

THE PERFECT SIX

Perfect Number

The Pythagoreans called the number 6 'perfect' because it was both the sum and the product of its factors: $6 = 1 + 2 + 3 = 1 \times 2 \times 3$. In a more qualitative sense, it is perfect in uniting the masculine and feminine, the first odd number 3 and the first even number 2: they combine and create. In Bennett's scheme of systematics, as first presented in Vol 1, sexipotence is associated with 'reproductive wholeness' and the cell. In the abstract this is 'repetition' and we associate it with the 'recurrence' of hyperaxis, while realising that, in its existential form, sexipotence involves repetition *outside* of oneself.

In the later volumes Bennett goes beyond existence and fact. In Vol 3 the six-term system or hexad is much more. In particular it is the *coalescence of contraries*, which should remind us of the first appearance of hyperaxis – in Vol 1 - as the *complementarity of contraries*. Bennett comments, "We cannot directly perceive the coalescence of contraries except as mutual destruction" (p. 48).

The attributes Bennett gives to the hexad include: cyclicity, recurrence, progress, independence. He also calls the hexad the 'form of events' and the link with events is highly significant because every event is a *present moment*. Essentially, the description of the hexad closely follows the character of hyperaxis as ableness-to-be. They can hold themselves together but, even more, 'continue' to progress *in their own time*. Poet T. S. Eliot puts it:

"At the still point of the turning world. Neither flesh nor fleshless;
Neither from nor towards; at the still point, there the dance is,
But neither arrest nor movement. And do not call it fixity,
Where past and future are gathered. Neither movement from nor towards,
Neither ascent nor decline. Except for the point, the still point,
There would be no dance, and there is only the dance.
I can only say, *there* we have been: but I cannot say where.
And I cannot say, how long, for that is to place it in time."

Correspondences

We will even extrapolate the connection of the hexad with hyperaxis to suggest the following correspondences:

6.	HEXAD	<i>Coalescence</i>	Hyperaxis
5.	PENTAD	<i>Significance</i>	Eternity
4.	TETRAD	<i>Activity</i>	Time

The speculation can be further extended back to the first systems, bringing in the dimensions of space. The correspondences are less obvious so we have added some terms from physics, e.g. associating the dyad with *forces*.

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|----|-------|------------------------|--------------|----------------------|
| 3. | TRIAD | <i>Dynamism</i> | Rotation | <i>spin</i> |
| 2. | DYAD | <i>Complementarity</i> | Acceleration | <i>charge</i> |
| 1. | MONAD | <i>Wholeness</i> | Translation | <i>inertial mass</i> |

All we are doing here is reflecting on the hexad as 2 x 3, bringing into play various already existing interpretations of the 2 and 3. Now we look at the two forms of the product of 2 and 3:

- (a) 2 x 3
- (b) 3 x 2

2 x 3 takes a two-fold system such as Space/Time and 'multiplies' it through 'refraction' by the three-fold system which derives from Function-Being-Will. This last system correlates with two other widely applicable 3-term systems:

Bennett	Samkyha	Physics
WILL	SATTVA - balance	INFORMATION
BEING	RAJAS - force	ENERGY
FUNCTION	TAMAS - inertia	MATTER

3 x 2 takes a threefold system and refracts it through a twofold system. This was the basis of the approach in Vol 2 for the study of will as triad, multiplying the three terms by two by virtue of distinguishing between essence and existence (in correspondence with infinite/finite polarity). In tradition it was usually thought that multiplication by 2 or doubling (as in an octave) did not change the intrinsic nature of what was doubled but brought it out further into expression. If we reflect on the doublings of the triad we come to think of a succession of twofold refractions such as:

Essence	Existence
Higher	Lower
Inner	Outer

Where, again, we encounter a hexad.

Triadic Weaving

The 2 and the 3 dance or weave together. They are not just added together, nor do they fuse and lose their independent structure. Between them we suppose a realm of

uncertainty and hazard (of knowledge and action respectively) that is the very condition of there being progress. We also suppose a level of harmony.

2– 3 uncertainty, hazard

-2|3 - harmony

It is the harmony of a 'marriage' that can *conceive and give birth to itself*. One representation of this harmony is given by the treatment of triads Bennett made. He says: "It tells us how the universe can be both a created and also a self-creating structure." In essence, this is done by starting with the two terms of the triad called affirming and denying – written 1 and 2 respectively – and supposing they create *together* a third term called the reconciling – written as 3. Then, in its turn, 3 takes the initiative and 'renews' the other two terms *through each other*.

[1, 2] -> 3; [3, 2] -> 1; [1, 3] -> 2 (note that order of terms is not significant here)

Every active force 1 must come into contact with a resistance 2. The uncertainty is whether their 'clash' creates a 3 that has some independence. If it does, then we can conceive of an action in which the 3 renews and even transforms 1 and 2. The renewal and transformative effect of 3 is expressed in the phrase of the New Testament, 'There shall be a new Heaven and a New Earth'.

3 appears in three modes as:

Mode	Inward	Outward
Outcome	concentration	expansion
Mediation	identity	interaction
Initiative	freedom	order

We have applied a twofold refraction in the form outward/inward (reflecting the space/time dualism) and given the names of the triads indicated by Bennett.

Present Moment

The six dimensions and the six triads can be joined by the model Bennett gives of the *present moment* as sixfold. He uses the form $6 = 3 \times 2$ in that he takes each of the temporal dimensions and then refracts them through the dyad of open/closed. Thus time, for example, is split into past as closed and future as open. For eternity the distinction is more profound, between values on the one hand as open and forms on the other as closed. This is a rather crude construct and may have many subtle variations. If we consider the axis of eternity as corresponding to the Aristotelian/Scholastic idea of *Form* then it ranges between *quality and quantity*. The third axis, associated with hyparxis, he divides into the committed and the free (though not quite in those words) but we could argue that, since this axis is closely

related to *will*, then the distinction should be more like simply *closed and open* and pictured as 'point' in the closed sense and 'medium' in the open sense.

There remains an ultimate principle, we should remind ourselves, previously mentioned: of the 'coalescence of contraries'. The word 'coalescence', dating to the early 16th century, means 'to grow up together' and implies a mutual adjustment, sharing and coupling (this is yet another triadic system).

Dimension	Closed	Open
Hyparxis	Closed (point)	Open (medium)
Eternity	Quantity (form)	Quality (values)
Time	Past (known)	Future (unknown)

The characteristics we struggle to verbalise for hyparxis *apply to the present moment as a whole*. Though not the place here to discuss, we must mention the principle that in every system there is an 'ultimate' term that is akin to the system as a whole. Bennett, it must be noted, defined the present moment as 'the field of operations of a will' which confirms this understanding. We now add that the present moment should be more properly defined as the domain of operations of a particular will *open to (the) universal will*.

The presentation of the present moment entirely in temporal terms is a limitation. It is curious why Bennett did not simply take the six dimensions and bring into the picture our evident experience of a world 'out there' in which we are located as an integral part of present moment reality. This would produce an interesting picture such as:

Rotation	'I'	opening to	<i>universal will</i>
Acceleration	Values	opening to	<i>essential being</i>
Translation	Facts	opening to	<i>laws of existence</i>

None of the models, tables or representations we have used proves adequate. There always remains an elusive contrariness of unity and multiplicity, and it is to this that the concept of hyparxis speaks most acutely. The three axes of the present moment are like three kinds of attempt to resolve the central dilemma. To make it more personal: How can we hold ourselves together in the face of everything without being cut off? How do we resolve the antagonism between the two sentiments (a) hell is other people (Sartre) and (b) hell is oneself (Eliot)?

Maybe we, other people, life and the universe can grow up together!