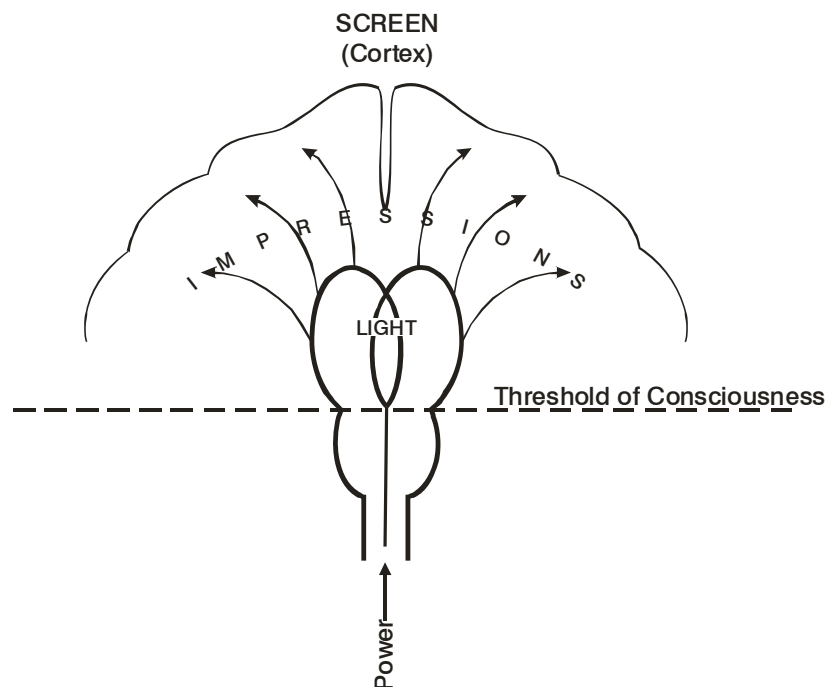


MIND

How can we define what is meant by 'Mind'?

To begin with, we have a feeling of 'I' that is mainly felt in the space behind the forehead, and usually associated with our dominant visual sense. The System regards this space—'mind'—as a screen upon which the impressions received from all the different centres are played like a film. The light, like the bulb in a projector, stands behind the film so as to project the images onto the screen. This is where the perceived world of space and time is created—it seems undeniably real, but it may become less so as we examine the process more closely. The diagram below is one way of looking at the arrangement of the brain and the neo-cortex where all data is synthesized into conscious experience.



The light is consciousness. The feeling of 'I' is an integral part of the light—it is a quality of the light itself. In the brain there is a little-understood mechanism which acts as the vehicle for consciousness, for the light. But the ultimate source of the light, the power source, is said to be indivisible from the ultimate light which powers the whole of creation—'pure' consciousness.

The images on the screen, derived from all the centres, all of our outer life and inner psychology, are what usually occupy our attention; successive images grab our attention. That is, our consciousness—the light—is focused on a particular image or thought and we become identified with it. But if our attention rises above the mechanical level we begin to regain the state of self-awareness that is a natural quality of the light itself.

The System describes a human being as possessing three main faculties or storeys, intellectual, emotional, and physical, each itself divided into three parts, mechanical, emotional and intellectual, and each of these parts again are divided into positive and negative. Attention can be described within this scheme as having three basic forms: 1) mechanical, 2) aroused by emotion, 3) held and directed by conscious effort or will.

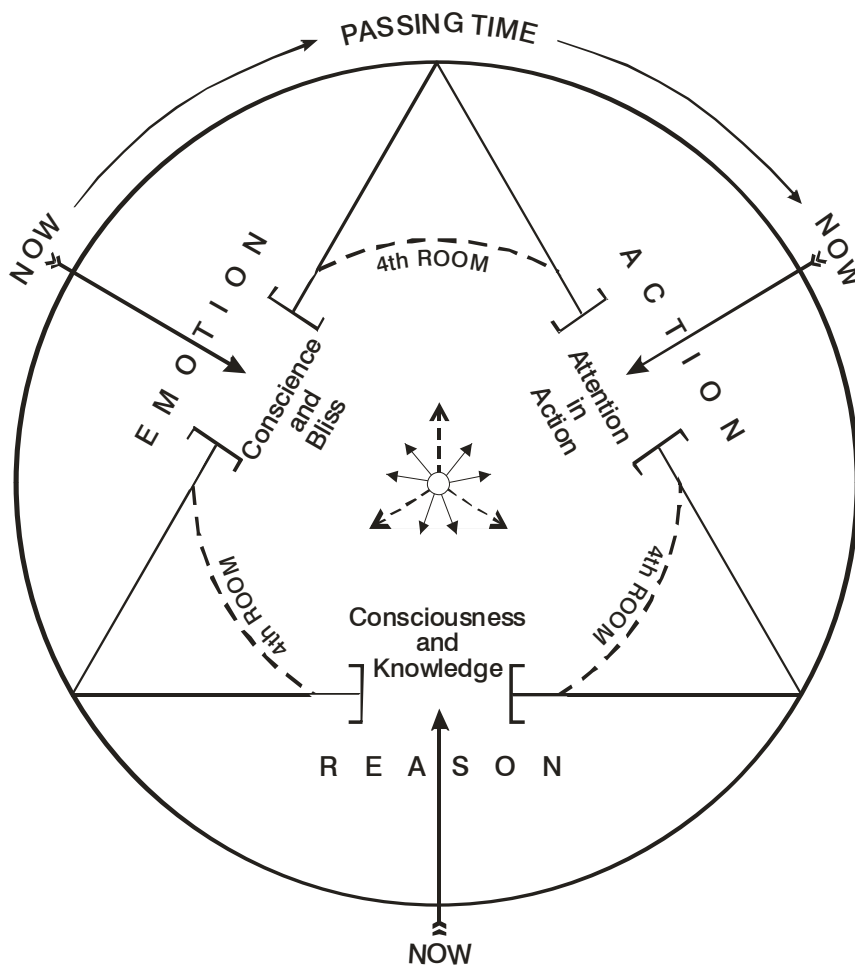
All these multiple aspects of our human existence create a ceaseless driving belt of impressions, the film, which is cut into the scenes we experience—and then arranged into a hierarchy of importance by an editing process of which we know nothing. Most of it is created quite mechanically, though

some of it may not be. There are a myriad different films available to each individual but it is the state of our attention that determines which it is we see.

The whole process is structured by the law of three and the law of seven. A linear schematic diagram of the arrangement of the centres is shown below.

	Mechanical			Emotional			Intellectual			
	M	E	I	M	E	I	M	E	I	
Intellectual	+	+	+	+	+	+	+	+	+	↑ FOURTH ROOM (Higher Centres) ↓
	-	-	-	-	-	-	-	-	-	
Emotional	+	+	+	+	+	+	+	+	+	
	-	-	-	-	-	-	-	-	-	
Physical	+	+	+	+	+	+	+	+	+	
	-	-	-	-	-	-	-	-	-	

The 'mind' not only creates the space in which we live our lives but also the dimensions of time through which the drama is played out. To show a more complete picture we can use a simple form of the enneagram. Here the screen is circular:



3

This circular representation shows not only the differentiation of consciousness into materiality but also the means of return to the source by a process of discrimination. The radial arrows from the circumference to the centre—from any point of ‘now’—show the possibility of the triad of refinement or discrimination which is available to us in any moment when we become aware of ourselves.

The ‘mind’ is essentially a reflective screen which can and should remain still—it is not for ‘thinking’. By allowing the mind to remain still we can begin this process of discrimination which arises with the development of attention.

In learning the structure of the house we live in, and seeing the overall picture of the extraordinary views it presents over the three worlds our nature inhabits we begin to create a map which will always show us ‘where we are, who we are and what we are doing’.

The first simple observer, who we all know well, is the guide who can take us by the road of discrimination to become the still witness at the centre—Real ‘I’, the source of all light.

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