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GURDJIEFF'S LAW OF SEVEN (AND LAW OF THREE)

Posted By: [billym](#) <[Send E-Mail](#)>
Date: Sunday, 6 August 2006, 10:28 p.m.

Gurdjieff's Law of the Octave
(The Law of Seven)

I think G. Gurdjieff's explanation of why the number 7 seems to be a "divine" number is the best explanation I have found. He says vibration, rising from some state to twice its own frequency (moving one octave higher) encounters two points of resistance. (The two white-key semitones in the key of C, for example). At this point, to maintain an even rise, the octave must be shortened in order to keep going straight. This is the law of seven. And all manifest phenomena are sevenfold.

The only law higher, in his system, is The Law of Three, which came about simply from the will of the absolute, states that in all things shall be the mingling of three primary forces, the positive, the negative, and the neutralising. The interaction of the three forces from the will of the absolute give rise to all phenomena in Creation. Gurdjieff implies that the significance of seven is in our actual reality, scientific, and not a whimsical notion.

The following is from P.D. Ouspensky's "In Search of the Miraculous."

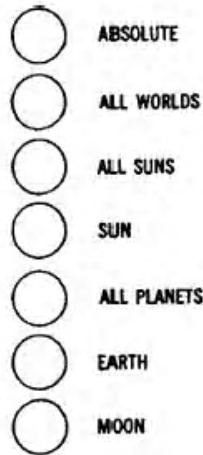


FIG. 3

somewhere around page 90

"The 'ray of creation' seems at the first glance to be a very elementary plan of the universe, but actually, as one studies it further, it becomes clear that with the help of this simple plan it is possible to bring into accord, and to make into a single whole, a multitude of various and conflicting philosophical as well as religious and scientific views of the world. The idea of the ray of creation belongs to ancient knowledge and many of the naive geocentric systems of the universe known to us are actually either incompetent expositions of the idea of the ray of creation or distortions of this idea due to literal understanding.

According to this idea the moon is still an unborn planet, one that is, so to speak, being born. It is becoming warm gradually and in time (given a favorable development of the ray of creation) it will become like the earth and have a satellite of its own, a new moon. A new link will have been added to the ray of creation. The earth, too, is not getting colder, it is getting warmer, and may in time become like the sun. We observe such a process for instance in the system of Jupiter, which is a sun for its satellites.

"Summing up all that has been said before about the ray of creation, from world 1 down to world 96, it must be added that the figures by which worlds are designated indicate the number of forces, or orders of laws, which govern the worlds in question. In the Absolute there is only one force and only one law-the single and independent will of the Absolute. In the next world there are three forces or three orders of laws. In the next there are six orders of laws; in the following one, twelve; and so on. In our world, that is, the earth, forty-eight orders of laws are operating to which we are subject and by which our whole life is governed. If we lived on the moon we should be subject to ninety-six orders of laws, that is, our life and activity would be still more mechanical and we should not have the possibilities of escape from mechanicalness that we now have. "

The idea of a miracle in the sense of a violation of laws by the will which made them is not only contrary to common sense but to the very idea of will itself. A 'miracle' can only be a manifestation of laws which are unknown to men or rarely met with. A 'miracle' is the manifestation in this world of the laws of another world."

The orders of laws and their forms vary according to the point of view from which we consider the ray of creation.

"In our system the end of the ray of creation, the growing end, so to speak, of the branch, is the moon. The energy for the growth, that is, for the development of the moon and for the formation of new shoots, goes to the moon from the earth, where it is created by the joint action of the sun, of all the other planets of the solar system, and of the earth itself. This energy is collected and preserved in a huge accumulator situated on the earth's surface. This accumulator is organic life on earth. Organic life on earth feeds the moon. Everything living on the earth, people, animals, plants, is food for the moon. The moon is a huge living being feeding upon all that lives and grows on the earth. The moon could not exist without organic life on earth, any more than organic life on earth could exist without the moon. Moreover, in relation to organic life the moon is a huge electromagnet. If the action of the electromagnet were suddenly to stop, organic life would crumble to nothing.

The process of the growth and the warming of the moon is connected with life and death on the earth. Everything living sets free at its death a certain amount of the energy that has 'animated' it; this energy, or the 'souls' of everything living-plants, animals, people-is attracted to the moon as though by a huge electromagnet, and brings to it the warmth and the life upon which its growth depends, that is, the growth of the ray of creation. In the economy of the universe nothing is lost, and a certain energy having finished its work on one plane goes to another. "

The souls that go to the moon, possessing perhaps even a certain amount of consciousness and memory, find themselves there under ninety-six laws, in the conditions of mineral life, or to put it differently, in conditions from which there is no escape apart from a general evolution in immeasurably long planetary cycles. The moon is 'at the extremity,' at the end of the world; it is the 'outer darkness' of the Christian doctrine 'where there will be weeping and gnashing of teeth.'

"The influence of the moon upon everything living manifests itself in all that happens on the earth. The moon is the chief, or rather, the nearest, the immediate, motive force of all that takes place in organic life on the earth. All movements, actions, and manifestations of people, animals, and plants depend upon the moon and are controlled by the moon. The sensitive film of organic life which covers the earthly globe is entirely dependent upon the influence of the huge electromagnet that is sucking out its vitality. Man, like every other living being, cannot, in the ordinary conditions of life, tear himself free from the moon. All his movements and consequently all his actions are controlled by the moon. If he kills another man, the moon does it; if he sacrifices himself for others, the moon does that also. All evil deeds, all crimes, all self-sacrificing actions, all heroic exploits, as well as all the actions of ordinary everyday life, are controlled by the moon.

"The liberation which comes with the growth of mental powers and faculties is liberation from the moon. The mechanical part of our life depends upon the moon, is subject to the moon. If we develop in ourselves consciousness and will, and subject our mechanical life and all our mechanical manifestations to them, we shall escape from the power of the moon."

"The ray of creation establishes seven planes in the world, seven worlds one within another. Everything that refers to the world is also divided into seven categories, one category within another. The materiality of the Absolute is a materiality of an order different from that of 'all worlds.' The materiality of 'all worlds' is of an order different from the materiality of 'all suns.' The materiality of 'all suns' is of an order different from the materiality of our sun. The materiality of our sun is of an order different from the materiality of 'all planets.' The materiality of 'all planets' is of an order different from the materiality of the earth, and the materiality of the earth is of an order different from the materiality of the moon. This idea is at first difficult to grasp."

I think that Gurdjieff was indeed far ahead of his time, like Tesla. The new field of scalar electromagnetics, longitudinal (time axis) EM waves, casts a whole new light both on the teachings of Gurdjieff, but also the talks of Nisargadatta. It is a brave new world of exploration into the energies and formations of the time domain.

In Gurdjieff's strange and epic work, "Bealzebub's Tales to his Grandson," he invents a word, among many others, the word "heropass." Apparently the heropass is time.

Tom Bearden sets out to describe all things as energy, using energy as the base unit. Ouspensky seems to be doing the same thing, but in terms of "materiality," and "orders of materiality." He also seems to be hinting that at one order higher (fine) in "materiality" we would probably find the source of we now consider "paranormal."

Returning to the law of three, one must learn to find the manifestations of this law in everything we do and in everything we study. The application of this law in any sphere at once reveals much that is new, much that we did not see before. Take chemistry, for instance. Ordinary science does not know of the law of three and it studies matter without taking into consideration its cosmic properties.

The story is about an over-aged student of a seminary who, at a final examination, does not understand the idea of God's omnipotence.

"Well, give me an example of something that the Lord cannot do," said the examining bishop.

"It won't take long to do that, your Eminence," answered the seminarist. "Everyone knows that even the Lord himself cannot beat the ace of trumps with the ordinary deuce."

Nothing could be more clear.

The moon is the weight on a clock. Organic life is the mechanism of the clock brought into motion by the weight. The gravity of the weight, the pull of the chain on the cogwheel, set in motion the wheels and the hands of the clock. If the weight is removed all movements in the mechanism of the clock will at once stop. The moon is a colossal weight hanging on to organic life and thus setting it in motion. Whatever we may be doing, whether it is good or bad, clever or stupid, all the movements of the wheels and the hands of our organism depend upon this weight, which is continually exerting its pressure upon us.

Ouspensky's book is woven like a fine tapestry. Ideas are introduced in a very definite order, and jump from macrocosm to microcosm at any point. From the stars to those things which determine our behavior and our thinking.

Here Gurdjieff's words are reported by Ouspensky as to the two most fundamental laws.

"The number of fundamental laws which govern all processes both in the world and in man is very small. Different numerical combinations of a few elementary forces create all the seeming variety of phenomena.

"In order to understand the mechanics of the universe it is necessary to resolve complex phenomena into these elementary forces.

"The first fundamental law of the universe is the law of three forces, or three principles, or, as it is often called, the law of three. According to this law every action, every phenomenon in all worlds without exception, is the result of a simultaneous action of three forces-the positive, the negative, and the neutralizing. Of this we have already spoken, and in future we will return to this law with every new line of study.

"The next fundamental law of the universe is the *law of seven or the law of octaves*.

"In order to understand the meaning of this law it is necessary to regard the universe as *consisting of vibrations*. These vibrations proceed in all kinds, aspects, and densities of the matter which constitutes the universe, from the finest to the coarsest; they issue from various sources and proceed in various directions, crossing one another, colliding, strengthening, weakening, arresting one another, and so on.

Then he later get to the very crux of it:

"In this connection according to the usual views accepted in the West, vibrations are continuous. This means that vibrations are usually regarded as proceeding uninterruptedly, ascending or descending so long as there continues to act the force of the original impulse which caused the vibration and which overcomes the resistance of the medium in which the vibrations proceed. When the force of the impulse becomes exhausted and the resistance of the medium gains the upper hand the vibrations naturally die down and stop. But until this moment is reached, that is, until the beginning of the natural weakening, the vibrations develop uniformly and gradually, and, in the absence of resistance, can even be endless. So that one of the fundamental propositions of our physics is the *continuity of vibrations*, although this has never been precisely formulated because it has never been opposed. In certain of the newest theories this proposition is beginning to be shaken. Nevertheless physics is still very far from a correct view on the nature of vibrations, or what corresponds to our conception of vibrations, in the real world.

"In this instance the view of ancient knowledge is opposed to that of contemporary science because at the base of the understanding of vibrations ancient knowledge places the principle of the *discontinuity of vibrations*.

"The principle of the *discontinuity of vibration* means the definite and necessary characteristic of all vibrations in nature, whether ascending or descending, to develop *not uniformly* but with periodical accelerations and retardations. This principle can be formulated still more precisely if we say that the force of the original impulse in vibrations does not act uniformly but, as it were, becomes alternately stronger and weaker. The force of the impulse acts without changing its nature and vibrations develop in a regular way only for a certain time which is determined by the nature of the impulse, the medium, the conditions, and so forth. But at a certain moment a kind of change takes place in it and the vibrations, so to speak, cease to obey it and for a short time they slow down and to a certain extent change their nature or direction; for example, ascending vibrations at a certain moment begin to ascend more slowly, and descending vibrations begin to descend more slowly. After this temporary retardation, both in ascending and descending, the vibrations again enter the former channel and for a certain time ascend or descend uniformly up to a certain moment when a check in their development again takes place. In this connection it is significant that the periods of uniform action of the momentum are not equal and that the moments of retardation of the vibrations are not symmetrical. One period is shorter, the other is longer."

Let us imagine a line of increasing vibrations. Let us take them at the moment when they are vibrating at the rate of one thousand a second. After a certain time the number of vibrations is doubled, that is, reaches two thousand.



"It has been found and established that in this interval of vibrations, between the given number of vibrations and a number twice as large, there are two places where a *retardation in the increase of vibrations* takes place. One is near the beginning but not at the beginning itself. The other occurs almost at the end.

"Approximately:



The laws which govern the retardation or the deflection of vibrations from their primary direction were known to ancient science. These laws were duly incorporated into a particular formula or diagram which has been preserved up to our times. In this formula the period in which vibrations are doubled was divided into *eight* unequal steps corresponding to the rate of increase in the vibrations. The eighth step repeats the first step with double the number of vibrations. This period of the doubling of the vibrations, or the line of the development of vibrations, between a given number of vibrations and double that number, is called an *octave*, that is to say, *composed of eight*.

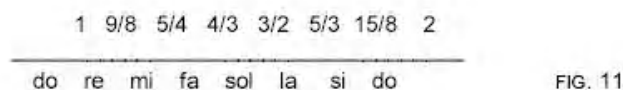
"The principle of dividing into eight unequal parts the period, in which the vibrations are doubled, is based upon the observation of the non-uniform increase of vibrations in the entire octave, and separate 'steps' of the octave show acceleration and retardation at different moments of its development.

"In the guise of this formula ideas of the octave have been handed down from teacher to pupil, from one school to another. In very remote times one of these schools found that it was possible to apply this formula to music. In this way was obtained the seven-tone musical scale which was known in the most distant antiquity, then forgotten, and then discovered or 'found' again.

"The seven-tone scale is the formula of a cosmic law which was worked out by ancient schools and applied to music.

The period between one do and the next, that is, an octave, is divided into seven unequal parts because the frequency of vibrations does not increase uniformly.

The ratio of the pitch of the notes, or of the frequency of vibrations will be as follows: "If we take do as 1 then re will be 9/8, mi 5/4, fa 4/3, sol 3/2, la 3/2, si 15/8, and do 2.



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Such a course of things, that is, a change of direction, we can observe in everything. After a certain period of energetic activity or strong emotion or a right understanding a reaction comes, work becomes tedious and tiring; moments of fatigue and indifference enter into feeling; instead of right thinking a search for compromises begins; suppression, evasion of difficult problems. But the line continues to develop though now not in the same direction as at the beginning. Work becomes mechanical, feeling becomes weaker and weaker, descends to the level of the common events of the day; thought becomes dogmatic, literal. Everything proceeds in this way for a certain time, then again there is reaction, again a stop, again a deviation. The development of the force may continue but the work which was begun with great zeal and enthusiasm has become an obligatory and useless formality; a number of entirely foreign elements have entered into feeling-considering, vexation, irritation, hostility; thought goes round in a circle, repeating what was known before, and the way out which had been found becomes more and more lost.

"The same thing happens in all spheres of human activity. In literature, science, art, philosophy, religion, in individual and above all in social and political life, we can observe how the line of the development of forces deviates from its original direction and goes, after a certain time, in a diametrically opposite direction, *still preserving its former name*. A study of history from this point of view shows the most astonishing facts which mechanical humanity is far from desiring to notice. Perhaps the most interesting examples of such change of direction in the line of the development of forces can be found in the history of religion, particularly in the history of Christianity if it is studied dispassionately. Think how many turns the line of development of forces must have taken to come from the Gospel preaching of love to the Inquisition; or to go from the ascetics of the early centuries studying esoteric Christianity to the scholastics who calculated how many angels could be placed on the point of a needle.

"The law of octaves explains many phenomena in our lives which are incomprehensible."

"First is the principle of the deviation of forces.

"Second is the fact that nothing in the world stays in the same place, or remains what it was,

everything moves, everything is going somewhere, is changing, and *inevitably either develops or goes down*, weakens or degenerates, that is to say, it moves along either an ascending or a descending line of octaves.

"And third, that in the actual development itself of both ascending and descending octaves, fluctuations, rises and falls are constantly taking place.

"We have spoken so far chiefly *about the discontinuity of vibrations and about the deviation of forces*. We must now clearly grasp two other principles: the inevitability of either ascent or descent in every line of development of forces, and also the periodic fluctuations, that is, rises and falls, in every line whether ascending or descending.

"Nothing can develop by staying on one level. Ascent or descent is the inevitable cosmic condition of any action. We neither understand nor see what is going on around and within us, either because we do not allow for the inevitability of descent when there is no ascent, or because we take descent to be ascent. These are two of the fundamental causes of our self-deception. We do not see the first one because we continually think that things can remain for a long time at the same level; and we do not see the second because ascents where we see them are in fact impossible, as impossible as it is to increase consciousness by mechanical means.

"Having learned to distinguish ascending and descending octaves in life we must learn to distinguish ascent and descent within the octaves themselves. Whatever sphere of our life we take we can see that nothing can ever remain level and constant; everywhere and in everything proceeds the swinging of the pendulum, everywhere and in everything the waves rise and fall. Our energy in one or another direction which suddenly increases and afterwards just as suddenly weakens; our moods which 'become better' or 'become worse' without any visible reason; our feelings, our desires, our intentions, our decisions-all from time to time pass through periods of ascent or descent, become stronger or weaker."

Gurdjieff's teachings imply a chance of inner human evolution to a higher state of consciousness. It states that this *is scientifically so*. And Ouspensky's incredible tome, which has haunted me for decades now, is the kind of book you want to reread every 7 years or so. Gurdjieff's sources. Did that mysterious order in the Gobi desert have knowledge of scalar electromagnetics? Do certain orders of "monks" open a scalar gate to the immense zero point energy and cause it to flow into our 3-space in an ecstatic way?

Could certain scalar psychoenergetic device bring about a lessening of that "pull of the moon" he was talking about? Maybe a certain scalar electromagnetic configuration could make a psychic shield from the power of the moon. A local spacetime wave. Scalar device brings victory over fate. One might be able to create "Free" cities with a wide EM dome and inside the influences of the moon are canceled out. Happy Cities. Freedom from the Moon. If such a thing were possible, then maybe it would possible to skip that and just build a scalar electromagnetic enlightenment device. One would turn it on and behold the ultimate truth. One would BE the absolute itself (and thus disappear?)

Ouspensky goes on to describe how all things are interconnected in octaves of energy. It is a vision I find strangely similar to the vision I got from Bearden of the time domain, interconnecting longitudinal waves in quantum space, more like pure mind than the sea of stars. One of the most revolutionary aspects of scalar science is the direct engineering of the mind. What it took years and years for G. to explain everything to Ouspensky might some day be done directly and quickly via longitudinal wave psychic engineering.

Upon the law of octaves in its three principal manifestations depend many phenomena both of a psychic nature as well as those immediately connected with our life. Upon the law of octaves depends the imperfection and the incompleteness of our knowledge in all spheres without exception, chiefly because we always begin in one direction and afterwards without noticing it proceed in another.

"As has been said already, the law of octaves in all its manifestations was known to ancient knowledge.

In the big cosmic octave, which reaches us in the form of the *ray of creation*, we can see the first complete example of the law of octaves. The ray of creation begins with the Absolute. The Absolute is *the All*. *The All*, possessing full unity, full will, and full consciousness, creates worlds within itself, in this way beginning the descending world octave. The Absolute is the do of this octave. The worlds which the Absolute creates in itself are si. The 'interval' between do and si in this case is filled by the *will of the Absolute*. The process of creation is developed further by the force of the original impulse and an 'additional shock.' Si passes into la which for us is our star world, the *Milky Way*. La passes into sol-our sun, the solar system. Sol passes into fa-the

planetary world. And here between the planetary world as a whole and our earth occurs an 'interval.' This means that the planetary radiations carrying various influences to the earth are not able to reach it, or, to speak more correctly, they are not received, the earth reflects them. In order to fill the 'interval' at this point of the ray of creation a special apparatus is created for receiving and transmitting the influences coming from the planets. This apparatus is *organic life on earth*. Organic life transmits to the earth all the influences intended for it and makes possible the further development and growth of the earth, mi of the cosmic octave, and then of the moon or re, after which follows another do-Nothing. Between *All* and *Nothing* passes the ray of creation.

"You know the prayer 'Holy God, Holy the Firm, Holy the Immortal'? This prayer comes from ancient knowledge. *Holy God* means the Absolute or All. *Holy the Firm* also means the Absolute or Nothing. *Holy the Immortal* signifies that which is between them, that is, the six notes of the ray of creation, with organic life. All three taken together make one. This is the coexistent and indivisible Trinity.

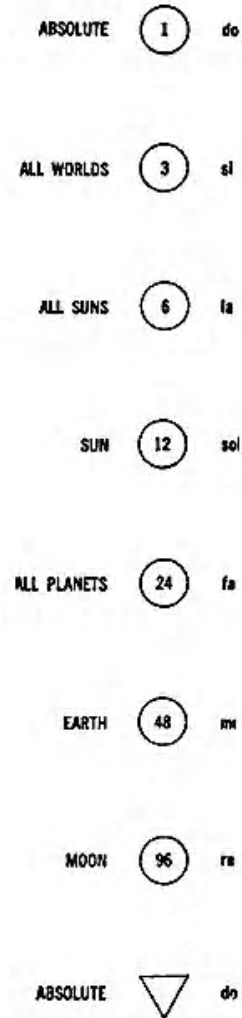


FIG. 18

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