Correspondence Course in Gnosis
Level 1 - Unit 8

STUDY OF THE PSYCHIC FUNCTIONS
OF THE HUMAN MACHINE
Study of the Psychic Functions of the Human Machine

Introduction

Psychology (Treatise or study of the Soul) is the science allowing us to know ourselves. Psychology, however, cannot be studied as we study astronomy, mathematics or any other science, that is, it cannot be studied outside ourselves. We can only study Psychology in ourselves and, from there, in others. When we know ourselves, we know our fellow human beings. When we know ourselves, we know the Universe and its Laws. Truly, there is no knowledge outside ourselves. This is the great Treasure hidden in man.

Esoteric-Gnostic Psychology is tremendously revolutionary. It has nothing to do with the subjective vision found in modern psychology regarding the psychic reality of the human being. One of the first things it teaches us (as we have seen in previous Units) is that we are machines, and that we must begin to study ourselves as we would study any new and complex machine. The human being has invented thousands of complex and difficult machines, and he knows very well that, in order to use many of these machines, many years of study and training are sometimes necessary. But concerning himself, he completely forgets this fact, though he is a machine more complex than all machines that he has invented. We have forgotten the study of the Human Machine.
Why does Gnosis say that we are Machines?

Four reasons allow us to understand that, owing to our physical structure, psychic composition and the way we act, we are machines.

First: Physical structure. Our physical body is a marvellous organism constituted by seven or eight systems which can be recognized in us (osseous, muscular, nervous, lymphatic, respiratory, etc.). These organic systems are sustained by a skeletal frame and assembled in a solid whole, thanks to the connective tissue. These systems are united and harmonized by the vivifying action of the heart, on which the existence of the human machine depends. Each organic system embraces the entire body, and over each of them reigns supreme one of the ductless glands. Actually, these marvellous glands are real micro-laboratories positioned in specific places, as regulators and transformers of different vital energies produced by the organic machine. The human organism works automatically, guided by the intelligence of the Instinctive Centre, which is in charge of regulating the general functioning of the human machine.

Secondly: Feeding. Like any machine invented by man, the human machine needs ‘fuel’ to work, otherwise it stops. Nature has very wisely stipulated the types of food which can be assimilated by our organism, and has provided us with the appropriate organs for their transformation and digestion. Three types of food drive the human machine: The food we eat, the air we breathe, and the light of the sun which, in the form of impressions, comes into us through the five senses of external perception (in due
course, we will speak at length about these three types of food and about the importance of their proper inner transformation).

The third reason which allows us to understand why we are machines is the most important one. Let us bear in mind that the type of mechanicalness that we are referring to is, mainly, psychological. It is normal for the organic structure to work automatically, and it is even necessary for the maintenance and preservation of the life of the physical body. When Gnosis tells us that we are men-machines, it is psychological mechanicalness that it really refers to. We are machines because we act under impulses.

If we read the definition of ‘machine’ in a dictionary, it tells us that a machine is an ‘instrument programmed to carry out specific functions’. When any machine is activated, it will always function in the same way, depending on what has been programmed for. Any machine evidently lacks ‘freedom of movement’. The same happens with the man-machine. He always reacts in the same way to the impressions of life. He is like a robot that has been programmed to always act in the same way.

As a wise master said, ‘Men are machines and nothing but mechanical actions can be expected of machines... All people you know are machines; machines they are born and machines they die... Every person does the only thing that he has the possibility to do.'
Everything that happens to him at a given moment is the only thing that could possibly happen to him. This is to be mechanical… Art, poetry, thought… are all mechanical activities, like the rest… But there is a possibility of ceasing to be a machine. It is of this we must think and not about the different kinds of machines that exist.’

The human machine is a machine, but it is a very special one. If man gets to understand that he is a machine, if he is well led, and if circumstances allow it, he can stop being a machine and become a Man. A true Man does not act under impulses; he does under the direction of his Consciousness, and it, in its turn, obeys the Will of its Inner Real Being. ‘Thy will be done on Earth as it is in Heaven’. This is what the Great Law says to Man.

Because of our condition, since we are far away from our Real Being, we are automatons subjected to multiple influences of life. We have no independent movements. We only function driven by multiple and diverse inner influences and outer shocks. All our movements, acts, words, ideas, emotions, desires and thoughts are caused by life’s outer influences and by multiple strange and complex, inner causes, of which regrettably we are not aware. We must understand, once and for all, that the human being has no ability to do. In him everything happens. The man-machine has no individuality; he does not possess the Being, and only the Being has the power to do. Only the Being transforms us into true Men.

And the fourth reason why we are machines is because of our psychic composition. The human machine is internally structured in the form of brains or psychic centres, in which the functions of the machine are located. Now let us proceed to their detailed study.
Psychic Composition of the Human Machine

As we have said above, the human machine must be studied in the same way as any specialist would study a complex machine. Any robotics engineer must know the subtle mechanisms of a robot, if he does not want to run the risk of causing a failure in it through wrong use.

The first thing that we must know is that **Three Brains** are the basis of man’s *psychic structure*. We know that we have a physical brain in our head, which functions as a control centre for the whole organism. But in reality there are *three functional control centres* in the human machine. We call them *the three brains*. In each of them are established the *psychological functions* characterizing us as human beings and which differentiate us from the other beings of the animal kingdom. In the evolutionary scale of Nature, the intellectual animal has attained the level of the *three-brained* or *three-centred beings*, that is, he **thinks, feels and acts**. We have, therefore, a **thinking** brain, an **emotional** brain and a **motor** brain.

These three brains provide us with **seven different functions**, which have their *centres of gravity* in the *seven centres* or *cylinders* of the human machine:

- In the *First Brain* is found the **Intellectual Centre** (which gives us the function of thought).
- In the *Second Brain* is found the **Emotional Centre** (which gives us the function of feeling and emotion).
- In the *Third Brain* are found three Centres:
  - The **Motor Centre** (which contains all the functions of the external work of the organism).
  - The **Instinctive Centre** (which contains all the functions of the internal work of the organism).
  - The **Sexual Centre** (which contains the creative function for the reproduction of the species).

In our studies, these five centres are called *the Lower Centres* of the human machine. In addition to these five functions, there are **two more** ones for which our ordinary language has no name, and which only appear in the *higher states of consciousness*. One is the *higher emotional* function, which appears in the state of **Self-Consciousness**, and the other is the *higher intellectual* function, which appears in the state of **Objective Consciousness**. These two functions belong to the following centres:
The Higher Intellect and
The Higher Emotion

Since we only live in the Waking State and in Sleep, we cannot study those functions, and we can hardly experience them. We can only know their existence in an indirect way through those who have realized the experience of them. Enlightenment, the states of ecstasy or samadhi during meditation, the flashes of intuition that lead man to the great discoveries and to understanding, all come from these higher centres. It is precisely during meditation that the Gnostic student seeks to relax and quieten the psychic activity of his five lower centres, to receive the messages that come through the Higher Centres of the Being.

Since we hardly know anything about these higher centres, we will only study the functions of the five lower centres of the human machine.
How can we distinguish these Centres?

First: On account of their location. When one observes oneself deeply, one reaches the logical conclusion that, though every one of the five centres penetrates the whole organism, each has, nevertheless, its capital basic point in some place of the human machine.

- The Intellectual Centre is located in the head, in the brain itself.
- The Emotional Centre is located in the solar plexus, which is situated in the area of the navel.
- The Motor Centre is situated in the middle and upper part of the spine.
- The Instinctive Centre is situated in the lower vertebrae of the spine.
- The Sexual Centre has its root in the sexual organs themselves.

Secondly: We can also distinguish them on account of their functions:

- The Intellectual Centre is related to the functions of thought and reason. All mental processes, such as the perception of impressions, the formation of representations and concepts, logic, the reasoning power, comparison, affirmation, denial, the formation of words, imagination, etc., are all connected with this centre. This centre is tailored to differentiating, discerning, learning and knowing. All learning in life, even the one that is useful for the Essence, must pass through the intellectual 'sieve'; for example, the Gnostic Teaching.
- **The Emotional Centre** is related to the functions of feeling: joy or sorrow, hope or despair, fears, surprises, anxieties, desires, longings, passions, etc. This centre enables us to be guided in life. We sometimes call its expressions the ‘voice of the heart’, because the faculties of this centre have the ability to guide us and tell us (if it is well balanced in us) when something is good for us or not, when someone is going to deceive us or not... The Emotional Centre allows us to reach the meaning of things. It allows us to discover the true value and importance of things. The line of Being has a great deal to do with the development of the Emotional Centre.

- **The Motor Centre** is related to the functions causing the movement and external action of the physical body: to walk, to write, to talk, to eat, etc. Motor habits, which characterize us and distinguish us from one another, crystallize in this centre through its memory (since each centre has its own memory or record of impressions connected with each of them).

- **The Instinctive Centre** is related to the functions directing the internal work of the organism. The Instinctive Centre differs from the Motor Centre in that the functions of the latter are always learned and acquired ever since we are born, whereas, in the Instinctive Centre, its functions are innate: We do not need to learn them in order to use them, as we are born with them. The extraordinary Instinctive Centre comes into operation from the very moment when human conception takes place. All the other centres need to learn how to develop their functions. Only the Instinctive Centre is complete and developed in us from the beginning. The whole organic work of the human machine: digestion of food, breathing, blood circulation, heart beating, glandular activity, etc., belongs to this centre. The perceptions of the five senses are also related to it, as well as pleasant and unpleasant sensations, pains, reflexes such as laughter and yawning, the self-preservation instinct, etc.

- **The Sexual Centre** is related to man's sexual functions, the best known function being the reproduction of the species, and the least known being the one related to Man's inner development or growth (what is known as 'Second Birth' in the Esoteric Schools).
Thirdly: Another way to distinguish the centres is by the energies which compose them (which range in intensity and vibratory frequency), and by the speeds of action which these energies generate in them.

A thorough study of the five centres allows us to understand the difference of speed in their functions. Many people think that the Intellectual Centre is extraordinarily fast, and they are mistaken because the Motor Centre is far faster than the Intellectual one. Example: If we wanted to type something while controlling the movements of our fingers with our mind, we would make many spelling mistakes, as well as writing very slowly. The same happens with the motor function while driving a car: If we wanted to change gears and use the brake, clutch and accelerator pedals depending on the speed of thought, the accident would be assured, unless we travelled at a ridiculously low speed.

These examples tell us that the Motor Centre, once it has learnt to type or to drive, is far faster than the Intellectual Centre. In Gnostic Esoterism, it is said that the Motor Centre is 30,000 times faster than the Intellectual one. On the other hand, the Emotional Centre is 30,000 times faster than the Motor Centre; what amounts to saying that it is 60,000 times faster than the Intellectual Centre. This allows us to appreciate the subtlety of the Emotional Centre. The Instinctive Centre moves at the same speed as that of the Motor Centre.

Finally, the Sexual Centre is the fastest one, and in addition it uses a type of energy finer than that of the other centres. Most of its manifestations take place on an electronic level, where impulses are transmitted thousands of times faster than those of the intellectual mind. The idea of ‘love at first sight’ is based on the concrete fact that, in certain cases, the sexual function can know instantaneously whether or not, at a given moment, there is sexual affinity with a particular person of the opposite sex. The search
for the *sexual complement* certainly occurs in every function of the human organism, and the sense of attraction, indifference or repulsion between a man or a woman, is the result of a highly complex *calculation* of the factor of *reciprocity existing in every function* and of the total average of all those factors together. Fortunately, such a delicate calculation is never to be made by the Intellectual or thinking Centre, but by the Sexual Centre, which can obtain a correct result in tenths of a second. We would be in real trouble if that calculation were made by the mind. Whenever the mind meddles in the matters of love, failure is assured.

In the Sexual Centre there are infinite possibilities which, once developed, can transform us either into *angels* or into *demons*. The fifth centre possesses a certain *solar electronic fire* which, when wisely awakened, can transform us radically. (This will be studied later on).
The Imbalance of Energy in the Centres

When a man knows the functions of the Centres, he can use them in a balanced way to live wisely. However, facts prove to us that people, for lack of inner knowledge, use the functions of the centres in a wrong way, and as a result there occur certain imbalances in the machine which, in turn, cause serious consequences: all kinds of illnesses, premature old age, unnecessary problems in life..., and the worst thing of all is that any possibility of inner development stops. The imbalance of the human machine manifests itself as a wrong work of the centres.

The Wrong Work of the Centres

The wrong work of the centres consists in the action of a centre, operating through the action of another one. In the human machine, every centre is perfectly adapted to receive its own particular type of impressions and to respond to them in the way that is demanded from it. And when the centres work correctly, it is possible to calculate the work of the machine, and many incidents and reactions that may take place in it can be anticipated and predicted. They can also be studied and even directed.

Unfortunately, the centres seldom work as they should, even in a man regarded as healthy and normal. This happens because the centres are constituted in such a way that they can, to a certain extent, replace one another. But, in these undisciplined machines, which we are, the ability of the centres to work one for the other becomes so excessive that each one of them seldom performs the work that is of its own. Almost at every moment, one centre or other leaves its own work and tries to do that of another centre, which, in its turn, tries to carry out that of a third one.

For example, the Intellectual Centre can often work in the place of the Emotional Centre. Then our cold and calculating thinking can interfere in the ‘matters of the heart’. Other times, the Emotional Centre can work in the place of the Intellectual Centre. Then our disproportionate and vehement desire, or our unrestrained hopes, can interfere in the necessary logical analysis before taking certain decisions which, because of our desires, lead us to make many mistakes.
The Intellectual Centre can work in the place of the Sexual Centre; one of the most serious things that can happen for the good balance of the machine. Then libidinous imagination or sexual fantasy can interfere in the ‘matters of sex’, leaving in time sequels such as psycho-sexual impotence, caused by the shock between the natural reality of the sexual function and unnatural intellectual fantasy. The Instinctive Centre can work in the place of the Emotional Centre. Then passion-driven and violent emotions interfere in the need to calmly face certain delicate situations of life.

In short, many more examples could be given regarding the wrong work of the centres, which would fill many pages of this Unit. The important thing about all this is to discover the wrong work of the centres for ourselves and in our own machine, through psychological self-observation.

**The Cause of the Wrong Work of the Centres**

The psychological I is the one that causes the wrong working of the centres. It is regrettable that the five psycho-physiological centres of the human machine are absolutely controlled by the 'legion' of the I. It is painful to know that the Essence is cooped up in the lunar Ego. If the Essence, if the Consciousness, were the one using the centres of the machine, everything would be very different. The action of the psychological I produces an imbalance in the human machine.

This imbalance mainly consists in that a centre prevails over the others. Let us study this under the point of view of the three brains. Unbalanced man has his centre of gravity in one of the three brains, the other two being scarcely used and remaining practically underdeveloped. This means that, as far as psychological typology is concerned, there are people who are either very intellectual or very emotional or very
**instinctive.** A *very intellectual* person has his *centre of gravity* in the *Intellectual Brain*. The same happens with people who are *very emotional* or *very instinctive*. This causes a *wrong use* of energy in the brain that is the *centre of gravity*, to the point that its functions can even *die*, even though the human machine continues to exist (of course in very poor conditions). This reality leads us to the idea that death in many people takes place *by thirds*, before the *total death* of the physical body occurs.

## Death by thirds

It can be stated that the three-centred or three-brained biped falsely called man, owing to the imbalance of energy in the centres, *dies by thirds*. This idea is very interesting because, since the moment we know it, it allows us to *correct* the wrong working of our centres and to apply the precise *technique* that will allow us to live in a balanced way and, as a result, to preserve our health and even prolong the duration of our life.

The intelligence of Nature has deposited in every one of man's three brains a certain amount of *vital energies or values*, known as *Bobbin-Kandelnots* in the Fourth Way schools. Each one of these three brains *is alive* as long as there are *Bobbin-Kandelnots* in it, that is, as long as there are vital energies in it. To save this capital of energy amounts to prolonging life; to waste it produces death.

This is the same as if we were given a certain economic capital to make a long journey. If we wasted it indiscriminately, without thought or control, we could not possibly complete it. The same happens with *the journey of life*. The Great Law gave us the capital of energy necessary for us to live for a certain time, according to our karmic destiny. What usually happens is that the *wrong use* of energy shortens the journey of life in the large majority of people. And here the evil is called *lack of self-knowledge*.

The psychological I has created an *abnormal* system of life, which causes the death of every individual to take place *by thirds*. It is clear that those who make the mistake of exhausting the *vital values* of their Intellectual Centres, *die mentally*. It has been completely demonstrated in practice that any wrong use of the thinking brain produces excessive expenditure of intellectual energy. It stands to reason to state, without being afraid of making a mistake, that *mental hospitals* are real cemeteries of *mentally dead people*. On the other hand, excessive reading, the habit of receiving a great deal of information without being understood, the habit of staying awake at night studying intensively to pass exams, the habit of continuous *worrying*, which torment people's brains, etc., all damage the Intellectual Centre, sometimes causing irreparable ills in it.
Conscious study is necessary. A correct development in the line of knowledge is important. But when we take the intellectual function out of its sphere of action, making a wrong use of it as a result, there appear unbalanced mental conditions, such as neurosis, paranoiacs’ reasoning madness, deterioration in memory, all kinds of worries, odd habits, phobias, etc., mental and nervous illnesses which are nowadays very common in our society, and which are caused by the wrong and excessive use of the Intellectual Centre.

The aesthetic sense, mysticism, contemplative ecstasy, superior music, poetry, contact with nature, high emotions, are all necessary to cultivate the Emotional Centre. However, the wrong use of this centre produces loss of strength and useless waste of psychic energies.

**Negative emotions**, with its energy explosions in the form of anger, hatred, resentment, depression, self-pity, envy, passion, etc., all unbalance the Emotional Centre. The impressions of violence in cinema and literature, unaesthetic and morbid TV programs, decadent culture, the bad example of politicians and authorities, consumerist selfishness, the spirit of competition in firms, all transmit negative emotions which, in the form of ‘psychological viruses’, infect people's Emotional Centre, thus generating irresponsible, ruthless, violent and aggressive behaviour, which characterizes many acts of our society.

Psychopaths, neurasthenics, chronic depressives, insensitive apathetics, are all **emotionally dead people**. Modern society is so poor spiritually that people, in order to have a good time and feel that they are alive, need stronger and stronger emotions; otherwise many have the sensation that they are vegetating in
life. We must understand that all antisocial and highly criminal acts, which are so abundant nowadays, are the result of violent emotions: sadism, masochism, rapes, gender crimes, passion-driven murders, etc., are all mental disorders traumatic in origin, they being a fatal result of negative and violent emotions.

On the other hand, harmonious and balanced sports are good for the Motor Centre. The practice of healthy hiking, sublime dances, esoteric exercises... all allow us to cultivate this centre. But the wrong use of its energy is usually disastrous. Hemiplegias, paraplegias, creeping paralysis, acute arthritis, motor disability, etc., are all names that are given to the terminal illnesses of the Motor Centre. Many sportsmen and sportswomen become prematurely atrophied, owing to the efforts performed in the wild world of sports competitions. The wrong use of the Motor Centre in youth takes its toll in maturity and in old age, making those stages of our life miserable. Those stages which, by right, should be characterized by physical normality, had we led a balanced life.

The psychological I has created stressful, distressing and horrible systems of life. The result of such a type of abnormal life is death by thirds.
The 'Change of Centre' Technique

If we learn to use the centres of our organic machine in a balanced way, we can prolong the ‘journey of our life’ and accomplish the inner Great Work for which we have been born. Master Samael tells us that in the centre of the Asian continent there is a religious community which knows how to prolong life. Any member of that community can normally reach two hundred and fifty or three hundred years of age.
This seems absurd, but in reality it is not. Nowadays, scientists devoted to the study of Senescence and human ageing have reached the conclusion that our organism *is capable* of living more than one hundred and fifty years. Only for reasons which are at the moment unknown (and which they begin to suspect they have to do with food and the abnormal lifestyle we lead), our vital organs start a premature process of involution and oxidation, which shortens the lifetime that our body has predisposition to.

The *key* to it would be to find the method or the way to keep the body active according to its natural capacities. All the secret of those Asian monks consist in being able to use a Cosmic Law, known as *'Equalization of vibrations originating in many fountains'*. This Law consists in *not to make a wrong use* of the brains or centres of the human machine.

When any of the three brains gives symptoms of tiredness, one immediately stops the activity in which the centre is engaged and one goes on to work with any other brain. This enables man not to waste the energy content of a specific brain and, as a result, the energy flow of the different psychic ‘fountains’ (the Centres) is always kept *equalized*.

In order for us to be able to observe this Cosmic Law, it is necessary for us *to know ourselves*. In this way we can understand the right and wrong work of our centres and, as a result, we can use them consciously. What we are saying here is vitally important. The quality of life does not depend on money or social position, but on the intelligent use of the functions of the human machine.

As Master Samael tells us: *'The question of the wrong working of the Centres is a subject that requires a study during our whole life, through the observation of the Myself in action and through a rigorous examination of dreams.*

*‘It is not possible to attain the understanding of the Centres in a short period of time. We need infinite patience, in order to understand their wrong ways of working.*

*‘Our whole life unfolds depending on the Centres, and is controlled by them. Our thoughts, feelings, hopes, fears, hatred, affections, sensations, pleasures, satisfactions, frustrations, etc., are all found in the Centres...’*
RECOMMENDED PRACTICE

Get into the habit of observing the mechanical activity of your centres. Pay attention to their functions. Distinguish them. This will provide you with knowledge of yourself. Daily self-observation of your centres will allow you to discover the way you think, feel and act.

Especially in the beginning, use your relaxation practices to observe yourself internally. In those moments of self-remembering and relaxation, it is interesting to observe the stream of your thoughts, your current mood, the activity of your mind…

Also cultivate the Change of Centre Technique in your everyday life. If, at a given moment, you are intellectually tired, if you have read a great deal or have spent a long time in front of your computer, leave the room for a while, go for a bicycle ride or take a long walk through a park, listen to good music, go out and see an art exhibition, go to the theatre. In short, shift to some emotional or motor activity. If it is your Emotional Centre the one that is excited, whether for anger, or sadness, or for any other thing that may have affected you sentimentally, change your centre, forget the problem, do some physical exercise, visit a friend and talk about interesting things. To sum up, change the type of impressions, and another centre will begin to work. If it is your Motor Centre the one that begins to give symptoms of tiredness, stop, breathe in deeply, relax voluntarily, listen to good music, watch the blue of the sky, do something different, work with another centre… Anyone who learns to live wisely soon notices the benefits in his health and in his inner balance.

PROBLEMS OR WORRIES AND THE BALANCE OF THE CENTRES
( Words of Master Samael)

It is necessary not to create problems for ourselves in life. It is preferable to go out to the country, to rather lead a life in harmony with the Infinite. Problems are just mental forms created by the mind.

What is a problem? It is a mental form with two poles, one positive and the other negative. Those mental forms are sustained by the mind and stop existing when the mind stops sustaining them, feeding them.
What must we do? **Must we solve problems? No! We mustn’t. That is not what we need.** So what? **What we need is to dissolve them.** And how are they dissolved? They are dissolved simply by **forgetting them.**

If we are worried about something, we must go out to the country for a while and try to be in harmony with Nature, with all that is, with all that **has been** and with all that **will be.** **To forget problems is basic.** You may say to me: ‘It is impossible to forget problems’. I tell you that it is possible indeed. If we want to forget them, all we have to do is **to set to work any other Centre of the Organic Machine.** Remember that the organism has five major centres:

1. The Intellectual Centre (situated in the brain).
2. The Emotional Centre (which is naturally found in the Solar Plexus and sympathetic nervous centres).
3. The Motor Centre (situated in the upper part of the spine).
4. The Instinctive Centre (situated in the lower part of the spine).
5. The Sexual Centre (situated in the sexual organs).

These five centres are basic and essential. We have to learn to use them. But let us sum up a little. Let us only think about the Three Brains: About the Intellectual brain, that is, about the purely intellectual man. Let us think about the Emotional man, and also let us think about the Instinctive-Motor man. In this way, by summing up, I think that we are going to understand each other better.

As for the intellectual man; the fact of the matter is that **he is the one creating all kinds of problems...** However, if you have problems, as I said earlier, they are solved **by forgetting them.** So, the important thing, with regard to problems (which are just mental forms), it is not how to solve them, but to forget them. How can we do that? By setting the Emotional Centre working. That is the most important thing. In this way the Intellectual Centre rests and we forget the problem. And if we want to work with another Centre; we could work with the Instinctive-Motor Centre (this would be a very different thing). In a forest, in a park, for example, we set the Emotional Centre and the Instinctive-Motor Centre working. The Emotional Centre is set to work through the exchange of joyful impressions, etc. As for the Instinctive-Motor Centre, we set it to work by riding a horse, running, going to and fro, etc. So, **this is a key for dissolving problems.** This is very important.

Someone could say that that cannot solve, for example, the payment of an instalment, or the threat to be evicted for not paying the rent, or a debt we owe, etc. Well, one thing is the reality of **facts** and another very different thing is the **problem** of ‘mental form’ which we have created in relation to those facts.
**Facts** are **facts**, and they unfold by themselves. A problem is, however, a very different thing. A problem is something that **the mind creates**. When we dissolve or forget that mental form, the problem stops existing. It is no longer in the mind. It has been forgotten.

But people are afraid of dissolving problems. They are afraid of forgetting them, and that is very serious. They think, for instance: ‘If I do not pay the rent, I will be evicted, and where do I go?’ Here we have fear. First of all, we have to learn **not to fear**. That is the most important thing: **not to fear**. When fear ends, then **life has many pleasant surprises** in store for us. Sometimes what seemed to be insoluble becomes solvable. What seemed to be a very difficult problem, later seems to be easier than ‘drinking a glass of water’.

So worry is superfluous. **Worry harms the mind.** Worry creates **problems**, with its positive and negative poles, which is only a ‘mental form’. This mental form creates a conflict in the mind and then worry appears. This worry damages the mind and the brain.

What I recommend you is that you **learn to live from instant to instant**, from moment to moment, without any kind of worry, without creating problems for yourselves. When a person learns to live from second to second, from instant to instant, without projecting for the future and without the painful burdens of the past, that person sees life from another angle. He or she sees it in a very different way. Do try it. I recommend you that you do it.

In this forest, for example (the Master was in a forest with some of his disciples) there are many people who try to flee from their problems. They indeed create their problems themselves; but however hard they try to flee, if they do not forget them, the problems will continue to exist in them.

So, that is the advice I give you. Never be **afraid** of anything. However, I do not mean by that that we should not **do something when faced with real and concrete facts or events of life**. I do not mean that we should not work, that we should not earn money for sustenance, or that we should not pay our debts. All this has to be done, **but without creating problems in the mind**. Learn to use your Intellectual, Motor and Emotional Centres and you will see how you will change.

When an emotional worry appears in your mind, change your Centre, set the Motor-Instinctive Centre working, go for a stroll, or at least walk for a time. Do something different, and you will see that your vitality will not be exhausted and your physical body will rejuvenate marvellously. That is the advice I give you.

In Tibet, or rather in Asia, it is said that there is a quite interesting Buddhist monastery. In this monastery monks live for more than two hundred and fifty years, because they know how to use the Emotional, Intellectual and Motor Centres. When they get tired with the Intellectual Centre, they continue with the Emotional one. When they get tired with
the Emotional one, they continue with the Motor one, and in this way they keep their energy; they do not exhaust their vital values.

There are people who believe that when we come to this world we have to die in a particular date or at a particular age. This is something questionable. What happens is that if we exhaust our vital values, which are deposited by Nature in our Intellectual, Emotional and Motor Centres, we die earlier. But if we know how to preserve those values, we can live up to the age of 90 and 100 years upwards. So what we have to do is to learn to use the centres of the human machine.

Now you will understand why I speak to you about the intellectual man, the emotional man and the instinctive-motor man. Learn to use your three centres or brains in a perfect balance, and you will see that you can preserve your vital values and live a long life. This is similar to a man who is travelling with a certain amount of money. If he squanders it, he will not reach the end of his journey; but if he keeps it, he will not only reach his final destination, but he will be able to stay in a magnificent hotel and will return home undisturbed.

When we make a wrong use of the vital values of the centres, they gradually become atrophied and die. People die by parts, by thirds. Take, for instance, the case of Roosevelt. He began to die when he contracted a paralysis. In other words, his motor-brain system was eventually the beginning of his illness and his death. As for others, there are people who die through the Intellectual Centre. They abuse their intellect so much, they have so many worries, that they exhaust the values that are in that brain, and finally their decline starts there until they die. There are others, like screen actors, who abuse the Emotional Centre. Their decline starts there, and finally their hearts are affected and they die.

So, that is the mechanical humanity. Do not follow that path. Learn to use your Three Brains in a perfect balance. Do not squander your vital values, and you will reach old age.