

## Energy — 2

The System teaches the law of three and the law of seven for a very good reason. This knowledge, once we grasp it, is potentially as significant as mankind's discovery that the earth is not flat and that in fact it revolves around the sun and not vice versa. It can show us that we are not what we think we are; that we are something much more than we think we are, and also much less.

Any sustained effort to observe ourselves shows us the fact that we are receivers and transmitters, not the instigators of energy, and that the great majority of the energy nature provides us with just flows through us, without our consent, creating situations and events which nevertheless we unheedingly claim as our own. If we begin to *feel* this, and if we can learn to become a silent witness to it, then the System provides the knowledge to allow the conscious, discriminating part of our brain to lead us to yet more energetic capabilities of its own function—a wider consciousness.

For beginning to understand this Law of Three the most obvious examples are in the physical world. Levers for instance, like old-fashioned kitchen scales. Two pans, one holding weights, the other carrying the substance to be measured, both suspended over the still point of the fulcrum at the centre that determines their relationship.

Or the car, the fuel and the driver.

Without any one component of these examples nothing can happen. PDO recounts his discovery, as a schoolboy, of this universal law of three:

“I am reading the chapter on levers. And all at once a multitude of simple things, which I knew as independent and having nothing in common, become connected and united into a great whole. A stick pushed under a stone, a penknife, a shovel, a seesaw, all these things are one and the same, they are all ‘levers’. In this idea there is something both terrifying and alluring. How is it that I did not know it? Why has nobody spoken to me about it? Why am I made to learn a thousand useless things and am not told about this? All that I am discovering is so wonderful and so miraculous that I become more and more enraptured, and am gripped by a certain presentiment of further revelations awaiting me. It is as though I already feel *the unity of all* and am overcome with awe at the sensation.”  
(*New Model* p.12)

Taking it further, it can be seen that the physical world we perceive is itself the product of energies from all three worlds, physical, mental and emotional—like a tree, which though it seems to stand alone is a child of the earth and the sun.

In yet another world, the field of our personal experience, we perceive time as passing from the future into the present and disappearing into the past. The neutralizing force of the future meets the active force of the present moment and their meeting generates the passive, engulfing force of the past. We take the sense of passing time entirely for granted but the System says the human brain is created with the capacity to know and experience higher dimensions and that in these new and wider worlds the three aspects of time become one—the moment becomes eternal.

To exercise our unrealised potential it is necessary to practice this stillness of the mind but our efforts show that when we try to do this we soon run out of steam. To take this capacity for stillness further the System suggests we need to save energy from some other activity so that it can be used more productively. We waste so much energy on mechanical emotions—irritation, fear, guilt, doubt, anticipation of the future—that we have very little left available to allow the stillness to deepen. And yet these mechanical emotions themselves can be employed to further our desire for stillness. If we hold them, quietly, just watching the inner antics of ‘him’ or ‘her’ and doing our level best *to resist openly expressing the negative emotion*, then the tension between the active and the passive forces can develop to a degree where something quite new arises—the neutralizing force that brings a wider awareness.

This is not to say we should attempt to suppress or repress our emotions. Not expressing negative emotions can only be helpful if we know very clearly, in the moment of suffering them, that we really want something else.

And it is no use *trying* to be still for that conveys just another active force that will not take us where we wish to go. We need to understand and develop the mind’s capacity to receive the passive force and this begins by just allowing, accepting, resting quietly in the silent impartial witnessing of whatever is going on. This has a particular taste—a taste that can, with some little determination be quite easily acquired.

By working like this we are learning to allow the eternal energies to flow through us *in a different order*. If the order of the forces that create our experience is subtly but sufficiently altered, new experience and possibilities are the inevitable outcome.

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## PRACTICAL

- 1). Is it possible to be mentally still without trying?
- 2). Observe a small habitual negative emotion, without openly expressing it.