

TONY PLUMMER

# THE LAW OF VIBRATION



THE REVELATION OF  
WILLIAM D. GANN

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William D. Gann**

Tony Plummer



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analysts and economists*



# Contents

About the author	vii
Acknowledgements	vii
Preface	ix
Introduction	xi
Chapter 1: The Enigma of William D. Gann	1
Chapter 2: The Golden Ratio and the Christian Scriptures	11
Chapter 3: The Law of Three	19
Chapter 4: The Sign of the Prophet Jonas	25
Chapter 5: The Son of Man in the Heart of the Earth	41
Chapter 6: The Structure of the Musical Octave	53
Chapter 7: The Law of Seven	59
Chapter 8: The Octave and the Enneagram	67
Chapter 9: The Enneagram and Financial Markets	81
Chapter 10: William D. Gann and the Law of Vibration	93
Chapter 11: George I. Gurdjieff and the Law of Vibration	103
Chapter 12: St. Matthew's Gospel and the Law of Vibration	115
Chapter 13: A Universal Pattern of Vibration	127
Chapter 14: Inner Octave Cycles	147
Chapter 15: The Law of Vibration in Practice	159
Chapter 16: The Final Word	175

## Appendices

Appendix 1: Numerical Equivalentents of New Testament Greek Letters	179
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Appendix 2: St. Matthew's <i>Gospel</i> , Chapter 12, Verses 38-40, Greek Text	181
Appendix 3: The <i>Vesica Piscis</i> and Time	183
Appendix 4: The Structure of William Gann's <i>Tunnel Thru the Air</i>	185
Appendix 5: The Structure of George Gurdjieff's <i>Beelzebub's Tales</i>	187
Appendix 6: The Structure of the First 28 Chapters of <i>Beelzebub's Tales</i>	189
Appendix 7: The 1940-45/46 Inter-Cycle Hiatus	193
Appendix 8: A Note on William Gann's <i>The Magic Word</i>	195
Bibliography	199
Index	203



## About the author

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Tony has worked and traded in financial markets since 1976, concentrating primarily on bonds and currencies. He now specialises in long-term economic and financial market analysis, and writes and lectures on group behaviour and trading competencies.

He has a Masters degree in economics from the London School of Economics and an Honours degree in economics from the University of Kent. He has had four years of training in Core Process Psychotherapy and is a qualified NLP practitioner.

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# Preface

I have for many years been fascinated by the *hidden* aspects of Nature: by the order underlying the apparent chaos; by the limited set of mathematical ratios that appear to reflect that order; and by our personal involvement in that order. It is my strong belief that individual decisions are almost always contaminated by collective beliefs and shared moods, and that therefore we have far less control over our affairs than is supposed. The result, however, is a form of systemic coherence that is not yet accepted by conventional economic theory.

This book is about a critical aspect of this systemic coherence. It is about a very distinctive pattern that emerges in the presence of natural cyclical behaviour. Astonishingly, the pattern was hidden almost 2000 years ago in a small piece of text in the Greek version of the Christian Gospel of St. Matthew. The pattern was unearthed, and then buried again, by the famous financial market speculator William D. Gann. And the same pattern was alluded to, but also hidden, by the great mindfulness exponent George I. Gurdjieff. The lineage of the cycle pattern suggests that it represents a genuine revelation. It has taken me more than 20 years to unravel the code that has hidden this revelation, and I feel very privileged to have been able to do it.

This book, then, is about a *law of vibration* that is alleged to permeate the cosmos. There is strong evidence that this law influences financial market fluctuations and economic cycles. But the exciting possibility is that signs of the law of vibration can be found in a whole range of research disciplines – from cosmology at one end to quantum physics at the other. It may be that William Gann was an important link in a chain of transmission that – at a minimum – can be dated back almost two millennia.



# Introduction

## THE ROLE OF SHOCKS

It is a great truth that real change only ever comes out of crisis. This is the way of evolution, which impacts all living organisms, at all levels of being and understanding. A new item of information – a shock – sends fluctuations deep into a system and the subsequent feedback becomes increasingly destabilising until the system flips into a different state. Unfortunately, the crisis is inevitably painful for all concerned. This is the path of change that involves such diverse events as wars, revolutions, stock market crashes, mental breakdowns and physical diseases.

In my opinion, the 2008 financial panic and subsequent recession was just such a shock. It will undoubtedly lead to changes – both to the economy and in our understandings about how it operates – for some years to come. We could just let it all happen, and come out at the other end much older and a little wiser, but a more productive approach would be to try to understand the real causes of the problem and then adjust ourselves as quickly as possible. In that way, we might be slightly less vulnerable to what Shakespeare called “outrageous fortune”.<sup>1</sup>

## THE CHALLENGE TO ECONOMIC THEORY

As a start, it is worth considering why economic theory was not able to anticipate the events of the last few years – that is, the explosion and collapse in various asset prices, and the associated economic boom and bust. A large part of the answer can be found in three areas of debate:

1. The supposedly simplifying assumptions that are used in theoretical analysis;
2. The re-balancing mechanisms that are thought to operate in an economy; and
3. The effectiveness or otherwise of government in influencing those mechanisms.

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<sup>1</sup> William Shakespeare, *Hamlet*, Act 3, Scene 1.

When we make decisions, we have to take account of the fact that the future may not turn out as we expect. The starting point for economics, therefore, is to consider exactly how uncertain that future is. The so-called Keynesian (i.e. fiscalist, and usually socialist) view is that the future is so uncertain – and people so naturally cautious – that the economy will not spontaneously gravitate towards full employment equilibrium.<sup>2</sup> In addition, it is believed that the economy is likely to over-respond to negative exogenous shocks.

The neo-classical (i.e. monetarist, and usually conservative) view is that risk can be quantified in terms of probabilities and therefore priced by the relevant market.<sup>3</sup> Providing that markets are efficient, information is perfect and participants adhere to rational expectations, the economy will therefore be drawn towards its *natural* rate of unemployment. Quite obviously, a believer in Keynesian subjective uncertainty will conclude that government intervention is essential, while a believer in neo-classical objective risk will want government intrusion to be minimal.

## SIMPLIFYING ASSUMPTIONS

*So who's right?* Unfortunately, as the situation stands, the answer is neither. And it is not just a question of whether the cynical Keynesian assumption about people's ability to deal with the future is more sensible than the unrealistic and unattainable neo-classical one. The fundamental flaw in both arguments is the presumption that people *normally* make their decisions independently of one another. They do not. Neuroscience confirms that we are Janus-faced: we are self-assertive, but we also integrate into larger wholes.<sup>4</sup>

First, we depend on the observed behaviour of others to provide information that we cannot access directly ourselves.<sup>5</sup> This modulates, and then offsets, the subjective uncertainty of Keynesian economics. Second, we absorb, and are stimulated by, the beliefs and emotions generated by others. This neutralises, and then destabilises, the objective risk presumed by neo-classical economists. Dependence on others' behaviour still allows *rational* individual decisions, but

<sup>2</sup> Robert Skidelsky, 'The Relevance of Keynes', *Cambridge Journal of Economics* (January 2011) and John M. Keynes, 'The General Theory of Employment', *Quarterly Journal of Economics* (February 1937).

<sup>3</sup> John F. Muth, 'Rational Expectations and the Theory of Price Movements', *Econometrica* (July 1961) and Robert Lucas, *Models of Business Cycles* (Basil Blackwell, Oxford, 1987).

<sup>4</sup> See, for example, Alexander Easton (Ed.) and Nathan Emery (Ed.), *The Cognitive Neuroscience of Social Behaviour* (Psychology Press, London, 2005).

<sup>5</sup> The idea of information *cascading* through a crowd, as a result of individuals responding to local perturbations in conditions, has become well established in Behavioural Finance. The missing element, however, is a clear recognition (and acceptance) that human beings are programmed – like animals in herds – to take note of the behaviour of others. No individual has all the information necessary for his/her survival. Research by John Dyer has found that it takes only 5% of people to have a decisive influence on the direction that a crowd of people would take; the rest simply follow. See John Dyer, et al, 'Consensus decision making in human crowds', *Animal Behaviour* 75:2 (February 2008).

the absorption of others' beliefs and moods means that these decisions are nevertheless formed within a *non-rational* environment.

It follows from this that government spending can be a powerful influence on individual decisions and on collective beliefs. However, this is not the same as saying that government is truly an independent agency – let alone a gifted one. The weakness in interventionist policies is that policy-makers themselves are affected by the general mood. This has been all too apparent in recent years where politicians have tried to buy votes by increasing spending during boom conditions *because it can be afforded*, only to find themselves having to raise taxes during difficult times *to share the burden*. The point is that, unless government intervention is genuinely contra-cyclical, the feedback between government activity and collective psychology can be profoundly de-stabilising. Government activity is a source of potential risk within the economic system.

## ENERGY GAPS AND REBALANCING MECHANISMS

The 2008 financial implosion and the associated economic recession arose from the *correlated* decisions of people whose mood was influenced by rapidly-rising government spending and lax credit policies. It was a reaction to excesses and was not caused by a random, externally-generated, shock. The downswing was, in fact, an *energy gap* within the economic system and, as such, it reversed that system's polarity from growth to contraction.

I have dealt with this phenomenon in detail elsewhere,<sup>6</sup> but the purpose of such a gap is to initiate a process that will cleanse the system of excesses. Once the process starts, it will continue until it is naturally complete. Of course, since economic theory does not properly recognise the influence of collective behaviour, nor recognise the adjustment mechanisms created by system excesses, it cannot define the originating causes or suggest the appropriate solutions (if, indeed, there are any). And, since economic policy decisions are dependent on economic theory, the political result is disbelief, confusion and helplessness.

This sorry state of affairs exists despite the vast sums of private and public money that are devoted to research and teaching in the field of economics. New ideas obviously need to be recognised and adopted so that our understanding of reality can evolve. In my opinion, one essential change will be to include the concept of collective behaviour, not just as an occasional blemish on the otherwise smooth functioning of a rational system, but as a constant influence. And, fortunately, there are signs that the process of reconsideration and revision has started.<sup>7</sup>

<sup>6</sup> Tony Plummer, *Forecasting Financial Markets (6th Ed.)* (Kogan Page, London, 2010).

<sup>7</sup> See, for example, George A. Akerlof and Robert J. Shiller, *Animal Spirits: How Human Psychology Drives the Economy, and Why it Matters for Global Capitalism* (Princeton University Press, 2009).

## AN ALTERNATIVE VIEW

Nevertheless, it is not certain that making alterations – however necessary – to the general equilibrium models of economic theory will actually make it any easier to deal with oscillations in economic activity. The primary reason is that such changes are unlikely to address the automatic presumption that economic and financial oscillations are the result either of people making poor decisions or of unforeseen shocks. So, almost by definition, it is assumed that the resulting perturbations are *errors* in the system, which can only be identified and dealt with after they have materialised.

But what if such assumptions were incorrect? What if fluctuations in economic activity and financial market prices were essentially a *non*-random consequence of collective behaviour? And what if a significant part of such fluctuations could, in fact, be anticipated?

The purpose of this book is to demonstrate that this alternative view was fundamental to the success of one of the greatest stock market traders of all time – William D. Gann. He believed – and traded upon – the idea that collective human behaviour exhibits a specific recurring pattern that unfolds through time. If Mr. Gann's financial success is a yardstick for genuine wisdom, then economic theory still has a significant paradigm shift to negotiate.

There are three aspects to the idea of non-random collective behaviour that need to be registered straightaway. First, it implies that there are forces at work about which we have very little conception and over which we (therefore) have very little control. Second, it implies that collective behaviour is not only non-random but is the outer signature of an inner system process that actively organises the behaviour of participating individuals.<sup>8</sup> And third, it implies that when individuals lose themselves to group behaviour – i.e. let their psychic structure be invaded and overrun by group demands<sup>9</sup> – their energies are in a sense sacrificed to group purposes. This deeply disturbing notion helps to explain the madness of financial market crowds, the blindness of religious and nationalist fervour, and the destructive power of a rioting mob.

The main point is that the phenomenon of collective behaviour involves two specific forces: directing people's energies towards objectives other than their own; and placing limitations on people's willingness to use their energies for alternative, non-group, purposes. The result, in effect, is an organism with its own simplistic psychological process. Moreover, this organism is characterised by energy fluctuations that are both rhythmic and patterned.

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<sup>8</sup> Tony Plummer, *Forecasting Financial Markets*.

<sup>9</sup> Erich Neumann, *Depth Psychology and a New Ethic* (Shambhala, Boston (Ma.), 1990).



## OLD AND ANCIENT TEXTS

Mr. Gann was quite explicit in claiming that the foundation of his knowledge was a small piece of text in one of the Christian Gospels.<sup>10</sup> The text had been written by St. Matthew (or by individuals who wrote under that name) and gave great significance to “the sign of the prophet Jonas”. It seems that Mr. Gann had deduced that *the sign* was a reference to a universal law relating to cycles. My early inference was that, if Mr Gann’s claims were in any sense correct, then some form of *gematria* was likely to be involved. Gematria is the technique of allocating numbers to letters in a text in order to convey extra information, and it was widely used by writers of ancient scripture to transmit esoteric understandings. This, in turn, suggested that the appropriate text to be used in St. Matthew’s case was the original Greek version.

This turned out to be the case and, by the mid-1990s, I had found some extraordinary geometric figures hidden within St. Matthew’s text. However, Mr. Gann’s central claim – that “the sign of the prophet Jonas” specifically provided a revelation about cycles – continued to elude me. Then, in late 2011, I chanced upon a research thesis by Sophia Wellbeloved referencing the struggle by the celebrated mindfulness exponent George I. Gurdjieff to produce a series of books that would preserve his teachings.<sup>11</sup> It alerted me to the possibility that St. Matthew’s text may have incorporated a transmission methodology that extended beyond gematria. And this, amazingly, also turned out to be the case.

The results are literally *extra*-ordinary. They will be analysed in some detail in the following chapters in terms of the common themes and transmission techniques incorporated into three texts: W.D. Gann’s *The Tunnel Thru The Air* (hereafter *Tunnel*),<sup>12</sup> G.I. Gurdjieff’s *Beelzebub’s Tales to His Grandson* (hereafter *Beelzebub’s Tales*),<sup>13</sup> and St. Matthew’s *Gospel*.<sup>14</sup>

William Delbert Gann died in 1955. He left behind a thought-provoking combination of very little money in his estate and a reputation of being one of the greatest stock market traders of all time. George Ivanovitch Gurdjieff died in 1949. He left behind a reputation for being exploitative and difficult to be with, but also a unique set of complex and deeply spiritual teachings that have the power to change people’s lives for the better. St. Matthew probably died in the first century AD. Very little is known about him, but he left behind a record of the teachings of a man called Joshua ben Joseph, who is now referred to as Jesus. Those teachings had a profound effect on the course of history.

<sup>10</sup> William D. Gann, *The Tunnel Thru The Air* (Financial Guardian Publishing, New York, 1927).

<sup>11</sup> Sophia Wellbeloved, *Gurdjieff, Astrology & Beelzebub’s Tales* (Abintra Books, Aurora (Or.), 2002).

<sup>12</sup> Gann, *Tunnel*.

<sup>13</sup> George I. Gurdjieff, *All and Everything: An Objectively Impartial Criticism of the Life of Man, or Beelzebub’s Tales to His Grandson* (Routledge & Kegan Paul, London, 1950).

<sup>14</sup> Kurt Aland et al., *Greek-English New Testament* (Deutsche Bibelgesellschaft, Stuttgart, 1981).

The thread that links each of these writers in the context of this book is that they included secret/sacred geometries within the structure of their original written works.<sup>15</sup> These hidden geometries point to a fundamental pattern of vibration that is alleged to pervade the cosmos and that interacts with humanity on a personal and collective level. Mr. Gann called this pattern the “law of vibration”.

The pattern is said to emerge as a result of discontinuities in the perpetual processes of expansion and contraction within the cosmos. According to Mr. Gurdjieff, the discontinuities are a function of the *Law of Seven*, and the forces of expansion and contraction are a function of the *Law of Three*. Amazingly, and compellingly, the writings of St. Matthew confirm that the pattern was known about almost 2000 years ago.

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<sup>15</sup> It cannot be emphasised enough that, once the original texts have been revised and/or translated, the hidden information becomes inaccessible.

# CHAPTER 1

## THE ENIGMA OF WILLIAM D. GANN

*“The Tunnel Thru The Air’ is mysterious and contains a valuable secret, clothed in a veiled language.”*

W. D. Gann

### A SECRET TRADING METHODOLOGY

William D. Gann was – by reputation – one of the most successful commodity and stock traders who ever lived. He operated in the United States during the early part of the twentieth century, was able to forecast the 1929 Wall Street Crash,<sup>1</sup> and is reputed to have amassed tens of millions of dollars through short-term speculation.<sup>2</sup> He is also reputed to have had access to a unique trading methodology whose central feature was a secret. He died in 1955, leaving behind a great deal of confusion as to whether or not he had actually revealed this secret.

It is known – partly through Mr. Gann’s own admission – that the secret belonged to a hidden order of understanding.<sup>3</sup> This fact, more than anything else, has hampered open-minded research into his techniques: either his work has been associated with an irreligious view of the world or it has been regarded as being non-scientific hocus-pocus.

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<sup>1</sup> William D. Gann, *Supply and Demand Letter: 1929 Annual Stock Forecast* (W. D. Gann Scientific Service Inc, New York, 23 November 1928).

<sup>2</sup> This was at a time when the average annual wage of a non-farm worker was about \$1,500. See Stanley Lebergott, ‘Wages and Working Conditions’, *The Concise Encyclopedia of Economics* (Library of Economics and Liberty, Indianapolis (In.), 1993).

<sup>3</sup> Gann, *Tunnel*.

More recently, however, with the questioning of conventional religious beliefs, and with the growing realisation that the accuracy of scientific research is dependent on the contextual assumptions that are being used, an increasing number of people have been prepared to look more closely at Mr. Gann's ideas. This has probably been particularly easy for financial market traders insofar as the primary test for truth is profitability rather than religious or scientific nicety.

To date, the most important line of research has been in the area of astrology. Mr. Gann is known to have been particularly interested in the relationship between planetary alignments and human psychology,<sup>5</sup> and researchers have – with some justification – followed his lead. The findings need to be taken seriously because they confirm that correlations do exist between price movements and the positions of the planets.<sup>5</sup> More broadly, there is a growing body of evidence that correlations exist between mass human psychology and extra-terrestrial cycles.<sup>6</sup>

Nevertheless, astrology was not the only element of Mr. Gann's trading rules. A given astrological aspect might constitute a potential turning point, but there is always a degree of uncertainty as to whether a price reversal will actually occur; and uncertainty does not appear to be one of Mr. Gann's characteristics. He undoubtedly had access to other techniques that supplemented (or even supplanted) his astrological findings.

## THE LAW OF VIBRATION

As anyone who has had contact with his work will know, the dominant (and unusual) feature of Mr. Gann's ideas was the use of mathematics and geometry. What is not clear from the available literature, however, is the actual source of (or originating authority for) these particular analytical tools. In his early years of trading, Mr. Gann was quite clear in stating that he had access to special knowledge. In 1909, he had indicated that he knew a secret law of vibration.<sup>7</sup> In 1927, he further emphasised the point that there was a “hidden secret” that others could learn.<sup>8</sup>

Moreover, there was a degree of commitment to his research on the law of vibration that suggests that it wasn't just a loosely conceptualised idea. In 1909, Mr. Gann maintained that he had spent ten years doing exhaustive research, including “nine months, working night and day in the Astor Library of New

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<sup>4</sup> *Ibid.*

<sup>5</sup> In this context, mention needs to be made of the exceptional work done by Bradley F. Cowan. See, for example, his *Pentagonal Time Cycle Theory* (Private publication, USA, 2009).

<sup>6</sup> See especially Richard Tarnas, *Cosmos and Psyche: Intimations of a New World View* (Plume, New York, 2007).

<sup>7</sup> Interview with William D. Gann, *The Ticker and Investment Digest* 5:2 (December 1909).

<sup>8</sup> Gann, *Tunnel*.

York and in the British Museum of London”.<sup>9</sup> Since Mr. Gann was born in 1878, this means that he started his research no later than the age of 21. Furthermore, a journey to London in the early 1900s would have been both time consuming and expensive.

Given his persistent reference to his knowledge as being *secret*, it seems probable that Mr. Gann had access to an understanding about the nature of life that was different to the understandings held by the contemporaneous religious and scientific communities.<sup>10</sup> If this is correct, it does not take a significant leap of imagination to suppose that the knowledge was genuinely esoteric and that Mr. Gann was using the ancient science of sacred geometry. This is certainly consistent with the reverential attitude to spiritual matters that he openly expressed in his 1950 book, *The Magic Word*.<sup>11</sup> Even so, there is an important point about this that is almost always missed. This is that sacred geometry cannot be applied to a mundane data series without a prior knowledge of the energetic forces that are driving that series. The analyst has to know what he or she is looking for. In other words, there is still something missing from extant knowledge about Mr. Gann’s techniques.

It is, therefore, very relevant that two elements are missing from what we know about Mr. Gann’s knowledge. First, no one has yet revealed, or been able to explain with any precision, how Mr. Gann’s law of vibration is supposed to operate in financial markets. Second, as far as I know, nowhere does Mr. Gann explicitly mention the Golden Measure<sup>12</sup> or its related number series, the Fibonacci Sequence.<sup>13</sup> These omissions seem to me to be more significant than Mr. Gann’s commission of geometry (and astrology). As this book will argue, not only do the law of vibration and the Golden Measure co-arise in all natural phenomena, but both were important parts of Mr. Gann’s understandings about financial market behaviour. Indeed, he preserved them in a hidden form in his strange 1927 novel, *Tunnel*.<sup>14</sup>

## THE TUNNEL THRU THE AIR

As anyone who has tried to read *Tunnel* will attest, it is hardly a work of literary genius in the conventional sense of the word. Indeed, the word *dreadful* would

<sup>9</sup> *The Ticker and Investment Digest* (December 1909).

<sup>10</sup> Gann, *Tunnel*. In the story, Robert Gordon – Mr. Gann’s alter ego – says that “The general public is not yet ready for it (i.e. the secret) and probably would not understand or believe it if I explained it.”

<sup>11</sup> William D. Gann, *The Magic Word* (Library of Gann Publishing Co, Pomeroy (Wa.), 1950).

<sup>12</sup> The late Robert Krausz mentioned this in a lecture that he gave at a Computrac conference in 1992. The Golden Measure is a number (0.618), a ratio (0.618:1) and a continuous proportion between three numbers (0.382, 0.618, and 1). See Chapters 2 and 3.

<sup>13</sup> The Fibonacci Sequence is the number series 0, 1, 1, 1, 2, 3, 5, 8, 13, 21, 34, 55, ... etc. where the ratio of each number divided by its successor tends towards the Golden Ratio, 0.618:1.

<sup>14</sup> Gann, *Tunnel*.

be a very charitable appellation. Mr. Gann's injunction is to read the book three times: firstly, as an ordinary novel; secondly, to discern some of the hidden meanings; and thirdly, to find the hidden secret.<sup>15</sup> In other words, the reader has to look within the text for something far more important than the book's improbable love and war story.<sup>16</sup>

Throughout most of the book, Mr Gann uses the unusual device of having the relationship between the hero, Robert Gordon, and his future wife, Marie Stanton, conducted by the continuous exchange of letters. He also includes – sometimes within letters, but often separately – extensive quotations from the Bible, and a number of poems. The first point is that the procedure, in effect, pads out the story. More specifically, the addition of unnecessary material to a chapter can be used as a device to control the number of pages in that chapter. As we shall see, this turns out to be very important.

Second, the interchange of letters themselves may be taken as a metaphor for the oscillation between the generative and receptive polarities within Nature. This interpretation is strengthened by the regular intervention in the exchange of letters by a third party – namely, Mr. Walter Kennelworth. Technically, a *third force* is always necessary to balance and direct the exchange between the active (male) and passive (female) polarities. Indeed, Mr. Gann allows Robert Gordon to state that “In every law of nature there is... a positive, a negative and a neutral”.<sup>17</sup>

The three forces, taken together, constitute an ancient spiritual law, called the *Law of Three*.

## The Law of Three

The traditional symbol for the *Law of Three* was either an equilateral or isosceles triangle<sup>18</sup> and the traditional mathematical representation of the law was the Golden Ratio, 0.618:1 or 0.382:0.618. It is therefore relevant that the original dust jacket of *Tunnel* contains at least three references to the *Law of Three*. The first reference is a tiny equilateral triangle just inside the lower margin (which contains the infrastructure of a city). The second is an isosceles triangle on the top of a spire that projects itself out of that lower margin. The important point is that the positions of both triangles in relation to the width of the book are then defined by the Golden Ratio: the distance from the left-hand side of the book is 38.2% of the width of the book for the equilateral triangle and 61.8%

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<sup>15</sup> *Ibid.*

<sup>16</sup> It is not my intention to provide a comprehensive analysis of *The Tunnel Thru The Air* – mainly because, for the purposes of this book, it is not necessary to do so. Nevertheless, this should not be taken to mean that all Mr. Gann's secrets are described in what follows.

<sup>17</sup> Gann, *Tunnel*. It is the reference to a *neutral* force that establishes Mr. Gann's credibility. The existence of this force was largely unknown at the time that Mr. Gann was writing *Tunnel*.

<sup>18</sup> An equilateral triangle has three sides of equal length. An isosceles triangle has two sides of equal length.

for the isosceles triangle; and the distance from the right-hand side of the book is 61.8% of the width of the book for the equilateral triangle and 38.2% for the isosceles triangle. Moreover, the measurements are exact. See Figure 1-1.

The third reference to the *Law of Three* is easy to miss. The author's name is centred under the title of the book, but the title itself is offset from centre. This is also shown in Figure 1-1. The consequence is that the trailing edge of the first letter of the author's name is located precisely over the equilateral triangle in the lower margin. Hence, the distance from the left-hand side of the book to the start of the author's name is 38.2% of the width of the book, and the author's name, W. D. Gann, is then contained within the remaining 61.8% of the width of the book.<sup>19</sup>

These three oblique references to the *Law of Three* are unlikely to have been an accident. Indeed, once a reader starts looking at *Tunnel* with the prior knowledge that it contains evidence of the *Law of Three*, it becomes increasingly obvious that the whole book was carefully designed to resonate with it. Each page is 4-7/8 inches wide and 7-3/16 inches high. The ratio between the two measurements approximates 0.666:1 which – as we shall see – is closely linked to the Biblical presentation of the Golden Ratio.

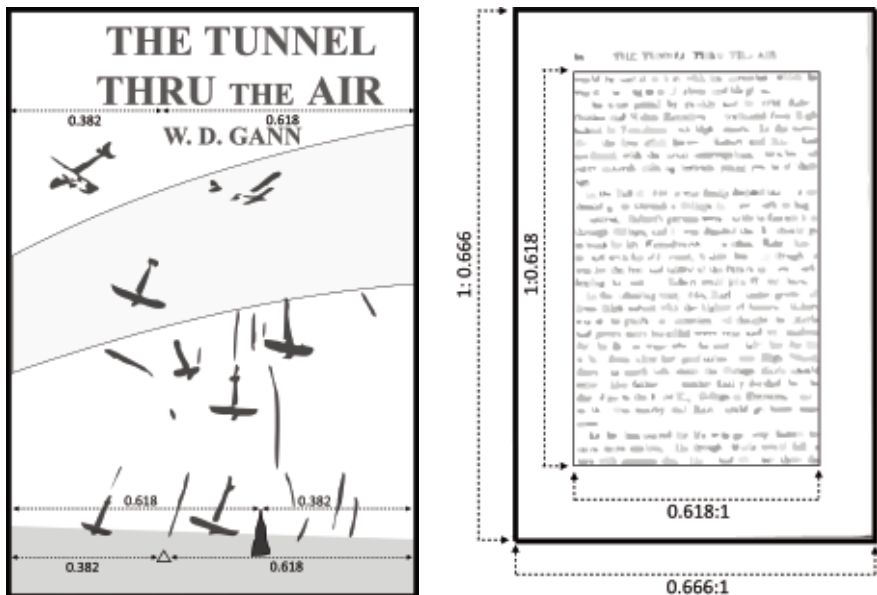


FIGURE 1-1: SCHEMATICS OF MR. GANN'S ORIGINAL BOOK JACKET AND PAGE LAYOUT

<sup>19</sup>The references on the dust jacket to the Golden Ratio have, of course, been lost in subsequent redesigned editions of *Tunnel*.

Meanwhile, the text on each page is presented in an area that measures 3-5/16 inches across and 5-3/8 inches down. The ratio of the width to the height is therefore 0.618:1. Each page, therefore, consists of a 0.666 x 1 *biblical* rectangle containing a 0.618 x 1 'Golden' Rectangle.<sup>20</sup> Again, see Figure 1-1.

The *Law of Three* will be analysed in more detail in Chapter 3. It is, however, only one element of the information that was hidden in *Tunnel*. Mr. Gann allows Robert Gordon to speak of an immutable "law of vibration", which is mathematically precise and which repeats itself as a series of cycles within cycles.

Gordon is also shown to be critically aware of the importance of the number 7. The climax of activity in *Tunnel*, for example, is called "Robert Gordon's Seven Days" where Gordon puts people to sleep for seven days and, during that time, destroys those of their buildings that are associated with religion, government, and business. He starts the task at 07.00 hrs on the 21st (3 x 7) day of the 7th month (July), and returns 7 days later.<sup>21</sup>

This placement of the number 7 in the context of cyclical time references a second ancient spiritual law, called the *Law of Seven*.

## The Law of Seven

The *Law of Seven* is the law of vibration. It defines the *pattern* of rhythmic time cycles and identifies the *critical points* in these cycles where evolutionary change can occur. At its simplest level, the *Law of Seven* is inherent in, and defined by, the conventional Tonic Sol-Fa musical scale.<sup>22</sup> In its more complex form, the Law describes the patterns of oscillation in collective human behaviour. The *Law of Seven* will be analysed in more detail in Chapter 7.

The central proposal contained in *Tunnel*, therefore, is that economic activity and financial market speculation are both driven by two great cosmic laws: the *Law of Three* and the *Law of Seven*. The laws have a long history but, by tradition, knowledge about them has only been transmitted orally – and then only in the context of psycho-spiritual development. So how did Mr. Gann know about their existence, possibly even as early as 1898? In *Tunnel*, Mr. Gann (in the guise of Robert Gordon) states that he has "gained a great deal of knowledge by following the Bible".<sup>23</sup> This suggests that the two laws (or something very similar) are somehow hidden within the Bible.

<sup>20</sup> Artists have long known that the average person finds the Golden Rectangle attractive. See, for example, Mario Livio, *The Golden Ratio* (Review, London, 2002).

<sup>21</sup> "Robert Gordon's Seven Days" is the title of Chapter 39 (written XXXIX). Chapter 39 nevertheless lies between Chapters 33 and 35. This is unlikely to have been an accident, although its meaning is unclear. First, it may be an echo of, or an acknowledgement of, an earlier reference in *Tunnel* to Ezekiel, Chapter 39, which references a burning of the weapons of war over a period of seven years. This correlates with Robert Gordon's destruction of various cities in seven days. Second, it may be an allusion to a relationship between verse 39 in St. Matthew's *Gospel* and the *Law of Seven*. Verse 39 is the starting point for a series of calculations that reveals the presence of the *Law of Seven*.

<sup>22</sup> It has, therefore, also been referred to as the "Law of Octaves".

<sup>23</sup> Gann, *Tunnel*.



## BIBLE SECRETS

It is an important fact that the Bible – like all ancient, and genuinely sacred, scripture – has two dimensions: the *exoteric* dimension, which deals primarily with external laws; and an *esoteric* (secret/sacred) dimension, which deals with inner (spiritual) laws. The latter dimension can only be accessed under the right circumstances – not the least of which is that it is accepted as existing in the first place. It follows, therefore, that if Mr. Gann was able to unlock the Bible’s innermost secrets then he must also have had access to the necessary keys.

Unfortunately, and until relatively recently, Christian authorities have tended to deny the existence of an esoteric dimension to the Bible. Consequently, many practising Christians have viewed the assertion of its existence as being in some way *evil*, because it was occult. This point would not have been lost on Mr. Gann, and would undoubtedly have contributed to his circumspection in revealing the details of his knowledge. We shall be dealing with one of the relevant insights in Chapters 2 and 3. In the meantime, what is the proof that Mr. Gann had the necessary keys to access the hidden inner dimensions of the Bible?

In *Tunnel*, Mr. Gann refers directly to “the sign of the prophet Jonas”, which is the subject of Chapter 12 of St. Matthew’s Gospel.<sup>24</sup> Robert Gordon is made to say that “I believe that a man who understands the meaning of that [sign] has all the power under heaven and earth... I believe that that is the key to the interpretation of the future. I am sure I have found it and know how to apply it.”

The analysis of St. Matthew’s text is complicated and requires a prior knowledge of the ancient science of numbers. Nevertheless, once the correct tools are applied, the text reveals the presence of very meaningful mathematical and geometrical constructs. As Mr. Gann claimed, these do indeed include direct references to a law of vibration. We shall explore St Matthew’s text in Chapters 4 and 5, and then look at some of the implications in Chapter 12.<sup>25</sup>

The anomaly in terms of Mr. Gann’s claims, however, is that “the sign of the prophet” itself does not reveal either how the laws actually work or how they should be applied. In other words, it is still necessary to know about the existence – and operation – of the *Law of Three* and the *Law of Seven* prior to interpreting St. Matthew’s text. It is thus difficult to get away from the conclusion that the Bible may not have been the only source of Mr. Gann’s insights. He almost certainly obtained the initial knowledge from somewhere else.

<sup>24</sup> St. Matthew: Chapter 12, verses 38-40: “Then certain of the scribes and Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them: “An evil and adulterous generation seeketh after a sign; and there shall no sign be given it, but the sign of the prophet Jonas: For as Jonas was three days and nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth.”

<sup>25</sup> Some of its implications remain beyond the understanding of this author.

## BEELZEBUB'S TALES

It is a fact that *Tunnel* has some remarkable parallels with a book, written by George Ivanovitch Gurdjieff, entitled *All and Everything: An Objectively Impartial Criticism of the Life of Man, or Beelzebub's Tales to His Grandson* (hereafter, *Beelzebub's Tales*).<sup>26</sup> This book is an allegorical novel that claims to contain a body of sacred knowledge concerning the laws of the universe. The book is difficult to read because its structure and language were carefully designed to avoid loose interpretation. It has, in effect, to be translated.<sup>27</sup> But one of the important disclosures contained in the book is the existence of the Law of Three and the Law of Seven.

The differences in content between *Tunnel* and *Beelzebub's Tales* could not – literally! – be greater. Nevertheless, there are some significant parallels between the two books. Mr. Gann and Mr. Gurdjieff both claim that their books contain secrets that can only be accessed if they are read three times. Both authors indicate that the first reading is essentially an ordinary process; both indicate that the second reading should be approached as part of a learning process; and both maintain that the secret will start to become apparent on the third reading. Of course, the fact that both authors suggest that their book be read three times may just be a coincidence, based on the desire to transmit the idea that the number 3 itself is important.

What will also become apparent is that *Tunnel* and *Beelzebub's Tales* both use the same, very specific, technique to hide the particular pattern that is intrinsic to the law of vibration/*Law of Seven* within their books. Once the code has been broken, both books reveal the same pattern. Furthermore – and as a most amazing confirmation – the pattern is the same as that contained within “the sign of the prophet Jonas”.<sup>28</sup>

## A COMMON SOURCE

Although these parallels suggest that Mr. Gann may have obtained his knowledge from Mr. Gurdjieff, such contact seems unlikely. Mr. Gann claimed that he knew about a law of vibration in 1909. At that stage, Mr. Gurdjieff (who was only about five years older than Mr. Gann) was living in Eastern Europe and had not even made a known public appearance.<sup>29</sup> Moreover, although Mr.

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<sup>26</sup> Gurdjieff, *Beelzebub's Tales*.

<sup>27</sup> The earliest and most complete summary of Mr. Gurdjieff's work, written in an understandable form, is contained in Pyotr D. Ouspensky, *In Search of the Miraculous: Fragments of an Unknown Teaching* (Harcourt, Brace & World, New York, 1949).

<sup>28</sup> There are other parallels that are worth noting. Both books contain references to astrology – *Tunnel* explicitly and *Beelzebub's Tales* implicitly. Both books use Roman numerals for chapter headings.

<sup>29</sup> Colin Wilson, *G. I. Gurdjieff: The War Against Sleep* (The Aquarian Press, Wellingborough, 1986).

Gurdjieff started to write *Beelzebub's Tales* in late 1924, it was not available to the general public until 1950. Mr. Gann published *Tunnel* in 1927, so he could not have read Mr. Gurdjieff's finished book.<sup>30</sup>

This is by no means conclusive, but it does raise the possibility of the existence of another – common – originating source, which would have pre-dated both men. Mr. Gann was a highly-placed Freemason, which may have given him access to information that was not otherwise generally available<sup>31</sup> and Mr. Gurdjieff was always quite clear that he had obtained his knowledge from elsewhere.<sup>32</sup>

The truth is that we'll probably never know precisely where the information came from, how Mr. Gann obtained it, or why he ended up hiding it. But there is no question that Mr. Gann and Mr. Gurdjieff were somehow on a parallel path, and that their respective insights about the functioning of a law of vibration emerged almost simultaneously.

More tellingly, both men chose to bury a particular aspect of their insights, either as a challenge to their students or for future use. *Tunnel* and *Beelzebub's Tales* both use the same specific method of transmitting vital information; both hid the same particular pattern relating to natural cycles; and both accepted the existence of cosmic laws that, in the 1920s, would have been regarded with suspicion. The coincidences are far too meaningful to be totally ignored.

So, what are these *cosmic laws*, and how are they hidden in the Bible?

<sup>30</sup> There are other points of potential contact. It is quite possible, for example, that Mr. Gann knew about Mr. Gurdjieff's teachings, and was attracted to them because of his interest in the law of vibration. There were lectures – given by Alfred Orage and other high calibre followers of Mr. Gurdjieff – both in New York and London in the early 1920s. Indeed, Mr Gurdjieff himself was in New York in 1924 and 1925-26. In addition, draft copies of what eventually became the final text of *Beelzebub's Tales* were also circulated amongst students for instruction and for comment. Further, Mr. Gann's 1909 version of the law may not have been the same as the one that he subsequently hid in *Tunnel*. The 1909 version of the law of vibration is described by him in very mechanistic terms. He argues that "the law of vibration is the fundamental law upon which wireless telegraphy, wireless telephone and photographs are based." *The Ticker and Investment Digest* (December 1909). This indicates a focus on *periodic* fluctuations rather than the variable *pattern* of fluctuations in living systems. At the time, periodic fluctuations were not thought to be applicable to stocks and commodities.

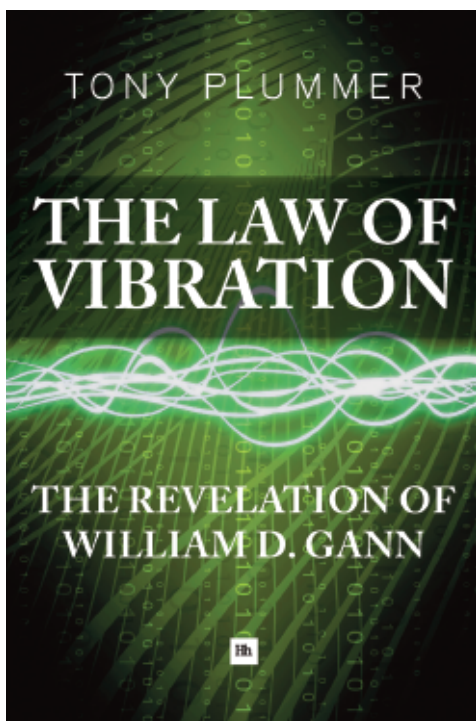
<sup>31</sup> Mr. Gann was a 32nd Degree Freemason of the Scottish Rite Order and it is highly likely that this gave him access to material that was considered to be secret. See David Keller (Ed.), *Breakthroughs in Technical Analysis* (Bloomberg Press, New York, 2007). Mr. Gann's contention that the Bible was the source of his knowledge could therefore have been a defence against any criticism that he had broken his vows of secrecy. It is also possible that Mr. Gann received the ideas relating to the law of vibration by accessing alternative states of consciousness. Mr. Gann's unusual book *The Magic Word* contains instructions for chanting the seven-letter word "Jehovah" in three separate syllables as part of a prayer routine. If used over a sustained period of time, concentration on the rhythmic word (or words) of a mantra can suppress the brain's tendency to generate random thoughts. This enables the meditator to access not just alternative states of consciousness, but also (sometimes) alternative states of reality. The former has significant – and known – benefits in terms of relaxation; the latter has benefits – albeit less well documented – in terms of *knowledge*. Mr. Gann himself mentions his "many blessings by applying the *Magic Word*" in terms of "health, happiness and prosperity".

<sup>32</sup> It is alleged that Mr. Gurdjieff's teachings can be traced back – albeit somewhat subjectively – to very early Christianity, in the first five centuries C.E. The knowledge is, for example, said to have been preserved by a group known as the "Saurmong Brotherhood". Unfortunately, the only evidence for the existence of this group appears to be the body of teachings attributed to it. See, for example, Wilson, *Gurdjieff*.

# The Law of Vibration

The revelation of William D. Gann

Tony Plummer



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