

6 November 1961

PART 1. THE THREE HUMOURS

There have been many requests for material about the Law of Three Forces in relation to man in a practical form which we can observe and discuss.

It would be good this time to approach the subject in quite a different way, beginning with the *inner life* of each one of us before proceeding to the *outer activities* of man to which this inner life greatly contributes. Bodily sensations give rise to desires and feelings; thoughts, we are told, arise from desires, and speech and actions follow. If our inner life can be governed by Self-realization then our expression and behaviour, our words and deeds will gradually become transformed from those of a mere automaton – a creature of habit – to those of a ‘conscious’ human being.

Physiologists tell us that the Cerebro-spinal division of the nervous system governs the outer man dominated by his environment, and the Autonomic division governs the inner man, keeping internal conditions constant in the midst of the changes of that environment.

They further tell us that the Autonomic System is divided into three, two of which oppose the third. Thus the Cranial Autonomic depresses, and the Sacral Autonomic excites the Sympathetic division – the middle storey. They do this not only by nerve impulses but also by powerful ‘chemical mediators’ – acetyl-choline and adrenaline respectively. But about the chemistry of the middle division, acting on its own, we know little; although there is supposed to be a substance called ‘sympathin’. The exciting substance from the lower storey – adrenaline – arouses or alerts the Sympathetic – producing widened eyelids, dilated pupils, quick pulse, and throughout the body all the accompaniments of excitement and preparation for ‘fight or flight’. This would seem to correspond to the Active humour – Carbon or ‘Rajas’. Similarly the choline derivatives, set in motion by nerves arising from the brain itself, affect the whole body in exactly the opposite way – producing all the signs of depression and sleep, which would seem to correspond to the Negative humour, the Oxygen or ‘Tamas’.

These things we ourselves can feel, as we can also feel sometimes a third ‘mood’ which is neither activity nor depression, and which we might call for the moment ‘Sympathy’ – usually felt in the heart. We have been recently told that it is the *relative proportion* of the Three Gunas or humours which is important. Last Monday we read the following passage sent to us from India:

From Sivananda’s book on the Ten Upanishads:

If Sattva predominates in the mind, thoughts of God, enquiry into Truth, will manifest. The mind will be one-pointed. The meditative mood will come by itself without any exertion. In spiritual neophytes the Sattvic state of mind will not last for a long time. Rajas and Tamas will try to rush in. You will have to be very careful and vigilant... Just as you squeeze out the toothpaste from the collapsible tube, you will have to squeeze out much Rajas and Tamas from this bodily tube and fill it with Sattva.

This seems to agree with the System description of the Three Forces better than most – better, for instance, than that in the Geeta as usually translated.

Can we forget for a moment all the idea of order in action of the Three Forces and think instead of the relative proportion of the Three Gunas in the mixture – just as in the carburettor of a car the mixture determines the speed and performance of the car as a whole. For example, if Rajas (Carbon) greatly predominates I notice so and so, etc. Let that be this week's task.

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PART 2. A NEW MODEL OF THE UNIVERSE

We are about to construct a model of the Universe in which every detail can be placed in relation to the whole. If we find the only way in which to build this model stage by stage we shall also find a means of answering all our questions.

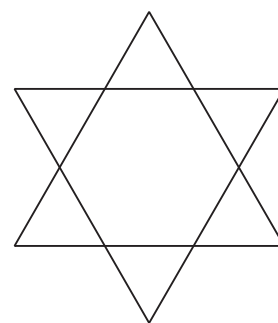
We begin with the classical space dimensions of Euclidean geometry: A point is a body having no dimension – it is zero... A line is a body composed of an infinite number of points – a body of the first dimension. A surface is a body composed of an infinite number of lines – a body of the second dimension. A solid is a body composed of an infinite number of surfaces, a body of the third dimension.

But Einstein proved that a three-dimensional model is an insufficient description of the universe, 'for such a universe would contain no motion or, putting it differently, every observable motion would immediately destroy such a universe. A fourth dimension takes time into consideration. Space is no longer taken separately. Four-dimensional space-time allows of motion... The whole of three dimensional space is but a moment of time.'

But Einstein did not go far enough, for time (like space) contains in itself three-dimensions. Time is the curvature of space. If we take the first dimension of time as the line of the circumference of a circle (that is, the existence of a single separate cycle), then the second dimension of time would be an infinite number of such lines – the infinite repetition of a cycle, or geometrically the surface of curvature of a sphere; and the third dimension of time would be an infinite number of such surfaces – the solid sphere of time.

Three dimensions of space and three dimensions of time make a six-dimensional universe – a complete 'space-time' continuum. Six dimensions constitute a 'period' beyond which there can be nothing, except the repetition of the same period on a different scale. The period is limited at one end by the point, and at the other end by infinity of space multiplied by infinity of time, which in ancient symbolism was represented by the 'Seal of Solomon' – the six-pointed star.

Three dimensionality is a *function* of our senses. Time is the boundary of our senses. Six-dimensional space is reality, the world as it is. This reality we perceive only through the slit of our senses... so every six-dimensional body becomes for us a three-dimensional (solid) body existing in time, and the properties of the fifth and sixth dimensions remain for us imperceptible.



The above is a brief epitome of P. D. Ouspensky's *New Model of the Universe* before he heard the Doctrine of Cosmese in St. Petersburg in 1914. Immediately after giving the outline of Cosmese (which is familiar to you) the leader of the group turned to Ouspensky saying: 'Try to discuss all I have said now, from the point of view of your dimensions.' This he did on the spur of the moment, his most important contribution from our point of view being that 'Each cosmos is *for itself* three-dimensional, but the fourth dimension lies *for it* in the cosmos above and the cosmos below'. When he had finished he was told:

There is a great deal of material in what you have said but this material must be elaborated... For example, take note that time is different in different cosmoses and... it is possible to establish exactly how time in one cosmos is related to the time of another cosmos. I will add only one thing more: *time is breath* – try to understand this.

He said nothing further then, but later one of his Moscow group added that speaking further about ‘Time in different Cosmoses’ he had said that ‘the *sleep and waking* of living beings and plants, that is, twenty-four hours or a day and a night, constitute the “breath of organic life”’.

Though it became clear to me that by the end of his life Mr. Ouspensky had seen the whole picture for himself, the turmoil of the second world war prevented him from handing us this picture before he died. Perhaps we can now set about it by continuing his line of thought.

For our Model of the Universe we take the above period of dimensions in two directions – vertically down the centre of the board we apply the period to a single cosmos (man), and horizontally across the board we take the succession of cosmoses centring on man. (Figure 1 overleaf)

[The figures are established by finding the common ratio. Dividing 24 hours by 3 seconds we get a figure of approximately 30,000 – so that man breathes about 30,000 times in a day and a night. There are 30,000 days in an average complete life-time of 76 years. This figure (roughly 30,000) is the common ratio both for magnitude and for times in different cosmoses as for different dimensions within a given cosmos.]

Before completing the table let us proceed slowly and methodically by asking ourselves how we look at the different cosmoses represented in Man’s life? (vertical column) Each of us is, for himself, a three-dimensional solid body. We measure the sizes of things by our own size and we measure time in relation to our own present moment – a breath cycle of 3 seconds. Looking inwards toward the world of Cells and looking out toward the world of Nature, we see them both as alive and as changing in time – we see a strange new dimension added in both cases, a kaleidoscope of organisms living and dying but as part of something which remains one whole.

Looking further towards Molecule and Planet we do not see life at all but we begin to sense another new dimension – eternal recurrence. And looking further towards the Atom and the Sun we see something apparently static, eternal and unchanging.

So we have to accept that this vertical period of dimensions is really bent round a circle (Figure 2), and if Man looks from his own point on this circle one way he comes to zero, and the other way he comes to all, and lo and behold they coincide! Thus the Universal Symbol – the Circle of Nine Points – can serve equally for our period of dimensions as seen vertically downwards in Figure 1 in terms of a single cosmos, or horizontally across in terms of a succession of cosmoses. It will serve also for the succession of measurements of magnitude and for the succession of measurements of time.

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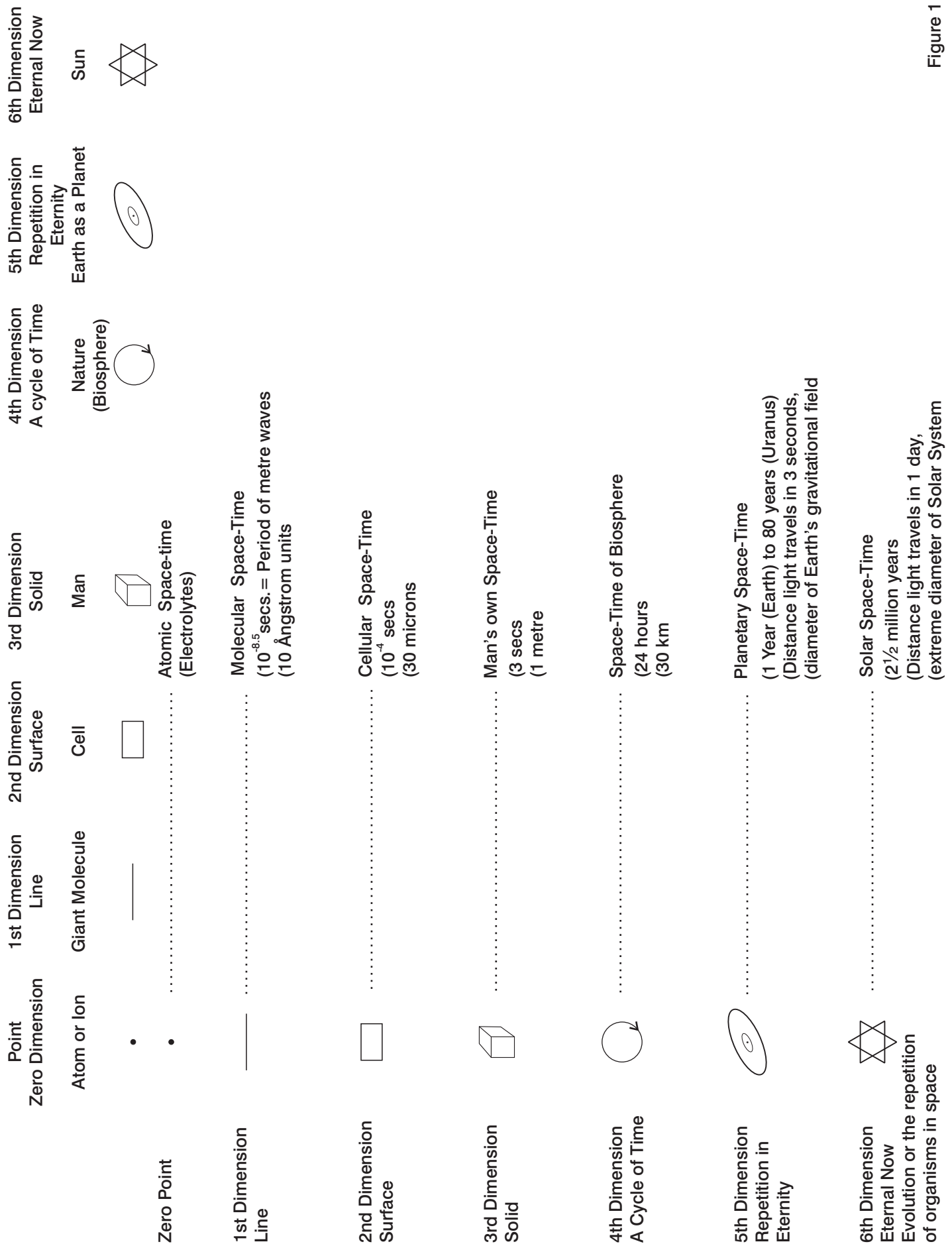
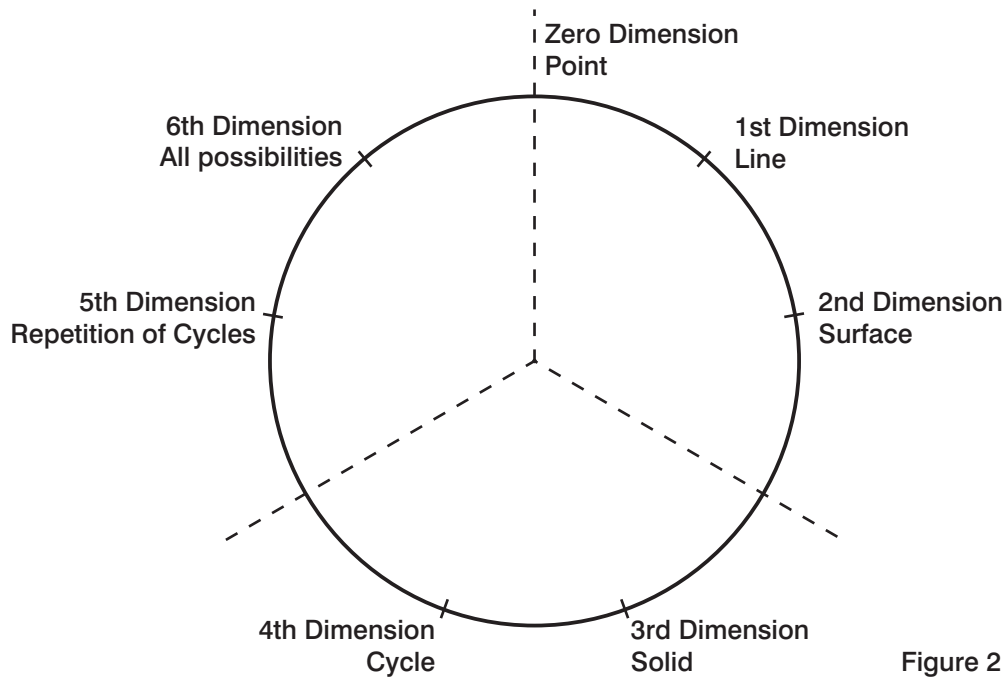


Figure 1



COMMENT

Looking now at Figure 1 we can even at the beginning understand certain things: To begin with, up to Man's own relation to himself as a solid three-dimensional body, duration of time hasn't begun to exist, for everything below 3 seconds is instantaneous for him. After that begin the succession of cycles, days and nights, the seasons, the seven ages of his life and the repetition of lives in history; but another dimension has to be experienced before he can feel repetition in Eternity.

Then again, with all the aids of Science, he still visualises the giant molecule as a line, cells and tissues as surfaces; and in just the same way to the Earth the thin film of Organic Life is experienced as a skin or organ of sensation, and the evolution of different species as the interweaving lines of that surface.

Perhaps you can think of further analogies, and we shall, as usual, only get further if we ask ourselves the right questions.

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