

Arica Week 10.

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Dear Mr. Nolte:

Emerging from the desert in the tenth week of the Training, we began the study of Trialectics, a system which perceives reality as a continual process in which there are no contradictions, no struggles, but only the movement or circulation of energy. Initially, this phase of our work was both confusing and frustrating. The confusion was a result of the trainers' difficulty with the clear communication of theory, while the frustration arose from our preoccupation with intellectual explanations of things which seem to transcend the limits of intellect.

The ten-month Chile Training contained, apparently, a vast amount of theoretical instruction, most of which was dropped when the Chile (or Pillar) Group began giving their own trainings in New York and San Francisco. Theirs is a fundamentally practical approach to Enlightenment. The exercises work because they work; understanding how they work is not only irrelevant, but in some ways detrimental because the primary objective, at this stage, is to clear the Mind Center in order that it may observe objective reality without the usual distortions. Understanding Trialectics, then, seemed to involve a paradox.

Most mystical descriptions of the universe are positive. Human consciousness is seen as evolving (or at least as capable of evolving) towards perfection; that is, towards complete unity as well as total self-consciousness. Animals are at one with the universe but unaware of themselves. Man is proceeding towards a higher, conscious union with the cosmos.

According to Arica, man's level of reasoning has evolved in conformity with his social development. Pre-tribal man had no reasoning at all, but functioned entirely by instinct and was, like the animals around him, in a permanent, animal level Satori, at one with his environment but unaware of himself. The organization of the tribe, with its consequent development of language, social structures and taboos,

initiated both reasoning and artificial subjectivity. Man was sufficiently evolved to understand that there were causes and effects, but without the ability to perceive the real laws operating to produce phenomena. Using ritual magic, he made contact with the spirits of animals and achieved natural highs--animal level Satori, a low state compared to what human consciousness is capable of attaining. Eventually, the rituals put man in touch with God and the spirit of divinity within himself. Tribes became organized into cultures and there was leisure time for select groups to begin devoting themselves to self-study and self-development. The discoveries of these select groups were gradually imparted to the supporting society, ultimately raising the level of consciousness in the culture as a whole.

At a given point, this relationship degenerated and those interested in self-development became isolated from the rest of the culture which then became static; the individual's identity and social role was strictly defined and the possibility of change excluded. The level of reasoning which corresponds to a static social structure is Formal Logic. The law which holds that "I am I" is derived from a cultural system of fixed roles, and is projected onto the external world in the form of  $A = A$ , or the Aristotelean Law of Identity. The principals of Formal Aristotelean Logic define a world in which nothing is mutable. Everything is identified; catalogued; named; fixed in a world which does not appear to change.

The break with Formal Aristotelean Logic occurs when the Industrial Revolution, with its Parliamentary forms of government, defines a more fluid social order. Paralleling this, man's level of reasoning evolves sufficiently to perceive change. The view which admits of a changing universe is, of course, Hegalian Dialectics whose first law is that quantity can be transformed into quality. According to Dialectics, a thesis interacts with its opposite or antithesis to produce a synthesis; a mutation in the interacting phenomena. Implicit in this view is the notion of a force which operates to produce a transformation. Pressure can be applied to produce contradiction, and the contradiction results in change. Dialectics is founded, ultimately, on the perception that man is separated from and in fundamental opposition to his surrounding environment. The psychological attitude resulting from this perception is that of a conquerer who systematically applies force to nature, altering it according to his needs.

Dialectics is the reasoning of the future, we are told. Instead of perceiving a self which is separate from and in conflict with the environment, Dialectical Man will have lost the sense of an independent "I" and will perceive the

whole universe changing according to the laws of "process." He will no longer assume the attitude of conquerer, but will see himself as a custodian, living in harmony with the natural world. Rather than attempting to control change, he will flow with it; instead of being separated from reality, he will be one with it.

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According to the rules of trialectics, contradiction does not occur in nature. What appears to us as contradiction is merely a projection of the ego-illusion that we are separate selves. In reality there is no separation, no opposition, no conflict. Only circulation, movement and change.

The main difference between Dialectical and Trialectical descriptions is that a Dialectical synthesis is a result of force whereas a trialectical process occurs because of attraction. Every Trialectical process involves an Active element, an Attractive element, a Function between the two, and a Result. A few simple Trialectical processes might be:

+ (Active)	-	Rain	Cold Air	A Cat
- (Attractive)	-	Rock	Water	A Mouse
$\alpha$ (Function)	-	Erosion	Freezing	Chasing
R (Result)	-	Sand	Ice	A Caught Mouse

The first law of Trialectics holds that one MMP, or "Material Manifestation Point" must invariably mutate into another. MMP's are neutral points of energy retention in the universe. In order for the energy of the universe to flow, its MMP's must mutate according to fixed laws. These laws do not change. Only the MMP's change. When a mutation process occurs, the result will be a higher or a lower MMP. That MMP will then act upon or be attractive to another MMP, a function will occur between them and, depending upon whether or not the function contains an internal equilibrium, the result will be a new MMP of a higher or lower order. Things which appear to us as contradictions are merely MMP's losing energy.

In speaking to you via this newsletter, I am the active element in a process of mutation. You are the attractive element. The function is that of you listening to me, and the result is either the transmission of information (a higher MMP) or the creation of confusion (a lower MMP). If the MMP is lowered it is because the process lacks equilibrium--i.e. one or perhaps both of us is inadequate to the task at hand.

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Trialectics is more than a description of the phenomenological universe, it is an essential tool for maintaining one's "level" --for remaining in Satori while going about your work in the world. Conventional language based on the reasoning of Dialectics or Formal Logic, is associated with the subjective or ego states of consciousness, the states in which one is

asleep and out of reality. To be in Satori and speak, they told us, requires Trialectics.

Satori is where we belong. It is our proper place in the scheme of things, the space in which we can receive and transmit those vibrations specifically suited to human consciousness on the earth. To be out of Satori is to be out of life, cut off from the energy which we need and which it is our cosmic "duty" to receive. Much of this energy is diverted by the activity in our intellects which has a direct correlate in physical tension. That is, physical tension and mental "chich" are analagous, the one tending to produce the other and vice-versa. Clearing the mind of chich, therefore and the body of accumulated muscle tension are high-priority objectives for the ultimate realization of ourselves.

At Arica we are always cleaning. Gym clears our bodies, Tantrayana opens up our Chakras, Kine Rhythms polish our cortexes. To facilitate the process we work on the Mentation of Elimination and meditate on the principal of non-attachment. We seem, almost, one might say, to have become obsessed with cleanliness. Ten out of the nineteen beards which first appeared in the ballet school were gone after the first series of reductions; six of the remaining nine disappeared by the end of the training; and most of the people with long hair cut it off. What we are all cleaning all the time is karma, and what karma is cannot readily be expressed in words.

However. Take, for example, the cat--an animal in virtually permanent Satori. Left to its own devices under reasonable conditions, a cat will neither trip over nor bump into things; will keep itself clean; and will maintain itself in good physical health through vigorous exercise and proper diet. Because it lives in equilibrium with its environment it doesn't acquire karma.

Karma is accumulated by bumping into or tripping over reality. It is an inevitable product of our development, since the transformation from new-born innocence to self-conscious unity involves passing through subjectivity (culturally as well as individually). It could not be otherwise. The object, however, is to work through or clean out old karma, while taking care to accrue as little new karma as possible. This means staying out of subjectivity, for it is when we are in the grip of the ego's Passions that karma is most likely to be accumulated. That is, through our neglect of ourselves, our deceit with others, our fear of change, etc. etc.

I would love to be able to offer a positive report concerning my efforts in this direction. Sometimes, when I am aware of the weight of all my past karma, of all the tension still locked in my muscles, when I am hearing only the repetitions of my relentless, strident chich, I feel exactly as I do when my alarm clock rings at some ungodly hour on a winter's morning: that waking up is impossible.

With Holy Faith,

  
Winifred Rosen