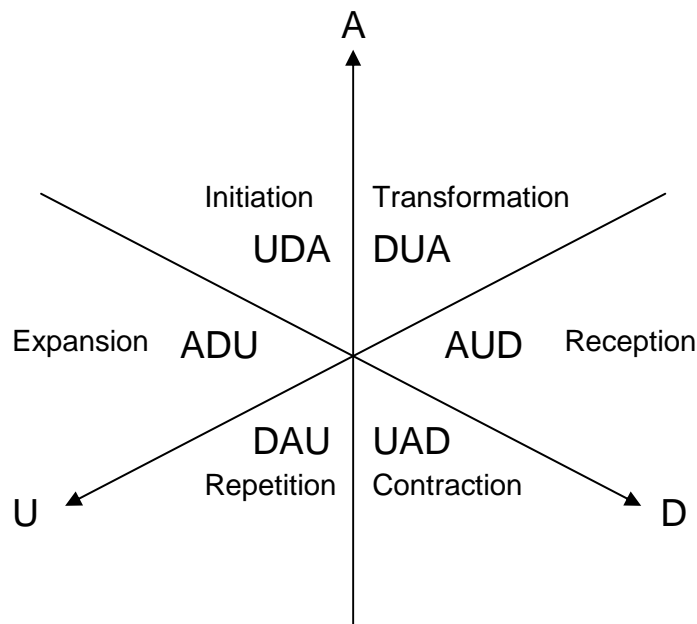


# The Three Motivations

Robin Waterfield

I take it that the 'arising' of the three Mothers, their natures, relation to the Father, creative and formative functions, etc. are known. The three Mothers are the bright, fertile mother of being, the dark, sterile mother of equilibration and the comforting mother of unification. Viewed as abstract principles working in creation, they are respectively Affirmation (A), Denial (D) and Unification (U).

I take it that the arising of the six Constructors out of the economical interaction of the three Mothers is familiar.



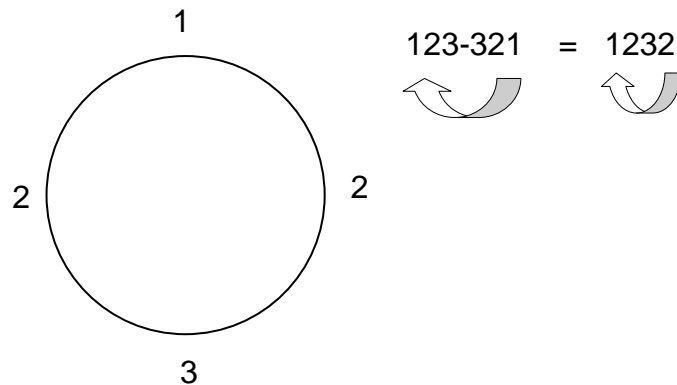
(The descriptions of the six orders of action given in the above diagram are reached by considering each order of action as a first force acting on a second force to produce a third force.)

Finally, I take it that the arising of the four worlds and seven cosmoses of living beings is familiar. What I want to do is focus on the first world. This is described in *The Book of Jubilee* as follows:

The first world's beings are the substance of that world, the hierarchical world. They come into being out of the six by combination of any two mirrors. Such beings do not yet have perceptible existence. They are the seeds of the multiverse, one turning one way, one the other. From their pairings are formed the bases of growth, compression and change. As yet time and space do not arise; in themselves they contain all the possible creations. It is the world of Gods - Gods in the likeness of fiery serpents or infinite vortices or the miracle Gods who change the aspect of all received by them. It is a world of mirrors, 'in our own likeness'.

The basic conception here is that of mirrors. UDA is mirrored by ADU in a tail-eating sequence of Initiation and Expansion; DUA is mirrored by AUD in a tail-eating sequence of Transformation and Reception; UAD is mirrored by DAU in a tail-eating sequence of Contraction and Repetition. These are the only three sets of mirrors, the only three inhabitants of this world: respectively, fiery serpents, miracle gods (or heralds) and vortices.

Following the more formal logic of diagrams, you could look at it as follows:



This is the pattern of this world (compare, by the way, the tetragrammaton - yod, he, vav, he).

The most noticeable feature of this world is its simplicity: it is far removed from the complexity of our familiar world.

The other noticeable feature is that the pattern forms an axis on the second force. The middle force is held in place, in balance, by the other two forces. This gives the idea of control or hierarchy. It is also a very stable arrangement (unlike the arrangement, say, of the third world, whose axes are formed by beginning/end forces, giving the tendency to split), which gives the idea of self-sufficiency and that the inhabitants of this world are fixed in function.

Each of the seven human faculties of the ‘Octave of Man’ corresponds to one of the seven cosmoses. In Man, this first world is reflected as the three motivations.

The motivations are the spirit of individual lives. At every moment, something is moving each one of us. There are many apparent motivations, but underlying them there are only three. These three are very deep-rooted: they could be called ‘natural tendencies’, because they form your true nature. Your nature permits you to see only some things as absolutely true, and what you see as true is what really motivates you. It is there, behind any action however trivial. All three motivations are present in each person, but in each person one is more important than the other two. Different ones may be more important at different times in one’s life.

No one motivation is better or closer to the truth than the other two, but it is very hard to see this. It is very hard to understand someone who has a different motivation from yourself. You know what is true for you - and therefore that the rest is false! The most bitter wars and arguments between nations and people are caused by this difference. For your motivation does not lie in the trivia of fleeting opinions, but in what in some cases you would die for: the feeling may be genetic and hereditary, or it may have been formed by repeated decisions.

People's motivations show up, if at all, in their politics, their views of God, their philosophies of life, their repeated or typical actions. It must again be stressed that no one of the three is better or worse: for instance, religious seekers might describe their experiences differently – and might even have different experiences - but the goal is the same Unity.

First, there are those who are motivated towards light: they want eternity and a perfect world. They like to be shown things and to have light thrown on things. They delight in the forms and shapes of creation, and they cause delight in others. They are aesthetes and idealists; they seek light and enlightenment. Jacob Boehme wrote, 'It is a treasure above all the treasures of this world when a man has the Light of God and of time, since it is an eye of time and Eternity.' And the Sufi, Baba Kuhl of Shiraz, wrote:

In the market, in the cloister - only God I saw;  
In the valley and on the mountain - only God I saw;  
I opened my eyes and by the light of His face around me,  
In all the eye discovered - only God I saw.

Second there are those who are motivated towards communion. They seek communion with things; experiences are meaningful for them. They want involvement and contact with people and things; they try to grasp and embrace events. They understand the actions of others by seeing what it would be like if they themselves had performed the action. Their religion is of God in an earthly guise - a God they can relate to and ultimately lose selfhood in. The Song of Solomon in the Old Testament is a basic text for this religion. The Sufi mystical Love-poems and stories well express the desire for communion with God: they sing of the union of lover and beloved. In Galatians 2, St Paul expressed with admirable simplicity this aspect of Christianity: 'I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me.'

Third, there are those who seek darkness. They want to know what underlies anything, the roots and causes of all. They may be ascetic, cynical, even atheistic; they may seek void in alcohol or drugs. Their religion is of the unknowable, a God who is shrouded in darkness. St Bernard of Clairvaux said, 'I have gone up to the highest that I have, and behold, the Word was towering yet higher. My curiosity took me to my lowest depth to look for Him; nevertheless He was still deeper. If I looked outside me, I found He was beyond my furthest; if I looked within. He was more inward still.' Dionysius the Areopagite calls God 'He who has made darkness His secret place' and denies that He has any knowable attributes, not even goodness. *The Cloud of Unknowing*, Meister Eckhart and St John of the Cross are other main sources for this religion.

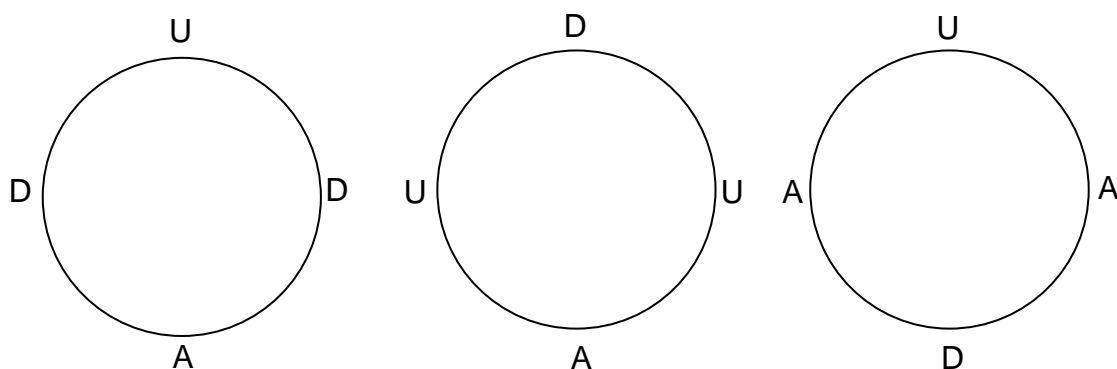
Consider three different people in the countryside. One of them likes to sit quietly and take it all in; another likes to see as much as possible of the beauty that surrounds him; the third wonders why things are where they are and as they are. Everything contains the knowledge of creation, but everything may be viewed from each of the three motivations: you may feel a connection with them and become them; they may cause you understanding and delight; or they may send you in search of something.

Going back to the passage from *The Book of Jubilee*, there are analogous considerations for the motivations. They are the sources and principles of action, rather than action itself; they contain all possible action. What constantly needs to be borne in mind is the depth at which

the motivations operate: they are never seen, only their results are seen. Your true nature is not individual (individuated essence is the level of associations), but it forms the type of individual you are. The motivations are psyche in action; psyche is the differentiator of undifferentiated essence into the motivations.

The motivations are not only the ultimate wellsprings of action, but they are also the ultimate goals of lives. What is true for you is not only what prompts action, but also what you want, what you are put onto this earth to find. In both senses they are the final limitations on people. They are your promised land - a land of perfection or power or knowledge. They are God-in-you, your God, which has ultimately to be dethroned, just as Jesus endured all three temptations in the wilderness. He was able to let go and rise above them.

Now, some of this in the logic of diagrams:



The motivation towards light is formed from Initiation and Expansion; the motivation towards communion is formed from Transformation and Reception; the motivation towards darkness is formed by Contraction and Repetition. Thus light-seekers go out in affirmation, communion-seekers take into themselves (and in so doing transform the nature of what is taken in), dark-seekers go ever further inward.

Each has an axis, a point of stability and self-sufficiency. This shows first the nature of the limitation involved: the Constructors are bound. If that axis is cut, the Constructors are freed to work independently; the raw energy of the Six is reflected in the level of essence in the Octave of Man. In theory it may be possible to change one's motivation, to adopt whatever source is suitable for the circumstances. In order to do so, one would first have to lose the Constructors, but then would need to rise above even the Constructors, in order to be able to organize them and retie them: this would be the level of the Temple.

Secondly, each has a different axis. These are motivations and your promised land: you want what you do not have. Thus the affirming motivation of light is based on denial; the denying motivation of darkness is based on affirmation; the motivation towards communion is based on union, because when something has been taken in, more is wanted. The three sorts of wanting are greed (for communion), curiosity (for knowledge/darkness) and loss (of perfection).

What I'm trying to get across, apart from some theory, is that while it is important not to underestimate the motivations (in terms of their depth, control, containment of all the possibilities of a life, etc.), it is also important not to overestimate them. In particular, they

are not the Mothers; to dethrone motivation is not to dethrone the Mothers. The Mothers are themselves; they are reflected in the inhabitants of the first world, which are in turn reflected in the motivations, which are in turn reflected in the three psycho-physical types (head, heart and guts).