

Addendum 2

Trump 3: The Law of Three (Triamasikamno)

The Law of Three, as also the Law of Seven, is a synthesis of Central Asian origin. The Trinity is to be found all over the world, and it is based mainly on the three components of Man. The inner composition of Man was projected outward to create trinities of Gods, of divine and ethereal agents.

Man has three bodies, three inherent qualities : physical (defining elemental strength or might), vital-emotional and psychic-astral (defining rank or station), mental-noëtic (defining the quality of the Soul, or the step and elevation).

The aggregate state of terrestrial manifestation is also triple: solid, liquid, and gaseous. As the larger part of planet Earth is covered with water, the liquid state is preponderant. From a higher view, it is the gaseous state of the atmosphere that is preponderant, from a lower view, the solid mass of the earth. Then, the liquid state is only intermediary.

Every living Being, also, has three main characteristics:

- a) The Being is what it is. As the elements constituting it are five in number (Akasha, Fire, Air, Water, Earth or primal Matter), so also each living Being constitutes a "Quintessence";
- b) The Being has a scope of possible form-manifestation. It is the chosen or created form that distinguishes it from other Beings. This form is intrinsically "different" from other forms through the inner workings of alchemic transmutation. As an example : a lion is different from a hare through the difference of their food, thus prompting a different digestion, a different emanation of emotional "psychic" energy. This also applies to the differences between plants, animals, Man, and further ethereal Beings;
- c) The Being takes a certain food (the plants take the earthly elements and transmute them through sunlight, the animals take the plants or other animals, transmute their energies, etc.. Each Being is so involved in a triple system, which "takes from below" and "gives to the next class" above. This is the triple principle governing all living

Beings (in the philosophy of Central Asia, or of any "indigenous culture"). The Quintessence points to [the Penteade](#).

In Sino-Tibetan philosophy, the Law of Three is referred to via the "Three Currents" in Man. There, the analogy is expressed as : "As Akasha oscillates between mental and physical opposites, so Prana (Life-Ether, primal Polarity) also shows the dynamic tendencies of the Solar, magnetic, and the Lunar, the electromagnetic." Thus Man is shown as double-magnetic-electric, also threefold. These currents of Akasha and Prana (primal Polarity) are then shown to manifest within all Chakras and Nadi-channels, which interconnect the Chakras, in a trinity of forces. The symbolism is the union of solar and lunar forces, which, combined, allow the Life-Force, Shakti, to unfold. A commentary speaks of the Law of Three as "Integration of Double-Polarity".

In the view of Central Asia, where the Great Spirit was seen as the supreme "God", to accept Man simply as such was deemed insufficient. The religion of Zarathustra (Zoroaster) had an impact on Central Asian philosophy, and it added a main consideration : Man, according to Zarathustra, was created amidst the eternal struggle of the forces of Light and Darkness, to aid the forces of Light. Thus Man himself, the human race, is a third Creation, for prior to Man existed already the living Entities, Beings, participating on the side of Light or Darkness.

In a variant of the same idea, God first "created himself", then the angelic, ethereal Beings, and finally Man. All creations of God then serve to further the evolutionary model, come from God and return to God. The second Creation, the first "legions in the service of God", were attracted by two seemingly opposing forces : those of evolution, serving God directly, and those of involution, serving God by "opposing him". Thus the angelic, ethereal agents were sundered in two, seemingly opposing each other. In the Bible, this is called the Fall of the Angels. But Angels and opposing Devils or Demons only seemingly oppose each other, for through Creation the primal Law of Duality, Polarity, brought about the cyclic motions of evolution and involution, creating and disintegrating, interweaving to create moving Time. Thus the highest Trinity is abstractly defined as Creation, Polarity, Space-Time.

Within the third realm, Space-Time, Man makes his appearance. In Central Asian thought, where Buddhist and Shaman influences also came to bear, Man has three basic intentions : to first care for his or her well-being, seeing as he and she is temporal, transient, mortal; second, to care for nature and the physical creation, as an implicit duty, thus

furthering one's own well-being, and also the well-being of the ethereal Beings who also exist within physical creation (mainly the spirits and beings of the elements); thirdly, the supernatural duty to fulfill his or her obligations, for which Man was created (to aid the second Creation within evolution and involution).

Wherever the religious thought of the Great Spirit appears, as also in "Open Sky" or Ch'an, the Chinese precursor of Zen, among the original inhabitants of the Americas, the "Indians", including also the indigenous beliefs and philosophies of Australia, Polynesia and Africa, Man is always seen in this triple role. First, to care for himself and humanity as such; second to be a good caretaker of planet Earth, working with its physical components, the minerals, plants, animals and geodesic forces within and above the planet; third to achieve within himself a "transformation of waves", an inner alchemy, a more or less conscious coagulation of physical and ethereal energies. These last are part of "evolutionary food", thus furthering the powers of the second Creation, and also God.

This general view of the Law of Three is all-encompassing, for it shows Man as involved in the cosmic interplay, a participator in the "weaving of Time", an integral part of primal universal Fluid Light, which itself creates the myriad forms, and into which the myriad forms eventually return.

God, Creation, Polarity, all are hereby seen as mutually involved in a cosmic act of Self-Preservation, even "God" is seen as self-preserving, needing the influx of transmuted energies to further the divine Emanation. Thus, the primal act of Creation is accorded a "human quality", namely Self-Preservation as primal and ultimate "Logos". Seen in this way, Divine Will is itself of threefold "intention", for the transmutation of energies, of waves, of light, of matter, needs a triple stimulus to function harmoniously, "endlessly". The necessarily evolving principles governing Self-Preservation on this scale go beyond the Law of Three. They are sketched out in Appendix 4: [The Law of Mutual Self-Preservation](#). There, the Central Asian concepts are described as best possible, including a twelve-fold universal view of Creation. The general Law of Self-Preservation is composed of the merging of the Law of Three, the Pentead, and the Law of Seven. The Pentead is researched by an Annotation concerning [Trump 5](#), the Law of Seven is associated with [Trump 7](#).

Through the "double-creation" of the Second Creation, which either supports evolution or "opposes" it through involution, the Second and Third Creation (Man) actually represent seven powers, and thus, for the furthering of the cosmic process, these are united and further explored or defined within the Law of Seven.

The "food cycle", of how each realm "feeds" the other, is defined by the Pentead, which thus abstractly links the Law of Three and the Law of Seven.

The Enneagram, which involves a dynamic process linking 9 points, is also based on the Law of Three, for within it three forces, the different processes, are at work.

The extension of the Law of Three, symbolised by number 6 (2 x 3), is given in Glossary under the heading "[Six Doctrines](#)", and is called the "Yoga of Inner Fire" (referred to within [Trump 6](#)).