

Chapter 3 – Three Story Diagram

The Three-Story Diagram

1. Impressions enter from outside, via the five senses, and become recorded in the instinctive center.

2. The moving center begins to function in response to these impressions.

3. Some of these incoming impressions enter with such force that their entrance not only creates a corresponding reaction in the moving center but also stimulates the registration of the impression in the emotional center.

4. Subsequent impressions that are registered in the emotional center, which are similar to, like impressions previously perceived, incite memory, i.e., create a codification in the intellectual center.

5. If a man unifies lower centers into conscience, then these incoming impressions, which have been forcibly recorded in the emotional center, will also begin to resound in the higher emotional center.

6. The accumulation of impressions that have reached the higher emotional center, if they were perceived rightly, will give birth to objective reason, i.e., the higher mental center will begin to function with impartiality and reason.

7. The functioning of the higher mental center, which can impart objective reason to the intellectual center, makes it possible for the intellectual center to be cognizant of various realities without having to actually experience them through sensation.

8. The creation of an intellectual construct based on the influence of perceiving objective reason will create, in the emotional center, the requisite belief structure, which it must create in order to support the given intellectual model.

9. If a man does not awaken conscience, there will be no impartation of reason to his intellectual center; but rather, he will be conditioned by false truths implanted in his intellectual center from outside, thus giving him a false intellectual model of reality.

10. These false truths—false models, e.g., “Snakes are slimy!” will, unfortunately, create in his emotional center the requisite “false belief structures”, which it must inevitably create in order to support them. Thus, false personalities are born.

11. The establishment of these false belief structures, along with the accompanying emotions necessary for their support, will also condition a man’s sensations and movements. Then, if a man (manifesting from some requisite false personality) encounters a real snake . . . and touches it, he may still believe that the snake is slimy, even though it is not.

However, Gurdjieff tells us, in the following passage, that it is possible for a man to up-root these false beliefs--by centuries rooted in him--if he understands the Laws of World-creation and World-maintenance:

“Likewise, an all-round awareness of everything concerning these sacred laws also conduces, in general, to this, that three-brained beings irrespective of the form of their exterior coating, by becoming capable in the presence of all cosmic factors not depending on them and arising round about them--both the personally favorable as well as the unfavorable--of pondering on the sense of existence, acquire data for the elucidation and reconciliation in themselves of that, what is called, ‘individual collision’ which often arises, in general, in three-brained beings from the contradiction between the concrete results flowing from the processes of all the cosmic laws and the results presupposed and even quite surely expected by their what is called ‘sane-logic’; and thus, correctly evaluating the essential significance of their own presence, they become capable of becoming aware of the genuine corresponding place for themselves in these common-cosmic actualizations.”

