aspira-

[* This is discussed in Vol. II, Chapter 32, pp. 233-7, in the section on the Anabolic Transformations of Energy. There is automatic transformation for the needs of the body, sensitive transformation for the growth of the lower part of the soul and conscious transformation by which the true soul is nourished.

+ This is one of the central themes of Gurdjieff's All and Everything. It is called the Doctrine of Reciprocal Maintenance and has been discussed in Vol. II, Chapter 35.]

tion to completion, which links with all we have found in the last section about transformation, and satisfaction which expresses all the activities initiated by the Self-hood for its own sake. At the centre we have the heart of human longing that is the wish for freedom that we can express as spontaneity. This should be the activity of the 'I'; but until the 'I' is established in the self-hood its place is taken by the impulses that arise at random and can be called fancy. We can use the symbol of the pentad to show the connections between the five 'modes of significance'.



We shall deal with each of the 'five strivings'* as exemplified in the average life.

15.40.6.I. NECESSITY

The body must be fed, clothed and protected. Time is needed for sleep and for the exercise necessary for health. These needs should be known. Excess or defect in providing any of them leads to ill-health and shorter life.

Necessary activities include the obligations incurred by reason of our animal nature. For example, a man marries and has children. The care of his family is as much a necessity as the care of his own body. He has also an obligation to his parents in their need.

There are certain basic necessities of social life. These are extensions of the primary necessity that the life of the organism should be preserved.

The requirements of the first obligation are not sufficiently studied. They do not occupy the place in educational curricula that their importance dictates. Moreover, the necessities of one life differ from those

[* The term 'five strivings' is adapted from Gurdjieff, *All and Everything*, p. 386.]

of another. General rules of health and conduct have only limited validity. Every man should study and know his own body and its needs and he should study and understand the needs of his dependents. In married life, the first obligation is to be shared between wife and husband and the right distribution of duties is to be maintained. These change at different periods of life:* but the striving can never cease.

15.40.6.2. SATISFACTION

Man is endowed with powers to act in the worlds of matter and life to an extent that goes beyond the provision of the necessities. This power enables him to bring order into his environment, and it gives

rise to a natural and legitimate satisfaction. Most men have some choice in the satisfaction that they will pursue. The legitimate character of such striving consists in the development of the personality and the Self-hood. Its danger comes from the temptation to seek satisfaction as an end in itself.

There are many ways in which a man can provide the necessities of his own organism and those of his dependents. Beyond the unavoidable activities, and also within them, there is room for the exercise of taste. A woman finds the opportunities within her home, and her life would be lacking in an important element without it. Both men and women exercise taste in music, literature and art—both in creation and enjoyment. These satisfactions are justified and part of the time and energy available, after the necessities have been provided, should be devoted to them.

In the pursuit of satisfaction, man should have discrimination. The best satisfactions are those which strengthen the disposition towards essential Reality. It need hardly be said that there are illegitimate and harmful satisfactions. These are of two kinds: those that overfeed the Personality and cut the man off from his essential nature and those that strengthen the lower selves. For example, excessive enjoyment of possessions is bound to fortify the Material Self. The Material Self is the enemy of the True Self whenever it ceases to be a servant.+ There are great satisfactions in striving for mastery over the material world—especially the mastery that is symbolized by money. They must not be indulged. Again, the Reactional Self seeks pleasure. This is legitimate only within narrow limits and then only if there is full understanding that there can be no pleasure without pain. The satisfactions of the

[* An admirable exposition of the 'duties' of man is made by the Shivapuri Baba. Vide the author's Long Pilgrimage, pp. 48-49, 53-55, and 63—67.

+ A favourite saying of Gurdjieff illustrates this: 'Make as much money as you can providing you do it only with your left foot.' The Material Self kept down to earth is symbolized by the 'left foot'. It has no rights of its own.]

Reactional Self are always paid for by an equivalent amount of suffering. It is unnecessary to pursue the argument further. Everyone is aware of the danger of seeking satisfaction for its own sake—but few have the wisdom to restrict their satisfaction-giving activities to those that dispose the Self-hood towards Individuality. These considerations apply to the choice of profession, the enjoyment of leisure, studies, travelling and every kind of social activity not directed to transformation or destiny.

15.40.6.3. SPONTANEITY

Spontaneity is the opposite of mechanicalness. Man by nature is a free being endowed with creative power. Creativity distinguishes the 'I' from the selves and spontaneity distinguishes it from the Individuality.

Spontaneity can manifest in innumerable ways—not always recog-

nized as such. It shows itself in wit and humour. It is the source of that joy which has no cause and is not the satisfaction of any desire. We see it in children and we see it in those who have reached old age without losing touch with their own centre.

Spontaneity is the mark of a healthy mind. It cannot be cultivated, but it can be stifled. The man or woman whose life is organized on the basis of the four other sources of significance, but does not permit the free flow of spontaneous influences in the mind, builds an almost insurmountable obstacle to the meeting of 'I' and Individuality.

Those who stifle spontaneity in a false belief that thereby they are 'being serious' or 'pleasing God', may become strong—but their lives will be still-born unless some powerful experience reopens them to a lost sense of humour. For everyone knows that the men or women who cannot laugh at themselves are sadly at sea in the search for Reality.

There is a deeper and more significant meaning to the third mode of significance. This is connected with purity. The spontaneous mind is a pure mind and it can receive illumination by reason of its openness. Half the meaning of the world is lost to those who imagine that it can be found only by looking for it. 'Seek and ye shall find' is one half of the truth; the other half is expressed in another saying of Jesus: 'Father, I thank Thee that Thou has hidden these things from the wise and prudent and hast revealed them unto babes.' Spontaneity is the striving that is non-striving and allows a higher power to act.

15.40.6.4. COMPLETION

This striving need not detain us, as we have just devoted a lengthy section to the Transformation of Man. The highest significance of our human nature consists in the possibility given to us of transcending it.

15.40.6.5. DESTINY

This striving also has been covered in the preceding section. No life is fully significant or rightly balanced if it does not fulfil the Destiny allotted to it. The completion of man belongs to the inner and the outer life: but its fruits are within us. Destiny also has its inner work in the transformation of energies; but the Personal Destiny is a task to be accomplished in the active life. Whether on a large scale, or a small one, Destiny always invites man to share in the Cosmic Task, which in the case of nearly all people is concerned with the Conscious Evolution of Humanity.

Destiny is not the same as the realization of one's own potentialities. These are diverse and leave us with the power to choose. Destiny is a definite unique task. We all have potentialities for good and for evil. We can also be more or less 'neutral' in the struggles of mankind. Up to the fifth level, man is free to choose. At that point, he may choose Destiny and in doing so surrender his freedom in the active life. In

return he gains an essential freedom that no words can describe.

15.40.6.6. THE STAGES OF LIFE

We shall conclude this section with a brief reference to the stages of the active life.

Between twenty-four and thirty-two years of age a man should establish himself in life. Normally he marries towards the end of the period. He is entitled to pursue satisfactions which broaden his experience of life. He 'gets to know the world'.

Thirty-two is, traditionally, the age of the birth of the soul, when the work of transformation can occupy a place corresponding to the disposition and discrimination gained in the earlier years. From thirty-two to forty, spontaneity is most important, for it prevents premature fixation.

After the fortieth year, Destiny can begin to disclose its pattern. The man destined for Individuality has by now acquired his own 'I' and knows where he is going. The average man begins to be free from the pressure of necessities. These are the years when it is most important to avoid fixation of one of the lower selves. For example, material success may be disastrous for Transformation. Failure may prove a blessing in disguise—and yet the Destiny almost inevitably requires the ability to cope successfully with life's problems.

In the fifties, a man and even more so a woman, must take the work of

transformation seriously. Time is beginning to run short, for those who, in this period of life, have not formed the lower part of the soul.

Only in rare cases, can the course of life be changed after the age of sixty. A man may retire from his profession in order to 'devote himself to the cultivation of his soul'; but, if the ground has not been prepared in earlier years, there is little hope of breaking through the barriers of the Self-hood.

Those who have kept a right balance of the Five Strivings enter into the fullness of life from the age of sixty-three. They become sources for others and can continue to be so to the end of their lives.

15.40.7. Old Age

The principal interest of childhood is the development of Function; of the active years of life, it is the right exercise of the Will and the attainment of Individuality. In old age, the chief concern of man is with the consolidation of Being and the completion of his destined task in life.

According to a certain tradition, the influence of Fate upon a man's life lasts until the Grand Climacteric—the age of sixty-three or nine

times seven. Such observations as we have been able to make tend to confirm this tradition. It is also probable that there is a withdrawal of energy from the Personality and a strengthening of the Soul—unless the Personality has overgrown the Self-hood as ivy does a dying tree. In men and women, who have lived their lives normally with some degree of balance between the five strivings, a remarkable change often becomes apparent with the onset of age. Defects and also strong features of the Personality cease to be in evidence. Life begins to run in smooth channels as if the hand of Fate were lifted. With these changes there arises a more intense and more conscious longing for Being, that is often wrongly attributed to the fear of death.*

Among the many absurdities and inconsistencies in modern man's attitude towards his own existence, few are more striking than the disregard of the significance of old age. There are immense differences in the states of old people. Everyone can see these differences and everyone, presumably, wishes for a happy old age. And yet the study of the

[* The traditional way of life of the Vedic religions is based upon four stages (Ashramas) that correspond to our preparatory age (student or Brahmacharya), active life (householder or Grihastha), Retirement (forest-dweller or Vanaprastha) and recluse (Sannyasin). The third stage of Vanaprastha marks the end of the responsibilities of the active life, but not the completion of Destiny. Even when all external ties are abandoned, Dharma or Destiny remains for the Sannyasin.]

problems of old age is almost entirely confined to the disturbed mental and physical states that require medical attention and scarcely any attention is devoted to the positive potentialities of the last ten or twenty years of a normal life.

This is no doubt largely due to the fact that scientific research workers are interested in Function and have tended until recently to ignore distinctions of Being. Since old age is marked by the slowing down of the bodily and mental functions, the chief interest seems to lie in counteracting these tendencies and so prolonging the active life. It is well known that functional activity is associated with the harmonious working of the endocrine glands, and treatments have been found and used successfully that will prolong the activity of the sex, pituitary and thyroid glands so as to 'rejuvenate' old bodies.

It is not realized that such treatments may work at the expense of the soul-stuff and may even cause the disintegration of a partially crystallized soul. And yet the evidence is damning in this regard. It is well-known that a high proportion of those whose life activity is prolonged by such treatments, lose their fine sensitivity and become totally indifferent to the feelings of others and dependent upon coarse stimulations to maintain their interest in life. Exactly the reverse is the situation of those who reach old age after a lifetime based upon a right balance of the five strivings. Their sensitivity and understanding of others increase and they acquire a serenity, that comes only when consciousness (E 4) is detached from sensitivity (E 5), without the latter losing its coherence.

Even after a well-lived life, old age is not to be regarded as a time of tranquil waiting for death. In normal life, the lower part of the soul should be completely formed by the age of sixty or thereabouts; but the higher part can scarcely receive the conditions of tranquility and withdrawal that it requires until life activity is reduced to a minimum. This is the true—and supremely important—reason for 'retirement' from activity. There are souls destined for special tasks whose retirement from the active life may be necessary at any time after the completion of the formatory years. Such 'contemplatives' usually become monks or anchorites living in communities or in solitude. They are never wholly inactive, but restrict their activity to the first striving (maintaining life) and as much of the second striving (satisfactions) as is required for the development of the True Self.

The Higher Part of the Soul grows by a creative process beyond the reach of the Will. This process has three stages: Meditation, Contemplation and Union. The first is for those whose consciousness is not yet free from sensitivity and who, therefore, cannot 'still the mind'. The

second is the true 'soul-forming' work in which our part is only that of consent and cooperation, for it needs the creative energy that is at the furthest limit of the mind. The final stage of union comes when the soul has been completely formed and the Personal Individuality is established in it. At whatever stage he may have reached, the man who aspires to completion, must devote a part of his day to the exercise appropriate for him. This requires temporary withdrawal from activity, which acquires decisive importance in old age—which can start with some at sixty-three and with others not until seventy-two. But, in all cases, the need comes. The final transformation, which liberates an organized consciousness from the physical body and the sensitivity, is almost impossible unless a substantial part of each day is spent in retirement. Pure Contemplation in which not only the body and its functions, but also the lower part of the soul, are brought to stillness, is not possible for very long—except with exceptionally developed souls. The time allotted to retirement can be spent partly in meditation, the study of 'sacred' writings and verbal prayer.

We have used the term 'consolidation' to express the transformation of consciousness that is acquired through Contemplation. When this is achieved, the soul finds an entirely new and almost indescribable relationship to space and time. Minutes seem like years, years like minutes. The past ceases to be dead and gone and the soul is able to re-enter and live in it. A most intimate and wonderful communion is established with other souls and with the pure soul-stuff of very young children. These attainments are by no means of value only to the person concerned; such souls begin to 'radiate' a beneficent influence into their environment. The place where they live begins to concentrate sensitivity (E 5) and other of the finer energies. From this come healings of body and psyche. The beneficent action continues after death.

How different is the state of the soul that has devoted itself to 'good

works' but neglected contemplation! The lower part of the soul may have been well-established and the real 'I' may have entered it. It can even happen that the death of egoism has made union of self-hood and Individuality possible—but the Individuality is without its rightful dwelling and it is unable to complete its formation. Such people die, with a very important phase of their earthly existence incomplete.

We next come to those whose lower soul is incomplete. This may happen with premature death or when old age is reached after neglect of the requirements of transformation. Such half-formed souls may need to do in old age, or even after death, the work that should have been accomplished during the active life. This condition is one of the states

of Purgatory. It is characterized by repentance and the agonized longing for the peace of mind that only a completed soul can enjoy.

It goes without saying that there are many worse states than those just described. If the Material Self has remained dominant throughout the active life, the soul-stuff cannot produce even the lower part of the soul. Such people are unfeeling even about themselves. They have no fear of death because the Material Self cannot imagine what it is to die. When they die, nothing remains but a shrivelled-up* self that is utterly lost when it is deprived of contact with material objects.

When the Reactional Self dominates in old age it can be recognized by manifestations of complete 'selfishness'. Such a person ceases to be aware of anything but his or her momentary state. They are distinguished from Material Selves, by their absence of care for material objects or by their demand for 'security'. They demand, above all, attention for themselves and the interest of others in their own transient states. The soul-stuff is much more coherent in them than in Material Selves. They are capable of real suffering and therefore of progress: but their old age is not tranquil, nor are they a blessing to others. If a good 'disposition' exists in such people, there is sometimes a remarkable change towards the end of life. The Reactional Self gives way and a new man or woman appears: serene, tolerant and undemanding. Their soul-state is far more favourable and there is a reasonable assurance that they may be purified after death. Nevertheless, the lower part of the Divided Self remains and many awkward moments have to be passed by those who take care of such people.

The man or woman whose Divided Self is dominant during the active life, enters upon old age with a more objective sense of values than the preceding cases. They are often 'difficult' and very determined to have their own way in dealing with others. Their intellectual power remains active: they often continue to do creative work and maintain wide interests. Although they may understand, theoretically, the need for meditative retirement, they seldom can bring themselves to abandon activities that have no longer any sense or purpose.

Those of the Divided Self who have good disposition and discrimina-

tion will not find it hard to make the change and devote their old age to the attainment of Being. Nevertheless, they are unlikely to go beyond the transition to the True Human Self until they are on the point of death. It happens fairly often with such people that, at the very end of their lives, the great step is made and they are able to die having attained

[* This term seems to be almost literally correct. The author has been painfully aware of the state of such 'material souls' at the time of death.]

Individuality. Nevertheless, the higher part of the soul is likely to be weak.

Finally, we have those men and women who have 'found themselves' during the active life. This is not, in itself, a guarantee of completion. The True Self is the stronghold of Egoism and many men and women who have acquired the strength that comes from the conquest of the three lower selves, fail at the last and hardest test of all. Broadly speaking, three states are possible for the True Self of man. If the lower part* of the Self is strong, and Egoism dominates in the centre, the man or woman is said to have an 'evil nature'. They can do more harm to others than weaker people dominated by the lower selves. If they reach old age in this state there is little hope of salvation. Such people are fortunately not common in the world. Their only hope is intense suffering, which can so weaken the lower nature as to allow the Individuality to act within the Soul.

The second kind are those whose chief enemy is egoism, but who are not vicious or cruel. Such men and women usually have a disposition towards Truth, but have searched for it under the stimulus of their own egoistic desire for spiritual attainments. For such people, it is supremely important to practice contemplation and abandon all activity that brings dominion over others. They cannot be genuinely humble and so they must act humbly.+ There is very good hope for such people that the soul will be sufficiently strong to bear the death pangs of egoism. This may happen in old age, at the moment of death, or after death.

The third kind of True Selves are those fortunate, and indeed blessed, men and women whose strength lies in the Higher Part of the Self. They are virtuous and humble and have only failed to win through to Individuality because they have allowed the activities of life to occupy too much of their time and energy. Such people enjoy a happy old age, but do not often make the great step to Individuality during life. They can do so at the moment of death or very soon after.

15.40.8. Death and Beyond

Death is the separation of the soul-stuff from the physical organism. We have noted that sensitivity is characteristic of all living beings and that with the departure of sensitivity life ceases.

We shall accept the traditional beliefs that Death is not the simple

[* For details of the three-fold structure of the True Self, see Vol. II, Chapter 30.

+ In Sufism, the path for such people is called *Malamat* or 'blame'. Knowing the need to destroy egoism, but unable to do it of themselves, they deliberately court situations in which they are despised and rejected by others.]

cessation of the vital activity; but a process that has several distinct stages. The first is the cessation of breathing and with it, the soul-stuff disconnects from the physical body. It does not, however, usually separate decisively for some time and remains within the force field of the body. After an interval—which may vary from hours to weeks, but usually lasts three days—the soul-stuff is liberated from the local field and is drawn into the soul-stuff pool. This completes the first death. After a period that may be momentary or last for years or even continue indefinitely, the soul-stuff disintegrates. When this happens the higher part of the soul—if it has been formed—is set free and, taking with it the Individuality, enters the Hyparchic Future.* If the higher part of the soul has not been formed, the Individuality returns to the Universal State and nothing of the personal nature of the man or woman remains. This is called the second death.

It will be apparent that, if these beliefs are well-founded, death is very complex and is totally different for souls at different stages of development. We shall consider some of the typical situations that can arise. Death can occur at any of the stages from conception to extreme old age. When the separation comes before the self-hood has begun to form, the Personal Individuality returns to the Universal Individuality from which it came, the soul-stuff is drawn back into the Soul-Stuff Pool and the material of the body returns to the earth. Such a life may appear to serve no purpose; but, in nearly all cases, it is the fulfilment of a Destiny. There are generally two reasons for death before or soon after birth. There is an effect upon the parents that may be important for their own Transformation. It is also said—and here it must be emphasized that we have only an obscure tradition to support the statement—that some souls require to re-enter a human Totality in order to achieve completion, but they do not need to develop a new self-hood. The transient and apparently meaningless life may in reality be of very great importance. Parents and people of sensitive perceptions are sometimes aware of the peculiar importance of a conception that remains still-born.

Death in childhood is usually a matter of Destiny. Such unformed souls are instruments of the Personal Individuality which returns to its source having accomplished a definite but limited task. In the majority of cases, the death of a child is not at all tragic. The Individuality is not destined to form a soul and there is no 'failure' in not having done so. The self-hood of children before reaching adult life is not established and the soul-stuff can return to the SSP with the impressions of the

[* This is explained in Chapter 42 of Vol. IV.]

short life. These are not 'individualized' and will be drawn again into another conception.

Much the same considerations apply to sudden death in early adult life. In war, young men are killed and their lives apparently wasted. This is usually not at all the case. They fulfil their destiny and the Individuality, unscathed by life or death, returns to its source.

In describing the various conditions of early death, we have said that there is 'usually' no tragedy. It must, however, be admitted that there are tragedies of premature death. Destiny is never guaranteed. A person may be fated to die young without realizing his destiny. Yet it is still impossible to assert that this is a disaster. An equally important purpose may have been served in another way. It seems most probable that the only genuine 'tragedies' are the lives that fail from the perversity of the self-hood that, in spite of knowing better, clings to egoism and causes harm to other souls. To understand this situation, it is necessary to grasp the notion of 'Multiple existence' outlined in Chapter 26.* Fate can touch only the 'lower' levels of existence in eternity; that is, the levels where events are almost wholly determined by cause and effect. There is, in the nature of the higher energies, the possibility of an hyparchic exchange whereby a Personal Individuality may pass from one soul to another. These strange and obscure possibilities are mentioned here for the sake of completeness and to indicate that there is an immense field of ignorance in our dealings with death and the soul.

Death during the active life usually means a half-formed soul. Here we must pause to clarify the ways in which souls can be connected. The soul-stuff associated with a human totality is not completely isolated from other totalities. We saw how, at conception and until some time after birth, there is an intimate connection between the soul-stuff of the parents and that of the new totality. This connection weakens with the formation of the self-hood, but remains unbroken throughout life and often for long after death. During life, new soul-stuff linkages are formed. The first, and for most people, the most important of these is the linkage of husband and wife. The sexual act is of such a nature that it gives not only a contact of bodies, but an inter-penetration of soul-stuff also. From such inter-penetration a lasting contact is made that cannot be wholly eradicated. When man and woman live together for many years and beget children, the soul-stuff of the parents interacts so strongly that they can never wholly separate. Nevertheless, there is not true union without an act of will. This cannot come from the

[* Vol. II, pp. 53-57.]

Personality or from the lower parts of the Self-hood; but only from the 'I' or 'point of freedom' within the Self.

True marriage is thus a connection made on the physical level, a fusion of soul-stuff and also an union of wills. When this triple act is accomplished the two souls become one and their further transforma-

tion is a single indivisible process. If one of the partners dies before Individuality is attained, the transformation continues in the soul they share; even though the survivor may not be conscious of the changes, they are nevertheless apparent to a discerning eye.

The state of the soul that comes from the union of the soul-stuff of husband and wife is called the Secret Abode.* It is created by the human will and by the creative energy (E 3) that is associated with the sexual act. It appears certain, however, that it is not necessarily created in this way. The essential and indispensable elements in its formation are: first, the soul-stuff organized to the level of the True Human Self and, second, the Act of Will whereby there is union of Individuality. For example, those men and women whose Destiny is to be realized by the way of Contemplation, can come to the same soul state through Love and Worship directed towards a Sacred Image. Again, it seems to be well-established that the Secret Abode is not necessarily monogamous. A man whose soul is of the right quality can be united—without the sexual act and without any bodily contact—with women who are unmarried but are in agreement of will to accomplish a common destiny.

This suggests, as is indeed the case, that the Secret Abode can enlarge and permit contacts between more souls than the married pair. The next great stage in 'Soul Expansion' is reserved for those whose Individuality is wholly surrendered to the Cosmic Individuality. The transformation of will is accompanied by a vast expansion of soul. This is, as we saw, Sanctification, and the saint has totally different relationships from those of the ordinary man. These are existentially possible, because his soul has acquired a new dimension. We noted earlier that it is raised in energy from consciousness (E 4) to creativity (E 3). This brings space and eternity into unity and has the effect of bringing about an immense expansion of the soul. This now becomes the Sanctified Abode+ in which the saints can meet and communicate. Here we have the true significance of the 'Communion of Saints' to which every Creed bears witness.

[* The Sufi term is Beit-ul-Muharem. The notions developed in this section are generally accepted by Sufi teachers. They are also implicit in the Christian Doctrine of the sacred character of marriage, but the reason for this is not explained and this has been the cause of much confusion.

+ In Sufism, the Beit-ul-Mukades.]

Far beyond this again, is the soul of the Prophetic rank. This is the Abode of the Lord.* Here the prophetic soul receives direct Revelation from the Supreme Being. This soul is raised to the Unitive Degree and its very nature is Love (E 2): it can embrace the whole of mankind—past, present and future.

We have formulated the concepts necessary for a fuller account of death and its consequences. We shall consider the seven principal types of situation.

15.40.8.1. lost souls

These are the inveterate sinners against Truth. They have formed a soul by consistent lives directed to an aim: but the aim is to acquire power to feed their Egoism. They cannot escape retribution for they have used their powers against the pattern of their own essential nature. So long as they live they can change, because the Totality is intact; but with the death of the body, the soul-stuff loses its instruments and having rejected the Individuality can only suffer the pangs of an impotent egoism cut off from all that made existence bearable.

15.40.8.2. null-souls

These are the Material Selves whose soul-stuff has lost touch with objective Value—that is, with essence. They have made themselves the slaves of the material world and they cannot exist without it. Such selves become ghosts, without sensitivity, repeating endlessly the mechanical pattern of their earthly life. There are also ghosts of the Reactional Self that are attached to emotional situations rather than material objects. The soul-stuff of such automatic semi-existences, returns to the SSP. If some kind of experience remains in such partial entities it is on the automatic level. The nearest parallel in our ordinary experience is the recurrent dream.

15.40.8.3. HALF SOULS

These are the souls that are partly or even completely formed on the sensitive level; but have no development at all on the conscious level. This is a very common situation and requires special study.

The lower part of the soul forms automatically during life as the result of accumulated sensitive experiences. Leaving out of account the two first cases of 'souls gone wrong', we have the great body of ordinary people who have made no determined effort to find Reality. They remain throughout their active life in the state of 'mixed energies', with

[* In Sufism, Beit-ul-Ma'mour: the manifestation of the Will of God.]

consciousness caught up in sensitivity and sensitivity captured by automatism. These are the people described by Gurdjieff as 'Man-machines'. They have weakly developed self-hood and relatively over-weighted personalities.

During life, the soul-stuff accumulates experiences. Some are the result of faults, weaknesses and perhaps even serious vices. Others come from the good qualities that correspond to the objective Values. The soul-stuff takes more or less the shape of the physical body. It does not develop the higher powers—because nothing has been done to bring them out. In old age, the person is happy or discontented, according to the predominance of good or bad impressions in the soul-stuff.

Then death comes. The soul-stuff separates from the body, but it does not disintegrate like the latter because it has no need of renewal by food, air and impressions. It is drawn into the Soul-Stuff Pool; but retains its coherence. It may imagine itself to be still in the material body, or it may become aware that it is no longer limited by the material energies. Since the lower part of the soul is mainly composed of sensitive energy it undergoes experiences pleasant and unpleasant. These are such as to nullify those of the preceding life. In this way the soul-stuff is gradually 'washed clean' retaining only those impressions that cannot be erased by sensitivity alone. During all this time there is some consciousness, but it is totally inactive; it is only able to experience, but not to do anything, because the instruments of action are lacking.

When the capacity for experience is exhausted, the soul disintegrates, and the soul-stuff is taken into the SSP.

This is the condition described as Sheol or Hades. It is neither a place of retribution nor a place of transformation. The souls in this condition may be blissful. Husbands and wives are reunited, parents find their children. There are also sufferings due to the acts in the past life. But whatever the subjective state of these Half Souls may be, it is not Reality and it cannot lead to Reality. Sooner or later the soul-stuff loses its coherence and structure, consciousness withdraws and the Second Death comes. Because nothing has been formed that can exist without sensitivity, nothing remains. The half soul becomes soul-stuff for the formation of new human totalities.

There are certain possibilities for the half souls that must not be left unmentioned. A soul that has attained completion—i.e. the formation of the higher part—and who has a strong link with a half-soul that has died, is able to draw that half-soul into its own Secret Abode. The link may not be strong enough to draw the half-soul out of the SSP but some contact may be made. Men and women with strong souls are

sometimes aware of a half-soul 'knocking at the door' and seeking for help. There is not much that can be done except to help the half-soul to find those who are nearer to it by blood or affection.

It will be apparent that nearly all that goes by the name of spiritualism refers to communication with half-souls in the SSP.

15.40.8.4. PURGATORY

Souls that are not complete, but have even a small degree of coherence on the level of consciousness, are bound to continue to transform. This may appear strange; but the reason is simple. Once separation of consciousness from sensitivity begins, the Individuality can exercise a direct influence upon the will of the self-hood. Whatever mistakes may be made, this influence will sooner or later draw the self towards its own Individuality. Even death cannot arrest the process, but brings the soul into the state known as Purgatory.

Purgatory has, unfortunately, been given an altogether too facile and optimistic interpretation in Christian teaching. It is much the same with analogous notions in Islam and Buddhism. The truth is that Purgatory is a noble state that can be earned only by a soul of confirmed disposition towards the Truth.

The lower part of the soul in Purgatory is drawn into the Soul-Stuff Pool like any other disembodied soul-stuff; but because the consciousness has acquired an independent will, it is no longer the impotent spectator of illusory happenings, but the link between the lower part of the soul where the sensitivity is lodged, and the Individuality.

The sufferings of Purgatory are real—but they are quite unlike the sufferings of the half-souls which are no more than the consequences of the life just ended. The soul in the purgatorial state is aware of its separation from the Individuality. It can see clearly and directly the nature of the suprasensible world and knows that its own soul-stuff is not fit and ready to receive the Individuality that will liberate it from the Soul-Stuff Pool. Much that during life is either obscurely known or literally unthought of, is revealed to the soul in the purgatorial state.

That which it did not achieve by 'Work' during life has to be accomplished by the involuntary experiences of the sensitivity in the lower soul. Various kinds of experiences can occur. For example, such a soul may re-enter the material world as a conception and die again still-born. We have mentioned this possibility earlier. In this and various other ways, there is a gradual unification of the consciousness at the expense of the sensitivity. This last point is very important, for it is the key to understanding the purgatorial process.

The transformation of man is a 'spiritualization of existence' in the sense of Chapter 35. The animal essence is transformed into a human essence by the formation of the lower part of the soul. The human essence is transformed into a Demiurgic essence by the formation of the higher part of the soul.* Each stage is achieved by the sacrifice of the preceding. The second or vital body is constructed out of the energies, mainly sensitive, set free by bodily experiencings. The third body or higher part of the soul grows by sacrifice of the 'craving for existence'+ that characterizes the lower part of the soul. When the sensitivity is finally purified it can release its hold upon existence and, at that moment, the higher part of the soul, in which the Conscious Individuality is now established, is free to enter the State of Harmony, which unites existence and essence, or Fact and Value, in a new Reality. The purified sensitivity returns to the Soul-Stuff Pool and so helps forward the development of the Great Human Soul which has been growing on the earth since man first appeared.

The condition for the purgatorial transformation is a disposition of the will at the time of death. There is nothing in our hypothetical reconstruction of the 'life after death' that contradicts the belief that so long as the soul remains in the physical body, there is always—even up

to the moment of death—the possibility of adopting the disposition required for the 'conception' of the higher part of the soul. Nevertheless, it must be taken as the general rule that only those can enter the purgatorial state who have worked upon themselves during life. This 'work' must be directed intentionally and consciously towards the attainment of Reality and the eradication of Egoism. ++ It is impossible to state in any verbal formula the 'minimum requirements' for transition to the purgatorial state. It seems that the sincere longing for Reality, whether pictured as God or Goodness or Truth or a specific Ideal, is the necessary disposition and that with this longing there must also have been a genuine sacrifice of Egoism. It must also be remembered

[* Cf. The last chapter section 15.39.6.4. for a description of the 'essential man' and his soul-structure.

+ This is the well-known Buddhist formula. The three 'roots of evil' or asavas that must be eradicated in order to attain Buddhahood correspond to the attachment to existence that is inherent in the lower part of the soul. Cf. Sacred Books of the Buddhists (1899) Vol. II: The Dialogues of the Buddha, trans. T. R. Rhys Davids, The Fruits of the Life of a Recluse, p. 93.

++ Readers familiar with the author's Witness (p. 246) will recognize Gurdjieff's toast to the 'hopeless idiots'. 'Only those can die an honorable death who have worked on themselves in life. Those who do not work upon themselves must inevitably 'early lately' perish like dirty dogs!' 'Honorable death' means to enter Purgatory. The 'half soul' may experience bliss in eternity: but the state is subjective and the objective situation is that the soul will perish in time and the soul-stuff merge into the SSP.]

that half-souls may be drawn into the Purgatorial stream by the love and sacrifice of souls that have achieved completion.*

15.40.8.5. HARMONY

We now come to the state of the Individualized Soul liberated from all ties with the existence of its past life. This is called Glory by Christian theologians and by Muslims Tawhid or Union. We shall adopt the word Harmony—partly to avoid associations with specific dogmas, but mainly to emphasize the importance of Harmony in our philosophy. The Domain of Harmony is the field of creative activity that reconciles Fact and Value. It is also the Spiritual Reality that reconciles Existence and Essence. We can go further and say that it is the House of God, the Kingdom of Heaven. It is the abode of Individualized Souls,+ but it is not 'Paradise' as commonly pictured. 'Paradise' is rightly applicable to those 'half souls' whose virtuous lives have earned them 'eternal bliss' but a bliss that is in reality a dream state. The state of harmony is totally different. The sanctified souls that attain to this state become Servants of the Most High. As we have seen, these Individualized Souls are of three principal degrees. The Personal Individualities are grounded in Consciousness (E 4) the lowest of the Universal Energies. The Universal Individualities or true Saints are grounded in Creativity (E 3) the second Universal Energy. The Prophets whose souls are abodes of

the Cosmic Individuality are enthroned in Unitive Energy (E 2) or Universal Love. Beyond this state, is only the Transcendent Energy (E 1) which is the power of the Supreme Being whereby He acts within the Creation.

Those souls that have achieved Individuality before the death of the physical body do not pass through the Purgatorial State. With them the 'Second Death' has occurred before the First Death. They have fulfilled the injunction Mutu qablen temutu: Die before you die! The soul-stuff is already purified and returns to the SSP where it acts as a life-giving Source for the Great Soul of Mankind.

It is possible to say a little about the state of the Individualized Souls after the second death. They are now Real, which means that there is no separation of Essence and Existence. Each is a free, independent, Creative Will and therefore able to perform tasks within the Creation that no other entity could undertake.

[* A remarkable allegory of this situation is contained in The Great Divorce, a truly inspired book by C. S. Lewis, to whose writings the author gladly pays tribute for valuable insights.

+ For this reason, Gurdjieff calls it the 'Sun Absolute' in All and Everything, Chapter XXXIX, 'The Holy Planet Purgatory'.]

The souls of the first kind are free from the separations of space and eternity and of time and hyperaxis. This means that they can form whatever vehicle they require for their purposes: but they can form only one such vehicle at a time. They are still 'Personal' Individualities. Within this limitation, they have a vast field of service to the Purpose of Creation. They probably remain within the limits of the planet and their service is directed towards the welfare of humanity.

The Saints belong to a higher order of Harmony. The Universal Individuality with which they are united belongs to World VI where there are no limitations except that of 'possibility'.* There is no distinction of one and many: of 'I' and 'Thou'. All are in intimate Communion not only of Consciousness, but of Will. They can form whatever functional vehicles they require. In this they are not limited by number, place, time or magnitude.

It seems probable that the Souls of the second kind are 'Solar' Beings whose activity extends throughout the Solar System. Their vehicle is Creativity (E 3) and their work is Creative. We may recall that in Vol. II we concluded that the Suns are endowed with Creative Power+ and that this Power is delegated to 'perfected selves' or Individualized Souls.

The highest souls of all are those chosen as vehicles by the Cosmic Individuality. They are grounded in Universal Love, that is the Unitive Energy (E 2). Their powers extend beyond the Solar System and beyond

the existing world. The limitations of 'possibility' do not apply to them, for they are the instruments of the Power of God with Whom all things are possible. If they re-enter existence it is to perform a Redemptive Mission.

15.40.9. The Completed Life

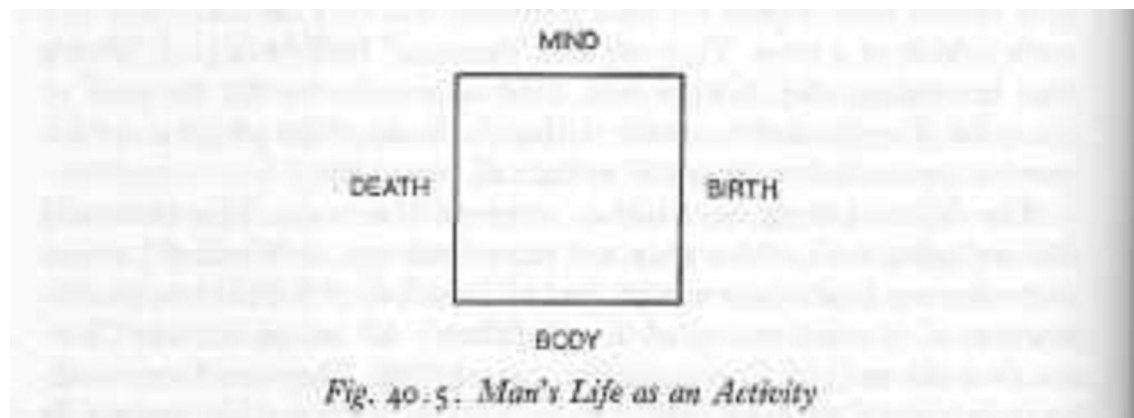
We have surveyed the life of a man from conception to completion and seen something of the content of the worlds in which he has to realize his destiny. Exigences of space have compelled us to simplify much and omit much; and yet the picture remains so complex that it is impossible to take it in as one whole without the aid of a structural model. We have this model to hand in the symbol of the octad of which the systemic attribute is the completedness we are seeking to grasp.

We shall build up to the symbol by stages to facilitate its compre-

[* Cf. Vol. II, p. 266. This is the point of separation of Existence from Being.

+ Ibid. p. 273, cf. the reference to 'created creators' and the 'Hypothesis of Existential Creativity'. It should be remarked that the whole of Chapter 34 is relevant to the present chapter.]

hension. We can take man's life as an activity and represent it by a tetrad.



The horizontal square is used because we have first of all regarded the activity of life as successively actualized in time from birth to death and also as a process of transformation of body and mind.

We can, however, turn the square round and treat the activity as purposive with motivational and instrumental terms. We should then have as the four terms: Destiny, Fate, Creativity and the Natural Powers.

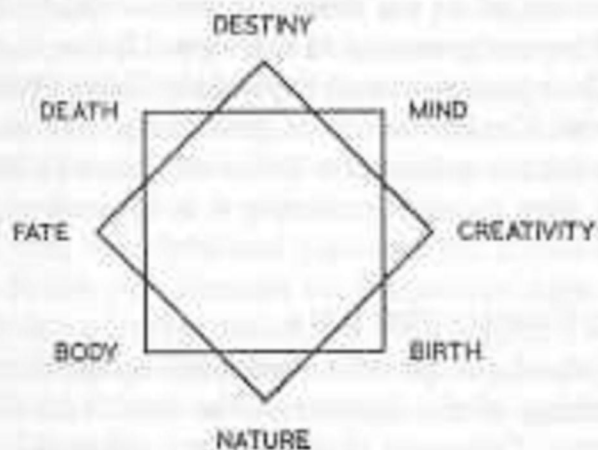


Fig. 40.6. Life as Purposive Activity

In order to obtain a picture of the completed man, we must change these eight terms in such a way as to obtain a true octad. We can make use of the notion of the arena* and regard the terms so far obtained as belonging to man's life as an event in space and time. We can take the two squares as representing the Value Life or the Invisible Man and the Factual Life or the Visible Man. For this we must extend the symbol to

[* Cf. Chapter 37, section 14.37 .11., pp. 58-9]

include conception and the final separation described in section 15.40.8 above. This gives us the material required for constructing the octad.

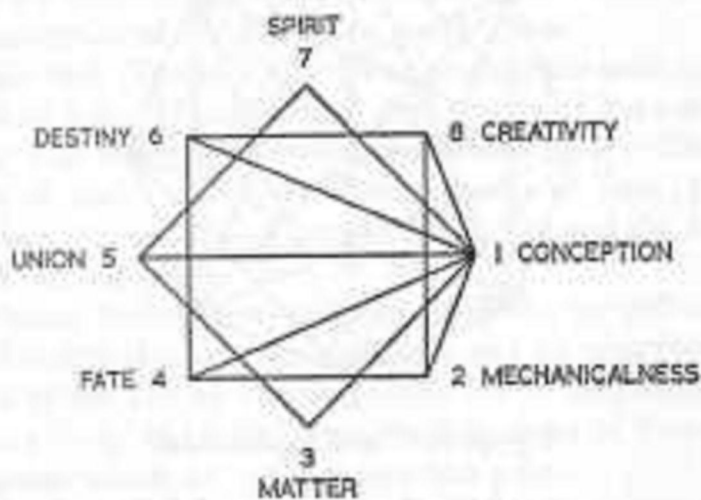


Fig. 40.7. The Tree of Life

15.40.9.1. THE SEVENFOLDNESS OF CONCEPTION

We have drawn in only the seven first order connectivities radiating from the moment of conception as they show how the complete life is foreshadowed even before it starts. We have:

1-5 Conception-Union. This is the life cycle passing through birth,

adolescence, maturity, old age, death and the final liberation of the spirit of man.

1-2 Conception-Mechanicalness. The genetic constitution mainly inherited from the parents.

1-3 Conception-Matter. Entry into the world of existence.

1-4 Conception-Fate. The influence of the energetic field at the moment of conception upon the life that has been initiated.

1-6 Conception-Destiny. The essential nature and the cosmic role of the human individual.

1-7 Conception-Spirit. The spirit of man as uncreated particle of the Divine Will.

1-8 Conception-Creativity. The supra-conscious powers present in man out of time and space.

15.40.9.2. THE CYCLE OF LIFE

When we complete the octad symbol we obtain the seven points a, b, c, d, e, f and g and A, B, C, D, E, F and G along the horizontal and vertical axes.

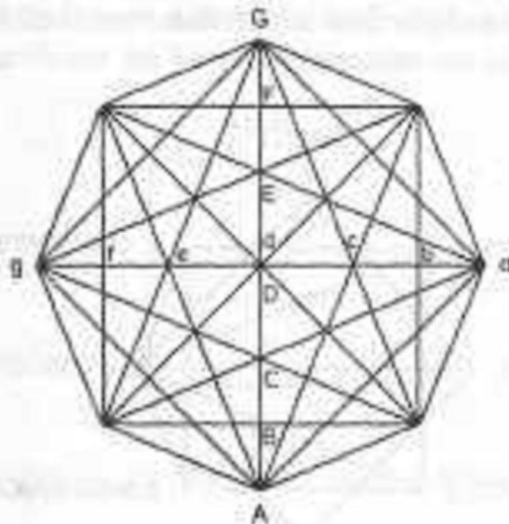


Fig. 40.8. The Completed Life

The interpretation of these thirteen points* follows from the earlier sections of the present chapter:

- a. Conception. Coalescence of Elements.
- b. Birth. Entry into the Arena of Life.
- c. Adulthood. Completion of Preparatory Age. Structure of human

self-hood complete. Between 18 and 21 years.

d. Maturity. The age at which the soul should be completely formed.

32-48 years. The centre of the path of life. The 'I' in the True Self is awakened.

e. Old Age. The task of life accomplished. The completed man acts through others. The Age of Wisdom. 63-81 years.

f. Death. The separation of the soul from the physical body. Cessation of activity in the material world. Exit from the Arena of Life. 70-100 years.

g. Union. The Individuality or Spirit of the Man is set free from the intermediate soul nature and is united with the Cosmic Individuality. This may be unconscious or conscious according to the final state of the soul. Time measure unknown.

15.40.9.3. THE CYCLE OF THE PERSON

A. The Material Self. The organism without consciousness or sensitivity.

Outside the Arena of Life.

B. The Reactional Self. (World XCV1.) The entry into the Arena by way of sensitivity and consciousness, but without the inner freedom that comes from the soul.

[* There are only thirteen because d and D are identical.]

C. The Divided Self. (World XLVIII.) The self-hood active in the

Arena of Life. The crossing of the line 1-4 that links Conception and Fate with the line 2-5 that is the condition of completion by its connection of Mechanicalness and Union.

D. The True Self. (World XXIV.) The place of the man centred in the

Arena of Life. The maximum deployment of the natural powers (2-6). The meeting of Spirit and Matter (3-7). The *mezzo del camin' di nostra vita* (1-5). The conquest of Fate (4-8). This is the place where the soul grows to maturity and the Individuality enters the self-hood.

E. The Personal Individuality. (World XII.) We are still in the Arena.

The Individual is now Psychoteleios and his creativity is directly linked to the Divine Purpose (5-8). He is fully entered into his

Destiny (1-6). He is free from the influences of Fate and Mechanicalness which do not intersect this point.

F. The Universal Individuality. (World VI.) The point of exit from

the Arena of Life. At this point man ceases to be an actor in life, but is the vehicle for the Manifestation of the Universal Will.

His only lateral connectivity is that which links Destiny and Creativity (6-8).

G. The Cosmic Individuality. (World III.) Beyond life and beyond the

nature of man himself. The source of his Individuality and the unique link between all the ends and means of life.

We should add a few words regarding the four points of the 'external domain' 2-4-6-8. On the left we have the line 4-6 which represents the seven influences that determine the course of a man's life: material forces, the genetic pattern, character, personal choice, commitment guidance and destiny. On the right, we have the line 2-8 which represents the levels of man's functioning from mechanicalness to creativity. It can be referred to the scale of energies from the constructive energy (E 8)—that is, of the body as an engine—to the unitive energy (E 2)—which gives the highest level of possible human experience.

This truly remarkable symbol yields an endless wealth of significance as we turn our attention from the 28 connectivities of the first order to the 56 second and 70 third order systems. Every one of these corresponds to an important element in the completed life of the human individual.

We shall now go from individuals to human societies; and, after developing all the intermediate schemes, once again turn to the octad to help us to put it all together.

Chapter Forty-one HUMAN SOCIETIES

15.41.1. Systems and Societies

Whenever we stop to examine our immediate experience and ask the question: what is before me here and now? we discover an organized complexity. This makes it as certain as anything can be that complex organizations are universal. Closely connected with this characteristic of all possible experience—perhaps identical with it—is the omnipresence of structure.

Up to the present stage of our enquiry, we have adopted the hypothesis that structures, as primary elements of experience, can be represented as Systems and that 'Systematics' is a perfectly general instrument for interpretation of all possible situations. This is, to some extent, a reversal of views still widely held that the primary elements are

'matter' and 'mind' and that the structure of the world is due to the 'Laws of Nature'. In Volume I, we reached the conclusion that the only laws of nature consist in the determining conditions of space, time, eternity and hyperaxis* and that these alone do not account for the organized complexity of our experience. In spite of the success of Systematics in showing the universal character of structures, its application is limited by the requirement that complex situations should be reduced to sets of terms each identified by a character. The definition of a system as a set of independent but mutually relevant terms, might be expected to lead to an artificial scheme of little use in dealing with the complexity of actual problems. The discovery that, on the contrary, systems are found in every kind of situation, justifies the belief that structures everywhere conform to a relatively simple series of models. A construction can be understood as a situation where the mutual relevance of systems is significant. Nevertheless, the limitations of systems make themselves apparent when we have to deal with structures of a kind which precludes the assignment of fixed characters and unchanging content to the terms. We have sometimes to take into account the diversities and relevances within as well as between the terms of a structure. In such cases we go beyond constructions to societies. A society has, in general, an indefinite number of members, but these [* Loc. cit., pp. 66 and 153.]

usually fall into distinguishable groups that have term characteristics. Thus, a society can usually be regarded as a set of systems the terms of which are not units but groups of units. This means that a society has a three-fold set of relevances:

1. The mutual relevances of the groups which form the terms.
2. The relevance of the members within each group for one another.
3. The relevance of the systems of the society to one another. This is what gives the construction of the Society.

When, in addition, it is necessary to take into account the relevances of a society within a family of societies in process of interaction and development we shall speak of a symbiosis. We adopt this term from the biological notion of different forms of life mutually dependent within a well-defined environment. In our usage, symbiosis is a society that cannot be understood except by reference to the mutual relevance of its member groups and also by reference to the world process in which it occurs. The symbiosis is in process of transformation. It has extension and distribution in space and duration and process in time. It also has an eternal pattern and an ability to maintain its identity, not merely by isolating itself from its environment, but by its own characteristic force. This force is exerted upon the environment and it also acts within the symbiosis itself.

We can conveniently distinguish five kinds of collectivity.*

1. The Class in which there are no mutual relevances of the members. The unifying principle is the class-concept. No relevance.

2. The System in which there is a single set of relevances as between the terms. One-fold relevance.

3. The Construction in which there is a mutual relevance of systems. Two-fold relevance.

4. The Society in which there are groups both internally and externally relevant as well as the construction. Three-fold relevance.

5. The Symbiosis in which there is an outward relevance of the organization to be taken into account. Four-fold relevance.

We shall, in the present chapter, study societies in which the groups are composed of men and women. Since a society has three kinds of relevance, three separate sets of data are required for its description. The first set prescribes the form of the society and is composed in terms of the mutual relevances of its various groups. Thus, in a society of nomadic hunters, we may have a tetrad composed of elders, children, hunters and women; each set having relevances to one another that determine the activity of the society. The same society may have a cult

[* In Chapter 43 the list is extended to include events and history as a whole.]

based upon rituals and tabus that give it a sense of unity and significance. This will be seen as a pentad with Chieftain or Patriarch, priest or shaman, the warriors and hunters, the uninitiated tribal members and, finally, the Spirit Power or Ancestral Figure in which the society believes itself to be rooted. Again, there will be triads of the families of the society and dyads of male and female principles.

All these systems stand in mutual relevance that collectively form the construction of the Society.

Again, within each of the various groupings there are personal differentiations and interactions which produce the inner life and its potential for transformation. If these are not taken into account, the dynamism of the society is lost. The individual men and women have a contribution to make to this dynamism that the interplay of the groups cannot provide.

Man as a social being is characterized by sexual reproduction. The human dyad of man and woman is also a society, in which the members play distinct roles, but cannot be treated as simple entities. The inner organized complexity of man and woman is a wholly relevant factor in understanding marriage as a social phenomenon. Marriage has a diverse inner life and a form that derives from the cosmic significance of the two principles, male and female, yang and yin, positive and negative that are the source of all the forces by which the world is moved.*

The social significance of marriage is not confined to the dyadic force-field generated by the conjunction of man and woman. Marriage is also a dynamism in which all kinds of relationship are possible. The triad of father-mother-child is only one of many triadic structures which arise by way of man and woman. The family and the home are tetrads in which activity of marriage takes shape. The spiritual content of marriage is fully exemplified only in the pentad. The sacramental significance of the union of man and wife consists in its reproducing the marriage of Heaven and Earth which is represented by the two triangles of the hexad.

The various systems that are relevant for marriage are also relevant for one another. There is thus a superordinate structure which carries the full significance of the society of man and woman. There is also a marriage symbiosis in which the family takes its place as the primary constructional element in the total human society. In this aspect, marriage acquires the character of an institution linked to cosmic processes of generation and transmission.

Mankind is a society in its own right and it is also a symbiosis that is relevant for the Biosphere and also for the society of essence classes up to and including the Cosmic Individuality. These superior relevances [* Cf. Chapter 37, Section 14.37.5.]

cannot be studied and understood in the same way as we would study the inner structure of the various societies of the human race. We shall therefore divide our investigation into two main stages, one of which will aim at establishing the structure of an ideal human society and the other, the place of the human community within the Biosphere.

15.41.2. The Idea of a Total Society of Mankind

Mankind presents itself to our immediate experience as an immensely complex structure, which appears to be organized only in groups and not as a totality. Until the present century, the very notion of an all-embracing society of mankind scarcely entered into consideration. Large groups having a common cultural heritage were the nearest approximation to comprehensive societies and none of these comprised more than a tenth to a quarter of the world's population. These large cultural groups, or civilizations, are not permanent structures. They undergo constant change of both extent and content and do not preserve their identity beyond a few centuries. Smaller and more permanent groups occupying restricted geographical regions—nations and tribes—are often more stable, but so far from contributing to an integral social organization, they have tended towards isolation and even mutual hostility.

The search for a complete structure is no more rewarding if we seek for it in the functional activities of different specialist groups of the kind we noted in a hunting tribe. It is only within the last hundred years that functional activities of mankind have been organized on a world-wide scale and these mainly of a technical character such as the International Postal Union. There has certainly been a social evolution

from a large number of isolated groups towards a single society of mankind. This evolution is still in progress and indeed it must be admitted that it is at a very early stage. We cannot, therefore, hope to construct a scheme of human society from the data of observation and are obliged to work from our anthropological material and from systematic principles. In this way, we shall try to build up an ideal form of society and afterwards compare this with the situation as we see it in the second half of the twentieth century of the Christian Era. We shall evidently find an immense discrepancy between the ideal and the actual; but this will serve to indicate the direction that future evolution will have to take.

We start from the hypothesis that the task of an ideal social order would be to promote and direct the course of human evolution towards its highest perfection. The structure of such a society would have to provide for three subordinate tasks, corresponding to man's three-fold

nature as body, soul and spirit, each of which must be relevant to the other two and jointly produce the dynamism of human life on the earth. The first sub-function is the continuation of life. The second sub-function is the formation of the soul. The third is the fulfilment of the spiritual destiny. When transposed to the human symbiosis in its entirety, the task is seen to be nothing less than the Conscious Evolution of Mankind. This task calls for the continuance of the human race, the formation of the World Soul and the Spiritualization of the Biosphere.* Because it falls into these three parts, the task of human society requires three social groups that must be related to one another as the three cosmic impulses of the triad. They are to be distinguished according to the state of soul development of each group.

Psychoteleios Group. Completed Souls united with Individuality.

Psychokinetic Group. Selves in course of transformation to Souls.

Psychostatic Group. Selves stationary at one of the four levels of Self-hood.

Within each of these three groups there must be an activity corresponding to the function that the group performs. The structure of activity is the tetrad and we shall, therefore, distinguish four sub-groups within each group. We thus arrive at a dodecad as the structure of human society required for the three basic needs of maintaining existence, self-realization and spiritual fulfilment.

We shall set down the terms of the dodecad and leave till later the explanation of their meaning.

THE IDEAL HUMAN SOCIETY

Group Sub-group

PSYCHOTELEIOS Messengers 12

Prophets 11
Saints 10
Guides 9
PSYCHOKINETIC Initiates 8
Counsellors 7
Specialists 6
Candidates 5
PSYCHOSTATIC Leaders 4
Craftsmen 3
Producers 2
Dependents 1
Fig. 41.1. The Twelve Sub-groups of an Ideal Society
[* Cf. last section of this chapter.]

Each of the three main groups is a field of activity and as such has a four-term structure. The sub-groups correspond to the motivational and instrumental terms of the tetrad; but they are also relevant beyond the limitations of the group so that the entire dodecad must be studied as a single structure if the society is to be understood. We cannot, however, confine ourselves to the Systematics as we are dealing with complex societies with all three kinds of relevance.

We shall later consider the symbiotic significance of human society as a constituent of the Biosphere. It will then be necessary to take account of the consequences of human activity for the life of the earth and even for the earth itself. At the present stage, we shall consider only the internal harmony of mankind as a self-contained society without taking into account its interactions with non-human societies and groups.

Even with this simplification, we shall find that the ideal structure of human society is very far from exemplification at the present time or at any foreseeable time in the future. The fundamental motivations are not operative except in a small number of enlightened individuals. The three great groups are not fulfilling their proper functions either inwardly or outwardly. Nevertheless, the study of the ideal structure is by no means valueless, since it suggests both the goal towards which mankind is evolving and also some changes which are immediately practicable and could be effected if the situation were better understood.

15.41.3. The Psychostatic Group

We have two motivating terms, the Dependents and the Leaders; and two instrumental terms, the Workers and the Craftsmen. Using the familiar symbol of the Tetrad we can set out:

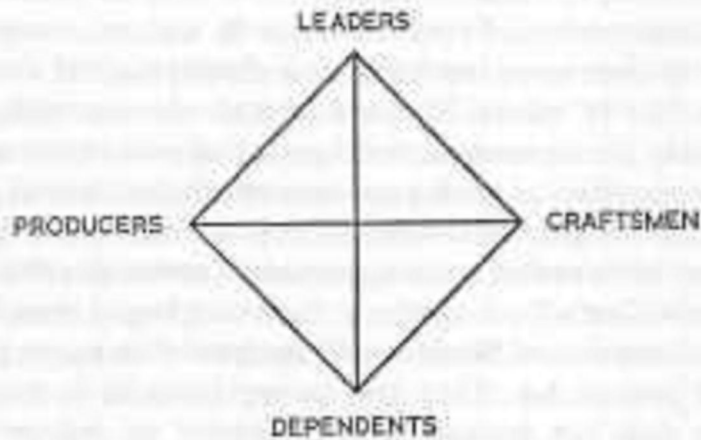


Fig. 41.2. The Psychostatic Group as a Tetrad

This can be interpreted as showing that the psychostatic activity of mankind is motivated by the pressure of bodily needs (Dependents) and the drive of the human self-hood to gain domination over others (Leaders).

The two middle sub-groups are instrumental in function. According to the structure of the tetrad,* one term is operative and the other directive. We can make a distinction between skill and knowledge. Skills are primarily functional and they can be acquired without the participation of the self-hood. Each functional activity has its own set of appropriate skills and those who possess them usually find it hard to adapt themselves to new conditions. For this reason, most Producers are outwardly passive remaining fixed in one kind of job. Knowledge alone is not effectual in front of the job to be done. A man may know what must be done and lack the skill to do it. On the other hand, knowledge connects its possessor with a variety of situations.

15.41.3.1. DEPENDENTS

All men need food, shelter and other necessities of life. Not all are able to provide these by their own knowledge and skill. This does not imply either a moral or a psychic stigma. Dependents are those who, by reason of congenital defects, accident, illness or senility cannot put into society as much as they need to take out. We shall treat all Dependents, irrespective of cause, as a single sub-group of society, whether wholly or mainly dependent for their existential welfare upon the work and care of the other sub-groups. Often they need not only food and shelter but also cannot even be responsible for their personal relationships. Many people who by their soul-nature or fate or by accident belong to the Dependents become, under adverse environmental conditions, prostitutes, criminals or insane. None of these situations should arise in an ideal society. Every human soul without exception has a positive destiny: but some can fulfill their destiny only if their outward

lives are cared for by others. Men and women who are totally incapable of responsibility for themselves, for their sexual and economic relationships and for any kind of work productive in the existential sense may, nevertheless, have highly specialized sensitivities and can be the means of helping others in ways that concern conscious and even creative energy. The old phrase 'God's Fool' applies to such people and their importance in the Transformation of Souls is still recognized in many parts of the world to the present day. They may be psychostatic, in the sense that their destiny does not require them to acquire an independent soul, [* Vide supra., Chapter 37, Section 14.37.7.]

but they can be united with a soul of a high order and participate in the Individuality. The lives of Saints contain many examples of such 'companions' whom the world despised but the Saint knew how to value.

Such cases are exceptional. The majority of Dependents are so because they cannot help themselves. This is usually because they have not received the right kind of help in their early years. Society cannot be blamed for this. To ensure the placing of every Human Totality in the environment necessary for his or her transformation would need a profound understanding of human nature, accompanied by a readiness to make personal sacrifices for which mankind is not ready. It would also need a far greater proportion of men and women of the psychokinetic group than are yet available.

In the situation as it exists today, it is our obligation to recognize that the Dependent sub-group is an integral part of human society entitled not only to the necessities of life, but to such opportunities for transformation as correspond to its capacity. Owing to the tainted condition of the human soul-stuff and to the defects of our understanding, we are bound to bring more Dependents into the world than the balance of society requires. The problem makes itself felt at all stages. As the progress of medicine and hygiene prolongs the expectation of life, a greater proportion of the population reaches old age. Unless the necessary qualities for 'radiation'* have been developed, old people become dependent and unable to return to society the equivalent of what they take from it.

There is, fortunately, a growing realization throughout the world that Dependents are entitled to receive what they need and, if necessary, must be wholly cared for by those who belong to the other sub-groups.

15.41.3.2. PRODUCERS

The entire structure of society rests upon the production of the necessities of life and the material constructions required for the functional activities concerned with Transformation. Although all categories must make some contribution to the common needs, the structure of modern societies tends to an ever-increasing specialization. The major role in man's direct action upon the material world is taken over by the category of Producers. These range from housewives to factory and

farm workers engaged in handling material objects and transforming energies. As humanity evolves from the Animal towards the Human Essence pattern, those operations which can be directed by the auto-

[* Cf. Chapter 40, Section 15.40.6. p. 214 for a description of the radiative quality of old people of the psychokinetic group.]

matic energy (E 6) tend to be taken over by self-regulating machines (cybernetic systems) working on the same level as the mechanical functions of man himself. Machines cannot perform operations requiring sensitivity (E 5) since this cannot be organized in non-living and material objects. There must, therefore, always be a need for a 'productive' function in human society, although as time goes on this will have less and less the character of 'labour'.*

Sensitivity in man is associated with two forms of experience: knowing what and knowing how. The former is knowledge in the ordinary sense of the word and the latter is skill. The latter belongs pre-eminently to the Producer. He does not need to know what he is doing, so long as he knows how to do it. This makes for a certain lack of initiative in seeking new ideas and making new connections.

The sub-group of Producers thus naturally tends to be psychostatic in essential matters and conservative in existential affairs. In other words, a man belongs to the category of Producers because he is able to produce and is not interested enough in other departments of life to seek to change his situation. The producer is inwardly passive, for his sensitivity is directed to the achievement of material aims which do not enrich his psyche. He produces the wealth by which society is kept in movement and he is entitled to a major share in its enjoyment. He who works for reward should receive the best reward that society can offer. Where reward is assessed in material terms—entirely in the Domain of Fact—we have the situation of 'Economic Man'. Generally, men and women of the Producer sub-group are dominated by the Material or Reactional Selves. This means that they have less capacity for independent judgment than those of other sub-groups, and are more easily influenced by suggestion and by crude considerations of reward and punishment. This category is, consequently, always in danger of exploitation by the more assertive categories of the Psychostatic Group and so requires special protection of the Psychokinetic Group which, in principle at least, does not seek for domination.

The man who is content to produce material objects and energies for material gain and whose satisfactions do not go beyond the desires and aversions of the Reactional Self, should not be denied these satisfactions in so far as they do not conflict with moral or social justice. The Psychokinetic Group should be recognized as having authority to preserve Justice throughout the structure of society. In unbalanced societies such as exist throughout the world at the present time, where the

[* The modern trend towards 'man-machine systems' is a demonstration of this,

point.]

Psychokinetic Group is both weak and unrecognized, the passive group is forced to seek the protection of the other sub-groups of its own order. We have referred to the productive sub-group as if it were a permanent role to be occupied throughout life. In an ideal society, it should be a phase only in the life of all people, not a fixed condition. There is little doubt that the progress of technology, and especially of cybernetics, will enable the productive work needed for society to be performed with far less human participation than in the past. The need to provide for a transflux equilibrium* of the sub-groups will become one of the most urgent of problems even on the existential plane. This may well lead to the recognition of the social function of the Psychokinetic Group to which we shall come shortly.

15.41.3.3. CRAFTSMEN

The practical direction of human affairs requires a broader outlook than skill alone will give. This comes with education, which in turn requires a determination to develop the higher powers of the centres.+ Whereas the mechanical parts of the centres can learn how to perform a wide range of operations, the coordination of functions, the meeting of new situations successfully, and the organization of productive activity and administrative functions generally, call for a functional development that may be quite independent of the transformation that belongs to the Psychokinetic Group. As Bacon tells us: 'expert men can execute and perhaps judge of particulars one by one; but the marshalling of plots and the ordering of counsels come best from those that are learned.'++

In all human societies past, present and future, 'men of learning' have many roles to play. If their learning is combined with disposition and discrimination§ they will be led into the path of Transformation and enter one of the sub-groups of the Psychokinetic Group. They are also needed in the existential structure of society, for without them there can be no technical progress, nor any effectual administrative machinery. The functional abilities developed by 'sound education' do not guarantee a disposition towards the search for Reality.

We have used the generic term Craftsmen to designate this sub-group. The use is wider than the traditional skilled tradesman because, at the present time, the same functional abilities are deployed in admin-

[* Cf. Vol. II, p. 290.

+ Cf. Chapter 39, Section 15.39.4.2., pp. 134-5.

++ Francis Bacon, Essays 'On Learning'.

§ As defined in Chapter 40, pp. 184-5.]

istration, business, science and technology, education and the professions. With the rapid advances in the human mastery of nature, the Craftsmen of the second half of the twentieth century work in fields different from those of former times. Engineers and technicians, planners and designers, including most artists, executives and administrators belong to the category of those who 'live by their craft'. But many men and women with well-developed functional abilities, have no sense of the need for 'Being' and do not look beyond the satisfactions of the lower parts of the self-hood: the acquisition of wealth, sensual pleasures, fame and influence over others. They become fixed in the Psychostatic Group and tied to the category that calls for their own abilities.

Nevertheless, Craftsmen of all kinds are necessarily concerned with quality and cannot be satisfied exclusively with material gain. Their sense of value requires them to accept external responsibilities that do not touch the Producers. The professional and technical associations that have taken the place of the old guilds of craftsmen are concerned with standards of quality and conduct. In the early part of this century many serious investigators tried to bring the theory of guilds and corporations into line with the prodigious changes that have occurred since Hegel in 1820 published his Philosophy of Right. The chief defect of these theories has been the failure to distinguish between Psychostatic and Psychokinetic aims and actions. Thus, a leading exponent of Guild Socialism, G. D. H. Cole wrote: 'Guild Socialism sets before itself the ideal of finding that form of social organization which will afford to the individuals the fullest and truest power of self-development in organized community. It wants men to be free, not merely in order to get good administration, but because freedom is a good thing and the greatest of good things.*' The weakness of this manifesto lies in the assumption that freedom is the 'greatest good' and at the same time positing 'self-development' as the aim of man. The two are compatible only within the total framework of a three-tier society such as we are studying here.

15.41.3.4. LEADERS

There are types of men and women whose nature is assertive both inwardly and outwardly. They have initiative and organizing ability. Such people develop readily the attributes associated with the Divided Self and are said to have a 'strong character' and they are often fated to assume leadership in the Psychostatic Group. They are then mis-

[* G. D. H. Cole to S. A. Mellor quoted in Hastings Encyclopaedia of Religion and Ethics in the article on Guild Socialism.]

takenly called 'Men of Destiny' whereas in most cases their lives are determined by type and fate.

Such people are confronted with a more serious choice than those of the more passive sub-groups. If they have acquired during their formative years a strong disposition towards Reality, and if they have the

discrimination to recognize the greater values and follow them, they soon enter the Psychokinetic Group and may come to Individuality during their active life.

If, however, those with a capacity for leadership are dominated by one of the lower Selves, they may become obsessed with the lust for domination. This may be disguised by an amiable personality or it may be blatant for all to see. It may be material, reactional or divided; or, most dangerous of all, it may be directly motivated by the Egoism of the True Self. The lure of 'success' and of 'power' and of 'fame' is a temptation that few natural leaders can resist.

Nevertheless, the sub-group of Leaders is a necessary term in the Psychostatic Group. The three 'passive' sub-groups have not the means to assert their 'rights' without leadership. There would be no enterprise, no initiative, no material progress without leaders in the various fields of the existential life. The Demagogue who espouses the cause of the Demos or Psychostatic Group in Society ensures that no oligarchy shall retain power for long. The Demagogue is always necessary and will continue to be so, until an effectual Psychokinetic Group is established on the earth.

Those who deplore the methods displayed by Leaders to secure the loyalties of the Producers and Craftsmen fail to see deeply into the needs of a balanced society. It is not only necessary that the demagogic function should be exercised, but it is right and fitting that it should remain within the Psychostatic Group. The 'Great Man' who does not work for transformation may nevertheless play a useful part in the harmony of mankind. He may be a loyal servant of the people—even though he serve for fame and to gain the devotion of his followers. We have seen that such men can acquire sensitive souls and come to old age in tranquillity and enjoy the fruits of their labours in the 'Paradise' of the Soul-Stuff Pool. There are also really wicked leaders who betray the power that they are able to yield. They are obsessed with the egoistic delusion that their 'reality' lies in their power and they will sacrifice the lives and happiness of millions to achieve it.

The ideal Leader is the man who exercises his functions as a phase in his soul-transformation and relinquishes power as soon as his task is done. Such men may pass directly from the Psychostatic Group to the

Psychoteleios by a splendid death to the Egoism and resurrection to Individuality.

Enough has been said to make it clear that the formative years are decisive for all the sub-groups. A true 'Education' must be such as to recognize at an early age the right function for each boy or girl and to prepare them to fulfil it in such a way as to keep open the path that leads to Transformation.

15.41.4. The Psychokinetic Group

In the last chapter, we saw that at any stage of life, after the end of the formatory years, a man or a woman may respond to the secret call of his Personal Individuality and set out upon the 'search for a soul'. There is a stage in this search when it begins to influence the course of a person's outer life. At that moment, it changes his place in the structure of the society, transferring him from the Psychostatic to the Psychokinetic Group. As long as the search remains predominantly 'in the mind', a man will continue, to all intents and purposes, to be psychostatic. There are, indeed, thousands of people who claim to be deeply concerned in 'questions of the soul' and yet are almost inextricably involved in psychostatic activity and are likely to remain throughout their lives in one of the four psychostatic sub-groups.

Two properties characterize the man who is destined to acquire an Individualized Soul: one is disposition and the other is decision. The first is the starting point and the other the end—for it is by a decision that man dies to his Egoism and completes his transformation.

We can take the activity of the Psychokinetic Group expressed as a tetrad and make the familiar distinction of motivational and instrumental terms.

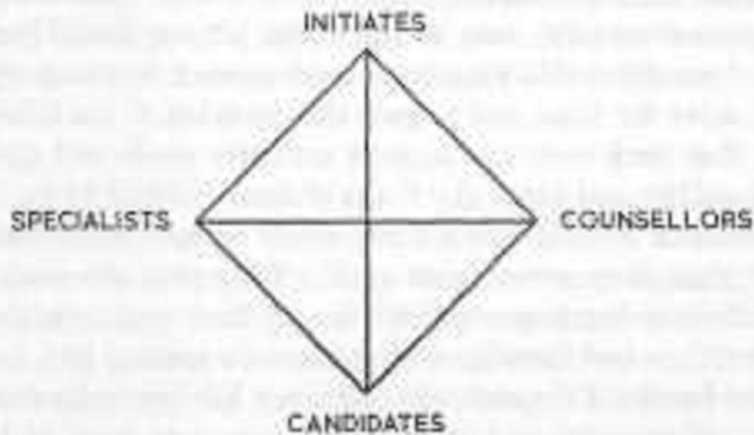


Fig. 41.3. The Psychokinetic Group as a Tetrad

We have the two basic motives: the need for Reality and the awareness of Destiny. The sub-group of Candidates, basically characterized by disposition, represents the basic psychokinetic situation. The Initiates at the point of transition from Self-hood to Individuality represent the aim and goal of the activity. The two instrumental sub-groups are the Specialists distinguished by operative skill and Counsellors distinguished by directive wisdom. The first of these corresponds to the productive workers of the first tetrad with the difference that their concern is with soul-stuff rather than the material world. They are called 'specialists' because their skills are limited to the performance of specific functions on behalf of the entire society. The second sub-group, of Counsellors, consists of those whose inner transformation

has brought them to a broad understanding of the problems of the human self-hood and soul-stuff, not only as they affect individuals, but also communities. Their task is to study the evolution of mankind as a whole and to give guidance to all who are responsible for taking action both on the psychokinetic and the psychostatic levels of society.

The four sub-groups share one central characteristic: the realization that the secret of human destiny lies in Transformation. They belong to the Domain of Harmony, where Fact and Value are brought into fruitful contact so that a new Reality can everlastingly be brought to birth. For them, nothing is fixed or final. They cannot return to the psychostatic condition, nor have they reached the state of union with Individuality that belongs to those of the Psychoteleios Group.

The Psychokinetic Group is the region in which man strives to possess his soul and to discover his destiny. Even those who have reached the highest perfection of the Group—the so-called Initiates—are not assured of the final transformation. They have reached the limit of self-development, but they have not finally died to Self to be born again to Individuality.

There is not an absolutely rigid separation of this group from the others, but there is an unambiguous distinction between self-hood, soul and Individuality. The self-hood forms automatically by the interaction of the mind-stuff and the environmental influences that act from the moment of conception. All men, developed or undeveloped, are selves when seen from the aspect of their functional activity. Individuality, in the true sense, is the mark of the perfected man. All men have either Individuality or Egoism at the centre and this is how they appear from the aspect of Will. Between self-hood and Individu-

ality, there is a process of soul-making.* The process involves the freeing of the soul-stuff from its automatic manifestations, its purification, organization or structuring and final unification to give the Individuality its vehicle and instrument. This process is the Psychokinesis or way of the soul.

The psychostatic man has not entered upon the process. This may be because he has not the potentiality or that he has not received the necessary impulse to set the process in motion. The impulse is provided by the members of the psychokinetic group, which is thus replenished and renewed by its own activity. The psychostatic group is thus by no means closed to the process of soul-formation, nor is the psychokinetic group assured of its completion. There is a perpetual interaction between the three groups, and this is the Spiritual Life of Mankind.

The psychokinetic group cannot be entered automatically, but requires a conscious act of acceptance. This need not take the form of a recognition that soul-making is a social process. Men may even regard

it as a wholly private matter that concerns no one but themselves. Nevertheless, they cannot know of it unless it is shown to them. This 'showing' is the light upon the path that appears to all men and women with the potential for psychokinetic transformation.+

Psychostatic man, in order to enter the way must awaken to the insecurity of his security and he must be ready to renounce the support of existence with no assurance that he will realize his essence. He is in the dark with no assurance when light will come. And yet his situation is totally different from that of the man who has seen nothing or forgotten what he saw. He has seen a truth that eventually will set him free. He does not know his destiny, but he knows that he cannot remain where he is. He is no longer so much concerned with what he has not, as with what he is not.

Psychokinetic man is the pilgrim of the soul. His pilgrimage starts in the psychostatic realm of self-hood and it leads to the psychoteleios realm of Individuality. In the intervening realm he is creating himself—that

[* Reference should be made to Chapter 40, Section 15 .40.5 .3., where the complex process of soul-formation was sketched out.

+ La Divina Commedia, VII. 49-52. 'How is that?' He replied 'He who wishes to rise up by night: is he prevented by another? Or is it that he is not able to ascend?' The meaning is clear. The passage comes at the moment when Virgil and Dante are at the gates of Purgatory. No one can enter except by the light of the sun. This symbolizes the psychokinetic awakening, when the soul is enabled to see that it must be purified and transformed in order to live. It sees but it cannot do what it wishes: 'quella col non poter la voglia intriga'. Ibid. 57, 'entwines the will with impotence'. This is why help from higher social orders is indispensable.]

is, his own soul—and in doing so he is making his contribution to the Universal Harmony. We shall now trace the course that he must follow.

15.41.4.1. CANDIDATES

The awakening of the soul to its own true nature is seldom clear or decisive. Rare souls respond to the call without hesitation or confusion, and, plunging into the austerities of the psychokinetic path that both offers the greatest reward and demands the highest price, win their way to Sainthood with little or no help from those who have gone before. For the great majority, the call of the spirit is little more than a passing awareness that there are hidden depths within their own nature. They may, in such moments, awaken to a longing for a Reality that does not require material, external supports. These experiences may give rise to an urge to 'do something about it'; but this is soon clouded over or dissipated by the impulses and habits fixed in the lower parts of the self. Without help, few can translate vague longings, or even desperately felt needs, into positive action that will lead them into the psychokinetic stream.

This is where the development of the individual man or woman becomes a social problem. The need for help can be satisfied only within a social framework. This is true even if the help is given by personal advice or by reading and study. The transition from the psychostatic society to the psychokinetic society is in itself a social act. Psychostatic man is self-seeking and psychokinetic man is soul-seeking. The fundamental change of attitude that this implies almost inevitably calls for a change of environment. The assumption that man in search of his soul can 'go it alone' is as unwarranted as the assumption that he can feed, clothe and house himself in isolation from society. The fact that there are hermits who do just this and the fact that there are recluses who achieve sanctity are of the same kind: exceptions that prove the rule.

The simplest way of looking at the situation is to picture a region of experience in which man can find evidences of Values and their Realization in people. We shall call this the V-Region to distinguish it from the F-Region where man is in contact with Fact only. The V-Region is orientated towards Value, but situated within Fact. The F-Region is both situated in Fact and orientated towards it. Those whose experience is mainly confined to the F-Region are psychostatic. Those who are strongly drawn towards the V-Region are on the way to becoming Candidates for the Psychokinetic Group.

The chief influences in the V-Region are artistic, ethical and religious values and the examples of men and women whose lives demonstrate

the realization of Values. There is an objective morality that the lower selves cannot distinguish from 'conditioning'; but which, nevertheless, stands apart from personal prejudices and beliefs, and from local or transient social customs, as a guide to Right Living.* Response to the influence of objective morality requires a preparation that deconditions the sensitivity and makes it less dependent upon taboos and social pressures. This in turn requires a certain environment in which V-Region experience predominates. Thus, even with objective morality, it is necessary to provide suitable value-experiences: the development of 'taste' in art and literature, the arousing of interest in psychokinetic interpretations of human nature and destiny. This is an important element in any sound educational process.

The basic questions: 'Who am I?' and 'Why do I exist?' draw from the depths of the soul the psychokinetic answer 'I am not what I am to be, and I, until I am that I, cannot know why I am at all.' The answer is necessarily obscured by ignorance, doubt and the promptings of egoism. Its true sense is lost, but not wholly, for it leaves a longing to be other than one is. Notions of spiritual transformation, of the development of latent powers, of knowledge beyond that of the visible world; all belong to the V-Region. They produce, upon all people who are attracted by them, an automatic selective action. Some confuse them with psychostatic notions of self-aggrandisement, power and honour: they are led into the class of Leaders in the Psychostatic Group. Others recognize them as a call to change themselves. For this, it is almost

necessary that some degree of disposition towards spirituality should have been formed in youth. The effect of the influence of the V-Region is to strengthen this disposition until it is translated into an active search. Then discrimination is required in order to recognize and follow psychokinetic trends. The inner qualities of disposition and discrimination and the outer influences of the V-Region combine to give the self-hood power to enter the Psychokinetic Group or, rather, to become a Candidate for entry, for very few have a disposition so firm and discrimination so true as to find their own way from the start.

There are at this point two paths open: The Path of Objective Morality and the Path of Accelerated Transformation. The first path goes by way of action towards the conquest of egoism and the second by way of higher knowledge. The former depends upon the combination of disposition and favourable external circumstances. The second requires discrimination to recognize the right conditions for one's own transformation.

[* I.e. Swadharma is defined by the Shivapuri Baba in Long Pilgrimage pp. 79-8, etc.]

15.41.4.1.1. OBJECTIVE MORALITY

This has developed on earth from age to age as mankind has learned by experience the conditions that must be fulfilled if life is to flow smoothly in human communities. It is the consensus as to what is right action and what is wrong action. From time to time, Objective Morality must be given new external forms corresponding to the progress of social structures and man's knowledge of the natural order. The sanction of these forms or Commandments is the general moral sense of mankind. This may be disobeyed, but it cannot be disregarded. It is progressively refined, harmonized and liberated from negative influences. It is not infallible, for its scope is general rather than particular. It establishes general rules of behaviour but it cannot always resolve personal problems. When its limitations are disregarded, it leads to social rigidity; but when its positive claim upon humanity is rejected, society degenerates. This is also true of the individual self. Those who go by the Path of Objective Morality must be able to live by it without revolting against its limitations. This is primarily a matter of education and its seat is in the Material Self. We have seen that the Material Self can acquire automatic behaviour patterns and these can be predominantly based upon Objective Morality. Such a Material Self is a good instrument of the Psychokinetic Purpose for the progress of mankind. The next stage is the orientation of the Reactional Self within the pattern of social morality. This means that the emotional life of the Self comes into harmony with the environment. After this comes the discipline of character training that develops a right state in the Divided Self. Finally, if conditions are very favourable, both inwardly and outwardly, comes the Illumination of the True Self. Thus the Path of Objective Morality should lead straight up the central axis of the tetrad to the state of the Initiate who has found the Truth. It is long and difficult and few complete it before their life-span is ended.

This Path has for a very long time been connected with the Religious Life. There is very little chance of achieving the psychokinetic goal of Individuality in isolation from others. The Personal Individuality can seldom call strongly enough to the Self-hood unless its call is reinforced by the practice of religious worship. The higher the Self ascends and the nearer it comes to the soul-state, the more does it need the help of the Universal Individuality, whose influence is transmitted in the act of Worship.

Since the Path of Objective Morality is the only means of self-perfecting for the great majority of people, organized religion stands at

the centre of the Psychokinetic Activity. It is in the Christian Church, the Buddhist Sangha and the Muslim Sharia'a, that both the form and the content of Objective Morality are chiefly to be found. There are many religions at the present time; but all true religion leads to the overcoming of egoism and the establishment of Individuality.

15.41.4.1.2. ACCELERATED TRANSFORMATION

The belief that special disciplines make possible the accelerated fulfilment of human destiny is common to all religions and spiritual teachings. Every religion has its saints and the lives of the saints invariably contain accounts of ascetic practices, self-sacrifice, heroic courage in adversity (even to martyrdom), and devotion to prayer, meditation and other religious exercises. Not all saints have practised every kind of austerity; but all saints have practised some kind of austerity. The abandonment of ordinary human ties, withdrawal for long periods, even for the entire earthly life, into solitude or into spiritual communities; the resorting to teachers and spiritual guides and the use of spiritual exercises for training the functions, for the liberation of consciousness and for the strengthening of the will: all these belong to the Path of Accelerated Transformation.

The Path of Accelerated Transformation has three main branches according to the emphasis placed upon the three elements of Function, Being and Will.

15.41.4.1.3. THE FUNCTIONAL APPROACH

Here, the Candidate is drawn towards a particular mode of life that corresponds to the predominant function and level of self-hood. Those who live mainly by instincts and habits can only follow ways where they can learn by imitation. Usually the material will is dominant and as we have seen,* the Material Self can be trained only by discipline—often painful and prolonged. The emotional man, usually dominated by the Reactional Self, must find conditions which will enable his emotional energy to be directed into the right channels. He is drawn towards devotional ways. The intellectual man—if dominated by the Material or Reactional Selves—must first learn to submit to discipline. Afterwards, he can follow ways of knowledge and right action, which will harmonize

the Divided Self with the True Self: but this comes at a later stage of development than the Candidate.

In the functional approach, there are in general three ways variously described as:

[* Chapter 40, Section 15 .40.5 .4., pp. 199-200.]

First Way. Self-mortification. Obedience. Asceticism. Hatha Yoga. The Way of the Fakir (Ouspensky). The Conquest of the Material Self.

Second Way. Self-denial. Love and Worship. Bhakti Yoga. The Way of the Monk (Ouspensky). Devotion. The Conquest of the Reactional Self.

Third Way. Self-knowledge. The use of mental disciplines. Jnana Yoga. The Way of the Yogi (Ouspensky). The Conquest of the Divided Self.

14.41.4.1.4. THE BEING APPROACH

We now come to the Psychokinetic Transformation of Energies. The aim is to form the soul-stuff into a soul rather than to develop functional powers. This aim is very seldom explicit in those who are at the threshold of the Psychokinetic Group. They have, however, a special kind of disposition based upon the awareness of nonentity. The effect upon some people—a small minority in our age—of contact with the V-Region of experience is to arouse a deep revulsion against their own existential nature. They feel themselves to be not merely undeveloped or ignorant, but wrongly developed and wilfully given over to sin. This is essentially a religious state* expressed in the famous words: 'The fear of the Lord is the beginning of wisdom'. The psychostatic man who has had glimpses of his own true nature cannot help being aware of his own unworthiness. The crying need for him is not to attain to a higher level of functional development, but to be free from himself and the deep contradictions that he finds in his own nature. It is true that this need can find relief in one of the three ways of the Functional Approach; but they are not his true path. His problem is one of Being, and he cannot be satisfied until he can be sure that he has found the way towards it.

The experience of nothingness and sinfulness may be stifled and forgotten; but if it leaves its mark the man or woman must willy-nilly become a Candidate for the psychokinetic group. The normal way for such people is that of mystical contemplation or Raja Yoga. It is well exemplified in the life and teaching of that great Hindu saint Sri Ramana Maharshi of Tiruvannamalai. Ramana's early experience, as described by himself, led immediately to the question: 'Who am I?' and this question remained with him until he achieved Supreme Enlightenment. The present writer met another such in the Shivapuri

[* Cf. John Newman Grammar of Assent, 1895, p. 400 on Justice — 'Religion's long

and deep foundation is the sense of sin and guilt, and without this sense there is for man, as he is, no genuine religion.']

Baba whose entire life was devoted to the search for Absolute Being.* There could be no doubt that the Path followed by both these men was that of Being and that the role of both Function and Will was secondary. This does not mean that the functional powers are to be neglected or that there is no place for will. The Shivapuri Baba, for example, insisted upon Swadharma or Right Living as the foundation: but the house to be built upon the foundation was that of Being-Consciousness.

Where the call is less extreme, Candidates destined for the Being approach usually enter the religious life and become contemplatives. They are unlikely to find satisfaction in the active life, but they may become involved in responsibilities that make withdrawal from the world a worse sin than remaining in it. The ensuing conflict of obligations can break down the self-hood and result in long-lasting disturbances of the personality. In favourable cases, the candidate may find guidance that will enable his or her thirst for being to be directed into channels of activity that are consistent with the fulfilment of life obligations, including marriage and the care of a family.

Nevertheless, it must be said, that the Being Approach is generally more personal than social and does not usually lead to a complete Psychokinetic Transformation. The successful contemplative may pass directly into the Psychoteleios Group after going through the three stages of the mystical life: Purgation, Illumination and Union.+

15.41.4.1.5. THE WILL APPROACH

Here the call is to understanding and action based upon understanding. The world presents itself to the Candidate as a challenge to service, but he is aware that he does not understand what is required of him. It is this awareness that distinguishes him from the psychostatic philanthropist. He knows that in order to do, he must not only understand what is needed, but also be able to do it. People of this type are aware from the start that there is a special service which is required of them. They are not satisfied with the prospect of Being because they already understand that Reality is Work.

There are pitfalls for such people, for they are liable to overlook their own disabilities and attempt to 'do' without having learned how to 'be'. Falling into the mistake of premature activity, they are drawn back into the psychostatic condition. Here they can deceive themselves into imagining that because they are 'doing' more, they are 'becoming'

[* Cf. J. G. Bennett, *Long Pilgrimage*, Hodder Stoughton, 1965.

+ Cf. The author's *Christian Mysticism and Subud*, Coombe Springs Press, 1962.]

more. This is a condition from which it is hard to extricate oneself except through failure of the external aim. There are other pitfalls such as the 'social fallacy' which consists in supposing that organized work for the betterment of mankind is necessarily 'progressive'. A man may feel that, because he devotes himself—perhaps at real personal sacrifice—to some good work, he is thereby fulfilling his destiny; whereas in reality he may be shirking the very work that would enable him to enter upon the Psychokinetic Transformation and find a sphere of usefulness corresponding to his true destiny.

There are many traps for those who are drawn towards the approach of the Will. No one is safe against them who has not learned to distrust his own egoism. Here a right disposition may not be sufficient, for the will to do good, when it is lacking in discrimination, places a man at the mercy of false suggestions. The way of action cannot be followed in isolation from others and so it is pre-eminently a way of society or brotherhood. The candidate for the third approach will be so disposed by his own self-nature and his early training that he will seek for a School and a guide. His aim will be to participate in work that serves the Universal Purpose rather than to find his own personal salvation.

For historical reasons, to be discussed in a later chapter, the three approaches have, for thousands of years, been associated with specific geographical regions. It seems likely that about six thousand years ago, the approaches separated in order to develop particular forms of civilization. The Functional approach originated in Africa and reached high development in Egypt; though it continued to flourish in Africa, only degenerating in the last three thousand years. From Egypt, it influenced Crete and passed to Greece, entered Europe and led to the science and technology of our modern world—none of which, be it noted, has excelled the achievements of the architects of Karnak or the control of energies attained by the Egyptian hierophants. The Being approach went towards India and through Buddhism and later Hinduism has produced the extraordinary wealth of spiritual techniques for the development of Being for which India is justly renowned. The approach of the Will was centred in the region bounded by the Iranian and Central Asian highlands, the valleys of the Tigris and Euphrates and the Mediterranean. It led to the Judaeo-Christian and Islamic cultures with their emphasis on doing; but far more significantly and less obviously, to the development and transmission from generation to generation of techniques connected with the powers of the Will. This explains the special emphasis on the conquest of egoism in these traditions and it

also accounts for the prodigious influence this region has exercised, for six thousand years, upon the history of the world.

The Candidate who seeks to enter the Psychokinetic Group by the Way of the Will has to meet a special difficulty. Because this approach leads to the attainment of powers of action; it has to be specially protected from those who seek to enter it from wrong motives. For this

reason, it is never easy to find. Not only are disposition and discrimination needed but also determination. Schools and teachers for the development of the functional powers and even for the attainment of Being, are not hidden from psychostatic men. They can be found and the approaches can be entered directly from any of the sub-groups of the Psychostatic Group. The demands made upon people in the ways of Function and Being can either be expressed in words or soon learned from trial. The demand that is made in the way of the Will is for understanding, and one cannot understand without actual experience. It is, therefore, necessary to undergo a preparation that can be found only within the Psychokinetic Group. Thus, in order to become a Candidate one must first of all find a Society or school beyond the level of candidature—that is, a society of specialists. By making himself useful to such a society, the would-be candidate can hope to acquire the understanding of the demands of the Will approach that will entitle him to enter it. We shall discuss this further in the next section.

15.41.4.1.6. guidance

We can now summarize the structural characteristics of the Candidate sub-group.

1. There is no external form whereby membership of the Psychokinetic Group can be recognized.
2. Candidates can be of two main categories.
 - a. Those who follow the Path of Objective Morality.
 - b. Those who follow the Path of Accelerated Transformation.
3. The Path of Objective Morality is usually, but not necessarily, associated with Religious Observance.
4. The Path of Accelerated Transformation is reached by three approaches.
 - a. The Functional Approach.
 - b. The Being Approach.
 - c. The Will Approach.
5. The Functional Approach includes three principal ways:
 - a. The Way of the Body.

 - b. The Way of the Emotions.
 - c. The Way of the Mind.
6. The Being Approach can be by Devotion or Sacrifice: but its characteristic is the transformation of the soul-stuff.

7. The Will Approach is not accessible without preparation. It is concerned with doing.

8. Broadly speaking, the condition for entering by the Functional Approach is a strong disposition, by the Being Approach a keen discrimination and by the Will Approach an invincible determination.

9. The various Paths, Approaches and Ways are usually interlocked and some elements from more than one can be combined to produce the conditions required at a given time and place for a particular candidate or group of candidates.

From the last of these nine characteristics it follows that candidates generally need guidance. This can be given only by those who know what is required. This knowledge is the Great Science or the Secret Science which has been built up, modified, tested, preserved and transmitted for thousands of years. The chief repository of this science is the body of those who belong to the Approach of Will. They have selected themselves at the Candidate stage by their ability to grasp something of the significance of the Psychokinetic Transformation. They are aware of the need to understand and this awareness prepares them, eventually, for the task of transmitting the Great Science from one generation to another.

15.41.4.2. specialists

No man can possess in its entirety the Science of Human Transformation until he has achieved his own soul-completion, and those who come to this stage have far higher tasks than the training of Candidates. The economy of the human society calls, therefore, for Psychokinetic Specialists. Such people develop strongly in one particular field of external activity while at the same time acquiring a stable disposition towards Reality. This combination distinguishes them from the Craftsmen of the Psychostatic Group whose motives are centred in themselves and directed towards the external world. Nevertheless, the Psychokinetic Specialist continues to be motivated by his own qualities and impulses. He cannot act 'out of character', because he is not free in relation to his Divided Self.* He must come to terms with his own Fate

[* We have seen that the Divided Self is the seat of the character and the instrument whereby man is made subject to the pattern of his own Fate.]

before he can discover his Destiny. The Specialist is engaged upon a task of self-fulfilment, which he may suppose to be the Realization of Individuality but is in fact quite different. He cannot have objective judgment in psychokinetic matters, because he has not yet entered the stages of 'active transformation'.

Of the twelve sub-groups in the threefold society, the upper six have direct perception of Individuality, whereas the lower six can know it

only indirectly. They can, therefore, be distinguished as those who see where they are going, and those who can only know it from others. Those who see can also be called active and those who must take their knowledge from others can, in this special sense, be called passive. The active segment is 'invisible' because its Reality is in the spiritual realm of Values. The passive segment is 'visible' because its Reality is factual. The Specialists are the highest of the six visible classes and they represent for the majority of people the 'spiritual elite' of humanity. Because they and their works can be recognized by external manifestations, they tend to attract those who are entering the Candidate sub-group. In this way are formed what are called 'Schools of the First Degree', or schools of preparation.* These schools or societies can have the most diverse forms and activities. They may be religious communities either monastic or secular; provided there is not only observance and obedience, but a search for the Reality of the religious life and a concrete aim. They may be schools of science, philosophy, history or archaeology, provided the leader or leaders are aware that no human knowledge can lead to reality without the transformation of Being. They may be organizations for human betterment without religious affiliations, but they must know that outward help can do very little without inward change. They may be specialized groups or societies of professional men and women; physicians, educationists, lawyers, engineers or administrators. They may be teams of explorers in search of adventure, who realize that the excitement of danger and discovery cannot be an end in itself, but only a means to self-realization. The specialist leader may have one or two followers, hundreds of pupils, or even thousands of devotees. His status as a specialist does not depend upon the number of his adherents nor upon his fame and prestige: but solely upon his psychokinetic transformation. No man dominated by his Material Self can be a psychokinetic specialist. Neither money nor any other outward reward must be the chief motive of his undertaking. Nor can a man of the Reactional Self be fit for this task. He must have impartiality which comes only when

[* Cf. The description of such schools given by Gurdjieff in a conversation recorded by P. D. Ouspensky in *In Search of the Miraculous*, pp. 14—15.]

like and dislike, praise and blame have ceased to sway him. These are the minimum conditions for his specialized role. In addition, there must be a high degree of specialized skill in the chosen field. This skill is not only a necessary guarantee for his pupils and followers; but the instrument through which he acquires understanding and can communicate with the higher sub-groups of the psychokinetic group.*

The importance of specialists does not lie in their ability to teach in the true sense. They are bound to be limited in their outlook and understanding by the very fact that all their energies are concentrated in a particular field. Their true importance lies in their visibility. Their work can be recognized and appreciated by the psychostatic majority for whom they can thus become points of contact with the process of accelerated transformation. They can also serve as examples to streng-

then the forces of Objective Morality. They do good in the world and people can see that their motives are disinterested compared with those whose driving force is their own egoism.

What has been said in the last paragraph applies not only to those who specialize in some external activity, but also those who have an avowedly psychokinetic aim. These latter appear to be 'teachers', and they may have specialized in some technique of self-development and have thereby acquired powers that are not usual. Their prestige then tends to have a different character from that of a good artist or philanthropist. They run the risk of being taken for Psychoteleios or Complete Men and may even themselves be deceived. They then become 'false teachers' who lead people astray even though they are able to impart some of their own specialized skill to others. The danger of such mistakes is all the greater inasmuch as the Specialist has usually not liberated himself from the limitations of his own Divided Self: that is his character.

We meet here one of the sources of confusion regarding the Psychokinetic Group. It is sometimes assumed that those who have attained such a degree of transformation that they are not only free from material considerations, but even free from like and dislike or the influences of praise and blame, must necessarily be superior in character and morality to ordinary people. The picture of man's nature and his life-cycle drawn in the last two chapters should suffice to dispel any such illusion. Moral perfection comes only with the final extirpation of Egoism and this does not happen in the limelight of external activity. Nor does a man who is an authentic Specialist with powers far beyond those of undeveloped people, necessarily understand the true purposes of human

[* Cf. Gurdjieff: 'A man must be able to do at least one thing well. If a man can make shoes well, one can talk to him.']

transformations. He may unwittingly become an obstacle to the progress of his own pupils by undue insistence upon strict adherence to the special techniques that he has himself acquired and which may not be suitable for another.

Nevertheless, with all the attendant risks, the role of the Specialists is one of special importance for our time. They can make valuable contributions to the awakening of the Psychostatic Group, for the very reason that from the outside they appear to be the 'salt of the earth'.

15.41.4.3. COUNSELLORS

Whereas specialists are concerned with perfecting their own contribution to the general welfare—in learning, art, science or philanthropic works—those who enter the third psychokinetic sub-group are free from the urge to accomplish anything for themselves and are concerned with the objective needs of the Work. The term Counsellor has been chosen to express the property of disinterested concern in the welfare of others, combined with an objective understanding of that in which

this welfare consists.

The Counsellor is a man who has freed himself from the domination of his Divided Self. He is, therefore, not restricted by the limitations of his own character. It follows also that he has come to terms with his Fate. The meaning of this is not easily expressed in words, but something can be said about it. Ordinary people act under the influence of the habits formed in their personality which may have little or no connection with their real nature. They are said to live under the 'Law of Accident'. Those who are subject to their lower selves live under the 'Law of Cause and Effect'. Those whose actions correspond to their character live under the 'Law of Fate'. Fate is thus a restriction upon the possible kinds of events that can occur in their lives—a restriction that stems not from external causes but from their own characters. Freedom from the Divided Self is possible only when a man sets himself to act in such a way that he is guided by principles and not by his own motivations. This eventually sets him free from his own Fate.

With this degree of inner freedom, comes also a stability of the soul-stuff that makes possible the exercise of the power associated with Independent Consciousness. This exercise is not an inherent property at this stage but a possibility of reflection and of understanding. There is also an awakening of the True Self that gives a man contact, when the occasion requires it, with his Personal Individuality. He is not yet individualized, but he is no longer separated from Individuality by an impassible barrier.

Because of these properties the Counsellor can enter into the situation of others and make objective judgments. If psychokinetic people resort to him for advice and help, he can not only advise them rightly but help them effectively. There is, however, the difficulty that the powers of the Counsellor are inward and hidden from those who are not on the same level. How then are they to recognize him for what he is? Here we come upon a special problem connected with relationships between the groups. A triadic relationship must be stabilized if the Counsellor is to fulfil his destiny. This is done by the work of Specialists of a particular sub-group known as Witnesses. The Witness is a man whose psychokinetic development has been directed mainly to understanding. Because of this, he can recognize and communicate with Counsellors even before he reaches this rank himself. Being still a Specialist he can make himself known by his speciality—which very often takes the form of writing—and thereby draw Candidates into contact with Counsellors. Not only this: but he can also be a link between the Psychostatic and Psychokinetic Groups. In the ideal society: the Leaders are linked to the Counsellors by a chain composed of Candidates and Witnesses.

With the seventh sub-group, we enter a society in which the Invisible Essence dominates over the Visible Existence. There are 'natural' Counsellors who have acquired the necessary properties by the Path of Objective Morality. They are the good and wise men and women to whom

others turn, almost without knowing why, for advice and encouragement in their troubles. Such 'natural' Counsellors can seldom exert their influence over a wide circle. They usually lack the objective knowledge required to guide the Leaders of society. Their role is restricted and personal, but none the less useful. They seldom progress further than the True Self.

The true Counsellor is a man of broad understanding that goes beyond the practical skills of his specialist days. He has undergone a profound inner change whereby his interest has turned from the visible society of this world—the Civitas humana—to the invisible society of the spirit—the Civitas Dei. His attitude towards external activities has also changed inasmuch as he sees them not as the fulfilment of his own nature but as the accomplishment of a task that is not of his own choosing. The transition from the existential to the essential man is not complete, but it is firmly established. The transition is primarily in the Will. He has come to an awareness of Will as reconciliation of existence and essence, rather than as the affirmation of the one and the denial of the other. With this comes a new understanding that is the hall-mark of the true Counsellor and the bond of union amongst members of this sub-group.

In an ideal society all those men and women whose transformation has gone beyond the Divided Self would form a coherent structure responsible for the direction of the entire psychokinetic activity of mankind, but obedient to the spiritual motivation transmitted through the highest psychokinetic sub-group—the Initiates. No such structure can yet come into existence because the Great Soul of Humanity is still at a far too primitive stage of development to produce suitable Candidates in sufficient numbers. For this reason, most of the Counsellors have retired into relatively small and isolated groups and contact with them cannot be made easy for existential man who would regard them as the enemies of his welfare. Those Counsellors who are known to the world are protected by occupying places in the visible hierarchy of religion or learning in which their true nature is disguised—by the simple but effective device of appearing to be what they really are. That is to say, they appear to be Counsellors in the existential sense but disguise their true role as men of essential wisdom.

A different consequence of the undeveloped state of the human psyche is that communication between Counsellors is obstructed by the defects and deficiencies of the True Self. In plain terms, a Counsellor of today—even if he is truly developed to the fourth degree—may not be free from the impulses emanating from his own Egoism. In spite of his wisdom and genuine psychic powers, he may be susceptible to the flattery and dependence of less developed men and take upon himself the role of an Initiate without having acquired the inner purity of motivation that this role demands. Here again therefore we must take note of the risk of misdirection on the part of a man who is genuinely qualified to direct! The only safeguard against such risks is the sincere desire to eradicate egoism and to be a servant rather than a master.

The Initiate is the man of the True Self free from Egoism who lives under the direction of his own 'I'. He is free from the limitations of Existence, but he has not made the great transition into the Realm of Essence. We saw in the last chapter that this transition does not depend upon a man's own will, but upon a decision that is taken within the Universal Individuality. The Initiate can thus be described as the man who has reached the limit of self-perfection attainable by his own action.

The Initiates of the Psychokinetic Order are the link with Individuality—that is, with Psychoteleios Man. They are wholly dedicated to the service of the Individuality and await the moment of Union. We must pause here to consider why the title 'Initiate' is given to those who have

not yet entered the Psychoteleios Group. It must be understood that Initiation and Union are quite different stages. In the mystical path a distinction is made between Illumination and Union. The former gives man a direct consciousness of the Essential Reality, but the latter unites him with that Reality. In our terminology, the first comes with the removal of Egoism from the centre of the self-hood, and the second with the entry of the Individuality.* The removal of Egoism is not sufficient to provide a vehicle for the Individuality: a strengthening of the vessel, that is, of the soul, is required and this is accomplished by a special kind of experience that cannot be compared with that of any of the previous stages. The Initiate has received his 'Vision', and he has no longer any desires or aims to accomplish. His search has ended for he has found what he set out to discover. But although he has found it, he is still separate from it. His state is like that of Moses, for the Power of the Spirit is upon him and he can see what cannot be seen by the Self of Man: yet the Promised Land of Individuality cannot be entered.

It is very important here to emphasize that 'initiation' is not a degree or condition conferred by one man upon another. Nor is it quite correct to say that the Initiate is self-initiated. Initiation comes from Individuality and only in that sense does it come from 'within' the person who receives it. It is characterized by the release of Creative Energy (E 3) whereby a 'creative field' is produced around the Initiate. This gives us the key to the role of Initiates in the Psychokinetic Group. They are the sources of the creative power whereby the whole Group is inspired. We can show the connections thus:

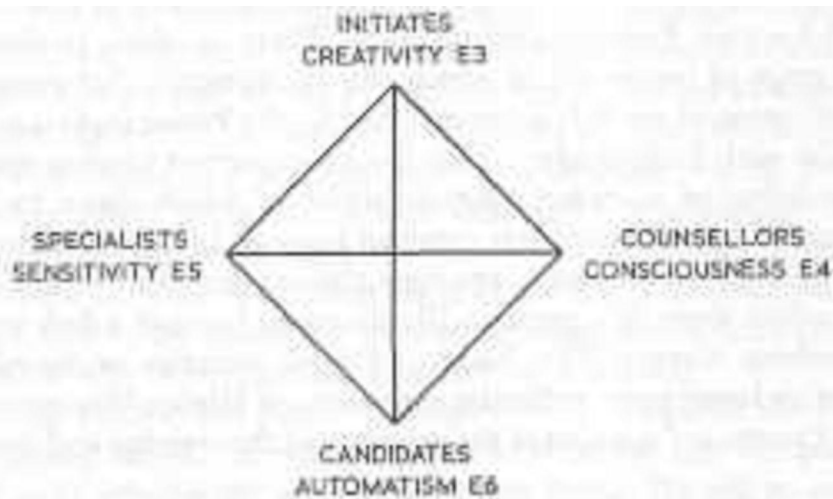


Fig. 41.4. The Four Psychokinetic Sub-Groups

* Cf. Chapter 40, Section 15-40-5.

The diagram suggests the characteristics of the four sub-groups:

Initiates	Creative Power
Counsellors	Conscious Guidance
Specialists	Sensitive Activity
Candidates	Automatic Obedience

Each characteristic is the means whereby one rises from one level to the next. Thus there is a total Psychokinetic Society inspired by the presence of initiated beings who, in general, will not be visible to the existential group. The inspiration is not that of leadership or of teaching, but a 'transmission outside the scriptures'.* The Initiate communicates an illumination, not a Revelation; a creative power, not a redemptive action. He is a link rather than a source.

Each Initiate is responsible for a special transmission. He is like a thread that connects the outer circles of mankind to the inner. Each thread is unique, because we are now in the realm of essence where quality has taken the place of quantity. The true Initiate is aware that the uniqueness of his message is no more than the limitation of his role. He utters one word, not because it is the only word, but because it is his word. He knows that the many words become one only within the Psychoteleios Order whose laws transcend number as they do space and time. Unfortunately, this understanding cannot be transmitted and the Initiate appears to his followers to be not just unique but uniquely significant. From this mistake come the divisions and exclusions of the various ways. The Initiate is often powerless to remedy the situation, for he has abandoned his own will and has not yet been united with the Will of his own Personal Individuality. There is, thus, in almost all

cases a stage of 'consent'+ in which the Illumination that comes with the purification of the Self is not matched by the Power that comes from the union with Individuality. This has an important bearing upon our understanding of so-called 'esoteric societies' which claim to be the guardians of special knowledge received from an Initiate. Leaving aside the many imitative or totally spurious claims; there can be societies at whose origin there is a genuine Illumination, but not a link with the Psychoteleios Group. The leaders of such societies or founders of movements based upon authentic experience of Higher Wisdom or even Higher Powers are not always the products of the training and discipline

[* A phrase that occurs in a verse attributed to the Patriarch Bodhidharma, the apostle of ven Buddhism to China.

+ Cf. Chapter 37, on the systematic properties of the triad where we have Consent as pure act, p. 27.]

of a Specialist School. In consequence of the lack of training they can make mistakes that would not be made by men of far smaller spiritual attainments. They may transmit a genuine message and yet allow the message to be distorted and their own status to be misrepresented by their own followers. An Initiate who has not yet found his place in the Psychoteleios Group may be irresolute and easily influenced by men who are far inferior to himself. The history of spiritual movements teems with instances of such unaccountable lapses of judgment.

15.41.4.5. CO-OPERATION IN THE PSYCHOKINETIC GROUP

One lesson to be learned from the study of the four sub-groups of the Psychokinetic Group is the need for an integrated activity. The Initiate who is surrounded by undeveloped Candidates runs the risk of losing his way. The Specialist who relies on his own highly developed skill without seeking guidance from Counsellors will never get beyond his own limitations. The Counsellor who usurps the role of Initiate will dry up and be in great danger of becoming a fraud. The true Counsellor attaches himself to an Initiate and will often discover that his duty is to protect him from possible errors of judgment and from the mistaken enthusiasms of would-be Candidates. The reason why this onerous responsibility falls upon the Counsellors is that they are still within the realm of existential activity and can understand the working of existential laws. The Initiate stands poised between Existence and Essence and cannot exercise the powers that belong to either. This can be a source of great bewilderment. Every Initiate has received his own private Illumination: this may enable him to do things that ordinary men cannot understand. He may have a special and important message to communicate and be aware that he has been given special powers to enable him to perform his task. This awareness very often renders him incapable of seeing or understanding anything outside his own field. Or, he may have received an Illumination that is both valid and overwhelming. He will be tempted to believe that this Illumination is far greater in its scope than it really is. When this strong sense of mission is combined with the

influence of devoted followers, the risk of exaggeration is serious even with a man who is humble and unswerving in himself.*

When an Initiate has passed through the four stages of the Psychokinetic Group he will be aware of the true situation and will not allow himself to be represented as a Psychoteleios Being. He will be aware of

[*He would not be an Initiate if he were not separated from his Egoism. Herein lies the strange fatality by which good and humble men are led to accept false claims made on their behalf.]

his need for the help and support of the Specialist and Counsellor sub-groups and these in their turn will accord him the high respect and careful attention due to one who has reached the stage of Perfected Self-hood.*

The interdependence of the four psychokinetic sub-groups is even more necessary for the welfare of the human society than that of the four psychostatic sub-groups.

The Initiates form a peculiar social sub-group inasmuch as they are united by the invisible bond of Enlightenment. They may not know or recognize one another. At the present stage of human evolution, the invisible bond is seldom consciously accepted: so that men and women of the rank of Initiate need some external structure such as is given by organized religion. At this point, those who go by the way of Objective Morality and those who have followed the Path of Accelerated Transformation can discover their community of understanding. In the Christian Church, this may be seen in the mutual understanding between Priests and Religious who have reached Enlightenment.

15.41.5. The Psychoteleios Group

There must, according to the structure, be four sub-groups of the Psychoteleios Group. The distinction of sub-groups is different in each of the three groups. In the Psychostatic Group, it is the division of functions, which is also here the principle of unity: for the sub-groups are interdependent in respect of their functional activity. They are not united in either Being or Will. The second, or Psychokinetic Group, is concerned at all stages in the Transformation of soul-stuff, that is, in the achievement of integrated being. In this transformation each group has a different role to play; but as a whole, the Group of Psychokinetic Souls is bonded by Unity of Aim and the recognition of the need for help in the completion of their Being. As we have seen in the last section, there are possibilities of misunderstanding, disagreement and even opposition in the field of Will. These contingencies do not exist in the Psychoteleios Group where Unity of Will is the dominating factor. Functional interdependence plays scarcely any part nor is there a need for mutual help in the attainment of Being. From the standpoint of ordinary people—in which we may include all the first six sub-groups

[* This is called by Gurdjieff in *All and Everything the Sacred Martfotaie*, which means the Extinction of Egoism and liberation from the attachment to Existence. This stage is both an end and a beginning; for, according to Gurdjieff it is the starting point for the attainment of Objective Reason. The stage of Martfotaie may last for many years until the soul transformation is complete. Cf. *All and Everything*, pp. 293 and 386.]

up to that of Specialist—the society of perfected men is invisible and incomprehensible. The reason for this is that the Psychoteleios Group is not concerned with action as we understand it—that is, the control of bodies and energies—but with the sources from which actions flow. These sources, which lie in the region of the highest energies of Consciousness, Creativity, Love and Transcendence, are beyond human perception. They are not part of the constitution of Man; but they are the instruments of the Cosmic Individuality. Consequently all men who have attained Individuality—that is Psychoteleios men—have a connection with these higher forces of the Creation that no ordinary man can understand.

The connection between Will and Energy requires to be clarified. Let us take the example of conscious energy (E 4). In psychostatic man, consciousness is merged into sensitivity and only accidentally and involuntarily separates from it. With psychokinetic man, consciousness is separated but not controlled. The psychoteleios man can control and direct conscious energy and so produce results outside of himself. In all three cases conscious energy plays a part: but in the first, man is merely a passive receptacle; in the second, he works by consciousness; and in the third he masters and makes use of consciousness. Again, we can compare the place of creativity in the Initiate, the Guide and the Saint. The first is a channel for creativity, the second is an instrument and the third is a master.

These abstract notions can be expressed in a form that may be easier to understand, though rather less precise. The Will of psychoteleios man is independent of his Self-hood and therefore not limited by Existence.* Such men are not separated from one another, like ordinary people, by the location of their physical bodies in space and time. Their connection with bodily existence is a convenience and not a necessity. The difference between the three groups can be summarized in terms of their activity, their mode of communication, their powers and their bond of union, thus:

Psychostatic Group. The ordering of the material world and the provision and enjoyment of the necessities and amenities of life. They communicate by the spoken and written word, by images and symbols; their powers consist in the functions of instinct, feeling and thought together with the skills and instruments of the body and mechanical devices. They are united by existential interdependence which dictates the forms of society of the four psychostatic sub-groups.

Psychokinetic Group. The ordering of the soul-stuff. The acquisition

[* Cf. Chapter 40, Section 15.40.4.3. for a discussion of 'existential will'.]

and transmission of knowledge regarding the soul and its powers. They communicate by the same means as the Psychostatic Group, but they have in addition, an understanding of the use of art, ritual and extra-sensory perception as means of communication. They have the higher powers of the soul developed in varying degrees in the four sub-groups; but all have some degree of consciousness or illumination, if only at moments, and this enables them to understand and do things that are outside the powers of psychostatic man. The mark of the psychokinetic man is the process of soul-formation. All those involved in this process share in its action even if they are unaware of it. But it does not follow that they are united in Will.

Psychoteleios Group. The ordering of the Will of Humanity. They do not act in the same way as ordinary men, but indirectly through the instrumentality of those in the psychokinetic group who can respond and accept their direction. They do not require even the powers of extra-sensory perception—clairvoyance and telepathy—that belong to the soul; for they are not separate beings in the way that men of the Self-hood are separated from one another by the very nature of self-hood that must have an existential support to protect it from disintegration. In those who have attained Individuality the existential support—that is the body and its organs—ceases to influence the Self-hood and there remains only the one Will seated in the Individuality. In this state, not only the body and its functions, but the Self-hood with its four components, are no more than instruments. For this reason, psychoteleios men are incomprehensible to ordinary people: they do not behave according to any pattern of personality or self-hood and even their bodily appearance may change so that ordinary men can no longer recognize them. Their societies are not dependent upon personal contact or even upon personal communication. Each one knows what he has to do and only in very special circumstances do they find it necessary to meet in place and time. Nevertheless, the Psychoteleios Group is united to an incomparably greater degree than the other groups for they are all parts of a single whole. This whole is the manifestation, within history, of the Will of the Cosmic Individuality.

According to the conclusions reached in Vol. II, all Individuality has one Source that is the Cosmic Individuality—which term we used in place of the word Christ or Son of God in order to avoid theological implications that would need exact expression possible only within the context of dogmatic theology. At the point we have now reached, the connection cannot be ignored. There cannot be a division of the Individuality that unites all centres of will in the Cosmos, and therefore the

Christian doctrine of the Mystical Body of Christ can only be understood as the union of all Individualized Beings. This doctrine is not

exclusively Christian for the greatest Islamic theologians such as Muhyiddin Ibn el'Arabi have asserted that all saintship (Wilayat) is united in the Logos.* The essential principle here is that of the Community of Saints or the Unity of Individualized Souls.

The division into three tetrads brings out the relatedness of the three Groups of society. We have also noted the division into two hexads one of which is predominantly concerned with Existence and the other with Essence. The former knows and the latter sees. Knowledge culminates in the reliable, concrete knowledge of the Specialist who stands at the head of the first hexad. Seeing begins with the Counsellor whose consciousness has been liberated from personal attachments and is capable of impartial judgments. These qualities are not the results of his own efforts alone, but have a gratuitous element that distinguishes them from the insights of the Specialist. The second hexad can be called a 'spiritual symbiosis' inasmuch as all its members participate directly and consciously in the Reflux of the Spirit, +

Man's part in the Reflux of the Spirit has been called the Great Work or Magnum Opus. It is Dharma or the Universal Church. Only those in the second hexad are directly aware of the reality of the Great Work and even these perceive it in very different ways. The Counsellor recognizes it in the Initiate but is not directly aware of the Psychoteleios Group and its operations. The Initiate is called by this name precisely because, in one way or another, the secret of the Great Work has been revealed to him: but it is still something 'other than' himself. Only when the Psychoteleios Group is reached can there be not merely conscious but creative participation in the Reflux of the Spirit, and each sub-group within the Psychoteleios Group has a different—a decisively different—part to play. We must, therefore, examine in more detail the characteristics of the four sub-groups.

We shall once again make use of the distinction of motivation and instrumentation and start by assigning qualities to the upper and lower motivational terms. The common character of all four sub-groups is that they are composed of Individualized Souls.

The Individuality in its first degree is Personal. When this is estab-

[* This is clearly said in his great work *Al Futuhat al Makkiya* and probably accounts for his being accepted as a saint by the Christian teachers of Aleppo and Cappadocia when he spent two years in Christian lands between a.d. 1214 and 1216. Many other Muslim authorities could be cited for the assertion that the Word of God is the Source of all Individual Will.

+ Cf. Chapter 35, Vol. II.]

lished all doubt as to the Reality of God is removed and replaced by the certainty of Faith. This certainly is inherent in the Individuality which brings it into the Self-hood when the latter is ready for it—that is when it is freed from egoism. The thread that links the Personal Individuality

to its Source is slender and cannot bear the full weight of the Cosmic Will. At the other extreme is the state of Union where the Individual Will and that of the Cosmic Individuality are so perfectly united that there is no distinction between them. The motivation of faith is in the attainment of Union and the motivation of Union is in the spread of faith. Thus we have the two poles of the tetrad in mutual complementarity, one directed from the Cosmic Individuality as the source of all spiritualizing impulses and the other directed towards It as the assurance of the reality of spiritual values.

The instrumental terms are distinguished by the two attributes of the Universal Individuality; the unification of Being and the integration of Will. The Saint transmits the Power of the Cosmic Individuality and the Prophet the Purpose.

We can represent the four sub-groups of Individuals in the usual form of the tetrad:

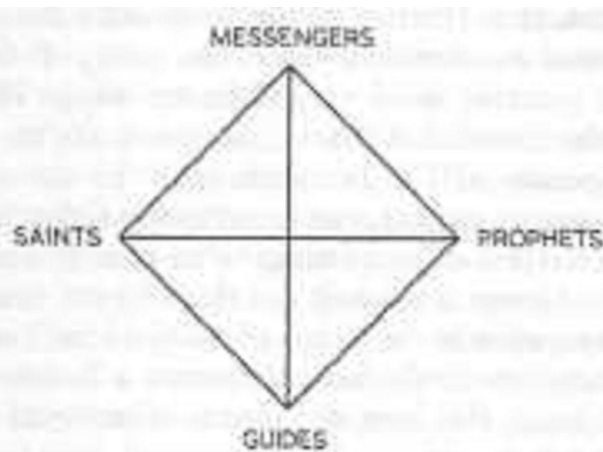


Fig. 41. 5. The Four Psychoteleios Sub-Groups

15.41.5.1. guides

This sub-group consists of men who have attained Personal Individuality and hence the certainty of Faith. They differ from Initiates by their ability to find the right path in all situations irrespective of whether or not they have received specific Illumination. The Initiate is free from doubt in the fields to which his Illuminations are applicable; but he may make mistakes outside this field. The Guide can accept direction from the Cosmic Individuality even though he may have no experience

of his contact with It.* The Guide can be relied upon, because his actions do not depend on knowledge, which is limited and fallible, but upon his will that is linked to the Supreme Will.

Although the true Guide can be relied upon to direct his followers rightly, not everyone is a Guide who believes that he is in receipt of guidance. Since Guides stand at the threshold of the Psychoteleios Group, their significance for men in the process of soul-formation (the

psychokinetic group) is both great and direct. They are complete men having all the properties and powers that are latent and undeveloped in ordinary men; but they have only started upon the stages of completion of the Will that are beyond human powers to attain. From this point onward, progress is a matter of Grace and not of Works or activity directed by the Self. The entire sub-group of Guides is a leaven within the mass of humanity. Without the presence of men of confirmed Faith, spirituality would languish in the world. All the efforts towards self-perfecting which are lavished upon the world by men of the Psychokinetic Group are as chaff compared with the living grain of faith.

Guides are various, ranging from simple men and women who, by the Path of Objective Morality, have attained a living faith that radiates in a small environment, to those who have gone by the Path of Accelerated Transformation and acquired soul-powers that enable them to act far beyond the limits of their personal contacts. In spite of great differences of personal attainments and responsibilities, all who are Guides can recognize and understand one another. This is true even when they belong to different races, cultures and religions. It is equally true that no one who has not attained Individuality can know the real nature of guidance, for they are bound to derive their opinions and judgments solely from the experiences of self-hood—which is subject to the illusions of existence, freedom and separateness. These illusions are the three roots of Egoism and until they are overcome, there can be neither security, nor humility, nor true understanding. The Individualized man is secure in his Will, but humble as to his powers and aware of his being-need for others. He sees himself and all Existence as nothing more than instruments of the Divine Will.

We should add a note on one important function of Guides. This is to act as channels for new influences in human life. They can transmit more than they themselves can understand—this applies even to the wisest and most experienced of Guides. They can initiate new activities, because they are not limited by the conditions of time and place. They

[* Cf. Ibn el Arabi *Al Futuhat* 'He does not require knowledge of the whereabouts of God or His powers: this is reserved for the friends of God' (that is, His saints).]

can also be the means for the personal transformation of men and women who come within the sphere of their influence.

15.41.5.2. saints

We use this term with more or less the same meaning as Saint in Christianity, Wali in Islam, Arahant in Buddhism or Mahatma in the Vedic religion. The chief property of the Saint is that he is free from the limitations of the existing worlds: his place is in the Essential Realm of World XII. Here space and time are merged into eternity and hyperaxis so that the actual and the potential are not divided as they are for existential man and events are not restrained within the limits of successive actualization. This is why Saints are the instruments for miraculous

workings and also why they can continue to intervene in human experience after the death of their physical bodies.

We indicated earlier that Saints are distinguished from Prophets by the exercise of power rather than by the revelation of purpose. There are two ways in which the human soul can be related to the Universal Individuality, which is the Instrumental Nature of the Cosmic Will. One way is by 'overshadowing' and the other is by 'infusion'. The Saint is overshadowed by the Spirit of God and is therefore in a 'feminine' condition. This is true irrespective of whether his bodily nature is that of a man or a woman. He is a field of action of the Universal Will. He is aware of the Presence of God at all times and in all that he does: but this Presence overshadows him, leaving him in a state of humility and often bewilderment.*

The second most important characteristic of Saints is the unity of will. This is a substantial unity that goes far beyond that of the Guides. The saints are not only beyond the distinction of space and eternity, but also beyond that of unity and diversity. This is why a saint is both himself, unique and individual, and also lost and merged into the Universal Individuality. The Saint is also, in one sense, 'beyond' faith: that is to say he is not concerned with his own security or even aware of it. His concern is with God. He is aware that he has not been brought into Union for he still knows the state of separation and therefore he is indifferent to all that does not concern union. His condition is well expressed in the words of Meister Eckhart: 'to him it were lieber be with God in the tortures of Hell, then in Paradise without God.'

The society or Community of Saints is far more than an organization

[* Cf. An interesting passage in the Kashf al-Mahjub of Al-Hujwiri in which he explains that the saint performs his miracles only in a state of rapture or bewilderment. Translation R. A. Nicholson, 2nd Edn., 1936, p, 226,]

or 'band of brethren'. It is a substantial unity that is imperishable because it is not subject to the conditions of space and time.

15.41.5.3. prophets

The gift of prophecy comes from the infused presence of the Universal Individuality in a human soul. The Prophet is an instrument dedicated to the task of directing the course of human evolution on the earth. There are visible Prophets who declare or confirm a code of morality or admonish a people and its rulers. There are also invisible Prophets whose role is unknown to the people and whose intervention is made through Guides and Initiates able to recognize them and translate their admonitions into action.*

The distinction between visible and invisible prophets has nothing to do with rank.+ The visible Prophets of the Old Testament and the Qur'an and the Great Rishis of the Hindu tradition are all represented

as receiving their authority and their specific task directly from God, outside the hierarchy of the Priesthood. We may interpret this as referring to the indwelling presence of the Universal Individuality. Their task is always the admonition of peoples and their temporal and spiritual leaders at moments when the line of human evolution in a given locality is threatened. The role of the invisible Prophets is essentially the same, though looked at from the existential standpoint it may appear quite different. One works externally through the perceptions, feelings and thoughts of man, and the other works inwardly through the channels of the Will. The common element that unifies them is their access to the Source of Universal Wisdom by which the world is governed.++ Their wisdom is not their own and the history of religions abounds in examples

[* Cf. Ibn al Arabi Al Futuhat, Vol. 2, p. 254 of Cairo Edn.

Nabuwat is admonition given to souls
Confined by bodies having souls;
The guidance thus given needs to be
Completed by reference to the Codes of Law
Prophecy is always linked to codes
Now foretelling bliss now warning of woe.

He adds that there is no limit to the variations in the role and task of the prophet. The rank of prophet must always be filled or humanity will disintegrate.

+ Thus the great Sufi teacher Abdul Kadir Jilani from whom many of the present Sufi brotherhoods have descended said: 'Prophets were given the title, but we were given what they were not given'. This refers to the Universal Wisdom to which the prophets have access.

++ Reference should be made here to the Essence Class of the Demiurges responsible for the world order. We suggested in Chapter 35 of Vol. II that the Higher Nature of Man is of the same essential nature as that of the Demiurges. These ideas now require to be refined and made more precise in terms of the four psychoteleios sub-groups.]

of prophets whose inspired utterances were not matched by an equal prudence in the conduct of their personal affairs. This divergence of the person from the role applies to the visible Prophets and, in that sense, they may be said to be inferior to the invisible class who are permanently established in Wisdom. In another sense, it can be said that the human failings of the visible Prophets is the price paid, and willingly paid, for becoming involved in the affairs of ordinary man in order to fulfil a destiny.

We have not previously introduced the notion of Universal Wisdom that will occupy our attention increasingly as we come to the Study of History. We can identify Sophia, the Divine Wisdom, with the Universal Individuality. In Sufism it is called Wahi, the inspiration by which the Prophets are sustained and directed. In the Hebrew books of Wisdom, Hokma is represented as beyond space and time: 'The Lord made me his when first he went about his work at the birth of time, before creation began' and 'At the beginning of time, before the world

was, I was created and to all eternity I shall not cease to be'.* The Catholic Church identifies this Primeval Wisdom with the Essential Nature of the Blessed Virgin Mary in the Mass of the Immaculate Conception and in votive masses. We see in the Annunciation the close link between the Archangel Gabriel, Mary and the Holy Spirit, who according to the Athanasian Creed, 'spoke through the Prophets'. The doctrine of the Wisdom of God as a separate creation has been given a special significance in the Eastern Churches.+ It may yet prove to be a link to unite all who believe that the affairs of the world are under the direction of Divine Providence.

Wisdom is here to be understood as a Reality more concrete than knowledge or even understanding. This can be seen in the Hebrew word Hokma which expresses the idea of Mastery: that is, wisdom in action. Wisdom is an independent, that is complete, Reality and not an attribute. We may participate in it, but we do not possess it. In the aspect of Will, it is the Universal Individuality. In the aspect of Being, it is a spiritual organism in which are operative the four Cosmic Energies of Consciousness, Creativity, Love and Transcendence. In the aspect of

[* Proverbs 8 .22 and Ecclesiasticus 24, 14. Cf. also Prov. 8.35, 'The man who wins me wins life, drinks deep of the Lord's favour.'

+ A peculiar link between Hagia Sophia and Wahi was experienced by the writer in 1919 when the great Church in Constantinople was still being used as a Mosque. On the 'Night of Power', the 27th day of Ramazan, many thousand believers were gathered in Hagia Sophia to await the passage of the Archangel Gabriel, bearer of the Wahi or compelling wisdom. The mosaic representing the winged Seraphs were then still visible in the vast dome. The whole experience conveyed a sense of the Unitive Power of the Holy Wisdom that is the inspiration of all religions.]

Function, it is the Great Work, the Magnum Opus, whereby the evolutionary process of the world, or the return of the Creation to its Source, is sustained.

The special role of the Prophetic Sub-group consists in being the direct instrument of the Holy Wisdom. It must be understood that 'foretelling the future' is only an accidental part of prophecy. The essential part is the transmission into human life of the Holy Wisdom in such forms and at such times as the needs of humanity require. Since the work is hidden, we meet with a variety of interpretations of the source as well as of the nature of the Prophetic gift.* The confusion is certainly due to the general ignorance—or sometimes deliberate concealment—of the role of the invisible Prophets. The Wisdom that counteracts the visible folly that constantly threatens the equilibrium, and even the very existence, of human society, is not an abstraction, an 'Idea in the Mind of God'; but a concrete reality concentrated in beings of a particular degree of perfection. These beings are not all men and women living on the earth. Some lived long ago. Others are to come in the future. Some will do their work without taking human form. They form collectively a Source or Reservoir of the Great Wisdom associated with the

Universal Individuality. This is the true Esoteric Society or Inner Circle of Humanity.+

The Higher Wisdom is both the Guardian and the Directive Intelligence of the plan and programme for the conscious evolution of humanity. At each period of time, in each of the major and minor cycles of history, the plan is adjusted to the opposing forces of materiality and spirituality. Only those who belong to the Prophetic Circle know this plan and how it is to be realized. They transmit this knowledge to those who can use it rightly. As the Wisdom belongs to the Reconciling Principle, it is neither active nor passive, and therefore, its operations are bound to be a mystery for ordinary men whose perceptions and understanding are limited by the dyad of Good and Evil.

Those who belong to the eleventh sub-group are united in Love and Light. They are the Compassionate Ones who accept the limitations of earthly existence in order to help mankind. The bond that unites them is deeper than that of the Saints for they participate in the Universal Wisdom and share a common Vision of Truth. These properties are

[* St. Paul treats prophecy as one of the charismata given through Grace for the edification of the church. This seems to make the prophetic role much more commonplace than that which we intend in the present section.

+ Cf. P. D. Ouspensky *In Search of the Miraculous*, 1950, pp. 309-10. Also the author's *Crisis in Human Affairs*, Hodder Stoughton, 1948, pp. 189-194, for a description of the relation between the 'Three Circles'. These correspond to our three groups.]

not of their own making. They have been chosen for their role and endowed with the qualities needed for it.*

It may be objected that we have no evidence that such a society exists in our time and that if it does exist there is no evidence that its work does mankind any good. This objection comes from the habit of rejecting as illusory all that we cannot verify by sense perception and the allied habit of attributing to blind chance or accident those events that we cannot explain. The world of men has made evident progress over the ages. Also great dangers have threatened and been averted. We cannot attribute either the progress nor the escape from destruction to human wisdom and therefore we say that it has 'just happened so'. In reality, all kinds of real progress—including the science and technology of our present age—come from a Source that injects the necessary notions at the appropriate time. That is why progressive ideas are known to have occurred to several people at the same time without visible communication. Likewise, conditions of intolerable tension such as occurred in the 1950's are relieved and the dangers averted by actions that come from the same Source. This cannot be known except by those who can see behind the veil of consciousness to the region where creativity is directed by the Unitive Wisdom. This we have referred to as the Prophetic Circle. Its reality must be a matter of faith for those who have not been brought near to it and no one is obliged to make this act

of faith. Nay, we should say that no one can make it until he has experienced Individuality. We leave, then, the Prophetic Circle without attempting to penetrate further into the secrets of its Wisdom.

15.41.5.4. MESSENGERS

The Saints and Prophets are perfected human beings chosen by the Universal Individuality to perform specific tasks. There is another subgroup of perfected beings sent to the earth with the necessary qualities and powers already developed so that they can act as Representatives or Messengers of the Cosmic Individuality. Their task is to set before mankind an expression of the sense and purpose of existence. The expression must be in accord with the time and place at which it is uttered. For this reason alone, it appears that one Message can contradict another. The contradiction is not in the Messages nor even in their reception by those to whom they are directly given; but in the transmission from level to level in the hierarchy of human societies.

[* Cf. Qur'an Sura, The Cow, v. 251.: 'And David slew Goliath and Allah gave him kingdom and wisdom and taught him of what he pleased. And were it not for Allah repelling some men by others the earth would certainly be in a state of disorder'.]

It may seem to us that a message is expressed directly and that we have it in its pure form in an utterance or in a sacred writing. We do not understand that the utterance is only the reflection of a reflection of the Truth and it must be so because ordinary men could neither understand nor accept the Truth in its purity. This purity is tarnished by every possible form in which the Truth may be uttered. This holds for the Truths of Revealed Religion no less than for the Truth as to human nature and destiny, or the Truth as to the structure of the Universe. All these are parts of the One Truth that can never be uttered. Nevertheless, fragments of the One Truth are delivered to mankind to enable the cosmic purpose to be realized. It must be understood that Truth differs from the first eleven values, since it is Real with no need for Realization. It cannot be gainsaid or resisted. When the smallest fragment of Truth enters a man, he can do nothing but obey. In obeying, he becomes the channel of the power of the Supreme Will.

Such men are the Messengers of the Word of God. They may be misunderstood and even persecuted: but they cannot be resisted. Every such man changes the course of history. But here again, as with the Prophets, we must believe that there are Hidden Messengers who work only in the Psychoteleios Group of Mankind. According to Sufi tradition there is always such a Messenger in the World. He is called the Qutb or Axis of Humanity, because the whole life and destiny of mankind rests on his shoulders. This tradition seems to border on fantasy and the present writer is well aware of his own rejection of the idea more than forty years ago, when he first heard of it from Sufi sources in Turkey. Now, it seems much less fantastic and perhaps a close approximation to the reality. No one is obliged to believe in the tradition which seems to have no place in Christian beliefs, though it is akin to the Bodhisatva

doctrine of Mahayana Buddhism. It seems, however, as necessary for a Christian as for any other believer in Divine Providence to allow that Providence must work in part at least through human agencies. It is not far from this to the supposition that there have been and are men in the world whose Individuality is wholly united with the Will of Christ and that such men are in effect the Messengers of God upon earth.

We have now completed our survey of the twelve-term system of the Ideal Human Society. It is time to remind ourselves that we do not expect to find this ideal structure exemplified in the humanity of the present day. It is more likely that we have the elements that eventually will develop into a true Society of all Mankind. We may suppose that these elements are fulfilling as best they can the tasks allotted to them. But we must also admit that the evolution of mankind towards an

Integrated World Soul is in its early stages and that it is surrounded by every kind of hazard so that its outcome is unpredictable.

15.41.6. Societies as Energy Concentrations

All that exists is energy undergoing change. Societies, like everything else, produce, consume, store and transmit energy. They are generators for upgrading energy, engines for the instrumental use of energy and accumulators for the storage of energy.* All transformations involve the interaction of at least three qualities of energy and human societies in general are concerned in interactions on many different levels. In the completely dependent state, man as a member of society stands on the level of the dispersed energy (E 12) which has no integrative principle of its own. The Psychostatic Group as a whole behaves according to the characteristics of the four mechanical energies: though of course individual members all participate in the vital energies and all have some connection with consciousness and creativity. This explains the mechanical predictability of large collections of psychostatic people and the close parallelism between human behaviour and the operation of various kinds of automatically controlled mechanisms. Similarly, the Psychokinetic Group manifests the properties of the vital energies, although its members may be conscious and creative. It can be said both figuratively and literally that the Psychokinetic Group is the 'life and soul' of humanity. The Psychoteleios Group is directly concerned with the four cosmic energies; though its members have bodies and minds and therefore depend upon material and vital energy transformations.

There are special ways in which the various groups, sub-groups and composite societies,+ make use of energies for the accomplishment of the endless variety of tasks required for maintaining the life and progress of mankind, for serving the needs of the Biosphere and for fulfilling the cosmic purpose of human existence. All these tasks are of different kinds: they differ in duration, difficulty and the level of their operation. Each of these four characters—kind, duration, difficulty and level—demands corresponding characteristics in the energies to be used.

In Chapter 32, we classified energies in three ways according to intensity, quantity and quality or kind. The twelve qualities of energy from heat (E 12) to Transcendental Energy (E 1) were the principal departure from commonly accepted notions of energy. We can associate

[* Cf. Vol. II, Section 12.32.7, The Anabolic Transformations of Energy and Section 12.32.8, The Instrumental Uses of Energy, pp. 233-242.

+ I.e. societies whose members are drawn from two or more sub-groups.]

intensity with hyperaxis, quantity with time and quality with eternity. These three properties do not suffice to prescribe the structure of an operation which, even in terms of energy alone, must take account of the spatial factors of size, configuration and motion. The complex transformation of energies involved in any purposive activity requires generators, engines and accumulators. All these taken together form the content of the Present Moment within which the task is undertaken. In the fourth volume we shall study this as History.

Distribution can take the form of concentration, flux or integration. When energy is concentrated, it becomes available for instrumental use. For example, the energy of consciousness is universal and omnipresent, but it cannot be effectual in existing organisms unless it is concentrated. Concentrated consciousness can act upon the energies of life, including sensitivity, and so provide an instrument for the individual will. Similarly, in a society, a concentration of energy allows the society to act as an individual in a totally different way from what can be achieved by functional organization.

The flux of energy, whereby anabolic and catabolic transformations are made possible requires an appropriate apparatus. For many purposes, this apparatus must be consciously constructed as a human society.

We come finally to the integrative significance of energy distribution. We have seen in the last chapter, that the mind and soul of man are structures formed mainly from sensitive and conscious energies. In his undeveloped state, man has these energies, but they lack any stable spatial distribution. Soul-formation, then, is as much a matter of space as it is of time, eternity and hyperaxis.

The same applies to the Soul-Stuff Pool in which all men share. This is to be understood as an existing structure of energies. In order to become the World-Soul, these energies must acquire an immensely complex, and yet dynamic, structure. The World-Soul must be so organized that it can unify the entire human race in community of conscious purpose. The complete human society and the World-Soul must evolve side by side until they can be united by the Will of the Universal Individuality. This means that the distribution of sensitive and conscious energies in the space-field of the earth is no less important than the quantity and intensity of these energies in human experience.

The significance of energy distribution does not end here, for mankind must also be fully integrated into the Biosphere and participate in the cosmic drama on the planetary scale. This will call for the concentration, flux and coalescence of energies far beyond what we can at present picture. We must, however, try to form at least a theoretical notion of the

true place of humanity within the biospheric symbiosis and this will be our last task in the study of societies.

15.41.7. The Biosphere as Symbiosis

The total society of mankind can be understood only by reference to the great symbiosis of which mankind is a part. This is the Symbiosis of the Biosphere, which is the transitional society between the Autonomic and Hypernomic Worlds.* We stand before a structure that evidently comprises elements that are still lacking in our human experience. We know that the Biosphere, as a society of living organisms, has existed for many hundreds of millions of years and that it is likely to persist so long as the climatic conditions on the earth's surface continue to be controlled by the interchanges of energy between the atmosphere, the oceans and the outer layer of the crust. There is no apparent reason why this should not continue for another thousand million years.

The Biosphere includes all that is associated with life on the surface of our planet; and here is a situation of prodigious complexity for mankind alone. There are more than three thousand million human beings living at the present time; we cannot estimate the total number of human individuals that will live through past and future history. We exist on the earth with many thousands of billions of animals, vertebrate and invertebrate. The whole is interlaced with a network of connections that defies description.

Man is represented by one species and there have probably not been more than three or four species of hominidae in the million and a half years of man's existence on the earth,+ Within the total Event that started with the appearance of life on the earth and which will end with its final cessation, humanity occupies, in duration and magnitude, a very small place. The significance of man as a dominant life-form in the Biospheric Symbiosis consists in a task to be performed in the Evolution of life on the earth. With this in mind, we can set up a structure of societies beginning with Individual Man and ending with the Biosphere as a whole. It can be represented by the structure of the three interlocking processes of the enneagram++ In the Biospheric Symbiosis, three major processes coalesce into a Grand Cosmic Cycle. They have already appeared in the course of our study:

[* Cf. Vol. I, Chapter 2, Section 4.11.6., Chapter 21, pp. 419-426, especially 18.21.7.

+ This is fully discussed in Chapter 45, Section 17.45.5.

++ Already used in Chapter 38. Cf. Chapter 37, Section 14.37.12.]

1. The Transformation of Human Selves into Individuals.*
2. The Evolution of Humanity.+
3. The Spiritualization of the Biosphere.++

These three distinct cycles spring from three independent sources. Each of these characterizes a radically distinct kind of society or element of the total symbiosis. The total character of the Biosphere must be a matter of conjecture, but is, no doubt, connected with the role of life as the reconciling element in the Universe.§ Life on the earth presents us with a complexity of relevances too immense to be represented by a single structure. Because of this, we will deal only with the proper role of mankind in the Biospheric Symbiosis.|| As we are dealing with three independent processes, we can make use of the results of Chapter 37 regarding the harmony of the enneagram. Each source or 'do' leads into three stages before the need for 'blending' arises. These three triplets can be deduced from the nature of the sources.

FIRST TRIPLET

Initial stage. The Human Person
Second stage. The Family
Third stage. The Clan or Nation

SECOND TRIPLET

Initial stage. The Cultural Community or Civilization
Second stage. The Total Human Situation limited in Time, the
Epoch
Third stage. The Total Human Situation unlimited in Time.
Humanity

THIRD TRIPLET

Initial stage. Man as a vehicle of Spiritualization
Second stage. The particular form of life in which Spiritualization is concentrated. Evolving Stem

[* As studied in Chapter 40, Section 15 .40.5.

+ This will be considered in detail in Chapters 45 and 46.

++ Cf. Volume II, Chapter 35, pp. 315, 319 where the role of the Demiurgic Symbiosis is discussed. This is given an extensive investigation in Part 17. Cf. also Vol. II, Chapter 34, pp. 273-77 on the cosmic role of life in the biosphere.

§ Cf. Vol. I, Chapter 12. The three worlds of materiality (Hyponomic), vitality (Autonomic), and deity (Hypernomic), form a triad in which Life transmits the Reconciling Impulse. This is one of the central themes of the present work and in this chapter we touch upon it in the largest situation directly accessible to our study — the Life of the Earth.

|| The history of life on the earth, including the arising of mind, involves a whole new set of relevancies. These are discussed in Vol. IV, Chapter 43, Section 16.43 .2.]

Third stage. Form of Existence Dominant in the Biosphere.
Dominant Life-Form

These nine stages together form nine elements of which three are sources and six are steps. The enneagram has only nine points, but one of these appears twice, as the point of entrance and also the point of exit. This is due to the property of the enneagram of representing cosmic situations in the intransitive dimensions of Space and Eternity and the transitive dimensions of Time and Hyparxis.

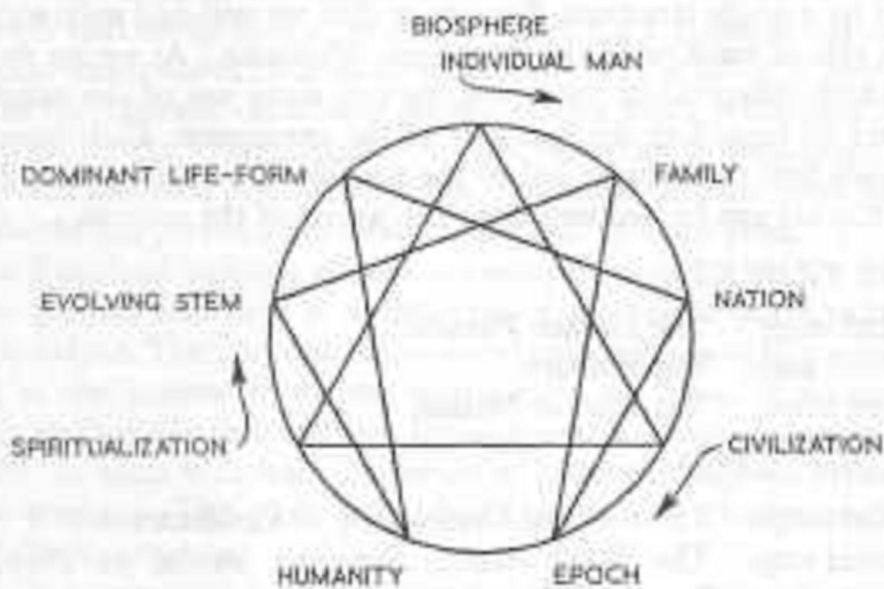


Fig. 41 .6. The Societies of the Biosphere

The first sequence enters into, beyond the national societies, the international symbiosis, here called the Epoch.* We shall see in Book V (History) that the Epochs are associated with the conscious evolution of mankind, and therefore grow in importance with each successive stage. The Epochs outlive many generations of mankind—usually their duration is of the order of a hundred generations. Beyond the Epoch is the Humanity at one of the major stages of its evolution. For example, we are now in the stage when humanity is becoming conscious of its own wholeness (One-World-Awareness), but not yet of its role in the Biosphere. When the time comes, a transformed Humanity will begin the task of guiding the evolution of all life on the earth towards its great

[* The theory of Epochs was introduced in the author's *Crisis in Human Affairs*, Hod-

der Stoughton, 1948. It is discussed in Chapter 45, Section 17.45.2., and Chapter 48, Section 17.48.1. in the succeeding volume.]

destiny. At a still later stage, a new Humanity quite unlike the human race as we know it today will set itself to coalesce the soul of the Biosphere.

These speculative prophecies of the very distant future are suggested by the structure of our diagram. At the point where Humanity assumes responsibility for its own evolution, it meets with a new problem: that of the Spiritualization of the Biosphere itself. It will then be seen that human existence has no separate significance and that a prodigious change of attitude towards all life on the earth will have to be accepted if further progress is to be made.

The Evolving Stems of the past have all prepared the way for the next step forward. Thus, mammals have prepared the way for the coming of man. Humanity will discover its role as an Evolving Stem of the Human Life-Form that will eventually complete the transformation of life.

In describing the Symbiosis of the Biosphere we will be obliged to look forward into the future. The reason for this is that Man is a relatively recent arrival in the Biosphere and has not yet developed the properties that will eventually distinguish him existentially from the animals. We write existentially, because in his essential nature man has been totally different from the animals since he first appeared on the earth.

The symbiosis we are studying in this section is perceptible in time and space. We cannot observe directly the eternal pattern upon which it is constructed; but we can deduce it on systematic principles. The hyparchic significance* escapes us altogether—in other words, we have no means of answering the question whether the Biospheric Symbiosis corresponds to the Destiny of the Biosphere. If we could know the answer to this question we would know a great deal about the destiny and future of mankind.

At the present time, our interest must necessarily be directed mainly to the societies that are exemplified in our experience.

15.41.7.1. THE FAMILY

Most of the ground has been covered in Section 15.41.1. Here, the family can be taken as the entire field of personal contacts of man and woman. The tendency to weaken family ties that has developed recently is generally agreed to be retrograde. The family society was formerly taken as including three generations. The clan or sept, owning land in common and claiming descent from a common ancestor, gives us a

[* This is a measure of its contribution to Reality. The notion of hyparchic significance will be explained in Vol. IV, Chapter 42.]

possible upper limit to the authentic bond of family. The extent of a family society can be recognized by the existence of a personal link between its members. A man may never have met or heard of some other member; but he can 'place' him by his parentage, dwelling-place or occupation. Thus we can recognize sub-groups of members within a complete family society. They are all kith and kin, but they do not all perform the same function. In the ideal patriarchal society, there are sub-groups working in harmony on the different levels of the self-hood. Some are occupied with material needs, others with satisfactions and others again with teaching and transformation.

Thus, the family is the natural environment in which the existential man develops. Its main influence is upon the four Selves that receive their content mainly from the family. The Personality draws from all sources. It is very probable that a family society shares in a common Fate.

The family also has an essential significance inasmuch as it is to provide the conditions for acquiring disposition and discrimination. This task belongs to its inner life. The family has a symbiotic relevance for the Biosphere as the natural unit of existential humanity. It is with the family that transformations of the human life-form begin.*

In all human societies, the family is the prime social force within larger social complexities. The symbiosis of the family leads us directly on to the next stage: the nations.

15.41.7.2. NATIONAL SOCIETIES

The family is a centrally directed unity. The members share a common heritage that holds them together. The heritage includes consanguinity, common experiences, possessions held in common, a common language, beliefs and traditions. The pull of these forces is not exhausted when they cease to produce a personal linkage. We can recognize, beyond the limits of the family, societies with a more complex structure, but which are still unified by ties of the same kind. These societies are nations or peoples. Such societies have existed on the earth from before recorded history. They are usually held together by geographic boundaries as well as a common heritage; but the latter is the true bond of nationhood. This is verified by observing the ability of nations to preserve their unity in migrating into a new geographical environment. The common heritage usually includes a common language and a marked endogamic tendency.

[* Cf. In Chapters 45 and 46 (Vol. IV) we will discuss the importance of sexual selection in human evolution.]

Although the unity of a nation is mainly existential it always extends over several levels of existence and includes common attitudes towards Value. There can be, for example, national art, national morality and

national obligations recognized and shared by the various groups within a national society.

Nations must, of course, be distinguished from states, which are instruments for the exercise of authority and do not belong to the natural societies of the biosphere. State governments are seldom co-extensive with national societies, although they often claim to base their authority upon the 'rights of nations'. Modern states often embrace many nations and nations are divided among states. The 'state' as an institution is constantly changing in form. It should, ideally, have the structure of a four-term system, for its function is to sustain harmonious cooperation between the four psychostatic sub-groups of the total human society. Political economy, or state-craft, is a part of the general harmony of human societies and it will continue to change as mankind evolves towards structures that will supersede the modern state as it has taken the place of older institutions. This leads us on to the role of civilizations.

15.41.7.3. civilizations

Civilizations differ from families, clans and nations by their origin and by their function. They are not held together by the centripetal influences of a common origin or economic and vegetative pressures. They usually extend over regions that are geographically dissimilar. Often they embrace many nations living under quite different climatic and economic conditions. Moreover, they arise, develop, flourish, degenerate and are replaced in a manner quite different from families and nations.

Civilizations are also different from the symbioses belonging to the third and fourth stages that embrace the whole human race over a period of time. Civilizations do not belong to the 'stages' of human evolution, but are rather channels through which Value-influences enter. They are invisibly associated with the Soul-Stuff Pool, the state of which they reflect in the visible life of mankind. On this view, civilizations have their origins, neither in the personal needs of man or woman nor in the spiritual pattern of Destiny of the Biosphere, but in the evolutionary urge of mankind as a whole. They are the strivings of the still immature Soul of Man and they mark a stage in its transformation from the formless Soul-Stuff Pool to the future Cosmic Man.

Civilizations are characterized by specific value-structures including

popular tastes, social moralities and human and religious values. A Civilization may endure for a thousand years and embrace a substantial proportion of mankind. It may also be relatively restricted in scope and duration. In all cases, civilizations have a dyadic character. Outwardly, they are social and political, arousing in their members expansive ambition and the urge to impose their value-structure upon outlying societies. Inwardly, they are human and religious, seeking for the realization of the Essential Revelation associated with their arising. Arnold

Toynbee, whose Study of History is our principal source for the picture of civilization, shows how they have been associated both with great Empires and with Universal Churches.

Civilizations are comparatively recent arrivals upon the scene of human history. Toynbee distinguishes forty odd that have flourished in the past five thousand years. It does not follow that the role they have performed was unfilled before. There have always been Sources from which value-structures have entered human experience. Before there were civilizations, Schools were already in Being, but their operations were confined to a minority who stood apart from the rest of mankind. The role of Civilizations has been to spread value-structures widely among all the peoples of the world.* This role is now almost complete, and Civilizations as we know them will give place to new kinds of societies for the transmission of values. This cannot take place until the higher values begin to enter the Soul of Man through the Soul-Stuff Pool. We may be encouraged to hope that progress is being made in the purification of the SSP, by the observation that ruthless cruelty in human dealings is no longer accepted as it was two thousand years ago. There is also a widespread recognition of the responsibility that the strong bear for the weak. These are indications that the animal nature in the Human Soul is less dominant than it was in the past. Unfortunately, there is no indication that five thousand years of Civilizations, that have embraced nine tenths of the human race, have succeeded in diminishing the deeper evils of egoistic thirst for existence and for domination over others. Many millennia will have to pass before the flow of influences coming from the Second Source will be very different from what it is at present. In our study of history, we shall see how Civilizations do their work and where and how they fail.

[* Civilizations transmit influences from the 'V-Region', vide supra, pp. 245-6. The schools were societies of specialists in contact with higher sub-groups. In Chapters 46 and 47 the 'magicians' and the hidden groups behind them are seen as a stage in the progress towards the complex structures of civilizations and religions. Hidden guidance, however, is still necessary.]

I5.41.7.4. epochs

The third great stage in the transition from man to Biosphere comes with the world society of the Epoch, which is in itself a symbiosis. This means that it is more than the society of all mankind existing over a period of time. It is placed in an environment of evolutionary and involutory transformation, which includes all other forms of life in the Biosphere. This is not all, for the Epoch has an invisible, or essential, environment that is the whole Destiny of Mankind. The symbiosis is total so far as mankind is concerned, excluding at most, vestigial traces of earlier periods that have fallen out of the evolutionary stream. Since there can be only one such totality at any one time and since their duration is measured in thousands of years, we can have very little historical material for their study. Nevertheless, it seems certain that the Value-Structures of different Civilizations, though conflicting in particulars,

have a recognizable common element that marks the stage reached in the general Evolution of the human race. Within the Epoch, civilizations, cultures, states and super-states, world religions and so on, are distinct terms within the total structure. Only in the recent past, has enough historical material become available to permit a synoptic view of the Epochal Symbiosis. Because of its place in the total symbiosis, we shall expect each succeeding Epoch to make a specific and recognizable contribution to human progress. We shall call this the Master Idea of the Epoch.* Its structure is bound to have a degree of concreteness that corresponds to the number of elements that it must combine. This we cannot ascertain until we come to the study of Epochs in History and we shall therefore pass on to the next stage.

15.41.7.5. HUMANITY

The Human Essence class comprises all beings past, present or future who, living on the earth, have the potentiality for conscious transformation. Within this Totality, different species of man have arisen in the past and will no doubt do so in the future. Any such major cycle of human transformation determines a totality that we shall call an Humanity. The duration of such an element in the Biosphere may be a hundred thousand years—at this stage we have no criterion for deciding. It may be that the successive cycles correspond to the development of the Selves in a single human totality, + The guiding principle here is the

[* This is explained in Chapter 43 of the final volume of this work.

+ The reader will recognize a similarity in these ideas to those of Tantric Buddhism and other traditions of the Middle East and China. The author has not found any verification of the precise cycles such as the period of 432,000 years which seems to have originated with the Chaldean cosmologists. The theory of 'societies' here intro-]

belief that mankind has an unique destiny to fulfil and that all subordinate societies are involved in this destiny whether they are aware of it or not.

15.41.7.6. SPIRITUALIZATION

Here we have the notion developed in Chapter 35 of the 'Realization of Essence in Existence and the Spiritualization of Existence through Essence'. By including it in our scheme of societies of the Biosphere, we imply that there is a Spiritualization for 'communities' of Individuals. This suggests a connection with the Individualized Souls of the Psycho-teleios Group. We shall tentatively associate this source within the Biospheric Totality with the 'Communion of Saints' and the perfected individuals who have accepted responsibility for guiding the spiritualizing process on the earth.* This may include also the Demiurgic Essences of Chapter 35 to form a society of Individual Wills who combine—beyond the limitations of time and place—to perform this task.+

15.41.7.7. EVOLVING STEM

The human totalities that will appear on the earth cannot by themselves accomplish the whole task of transforming the Biosphere into a Conscious Creative Being. For this great aim, many different roles must be combined. We understand by the Evolving Stem the society which over a major period of time is the growing point in which the significance of life on the earth is concentrated.

15.41.7.8. DOMINANT LIFE-FORM OF THE BIOSPHERE

We have hitherto taken the Biosphere to be an existential totality occupying an indeterminate position between life and existence beyond life.++ We now have to broaden our view to take into account the essential significance of the great society of living things that inhabits the surface of our planet. We have surmised that humanity is in course of developing a Great Human Soul; we may make the further step and suggest that the Biosphere is also in course of Evolution towards Unity.

At the present time, man is almost without any sense of responsibility towards the Biosphere. He lives at the expense of the life around him. He forces unnatural processes upon the soil, upon vegetation and

[(continued from previous page) duced was developed independently of these traditions; but the resemblance is not without significance.

* Cf. P. 272 where we speak of the role of the 'Prophetic Circle'. Cf. also Chapter 40, pp. 224—5 where the action of perfected individuals after death is described.

+ In Book V on History, this society is seen as acting on the level of 'Providential History'.

++ Cf. Vol. I, Chapter 12 for the fourteen existential levels. The 'Existential hypothesis' regarding the Biosphere was stated as: There is a class of occasions in each of which one total living whole is associated with the active surface of a planet. Vol. I, p. 211.]

upon the animals. He destroys the germinal essence in insects, micro-organisms and other forms of life. All this is done without any consideration for the Biosphere from which he was produced and into which he must return. Like a wanton child, he takes and does not restore, and his picture of the future is drawn in terms of human 'Mastery over Nature'. At the same time, man longs for a destiny beyond nature. He is gaining experience—often very painfully—but he understands very little of life and nothing of the reason why there is life upon this planet earth. Very few members of our present day civilizations are even interested in these problems. Not only to the ordinary, average man, but to philosophers, statesmen and religious leaders, the problem before us is taken as beginning and ending with man. We shall see later that this is characteristic of the Epoch and will probably not change for thousands of years. All that we have written in the present section will be taken either as foolish speculation or as wholly irrelevant to the real problems of our time. Such dismissal of the Biosphere and its Symbiosis is wholly mistaken, for the problems of life and death that confront

mankind today can be resolved only if help comes from the Spiritualizing Power that is working for the Transformation of the Biosphere.

The comparison of the ideal structure of human society with the present situation on the earth makes it evident that there is no effectual Psychokinetic Group. This is the principal reason why mankind is living out of harmony with the needs of the Community of Life on the Earth. The Specialists who have acquired some degree of understanding of the situation have no authority and are compelled to act as the instruments of the psychostatic leaders. When the situation is studied dispassionately, it would seem that the progressive deterioration of man's relations with the Biosphere is inevitable. It has even been half-seriously suggested that man will ultimately be able to dispense with all other forms of life, producing not only all materials but all nutrients required for his existence by the exercise of his own power to control the material energies. Even today, voices are raised in warning against such folly—not on moral grounds, but because of the evidences that the destruction of life on the earth is outstripping man's ability to find substitutes. Deforestation, the loss of fertility of arable lands, the depopulation of the oceans, the adulteration of food-stuffs, and the loss of nutritive values, increasing population pressure in the human race itself, are all cited as danger signals that mankind refuses to heed. Indeed, man is playing a role of 'anti-symbiotic' .*

If our analysis of the social structure corresponds to the reality, these

[* There is an American fantasy which installs the Devil in a Manhattan skyscraper and shows how he (the devil) teaches man how to destroy the Biosphere.]

danger signals are warnings of a deeper peril: that of the emergence of human societies so highly organized as to dominate the world and yet wholly and wilfully ignorant of the true significance of man's existence. These considerations lead from sociology to history and, above all, to the problems of impermanence and separateness. We shall defer until the last chapter our attempt to show that there are good reasons for hope notwithstanding the very present reality of the peril. As a conclusion to the present volume, we shall try to bring our study of human society into a total coherent picture.

15.41.8. The Completed Structure

We cannot readily hold, in a single mental image, the complexity of human society without the help of a model. We find this in the octad, which enables us to place all the diverse elements of the completed society within the eight-term system and its connectivities. The octad does not help us to picture the hazards of existence and the way in which they are overcome: but it does enable completedness to be represented in all its aspects. We can make the distinction between Fact, Value and Harmony by representing the factual or existential situation by one square and the value or essential situation by another. The common region—that we have called the Arena—then represents the action by which the two aspects are harmonized.*

We shall start by writing down the eight terms of the completed structure thus:

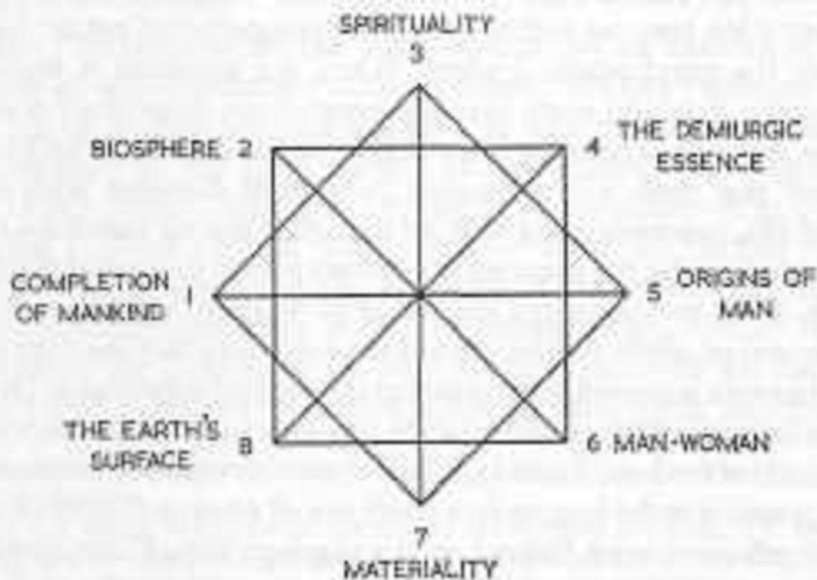


Fig. 41.7. The Eight Term Human Society

* Cf. Chapter 37, Section 14-37.11-, pp. 58-9. The Arena is the octagonal region that overlaps both of the primary squares.

These eight terms all lie outside the working of the human society and are to be regarded as the eight aspects or perspectives from which it can be regarded. The society of mankind upon the earth is an agency for the accomplishment of a Cosmic Task, that we have called the Great Work. This must be a work of harmonization and it therefore lies within the Arena or octagon bounded by the lines common to the two squares. This can be represented by the diagram of Fig. 41.8.

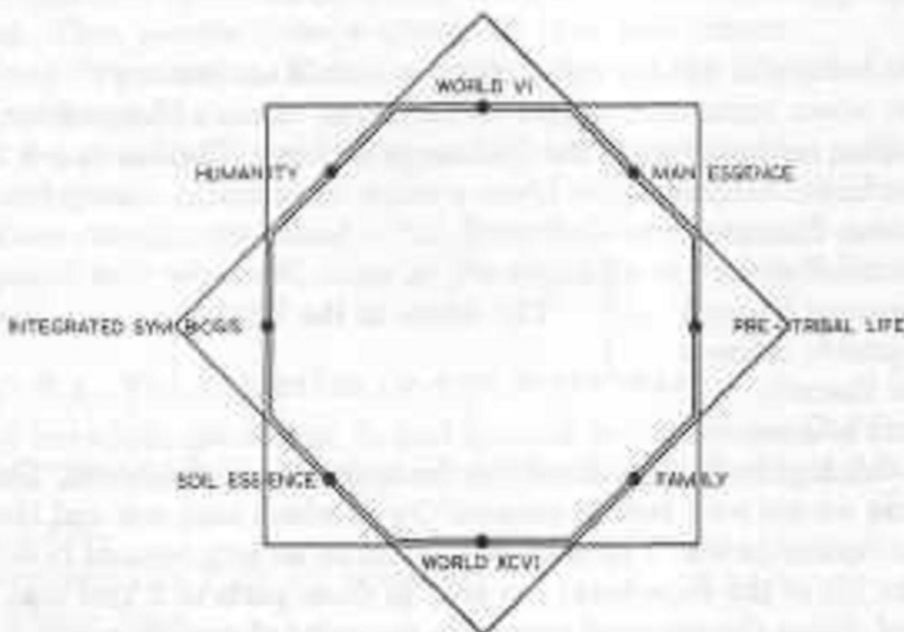


Fig. 41.8. The Arena of the Great Work

The eight designations represent the stages at which human society enters and leaves the Arena of the Great Work. They are the crossing-points of the four great diagonals of the main symbol, which are the major first-order connectivities of the system. When all first-order connectivities are made, each has seven crossing points, two outside, two at the boundary and three within the Arena. Their interpretation will help us to hold together in a single mental image all the main factors that determine the state of mankind.

15.41.8.1. HUMANITY AND THE WILL

The seven terms correspond to the seven worlds in which man has a part to play. The line here is 3-7.

World III	SUPERNATURAL WILL
World VI	Higher Threshold or Upper Limit

World XII	} Region within which the three orders of society work
World XXIV	
World XLVIII	
World XCVI	Lower Threshold or Lower Limit
The Material World	SUBSTRATUM

The three central worlds correspond to the state of psychostatic, psychokinetic and psychoteleios humanity when the entire society is ideally organized.

15.41.8.2. THE FIELD OF ACTION OF HUMAN SOCIETY

The seven terms correspond to the seven essence classes from the crystalline earth surface to the Demiurgic Essence. The line is 4-8.

Demiurgic Essences	} The Arena of the Work
Human Essence	
Animal Essence	
Germinal Essence	
Vegetable Essence	
Soil Essence	
Earth's Crust	

In this septenary, man stands at the boundary of the Arena. This is because we are on a factual connectivity in which man can and should be the master-power. The work of the human society consists in ordering the life of the Biosphere; but only in those parts of it that man can control. Since the germinal essence is the point of growth at which the maximum degree of control is possible, we find the germ at the central point.

15.41.8.3. DEVELOPMENT OF HUMANITY

This septenary is mainly historical. Line 5-1.

Human Origins

Pre-Tribal Life

Tribal Systems with specialized activities

Civilizations and Higher Regional Structures

World Organization

Integrated Human Symbiosis

The Realized Biosphere with Man as its Ruler

In this septenary, we find the basic principles of the organization of the human society. The outer points can be taken as the gregarious instinct as the origin of society and the cosmic purpose man has been created to serve as the mark of its completion. The threshold points give the initiation and culmination of man's own effort to organize

himself as a social being. The three central points within the arena are of great interest for understanding how the ideal completed society must be organized.

Tribal or National Societies. These are regionally determined. Each group contributes a special element required by the totality. At this stage, specialization and the integrity of national groups leading to a shared consciousness (E 4) are vital.

Civilizations or Cultures. These are the expression of a system of values. They require creative energy (E 3) at their centre.

World Organization. This is possible only with the liberation of the unitive energy (E 2).

At the present stage of human evolution the three central points are still embryonic. Attempts to create a world organization on the basis of the lower energies are bound to fail. Even civilizations are still primitive compared with what will come as the structure evolves towards completion.

15.41.8.4. THE SOCIETIES OF THE BIOSPHERE

We have here the second factual element in the structure of human society. The points on the diagonal 2-6 can be described as follows:

Biosphere

Dominant Life Form i.e. Humanity

Evolving Stem

Mankind at given stage

Epochal Structure

Family, Clan and Nation

Man-Woman

Here we have a septenary in which man has no power to change the situation he finds. The seven points are the basic facts of social experience. Their full significance will become apparent only when we have completed our study of human history which will be the last task of the present undertaking.

15.41.8.5. CONCLUSION

We shall not attempt the interpretation of the remaining connectivities : not because they are without interest, but from lack of space in this already overlong chapter. The immense power of the octad to show how a completed structure is woven together and how its harmony is realized should be apparent from the short study in this and the previous chapter.

In this scheme, we have a structure that is as much historical as social.

Mankind has evolved, in his organism, his psyche, his personal life, his culture and his social organization. The septenary 4-8 will prove of great value in setting up a structure for the study of history, which we shall undertake in the next and last volume of this work.

As we leave this third volume, we find ourselves confirmed in the belief that all experience reveals an amazingly complex, but most beautifully integrated structure. From the search for simplicity, we have come to the need to understand this universe and ourselves with it as a developing structure, immensely complex, but also immensely significant. We have, in this chapter, looked at the structure of human societies without regard to their evolutionary development. Since this belongs to the study of history, we shall defer it to the next volume.

There is, however, one property of structures that is always relevant. This is the inherent incompleteness of any existing system. This incompleteness colours all experience. Its cosmic aspect is seen in the Drama of the Universe. In our human experience it shows itself in the need to seek for integration into the larger systems of human societies. But it also compels us to look beyond the Present Moment for a Purpose that will make sense of it all. This is where we encounter the notion of Destiny and Obligation. The universe, so far from developing in an orderly manner guided by simple, unchanging laws towards a pre-determined end, appears on the contrary to be riddled with uncertainty and hazard. Because of this, conscious and even creative beings are required to counterbalance the otherwise unchallenged march of disorder and disintegration that we associate with the flow of time.

We must return to notions developed in the first volume of time, eternity and hyperaxis and see how they can help us to understand the cosmic process. We shall do so fortified by the long excursion made in the present volume into the nature of structures and the principles of harmony. Man and his societies, though complex beyond the grasp of human reason, have shown themselves to be built according to a plan that we can hope to understand. By understanding it better, we can

also understand ourselves better and the part that we have to play in the Universal Drama.

GLOSSARY OF TERMS

Used with Special or Technical Meanings

ACCELERATED The various paths that lead to the attainment of **TRANSFORMATION** Personal Individuality within a single lifetime. (pp. 248-52)

ACT The coalescence of the impulses of a triad whereby a dynamic situation is engendered.

(P- 25)

ACTIVITY Used in the special sense of an ordering process—the systemic attribute of the Tetrad (q.v.)—the elementary state of Transformation {q.v.}. (pp. 29-33)

AFFIRMING IMPULSE The operation of Will by which the prime Creative Act is reproduced throughout the cosmos. One of the three term-characters of every triad (q.v.). Cf. also Laws and Impulses, (p. 24)

AGE, OLD The last period of life normally starting at 63 in which Being (q.v.) should be consolidated, (pp. 212-6)

ARENA The region of transformation in any completing situation. With man it corresponds to the Active Life. Also Domain of Harmony (q.v.). Symbolized in double-square, (p. 58)

ASSENT The act of will whereby man relates himself to a Value, (p. 76)

BEAUTY The first coalesced value formed by the coalescence (q.v.) of Contingency, Hope and Transcendence, (p. 103)

BECOMING See Transformation. Becoming is associated with Hyparxis (q.v.). (p. 33)

BEING Any organized complexity (q.v.) abstracted from what it does (function) and from its initiating power (will). To be distinguished from Existence (q.v.) as that which is unconditioned by space, time, etc. Being is the coalescence of Existence and Essence (p. 127). (pp. 46-8)

CANDIDATES The first sub-group of the Psychokinetic group (q.v.). Human beings who have entered one of the paths of Transformation (q.v.). (p- 245)

CIVILIZATION Cultural community of a large section of mankind. Transition stage in scale from man to Biosphere, (pp. 281-2)

COALESCED VALUES Triadic values containing the principle of their own dynamism and produced by the coalescence of three corresponding members of the tetrads of natural, personal and cosmic values. (P- 103)

COALESCENCE The bond of Being whereby functionally compatible but distinct elements are fused into unity by an act of Will. The notion of coalescence is one of the principal innovations of the present volume. (pp. 155-8)

COMPATIBILITY Elements capable of being terms of the same system are said to be compatible. (p. 10)

COMPLEMENTARITY The systemic attribute of the Dyad. Complementary terms do not cancel out, but on the contrary engender a Force (q.v.). (pp. 19, 20)

COMPLETEDNESS Coalescence (q.v.) of existential and essential elements in a situation. Realization of pattern. The Systemic Attribute (q.v.) of Octad (q.v.). (p. 62)

COMPRESSENCE The bond of existence whereby compatible elements are enabled to interact within a given system. (p. 131)

CONCEPTION The coalescence (q.v.) of the six elements of a new being. See Soul-Stuff Pool. (pp. 169-72)

CONCERN The third category of Value. By this, value experience becomes a bond of mutual relevance. (p. 86)

CONFLICT The second category of Value. The value experience recognizes the distinction of 'same' and 'other' without yet creating a bond of mutuality. (p. 85)

CONNECTIVITY A general expression for the mutual relevance of the terms of a system. A dyad has one connectivity, a triad three, a tetrad has six first-order and four second-order connectivities. (pp. 11,25, etc.)

CONSTRUCTION An assembly of elements intermediate between a system (q.v.) and a society (q.v.). It can be regarded as a system of systems. (p. 231)

CONTINGENCY The first category of Value where the value experience is wholly within the subjective pole.

(PP- 83-5)

COUNSELLORS The third sub-group of the Psychokinetic group (q.v.) characterized by direct illuminations and insights. (pp. 256-8)

CRAFTSMEN Third sub-group of the Psychostatic group (q.v.) characterized by external activity and inner passivity. (pp. 239-40)

DEATH The separation of the three elements of body, soul and spirit. Two deaths are distinguished: the first separates soul-stuff (q.v.) from body and the second liberates will from soul-stuff. (pp. 216-25)

DECAD Ten-term system, characterized by the coalescence of different modes of significance. This system allows operations on different scales to be mutually relevant. The systemic attribute is defined as integrative complementarity.

(P- 72)

DECISION One of the three first-order connectivities of the triad in which the bond of mutual relevance is established between the affirming and reconciling impulses. (p. 27)

DEMIURGE A mode of Being associated with an intelligence higher than human and with a far greater Present Moment (q.v.). See also Vol. II for definition of Demiurgic Essence Class. (p. 150)

DEPENDENTS The first sub-group of the Psychostatic group (q.v.) characterized by absence of initiative both inwardly and outwardly, but nevertheless capable of Transformation (q.v.). (p. 236)

DESTINY The pattern of Realization (q.v.). Applied to a person or a society. In man, the destiny is imprinted in the soul-stuff at conception. To be distinguished from Fate (q.v.). (pp. 175, 211)

DISCRIMINATION The third of the Personal Values. Its role in human experience is to arouse the perception of significance. See also Disposition. (p. 93)

DISPOSITION With discrimination, one of the two properties of the human mind-stuff that permits its possessor to enter a path of accelerated transformation (q.v.). (pp. 184-5)

DIVIDED SELF The association of will with the patterns of man's Destiny and Fate (q.v.). Owing to the dualistic character of man's nature, he is always torn between fate and destiny and this is reflected in the Divided Self which has 'lower' and 'higher' parts in opposition. (pp. 180-1)

DODECAD Twelve-term system in which all the characteristics of a perfect structure are coalesced and the systemic attribute is perfection. (pp. 72-5)

DRAMA A situation characterized by hazard in which there is a plan or purpose to be realized, but no certainty as to whether it is probable or even possible. See Universal D. (p. 290) and Human D. (p. 121), also Existence and Hazard. (p. 67)

DYAD Two-term system in which the mutual relevance of the elements produces complementarity and hence a force. (pp. 18-23)

DYNAMISM The systemic attribute of the triad. The transition from force (dyad) to activity (tetrad) whereby the possible form of the activity is determined by an act of will (pp. 23-5)

EGOISM The deluded state of the Will in which the being with which it is associated appears to itself as the centre of all significance. The taint of the soul-stuff of man. (p. 154)

ENERGY All states of the prime substance Hyle (q.v.) are taken to be kinds of energy and therefore capable of operational activity, or work. Discussed in Vol. II, Ch. 32. (p. 133)

ENNEAD and The nine-term system and its symbol. The ENNEAGRAM ennead has the systemic attribute of permitting the harmonious co-development of independent processes. (pp. 63-76)

ESSENCE The pattern of potentialities associated with an entity. E. is contrasted with Existence as that which ought to be rather than that which is. In Realization (q.v.) the two coalesce. (p. 127)

ETERNITY The determining condition that enables existence to be stratified on different levels. It is associated with pattern and potentiality, and hence more directly with essence than with existence, (p. 44)

EVENT, or The word is used in the technical sense to SIGNIFICANT EVENT distinguish value realization from simple happening. An event has a structure and hyperchic depth. (p. 44)

EXISTENCE The state of being conditioned by space, time, eternity and hyperaxis, but especially the time-like actualizing aspect of Being. Also used as the complementarity of Essence which is the unconditioned component of any set of potentialities, e.g. in a human being. Existence is Hazardous. (pp. 63 and 127)

FATE The existential pattern of potentialities of a given human Totality (q.v.). Used in opposition to Destiny which is the essential pattern.

(P- 174)

FORCE The connectivity of the dyad. The basic urge to produce change. (p. 20)

FULFILMENT Twelfth and highest category of Value. (p. 101)

FUNCTION The knowable element in any situation. What anything does as opposed to what it is and what it wills. (pp. 132, 212)

GOODNESS Coalesced value derived by coalescence of Conflict, Need and Holiness (q.v.). It is operational in character. (p. 105)

GROUND The lower motivational term of the tetrad (q.v.). It is often the raw material out of which an activity is fashioned. (p. 31)

GROUP and General expression for societies which occupy
SUB-GROUP a particular place in the human symbiosis (q.v.).
There are three groups and twelve sub-groups
in the ideal human society. (p. 234)

GUIDES The first sub-group of the Psychoteleios Group
(q.v.). It is composed of complete individuals
capable of exercising Creative Intelligence
(q.v.). (pp. 266-8)

HARMONY General designation of the result of Trans-
formation (q.v.) by which Fact and Value
coalesce. The Domain of Harmony is that
which connects Fact and Value. See also
Arena. (p. 17)

HAZARD The character of Existence (q.v.) -which makes
it Dramatic. Hazard is taken to be endemic in
all existence on account of the principle that
there is no place for all potentialities to become
actual in any finite Present Moment. (p. 67)

HEPTAD The system which introduces the property of
transformation (q.v.) as a creative process
within the existing world. Transformation re-
quires a special coalescence of elements to
allow increase of being with preservation of
identity. (pp. 50-56)

HEXAD The system that allows for acts of will that are
independent and yet produce a coalescence
compatible with the conditions of existence.
The systemic attribute of coalescence gives rise
to events (q.v.). (pp. 44-9)

HOLINESS Universal value, second of the tetrad, having
an instrumental character as the highest spiri-
tualizing influence within the limitations of
the existing world. (p. 99)

HOPE First of the tetrad of Personal Values. The
starting point of Transformation (q.v.). Mark
of the Psychokinetic Candidate {q.v.}. (pp. 91,
96)

HUMAN DRAMA The doctrine that man exists to fulfil a purpose
but owing to the hazard of existence may fail
to do so. (p. 121)

HYLE Designation introduced in Vol. I for the hypo-
thetical ground state of existence. Pre-existing

hyle is undetermined. All determined hyle is a form of energy. (p. 35)

HYPARXIS Introduced in Vol. I as the sixth, time-like dimension of the world geometry. Hyparxis is associated with the operations of Will as the condition for exchanges, free choice and hence transformation. Hyparchic depth and strength express the notion of will-power. (pp. 77-80 and 174-5)

ILLUMINATION The operation of the Creative and Unitive Energies within the mind of a purified True Self. Generally, the property of Initiates (q.v.) to be distinguished from Revelation (q.v.) by its subjective character: it does not confer Power. (P. 259)

IMPULSE, COSMIC Introduced in Vol. II to designate the three elements of the triad: affirmation, receptivity and reconciliation. They are the term-designations (q.v.) of the triad. (p. 25)

INDIVIDUALITY Introduced in Vol. II to designate an independent Will associated with a mode of Being. Individuality is of three kinds: Personal, Universal and Cosmic (p. 27). The Cosmic Individuality occupies in our scheme the position of the Logos or Divine Hypostasis of the Christian Trinity (p. 264)

INITIATES The highest sub-group of the Psychokinetic Group (q.v.), composed of men of the True Self prior to union with the Personal Individuality. True Initiates are purified from Egoism (q.v.) and are capable of receiving and recognizing authentic Illuminations (q.v.) (pp. 258-61)

INTELLIGENCE The 'Higher Mind' that is beyond ordinary human awareness. Assumed to operate in the region of the Conscious and Creative Energies. Intelligences can be non-human, as in the Demiurges (q.v.). (p. 124)

INSTINCTIVE CENTRE The seat of the Will associated with the organism in man and the higher animals. Also called the instinctive 'brain'. (p. 136)

JOY The fourth and highest of the natural values. Joy is the first of the three goals of human existence called Sukha, Santosh and Shanti.

(pp. 87-9)

LAWS Introduced in Vol. II with the special meaning of 'conditions of operation of the Will'. There are laws corresponding to all levels of Being. The 'six fundamental laws' are expansion, concentration, interaction, identity, order and freedom. (pp. 26 and 49)

LEADERS Fourth sub-group of the Psychostatic group (q.v.). Men and women not in process of transformation, but active through self-assertion. (pp. 240-2)

LOST SOUL The state of the Self-hood in which the satisfaction of Egoism (q.v.) is taken to be the sole aim of existence. When a Soul (q.v.) is formed on the basis of this aim solely, it is cut off from the evolutionary process and lost. (p. 220)

LOVE Third of the Universal Values. Associated with the Unitive Energy {q.v.}. Love can be natural, personal or cosmic. (pp. 100 and 227)

MATERIAL SELF The association of Will with the body and its powers. It is a necessary instrument for dealing with the material world, but must not be regarded as the seat of the Man and his destiny. (pp. 178-80)

MERCY Coalesced Value derived by coalescence of Concern, Discrimination and Love. The third of the tetrad of coalesced values. (p. 106)

MIND The seat of awareness of the self-hood of Man. It is a compresence (q.v.) of automatic, sensitive and conscious energies and occupies the region between the sub-conscious vital functions and the supra-conscious Intelligence (q.v.). (pp. 131 and 143)

MONAD The one-term system which is the immediate delivery of any finite experience. It is characterized by diversity in unity with universality as its systemic attribute. The monad is recognized by its character and its content. (p. 17)

NEED Second of the personal values. Man is drawn into action to satisfy needs of all kinds: hence Need is the instrumental term in the tetrad of Value-realization. (pp. 91-3)

NULL SOULS The operations of the Will that are wholly reactional—balanced between attraction and repulsion—can produce a crystallization of soul-stuff that is wholly dependent on external

stimulation, in the absence of which all experience is then subjective or 'dream-like'. This is called the null soul. Its state may be blissful or wretched according to the quality of its reactions, but it has no freedom of will.

(p. 220)

OBJECTIVE Living according to rules and principles that **MORALITY** conform to cosmic principles and to the requirements of human evolution enables the mind to develop to soul and from soul to Individuality.

This is called the Path of Objective Morality.

(p. 246)

OCTAD The eight-term system with the attribute of completedness. It can be represented by the universal symbol of interlocking squares.

(pp. 57-62)

ORDER Property of the tetrad as system of ordering activity. Man by his Demiurgic (q.v.) nature, is destined to raise the level of order in his environment. Ordering is also one of the six fundamental operations of the Will (see Laws).

(pp. 29 and 135)

ORGANIZED It is taken as a self-evident delivery of any **TOTALITY** possible experience that the world and every part of it presents itself as a whole that is diverse and imperfect and yet always shows some degree of organization. This is the basic axiom of Systematics. (pp. 5-7)

PENTAD Five-term system with attributes of significance, potentiality and meaning. (p. 39)

PERFECTION Systemic attribute of dodecad (q.v.) which exemplifies all the characters compatible with a given region of experience. (pp. 72-4)

PERSONALITY The existential part of the self-hood formed by environmental influences from conception but chiefly in the years from birth and puberty.

(p. 182)

PRESENT MOMENT The field of experience of any finite self, individual or society. The P.M. is correlative to the Will (q.v.) that embraces it. It is the field within which that Will can operate. (p. 42)

PRODUCERS Second sub-group of Psychostatic Group (q.v.). (pp. 237-9)

PROGRESS Progress is change in the direction of enhanced significance. It can be fully defined only in systems from hexad onwards. Change in time alone cannot constitute progress as an hy-parchic (q.v.) element must always be present. (pp. 48 and 78)

PROPHETS The third sub-group of the Psychoteleios Group (q.v.) characterized by union with the Universal Individuality and two-way communication (Revelation, q.v.) with the Cosmic Individuality. (pp. 205 and 269)

PSYCHOKINETIC The society of all human beings in process of GROUP transformation from self-hood to Individuality. The middle Society of the ideal human symbiosis of the Biosphere. (p. 234)

PSYCHOSTATIC The society of all human selves not in the GROUP process of transformation and therefore stationary as regards their level of existence. (p. 234)

PSYCHOTELEIOS The society of all human beings who have GROUP attained Individuality and hence independence of the physical body. This group transmits into the human symbiosis the influences needed for the evolution of mankind towards perfection. (p. 234)

PURGATORY The condition of psychokinetic selves both during life and after the first death (q.v.), i.e. until the attainment of Individuality (q.v.). (pp. 222-4)

REACTIONAL SELF The second state of the self-hood in man characterized by polarity of positive and negative influences. (p. 200)

REALIZATION The end-point of Transformation and, hence, coalescence of Fact and Value in Harmony, whereby Existence and Essence are unified in Being free from limitation in space and time. (p. 114)

RECEPTIVE The response of all Existence to the Creative IMPULSE Affirmation. The second impulse in every triad. The initiating factor in evolution and progress (q.v.). (p. 24)

RECONCILING The immanent Will that operates to enable the IMPULSE Universe to exist and evolve towards its des-

tiny. The third impulse in every triad. In Vol. II, identified with the Love of God. (P. 46)

REVELATIONS Communications reserved for Prophets and Messengers concerning the foreordained pattern of human history and Cosmic Purposes. (p. 205)

SAINT The second sub-group of the Psychoteleios Group (q.v.). Characterized by direct communication with Universal Individuality and access to creative energy. (p. 268)

SCHOOL A specialized society engaged in the transmission of knowledge and power relating to the transformation of selves and the evolution of mankind. (p. 195)

SELF The coalescence of Will (q.v.) with Mind (q.v.) produces a Self (p. 91). In Man there are four gradations of self-hood; Material, Reactional, Divided and True. Self-hood has non-individualized Will. Self evolves into Soul. (p. 176)

SIGNIFICANCE The distinguishing mark of an entity. The Systemic attribute of the pentad (q.v.). Significance is not attributable to systems without a central term. (p. 42)

SOCIETY A structure of compresent groups having inner diversity and outward mutuality. A system of systems: but usually with indeterminate number of terms. (p. 231)

SOUL The unified mind-stuff produced by the coalescence of mental elements through an act of Will. Note that the mind is only a cornpresence, whereas the soul is a coalescence of elements and energies. (p. 145)

SOUL-STUFF The energies, sensitive and conscious, that are the material of soul-formation. These energies in man are the bearers of memories and other traces of the past and also the expectations and patterns of the future. (p. 167)

SOUL-STUFF POOL The hypothetical reservoir of soul-stuff impregnated with traces of human experience. Corresponds to C. G. Jung's Collective Unconscious. (pp. 171-4)

SOURCE Term designation of tetrad. There are two motivational and two operational sources in every activity. (p. 30)

SPECIALISTS The second sub-group of the Psychokinetic Group (q.v.). The highest level of untransformed man. (p. 253)

SPIRIT, HUMAN The will pattern of Value. Usually refers to the triad body-soul-spirit. (p. 145)

STRUCTURE Every organized totality is a structure composed of systems. Structures have a pattern corresponding to one or more of the basic systems. (p. 11)

SYMBIOSIS Society (q.v.) in which the relevance of the whole to its environment must be taken into account. Mankind is a symbiosis within the Biosphere. (p. 231)

SYMBOL A visible form that represents a structure (q.v.) of universal significance. A means of communicating intuitions of structure. (pp. 31, 53, etc.)

SYNERGISM The co-operation of a number of completed systems to provide means for creative activity. The systemic attribute of the Undecad. (p. 72)

SYSTEM Set of independent but mutually relevant terms connected in a compresent bond. (p. 231)

SYSTEMATICS The study of systems, their properties and applications. (p. 74)

TERM Any element of a system that can express or manifest a specific character. Each term of a system has its own character. (pp. 10-13)

TETRAD The form of all directed activity. The principle of order. The four terms of a tetrad divide into two motivational and two operational. (p. 29)

TOTALITY The entire content of any whole, i.e. both its essential nature and its existential manifestation. The Human Totality is all that a man is and all that he can become. (p. 166)

TRANSFORMATION The process of spiritualization of Existence and the realization of Value. In man it is the transition from Self-hood to Individuality. (p. 186)

TRIAD The three-term system with the systemic attribute of dynamism. (pp. 23-5)

TRUTH The highest coalesced Value: the coalescence of Joy, Serenity and Fulfilment. (pp. 107-8)

UNDECAD See Synergism.

UNDERSTANDING The subjective aspect of Will forming a triad with Being and Knowing. The word is always used in a positive sense. (pp. 18, 257-8)

UNION The coalescence of Self-hood and Individuality. There are three stages corresponding to the three modes of Individual Will. (p. 229)

UNIVERSAL DRAMA The doctrine that all Existence has a fore-ordained purpose but owing to Hazard {q.v.} may not succeed in fulfilling it. (p. 68)

UNIVERSALITY Systemic attribute of monad (q.v.). (p. 15)

UNIVERSE All existence including the essential patterns as well as the existential contents. More general a term than existence (q.v.). (p. 67)

VALUE The property by which existence is drawn towards meaning and motivation. There are twelve categories of Value. (p. 17)

WAYS In the Path of Accelerated Transformation (q.v.) there are various ways corresponding to the basic distinctions of human nature. (p. 260)

WILL The Affirming impulse in the triad with Being and Function. The notion was developed at length in Vol. II. The notion is that of one supreme Indivisible Will that limits its own operation by fragmentation on all the levels of existence. (p. 26)

WORK The activity whereby the transformation (q.v.) of the individual is harmonized with the evolution of mankind. Also called the Great Work. (pp. 265, 271)

WORLD Any totality studied primarily as the environment in which a system or systems is able to exist and develop. Also the totality of a particular kind of element, thus the 'World of Energy'.(p. 122).