

## How things happen

We conclude our study of the universal laws by looking at the Law of Octaves. Here is a description from the recently published book *Ouspensky's Fourth Way*:

Everything that moves or changes develops along a scale of increasing or decreasing energy or complexity. This scale is created by the law of seven, or law of octaves, which regulates the beginning, growth, development and end of any process. An octave is the process of doubling or halving of frequency, and as in a musical scale the process follows a distinct series of steps and ends at a point analogous but not identical to its beginning – just as this Monday is similar, but different, to last Monday.

Between the beginning and the end an octave is divided into notes or steps. ... The result is like a staircase where the height of the steps is unequal: small steps, big steps, middling steps. This unevenness – the different ratios of the rate of increase or decrease between the notes – defines the character and feeling conveyed by the scale. In the West, happy, triumphant music generally uses a major key; melancholy, introspective music uses a minor key. ...

The Greek modes divided the octave into ratios that accorded with the relationships of the heavenly bodies, so that earthly music should be in harmony with the 'music of the spheres'. The division of the scale used in the Fourth Way is the Pythagorean diatonic scale based on the ratio 3:2 of the perfect fifth found in the harmonic series.

cycles per second								
100	112.5	125	133.3	150	166.6	187.5	200	
Do	Re	Mi	Fa	Sol	La	Si	Do	
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	9/8	10/9	16/15	9/8	10/9	9/8	16/15	

Ratios of the difference in the increase of vibrations between the notes of an octave from 100–200 cps.

The points in the scale where the rate of increase (or decrease) of frequency slows down (Mi-Fa and Si-Do) are called 'intervals', where extra energy is required to maintain the original impetus. These 'intervals' are responsible for the frequent unpredictability of human aims and endeavours. Different processes, according to the law of three, determine which intervals will be filled naturally, so that the progress continues uninterrupted to completion, and those that require an extra force to be given, without which the progress of the octave will halt or change direction.

We are most conscious of our failures when dealing with new situations, where often 'things don't work out'. But lots of things in human society do work out, at least usually. Houses, ships, cars get built; food gets produced and marketed; money gets earned and spent; laws get passed; babies get born. Many other things, new plans and initiatives, just peter out and fade away from lack of the right energy or turn into something quite different from the original conception. Understanding the law of seven is the key to learning how to finish what we start and what to expect along the way. ...

An octave is a repetitive motion that defines change and movement in every sphere. The development of a human embryo from cell to infant, the journey to work, the course of a

civilisation, everything runs according to this law and the different stages soon become apparent by observation. Depending on whether the octave is ascending or descending and knowing the time scale that applies to any particular example, the intervals can be expected and seen quite clearly. [Gerald Beckwith: *Ouspensky's Fourth Way*: p184-186]

The Law of Octaves is a model that explains our experience of how things occur in time. Like all models, it applies only at a relative level: from the perspective of the Absolute, time does not exist. Nonetheless, it helps us see that whatever arises in our experience is the result of a natural process and part of the creative display of infinite Consciousness. Who are we to sit in judgement over the twists and turns that this creative display takes? As Dr Roles said: 'We keep on teaching the Creator his business'.

This raises the question of whether we are able to influence the progress of an octave. At an Absolute level the answer is 'no': there is no 'we' that can 'do' anything. Here is Rupert's explanation:

Q. Is there free will?

RS: Consciousness is freedom itself. The separate entity is non-existent. Therefore there is no entity present who could either have or not have free will.

Experience is too intimate and immediate to admit of one who may stand back and orchestrate it like a conductor, willing, choosing, deciding, etc. There is no time present for such a one to exist in.

The idea of free will is an inevitable side effect of the belief in a separate entity. If we believe there is a separate entity, we will by definition, whether we know it or not, believe there is free will. If, as this apparent entity, we then believe there is no free will, then that is simply a belief that we superimpose onto our much deeper conviction that we are a separate doer, chooser, decider etc.

Once the separate entity is seen clearly to be non-existent, the idea of free will dissolves.

All that is left is the freedom of Consciousness.

[[http://non-duality.rupertspira.com/read/interview\\_with\\_paula\\_marvelly\\_june\\_2010](http://non-duality.rupertspira.com/read/interview_with_paula_marvelly_june_2010)]

At first sight this seems to suggest that we are in a hopeless situation. How can we free ourselves from the belief in being a separate self if there's nothing we can do? Mr Ouspensky dismisses this objection as mechanical thinking and says that both assertions – we cannot do, and we must do – are true. This is how Rupert resolves the apparent paradox:

The statement 'you have the freedom to choose whether you are entangled with thoughts and feelings or not' is a concession to the separate self we believe and feel ourselves to be. As a concession to that one, it is said 'you have the choice. You have consented to limit yourself. You can choose not to.' The reason it is said in this way to the separate self is that from the separate self's point of view, it has choice, freedom. It feels that it has the freedom to choose. ...

If we think we are a separate self, we should be honest. We, by definition, feel we are making choices. And as that apparently separate self, the highest choice we can make is to turn our attention away from the objects that we seem to know, towards the knowing with which they are known. To make that choice effects that disentanglement of ourself from the body/mind, and our true nature stands revealed as it is. ... That choice is open to everybody – at any moment

the possibility to turn the light of our attention around on itself in order to know the nature of ourself, that is the nature of the knowing with which we know our experience. It's an open door. ... This is a choice we make moment by moment.

[From video 26/2/2014: *Does Free Will Exist?*]

The contradiction arises only when we confuse the absolute and the relative level. For example, from the point of view of the Absolute there is nothing veiling the light of Consciousness. Consciousness always and only knows itself. But from the point of view of a separate self there are stages on the path to realisation of our true nature in which the apparent veils are removed, one by one.

Every so often we feel we have reached an interval in the octave of 'returning to the Source', and it seems that we are stuck at that point. Those intervals are simply the resistance of the illusory separate self to the truth of our real nature: the separate self doesn't want to die. These intervals are bridged not by actively 'doing' anything but simply by our love of truth – the call of Real Self to come back to itSelf. Our response to that call – just allowing attention to sink back into itself – generates the openness and emptiness that is needed to encourage the veils to dissolve to reveal the light of pure knowing which is our true identity.

Once we have awakened to our true nature, how is it possible to live a normal life in the world if we recognise that there is no separate entity that 'does' anything? Do we simply give up and watch what happens? As Rupert explains, after awakening, life just goes on in the usual way, but the old habits of the body/mind that are associated with the belief in being a separate self gradually peter out:

As it becomes clear that there is no separate individual doer, chooser, decider etc, so, 'as time goes on,' the thoughts and feelings that revolve around this apparent entity, and the habits of behaviour that inevitably follow, will appear less and less.

In other words, the thoughts, feelings and actions that appear will be in line with your understanding. They will express love and understanding rather than the neurosis of an apparent entity. [\[http://non-duality.rupertspira.com/read/the\\_nonexistent\\_entity163\]](http://non-duality.rupertspira.com/read/the_nonexistent_entity163)

Practical thoughts, amongst others, will still occur and some of these may involve planning, but the plans will no longer revolve around a separate entity. They will simply appear in the same impersonal way that everything appears, like the sound of the rain or the traffic.

[\[http://non-duality.rupertspira.com/read/giving\\_up\\_the\\_personal\\_entity\\_175\]](http://non-duality.rupertspira.com/read/giving_up_the_personal_entity_175)

## Contemplation

*Our essential nature of pure Awareness is utterly surrendered to all experience. It is pure innocence, openness, intimacy, allowing, sensitivity and availability, an unconditional 'Yes' to all experience just as it is from moment to moment, without judgement or preference.*