

SILENT PERCEPTION

SILENT PERCEPTION

Robert Marshall

You must be a light to yourself

First published 2015 by
Silent Perception Ltd
4 Tabor Close
Brightlingsea
Essex
CO7 0QS

email: rob@silentperception.co.uk

Copyright © 2015 to Robert Marshall.

All rights reserved. No part of this publication may be reproduced, distributed, or transmitted in any form or by any means, now known or hereafter invented, including photocopying, recording, or in any information storage system or retrieved/retrieval system, without the prior written and signed permission of the author.

For permission requests, write to or email the publishers, addressed 'Attention: Permissions Coordinator', at the address above.

British Library Cataloguing in Publication data: Marshall, Robert.
Silent Perception
A C. I. P. for this book is available from the British Library.

ISBN 978-0-9930964-0-2

Printed in the United Kingdom

Ordering Information: □ Quantity sales. Special discounts are available on quantity purchases by corporations, associations, and others. For details, contact the publisher at the address above.

CONTENTS

| | |
|---|------|
| PREFACE | xv |
| THE NATURE OF I | xix |
| INTRODUCTORY THOUGHTS | xxi |
| THE FACTOR OF A TRANSFORMATION IN THINKING | xxxv |
| ATTENTION | 1 |
| The Awakening of Silent Choiceless Awareness | |
| What is a psychological problem? | 3 |
| What is authority? | 14 |
| What does authority imply? | 17 |
| Why does one accept? | 18 |
| Why does one agree? | 19 |
| What is the capacity of the thinker? | 21 |
| What is belief? | 28 |
| Why does one believe? | 28 |
| Why is belief conflictual in nature? | 29 |
| Positing has got us nowhere psychologically – why? | 42 |
| What does avoidance imply? | 45 |
| What does escape imply? | 45 |
| What does suppression imply? | 45 |
| What does analysis imply? | 45 |
| What do control, authority, and rule imply? | 45 |
| What is the factor which avoidance, escape, suppression control, and authority all have in common? | 46 |
| What is negligence? | 46 |

| | |
|---|-----|
| What is denied when there is not direct contact with, or clear perception of, the movement of thought? | 47 |
| What is relationship? | 48 |
| What is required to be related to something? | 48 |
| Why is relationship important? | 50 |
| What is diligence? | 50 |
| What takes place when one has a relation to thought? | 51 |
| What takes place when one is aware of the problem as it is acting? | |
| What is learning? | 53 |
| Why is control, which is so necessary in its own right in the learning of the physical environment, actually an inhibitory factor in the learning of the psychological environment? | 55 |
| Why does control not facilitate the learning of thought? | 55 |
| Is it possible for one to read these pages neither accepting nor rejecting what is written? | 65 |
| What is thought? | 69 |
| How does thought express itself? | 72 |
| What are thought's varying forms of appearance? | 72 |
| What produces all these appearances? | 79 |
| What is thinking? | 80 |
| What is observation? | 84 |
| What is scope? | 87 |
| What is sensitivity? | 87 |
| What alters sensitivity? | 88 |
| What is concentration? | 88 |
| What is implied in the action of concentration? | 88 |
| What is focus? | 88 |
| Why do we concentrate? | 97 |
| Why does one focus? | 97 |
| What is implied in a goal? | 97 |
| What do you want to learn about? | 100 |
| What qualities do images promise that makes one thirst after them so continuously, regularly, and furiously? | 107 |

| | |
|---|-----|
| Why does the establishment of a goal cause a person to so contentedly neglect the other responsibilities of their life? | 115 |
| What is the ground of learning? | 124 |
| What activity in the psyche allows for the capacity to acquire knowledge? | 125 |
| What is knowledge? | 125 |
| What is understanding? | 125 |
| What is meaning? | 126 |
| What is sensation? | 127 |
| What is the nexus between sensation and knowledge? | 127 |
| What activity is responsible for bringing sensation into consciousness? | 128 |
| What activity is responsible for sensation itself? What activity is responsible for the content of consciousness? | 129 |
| What is intelligence? | 129 |
| Why does perception result in transformation while a conscious effort results in change? | 132 |
| What is the action of understanding? How does understanding operate? | 134 |
| Is a heightened awareness possible? | 139 |
| What is required for a heightened awareness? | 139 |
| Can intelligence flower? | 139 |
| What is the activity responsible for allowing intelligence to operate? | 139 |
| What is the requisite for attention? | 141 |
| Can there be order in consciousness, and if so, what is the ordering principle? | 150 |
| What causes attention to gain a more prominent place in the life of a person? | 151 |
| Attention is not the result of a conscious effort: how does one know attention is acting? | 153 |
| What is the state of consciousness in which attention is acting? | 154 |
| Is it possible to observe thought as it is acting? | 154 |

| | |
|---|-----|
| What is attention? | 154 |
| In this act of 'letting go' what is one letting go of? | 163 |
| If 'letting go' is not born of a forceful effort, then how does it come into being? | 164 |
| How does attention come into being? | 164 |
| What is the dissipation of energy? | 165 |
| Why does sensitivity increase, and what causes it? | 169 |
| If compassion is not the result of suffering, then how does it come into being? | 177 |
| What is disorder? | 178 |
| What is compassion? | 182 |
| What is attention's healing limitation? What exactly can compassion relate to in a person and what can it not? | 187 |
| To what extent can attention act in the psyche? | 187 |
| What is freedom? | 188 |
| If freedom is the coming into being of space, will that space not also become patterned if the problem is severe enough? | 190 |
| What is space? | 191 |
| If attention is really so simple, why write about it at all? | 206 |
| Will popular society inspire its people to come together to discuss this? | 206 |
| If coming together is somewhat off the table, then what else is there? The personal imposition of society's idolised image perhaps? | 207 |
| If the socially idolised image is not going to inspire a perceptive self-examination because its advocates are too busy pursuing pleasure, then will the daily observation of others' behaviour encourage this? | 208 |
| Why talk about all this? | 210 |
| What will one notice while living attentively? | 212 |
| How can one free oneself of hurt without any inhospitable consequences? | 218 |
| What is the second fundamental response to the demand for change that is extremely rare in human consciousness? | 219 |

| | |
|--|-----|
| What does the end of the imagination that responds to hurt mean? | 222 |
| What is suggestibility with reference to psychological problems? | 225 |
| What if the others are not attentive to their behaviour, but only you are? | 232 |
| The act of control does not free us from the effects of our conditioning, so why do we continue to control thought? | 235 |
| What is control? | 236 |
| What factor inhibits perception of the uselessness of controlling thought? | 238 |
| Why is the demand for security established through harmful means? | 240 |
| Why does the establishment of order through knowledge inadvertently set up fear and an observant learning inhibition? | 245 |
| What happens when knowledge faces something that it doesn't know about, something that it doesn't know how to deal with? | 246 |
| Why is knowledge incapable of adequately dealing with something that it doesn't know? | 249 |
| What does that mean: 'action taken without understanding'? | 250 |
| Why does the image of the thinker attain the state of psychological authority? | 268 |
| What is the thinker and how is the thinker established? | 268 |
| Even if the existence of the thinker is false because it has no separate existence (it is not a real entity), what is the harm in maintaining and fostering that illusion? | 270 |
| Why does the thinker exist at all? | 274 |
| What is possession? | 275 |
| What is the context of personal sorrow and compassionate sorrow? | 278 |

| | |
|---|-----|
| What prevents one from this total act of attention in the moment? | 283 |
| What prevents one from a willingness to sense? | 284 |
| What factors determine our belief in our inability to transform psychologically? | 289 |
| Speculation does not bring about a factual understanding, so why are people so content to pursue enquiry along these lines? | 297 |
| How do we question? | 298 |
| What is analysis? | 299 |
| How is an abstract whole divided? | 300 |
| How is a physical whole divided? | 300 |
| What is the distinction between the manner in which the physical and psychological sensations present themselves? | 303 |
| Is a psychological appearance limited? | 304 |
| Why perception? | 306 |
| Why penetration? | 306 |
| Why energy? | 306 |
| What is a question and how does a question function? | 307 |
| What is a void? | 308 |
| What is the right way to respond to a question? | 311 |
| Is it necessary to question at all psychologically? | 314 |
| Is it possible to observe the movement of thought without the prerequisite of a question? | 314 |
| Is it possible to understand without the prerequisite of a question? | 315 |
| Can you observe without a question? | 315 |
| What, then, is implied in a life led without the need to question psychologically? | 315 |
| Why enquire? | 319 |
| Why are you interested in this book? | 320 |
| How to change human behaviour? | 324 |
| How do you increase human intelligence? | 324 |

| | |
|--|-----|
| What inspires one to begin observing the movement of thought? | 324 |
| Why is one silent? | 327 |
| What is interest? | 328 |
| What causes an interest in thought? | 328 |
| What causes a dissatisfaction with what and how one thinks? | 328 |
| What are the consequences of having an interest in thought? | 332 |
| GLOSSARY | 337 |

This book predominantly represents one continuous movement of enquiry from the point of a human being living in disorder through to the awakening of a sensitive awareness of oneself that brings order to one's life. The main content of this book can be found in the section referred to as 'Attention'. In this section we discuss the current ways in which an individual responds to their various psychological problems in an attempt to bring about a change in behaviour. We enquire into the different methods and reveal the common factor responsible for their failure to bring about change. Individual authority and the authority of others is discussed as the established basis from which comes the capacity of control. It is suggested that control, in a psychological regard, is a negligent activity that results in a perceptual inhibition affecting one's ability to observe and understand. We discuss the observations and reasoning behind this and reveal it to be the factor responsible for preventing a transformation of one's behaviour. Through understanding the inherent negligence of control there comes a natural flowering of awareness. That awareness creates an understanding of whatever one becomes aware of. When one applies awareness to one's psychological problem an understanding is created which naturally transforms the operation of that problem and thus frees the mind from that behaviour.

PREFACE

I started out as a very confident boy then, around the age of thirteen, life's pressures began mounting and suddenly caused an almost complete personality reversal. I developed a severe anxiety condition and did not leave the house for two years from that day. I received home schooling while my parents, the school and the counsellors tried desperately to resolve this problem.

All the attempts failed. Understanding the event that caused my anxiety in the first place didn't help to alleviate it. The years spent trying to fight, suppress, or ignore my anxiety didn't help to alleviate it. Exposing myself to situations that I knew would inflame my anxiety also didn't help to alleviate it. Exposure merely brought about moments of elation when I completed a challenge that I had set myself and moments of soul-destroying heartache when I faced failure, but it never eased or ended this anxious behaviour. On top of this the therapists and counsellors threw every technique they knew of at me, ranging from the astonishingly stupid to the highly intellectual, but all the approaches failed. On one very sorrowful evening, I took it upon myself to be in charge of resolving the problem. In that moment I became responsible for my own psychological well-being. The decision that evening would signal the beginning of an immense enquiry into myself and later result in the creation of this book.

The understanding of myself gathered through my enquiry into anxiety brought about a much broader understanding of how one can free oneself from psychological problems in general. It is this general understanding, which can be explained and applied in your daily life, that I share with you in the book.

The approach begins by awakening a tool which exists within you that is subtly known about but is simply not given any great importance in your life: it is this ability you have to observe your own thinking as it is happening. That means, your ability to observe the thoughts you have and the emotions you feel in the very moment they are taking place. Currently, this ability exists but is dissipated through our innate and immediate desire to control those thoughts when they appear; we desire to circumvent uncomfortable thoughts for our own convenience. Therefore, we begin this book by unveiling the fallibility of control as a means to alter or end your psychological problems. Once control is understood to be an inadequate response to cause real psychological change, you cease to control. In ceasing to control you are left simply with the perception of the problem. That perception of the problem is the key to solving the problem. In that perception, which is now allowed to act because the desire to control has ceased, the qualities of perception can act in relation to the problem.

Psychological problems are essentially a behaviour in themselves. That behaviour is acted out because of the knowledge one has and, as a result of this knowledge, that behaviour is deemed at some level to be an adequate response. That is why it happens. Through perceiving the problem itself, an understanding of the problem is acquired; one of the qualities of perception is this ability to understand. That understanding causes an alteration in how you view the problematic behaviour. In light of this, the necessity of that behaviour as an adequate response begins to dissipate, thus changing your behaviour in the next moment. Through this continual act of perception in relation to the operation of the problem, the understanding acquired acts to free yourself from the problem.

While I hope this sounds fairly simple, there are a vast amount of intricacies involved that must be understood. This book is my attempt to convey the understanding of those intricacies to you as clearly as possible. My intention is to plant in

you the seed of perception so that you may independently undertake a perceptive self-examination of your thinking and free yourself from whatever debilitating psychological problems you may have unintentionally cultured.

THE NATURE OF I

As one observes, one sees that sensitivity determines what is perceived. One sees, too, that through perception knowledge is acquired, stored as memory in the brain, and comes into consciousness as active thought. Knowledge (which is the past) meets sensation (which is the present) and in the contact of these two activities the action of thinking takes place. The field in which knowledge and sensation make contact is consciousness and therefore the field of consciousness is the field of thinking. Any entity capable of sensing and retaining that sensation (as knowledge) must therefore be conscious and have the capacity to think. Perception is the action of recording sensation. Recorded sensation is what we call knowledge. The basis of all perception is experience and that experience has its source as sensation. Sensation is the content of consciousness and consciousness is its content. Living as a conscious being, therefore, is seen as a moving exploration in which there is a continuous learning of an existence that is always new, yet orderly.

One may also have observed that while the thoughts of one and about one change, the body changes as the organism grows older, and the sensations, such as visual sensation and so on, are undergoing constant change. While all this is changing, one may have noticed that no matter where one is, no matter how old, no matter how intoxicated, no matter how sorrowful, no matter how ill, that sense of 'I' has never changed. No matter how intensely thought has tried to give meaning to it as the creation of a self-identity, that 'I' remains untouched, unchanged, and therefore that 'I' is the one thing in life that cannot be corrupted by thought.

Security plays a massive role in our lives and that behaviour comes under the term preservation. That sense of 'I' is

fundamentally what the action of thinking is trying to preserve. From all sensation being derived from a point of view, which is the body, the brain has been conditioned to believe that the source of 'I' originates from the body too. The active operation of this conditioning causes one's thinking to distort itself self-centredly in its activity of preservation. It works on the basic presumption: 'preserve the body, preserve the I'. The most fundamental transformation in the action of thinking can therefore only come when one sees that the source of 'I' is not located inside the body, is not located inside consciousness, but is actually a phenomenon which permeates consciousness and therefore permeates all conscious entities; such a perception transforms the action of thinking through the dispelling of the belief that 'I' originates inside the body. So long as one's conditioning is that the 'I' originates inside the body, thinking must predominantly be an activity of self-preservation. A perception that sees the true nature of 'I' and simultaneously understands the falsity of one's conditioned quarantine has the capacity to transform thinking into an activity that is both holistically preservative and harmonious. Such a person awakens to the undeniable truth of what he or she is and abides with an attitude that is unshakably holistic. The fundamental transformation of the action of thinking is for thinking to change from being the guardian of the body to the guardian of life itself, which does not negate the self-protective reactions of the body, as the body itself is an expression of life.

The transformation in thinking is, therefore, an adaptation of the care intrinsic to the action of thinking itself. The disorder in humanity is primarily caused by the action of thinking distorting itself self-centredly, possessively; hence, such a transformation of thinking is necessary for thinking to operate orderly, harmoniously, and collaboratively in both personal and worldly contexts. The basis of this distortion is the importance and value placed upon the image of oneself, which is the foundation of this ongoing pattern of possession.

INTRODUCTORY THOUGHTS

From my experience, it appears that it is common for texts dealing with humanitarian, societal, and worldly issues to begin with a brief, accurate but alluring exposition of the current state of society while highlighting issues that threaten humanity's security. This has the effect of creating a sense of importance in the necessity of change in an attempt to arouse the interest of the reader and generate a seriousness that will filter into the beginning of the book and perhaps be maintained throughout. Through establishing a sense of threat, which is the basis of fear, a desperate urgency is created which generates an interest in anything suggested as a resolution to that threat; since the text is usually presented as holding some capacity to resolve the threat, the reader's interest is channelled towards the text. The text will usually proceed subtly to invite readers to assimilate concepts and to express points that act to enhance the validity of those concepts. It is here, in this action, which is so commonly observed, that a person is once again inhibited from awakening their own capacity to self educate. In this instance, the text, and therefore subtly the author, has become your authority and a dependent relationship has been formed. In this relationship, one is willing to deny one's own capacity to observe as a result of the comfort derived from simply accepting another's observations. When this type of relationship is formed in a psychological or spiritual context, there can be devastating repercussions.

The understanding arising from one's own perceptions of one's behaviour brings the capacity for transforming that behaviour. Thus, in the casual rejection of one's own willingness to observe oneself, one unintentionally denies one's natural capability to psychologically transform. This wilful

dependence upon psychological and spiritual authority has brought about an immense lack of clarity and simplicity with regard to our behaviour. The expression of this vast confusion is the establishment of a colour palette of concepts. We live in the time of concepts galore and, irrespective of all these ideologies, humanity's psychological structure still remains violent, conflicted, and sorrowful which actively denies a harmonious, peaceful existence. For this reason, we must deny the authority of others, the assertions of what they claim to have seen, and their cultivated conclusions. This current time in humanity's existence demands that one take a fresh look at oneself.

In this present day of mass confusion, I feel that only one who encourages you to independently take a fresh look at yourself is being helpful in dissipating your own confusion and the confusion of the society in which you live. Society generally has tried to maintain the docility of its members by using the assertions of confident men and women to gather the masses like moths to a lantern. This approach does not develop a collaborative intelligence and thus must always result in conflicts of opinion and further societal fragmentation. In contrast to this belief in the assertions of others, we can choose independent self-education. When each individual undertakes this psychological self-education through the observation of him/herself, an interesting phenomenon emerges: each begins to unravel the same mystery and come to the same understanding. This is the only real societal collaboration. A collaborative intelligence exists only through the independence and responsibility that comes from facing one's own problems and the problems of the world, which are not actually two separate things.

I do not intend for you to relate to me as an authority, or to take my words as truth. I intend only to awaken and encourage you to undertake an independent, silent, perceptive self-examination of your daily behaviour. The measure to assess whether you are receiving my words as intended is presented in the question:

Are you examining my words, or
are you examining yourself?

One must use this book to aid the understanding of oneself and not to attempt to create a profile of me. I am not very important; don't bother with me. Creating an idea of me will have very little impact on your life, but furthering the understanding of yourself can have a dramatic impact on you and the society in which you live.

It is undeniably possible that one may read this book and assimilate concepts, but only one's awakening to the understanding of the necessity and importance of a silent, perceptive self-examination will awaken one to the activity, to the field of human existence, which made this book possible at all. It is this understanding that transforms how you relate to the text and as a result neither the book nor the author becomes your authority.

I wonder if you're aware that you can understand everything there is to know about yourself without the help of anyone. You may ask how.

One is the learner and what one sees is the teacher, you are what you see and therefore the teacher is the taught.

Taking responsibility for your behaviour is the first fundamental and necessary step towards psychological transformation. Once that radical responsibility is awakened within you, you become a tremendously serious individual in whom every action is willingly scrutinised. There is no one to hold your hand on this journey; it is all up to you.

If you have a physical retardation you use a crutch; if you have a psychological retardation the crutch itself retards you.

Your sensitivity determines the quality of your psychological structure and your impact on the structure of society.