

Gnostic Psychology – Notes 03 (Supplement)

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The Three Brains and the Different Centers of the Human Machine¹

The three-brained human being is a precious “Machine” with five marvelous Psycho-physiological Centers. Each of these centers performs a specific function which must first be understood in all their potential manifestations, and later must be observed in oneself. Besides these five there are two more functions which appear only in higher states of consciousness: one, Superior Emotional function, and the other, Superior Intellectual function. Since, generally, we are not in these states of consciousness we cannot study these functions or experiment with them, and until then, we can only learn about them indirectly from those who have attained or experienced them.

Self-study must begin with the study of the five functions in order to understand them. Such self-observation, that is, observation on the right basis, with a preliminary understanding of the states of consciousness and of different functions, constitutes the basis of self-study; and this is the beginning of psychology. In all the ancient Mystery Schools the pupils received direct integral information for their three brains through an intelligent combination of precepts, dances, music, etc. The theatres of ancient times used to be part of the Mystery Schools. Dramas, comedies and tragedies, combined with special movements, music, oral teaching, etc., served to inform each individual’s three brains. Therefore, students did not abuse the thinking brain and knew how to use all three brains in an intelligent and balanced way. It is problematic to inform only one brain. The first brain is not the only cognitive one. The three brains have three totally different sorts of independent associations and evoke different types of impulses within us.

The Intellectual and Emotional Centers²

Let’s look at the first center, which performs the intellectual or thinking function. All mental processes are included here: realization of an impression, formation of representations and of concepts, reasoning, comparison, affirmation and negation, formation of words and speech, etc.

The second center is feeling or emotions: joy, sorrow, fear, astonishment, and so on. Even if you are sure that it is clear to you how, and in what way, emotions differ from thoughts, we should advise you to verify all your views in regard to this. We mix thoughts and feelings in our ordinary thinking and speaking; but for the beginning of self-study it is necessary to know clearly which is which.

The Motor Center³

The moving function includes in itself all external movements, such as walking, writing, speaking, eating, and memories of them. To the moving function also belong reflexes, that is, those movements that are often called “instinctive” (such as catching a falling object without thinking).

Besides these normal moving functions, there are also some strange moving functions which represent useless work of the human machine not intended by nature, but which occupy a very large place in the human being’s life and use a great quantity of his energy. These are: formation of dreams, mechanical imagination or fantasy, daydreaming, talking with oneself, all talking for talking’s sake, and generally, all uncontrolled and uncontrollable manifestations.

¹ From Chapter 10 of *The Solar Bodies* and Lecture 1 in *The Psychology of Man’s Possible Evolution*

² From Lecture 1 in *The Psychology of Man’s Possible Evolution*

³ From Lecture 1 in *The Psychology of Man’s Possible Evolution*

The difference between the instinctive and the moving function is very clear and can be easily understood if one simply remembers that **all instinctive functions without exception are inherent and that there is no necessity to learn them in order to use them**; whereas on the other hand, none of the moving functions are inherent and one has to learn them as a child learns to walk, or as one learns to write or to draw.

The Instinctive Center⁴

The words “instinct” and “instinctive” are very often used incorrectly in our present time. In particular, external functions are generally ascribed to instinct which are in reality moving functions, and sometimes emotional. The instinctive functions include four different classes:

FIRST: *All the inner work of the Organism*, all physiology, so to speak; digestion and assimilation of food, breathing, circulation of the blood, all the work of inner Organs, the building of new cells, the elimination of worked-out materials, the work of glands of inner secretion, and so on.

SECOND: *The so-called five senses*: sight, hearing, smell, taste, touch; and all other senses such as the sense of weight, of temperature, of dryness or of moisture, and so on; that is, all indifferent sensations which by themselves are neither pleasant nor unpleasant.

THIRD: *All physical sensations* which are either pleasant or unpleasant. All kinds of pain or unpleasant feeling such as unpleasant taste or unpleasant smell, and all kinds of physical pleasure, such as pleasant taste, pleasant smell, and so on.

FOURTH: *All reflexes*, even the most complicated, such as laughter and yawning; *all kinds of physical memory* such as memory of taste, memory of smell, memory of pain, which are in reality inner reflexes.

The Sexual Center⁵

Self-study must begin with the study of the four functions (thinking, feeling, movement and instinct). The fifth function, Sex, can only be studied much later; that is, when these first four functions are already sufficiently understood. Contrary to some modern theories, the sex function is really posterior; that is, it appears later in life, when the first four functions are already fully manifested, and is conditioned by them. Therefore, the study of the sex function can be useful only when the first four functions are fully known in all their manifestations. At the same time it must be understood that any serious irregularity or abnormality in the sex function makes self-development and even *self-study* impossible.

The sex center is stronger and quicker than all other centers. It can even be regarded as an independent center. Sex plays a tremendous role in maintaining the mechanicalness of life. Everything that people do is connected with 'sex': politics, religion, art, the theater, music, etc. Sex is the principal motive force of all mechanicalness. All dreaming, all day-dreaming, depends upon it. **Mechanicalness is especially dangerous when people try to explain it by something else and not by what it really is.** When sex is clearly conscious of itself and does not cover itself up with anything else, then it is not mechanical. On the contrary sex which exists by itself, and is not dependent on anything else, it is a great achievement. But the evil lies in the constant self-deception! What is this self-deception? When we do not realize how much of a slave we are of our sexual center and we justify this slavery to ourselves. But one can change one's own position in relation to it and one can escape from this power of sex over people. **Within the sexual center are many different possibilities. It includes both the chief form of slavery and the chief possibility of liberation.**

⁴ From Lecture 1 in *The Psychology of Man's Possible Evolution*

⁵ From Lecture 1 in *The Psychology of Man's Possible Evolution* and Chapter 12.9 from *In Search of the Miraculous*