

17 November 1975

READING 7

COSMIC LAWS: THE LAW OF THREE FORCES

Perhaps the surest indication of the level of any person's Consciousness is to be found in his attitude to events around and within himself. On the level of deep sleep at night, of course he knows nothing, and when he does remember his dreams they mean nothing to him. In the usual daytime state of 'waking sleep', events affecting him are all taken personally as good or bad 'luck' or due to someone else's deliberate action. Even scientists of established repute fail to see the interconnectedness of everything; the laws they discover in their own particular discipline (Kepler's Planetary Laws, Newton's Laws of Motion and Law of Gravitation, chemical and atomic laws, etc.) are seen as isolated and unconnected with any universal law, except the statistical law of Probability which depends on the complete randomness or chance which is nowadays thought to operate throughout the universe. Politicians take road accidents, population explosions or monetary fluctuation in the same way, and painters and sculptors depict the inside of their own heads as part of the general obscurity.

In higher states of consciousness, however, all events are seen to be interconnected; there is no such thing as 'chance' which is merely a refuge for ignorance of varying degree; every event has its chain of causes and every cause has inevitable results. In the 3rd state ('Self-Consciousness') the laws governing the individual and all his first-hand experiences can be known; while in the 4th (or 'Cosmic Consciousness'), the same laws under different disguises are seen to be in operation according to the scale of time and magnitude.

In our Western system, as in the Shankaracharya's, both of which had their origin in higher states of consciousness, all events are described as due to the interaction of two Universal Laws – the Law of Three Forces, which governs the genesis and nature of every single event; and the Law of Octaves, which governs the progress of every succession of events through a series of well-defined steps. Today we shall have time only to consider the first of these – the 'Law of Three'.

All 'scientific' thought is based on the duality of two opposing forces – 'To every action there is an equal and opposite reaction'. It is not appreciated that, if this were true, nothing could ever happen! In reality for an event to take place, a 'third force' must inevitably be present. But in his ordinary daytime state of Consciousness, man is described as being 'third-force blind', just as he is blind to the interconnectedness of everything. All 'new' discoveries in science arise in short experiences of the 3rd state of Consciousness wherein the solution of any problem comes in some new and unexpected direction when the usual 'willing and thinking' are temporarily quiescent.

In the gross physical world a good example of this Law is to be seen in the *Principle of the lever* which was first established by Archimedes. Every engineer knows that the classification of both simple and compound levers depends on the relative positions of the fulcrum, the power, and the load or resistance. But what *we* have to realise is that the same principle operates throughout the chemical, biological, psychological, and cosmic worlds as well. All the sayings of a fully conscious man such as our friend the Shankaracharya are based on a knowledge of this Law and will not be understood if we do not recognise this.

At one of our talks last September he used the analogy of an ordinary chemical balance (a type of lever where the fulcrum is in the middle) in connection with Self-realization in this way:

‘One cannot’, he was saying, ‘have two priorities at the same time; one must give priority either to the sensory world or to Pure Consciousness (Param-Atman). As soon as the priority of the sensory world is given up, the Universal Consciousness is experienced.

Take the example of the balance; when the two pans are empty, then the two arms are perfectly horizontal; but as soon as something is put on one pan it comes down, and the other pan rises. Similarly when the mind remains unrelieved of the sensory desires (and of the burden of Past and Future, etc.) then that side of the (mental) balance is weighed down. So in meditation, the burden on the mind is relieved, so that the balance is first on equilibrium and then the other side can rise (in a lightening of the spirit for at least a few minutes).

(Pause for Discussion)

Now we come to what is certainly the best practical guide to Self-realization at any moment of any day. In this field the Shankaracharya calls the three forces by the name of ‘Gunas’ – the active one being ‘Rajas’ (from which our word ‘rage’ comes), the force of inertia or reaction or sleep ‘Tamas’ (‘Tame’) and the third, unknown one, *Sattva* which is neither active nor inertial, but always gives the feeling of ‘waking up’ spiritually. These are seen most clearly as affecting one of the chief characteristics of Consciousness, namely the feeling of ‘I’ which is fluctuating in each of us all the time. In dreams it is different and in the daytime when Rajas predominates, one feels oneself to be more important or charming or sensible than anyone else; one lays down the law, orders people about, keeps arguing and waving one’s index finger at them and is in general aggressive. On the contrary when Tamas is dominant, one becomes narrow-minded, negative, even cruel, or despondent and lacking in confidence; others find one unreceptive of any ideas and mentally torpid. My American mother used to describe this by saying that her ‘head was full of cotton wool’. So the two pans of the balance swing up and down between these two. But there is that third type of energy *Sattva* which can be stored and replaced when needed, and it is this store which is increased by large or small gatherings for this purpose of Self-realization, by reading the writings of conscious people, by the study of certain forms of art, and by keeping in touch with the mind of the Consciousness of a fully Realized man.

When you have put this idea into practice so that your whole Being becomes a little changed, we can go on to Mr. Ouspensky’s special study of this same Law. There are obviously 6 different possible combinations of the 3 forces, which he called 6 Triads, and in relation to man’s activities, he would say that ‘if you see them this way, a whole new world will open for you’.

But like all the most interesting aspects of human life and the environment, it is no use sitting and debating them in the ordinary daytime state of sleep. To see this ‘brave new world’ we really have to wake up a bit first.

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