



“In every three-brained being in general, irrespective of the place of his arising and the form of his exterior coating, there can be crystallized data for three independent kinds of being-mentation, the totality of the engendered results of which expresses the gradation of his Reason.”<sup>I</sup>

“I find it necessary to repeat that the ‘active-mentation’ in a being and the useful results of such active mentation are in reality actualized exclusively only with the equal-degree functionings of all his three localizations of the results spiritualized in his presence, called ‘thinking-center,’ ‘feeling-center,’ and ‘moving-motor-center.’”<sup>II</sup>



## PREFACE TO CHAPTER 4

Words, phrases, sentences and symbols, necessarily gain their initial meanings via our thinking-center (our intellectual or third brain). Too often this level of meaning remains isolated in the abstract world of ideas and concepts; never confronting, or being confronted by, the equally important centers of feeling mentation (emotional/relational) and moving mentation (where all practical manifestations are given a form).

Less often—the ideas and concepts derived from the functioning of the thinking-center may be incorporated into physical manifestation, via inventions and other utilitarian enterprises, with the results having powerful influences on man's life, (e.g., the cotton gin, the steam and internal combustion engines, the dynamo). As history confirms, these thinking- and moving-center developments have most often occurred without the equal participation of the feeling-center (where personal, family and community relationships are associatively explored and expressed).

Put more simply—man, in recent centuries, has rarely considered the consequences, in terms of human relationships, of the utilitarian applications of his 'thinking'. The destructive influences of the industrial revolution on family and community life are one example, as are the more recent deleterious influences of television and computer games on the normal brain development of young children. In these examples, it is the *absence* of "equal-degree functioning of all his three localizations" (or brains) which is emphasized. The *balanced* participation of all three 'brains' is intrinsic to the application of the ideas and concepts taken up in this chapter.

It is one thing to *write* or *talk* about efforts to direct the attention, to self-remember, to establish a separated 'presence' to the world of images or to make a conscious effort to 'follow the breath'. It is another thing, altogether, to make the effort to *do* it. The discussions undertaken in this chapter will result in nothing but vaporous ideas and 'a-thinkings' if concerted effort is not made to apply the ideas to one's own subjective, inner experience. However, when this type of personal effort *is* made, a process of confrontation and possible verification is set in motion. One begins, with this three-brained effort, to experience the requirements which are prerequisite to the process of "active mentation."