

THE SYSTEM OF THOUGHT



INSPIRED BY J. KRISHNAMUURTI
SILENT PERCEPTION

The System of Thought

Thought as a Whole

A meditative exploration of thought as a system comprising perception, intellect, emotion, memory and the body.

Inspired by the teachings of **J. Krishnamurti** and the philosophical clarity of **David Bohm**.

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Written by Silent Perception

“Thought is a whole system comprising many parts. Information is received through perception and thought responds. The response is perceived enabling thought to reflect on itself.” — *Silent Perception*

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INTRODUCTION

In this series we discuss the activities of the intellect and emotions. We state the intellect and emotions to be an expression of thought. The intellectual thoughts we have influence our emotional state, and our emotional state influences the intellectual thoughts we have. The discussion enables us to understand the intellect and emotions to be an interoperable system. Following on from that discussion, we make reference to the body. We demonstrate that the intellectual thoughts we have, and the emotions we feel, effect the state of the body. We also discuss the inverse to be true: the state of the body effects the intellectual thoughts we have, and the emotions we feel. We conclude that the individual is a system of thought that comprises the interoperation of the intellect, emotions and the body.

We state that thought expresses itself intellectually, emotionally and through changes to the state of the body. Behind those expressions lie an assumption: the reason for the expression. To explain the concept of assumptions we use the example of anger. We state that behind the angry thoughts, and the emotion of anger, lies the assumption of why we should be angry. The anger is sustained by the assumption, and loses its vitality when the assumption is invalidated, i.e., when there is no reason to be angry anymore, the anger evaporates.

We discuss thinking to be the processing of information that results in the creation of assumptions. We identify the thoughts we have to be an expression of the knowledge we possess. The stream of thoughts we perceive give us the experience of thinking. Thinking is experienced as a movement, so we make reference to thinking being the movement of knowledge.

We explore perception in detail stating it to be the activity that records sensation into memory (as knowledge). We state the field of sensation to be an indivisible whole, but make a distinction based on the origin of sensation. We categorise sensations into physical sensations and psychological sensations. Psychological sensations provide information on what is happening with knowledge through the perception of thoughts and feelings, and physical sensations provide information on what is happening with the body in the physical environment through the perception of bodily sensations, the sensations of vision, sound, and so on.

We state the ability of the mind to observe its own thoughts creates the notion of a thinker. We explore the experience of the thinker in detail.

We state the ability of the mind to observe itself creates the notion of an observer. We explore the experience of the observer in detail.

Finally, we end with an overview of everything we have discussed in this series.

STRUCTURE OF INQUIRY

This section provides a basic introduction to each chapter.

Chapter1 : Intellect and Emotion

In this chapter we discuss the activities of the intellect and emotions.

We state that thought expresses itself intellectually and emotionally. The expressions of the intellect influence one's emotional state, and one's emotional state influences the intellect. The discussion enables us to understand the intellect and emotions to be an interoperable system.

Chapter 2: The Body

In this chapter we discuss the activities of the body in relation to the intellect and emotions.

We state that intellectual activity effects the body. For instance, when I comprehend danger, my breathing pattern changes and my heart rate increases. We also state that emotional activity effects the body. For instance, when I am really sad, I may not have the energy to get out of bed. In addition to this, we discuss the inverse to also be true: the state of the body effects the intellect and emotions. For instance, when the body is tired, the emotions are numbed and the intellect is sluggish. This enables us to conclude that the intellect, emotions and body are an interoperable system of thought.

Chapter 3: Assumption

In this chapter we discuss the assumptions that lie behind our intellectual thoughts, emotions and bodily actions.

To explain assumptions, we use anger as an example. When we are angry, we think angry thoughts, we feel the emotion of anger, and our body acts in ways we associate with anger (for instance, another person can look at us and know we are angry). These are the ways anger expresses itself.

We state that behind the expression of anger is an assumption: the reason we should be angry. The anger is sustained by the assumption. For instance, I will remain angry so long as there is reason to be angry. Changes to the assumption have immediate effects on the anger. For instance, when the reason to be angry is invalidated (such as, we realise we have misunderstood a situation) the anger immediately subsides.

Chapter 4: Thinking

In this chapter we discuss the act of thinking.

We discuss the processing of information to be what we call thinking. The outcome of thinking produces one, or many, assumptions. The assumptions present themselves as conclusions, and enter the mind into a mode of behaviour that dictates how we think, feel and act.

Chapter 5: Knowledge

In this chapter we discuss knowledge.

We state that knowledge is acquired from perception and stored in the brain as memory. The thoughts that appear in the mind are the expression of the knowledge we have. The stream of thoughts we perceive give us the experience of thinking. Thinking is experienced as a movement, so we make reference to thinking being the movement of knowledge.

Knowledge is recorded in fragments through instances of perception. The process of thinking associates the fragments of knowledge together. This forms knowledge into a coherent whole which stands as one's total understanding of life.

Chapter 6: Perception

In this chapter we discuss perception.

We reiterate some of the points discussed in the previous chapter, and state that knowledge is acquired from perception and stored in the brain as memory. This forms the basis for our discussion in the following chapters.

Chapter 7: The Origins of Perception

In this chapter we discuss sensation as the basis for perception.

We state that perception acts in the field of sensation to capture its content. The field of sensation is an indivisible whole, but we can distinguish sensations based on their origin. Sensations can be categorised into physical sensations and psychological sensations. The distinction allows us to state that perception has two origins: one origin provides information on what is happening with knowledge through the perception of thoughts and feelings, and other origin provides information on what is happening with the body in the physical environment through the perception of bodily sensations, the sensations of vision, sound, and so on.

Chapter 8: The Perception of the World

In this chapter we discuss the perception of sensations that are representative of the body, and the external sense organs that tell us what is happening outside of the body.

Chapter 9: The Perception of Thought

In this chapter we discuss the perception of sensations that are representative of the changes taking place in the knowledge that is stored in memory. These sensations express themselves as intellect and emotion.

Chapter 10: The Model of Perception

In this chapter we provide an overview, and a model, of the origins of sensation that present themselves to perception.

Chapter 11: The Thinker

In this chapter we discuss the experience of the thinker.

Knowledge responds to perception through the expressions of intellect, emotion and changes to the state of the body. Those expressions are perceivable, and become impressions on the mind. The ability of the mind to observe its own expressions, most specifically thoughts and feelings, gives rise to the notion of a thinker. You, the reader, consider yourself to be the thinker.

The existence of the thinker is acknowledged through perceiving the thinking process, and the thoughts we have. The thoughts we have are not only the expression of knowledge, but it is knowledge that is doing the thinking. There is not a separate entity using knowledge to do the thinking. Knowledge is using itself to think.

Throughout the chapter we explain that you are knowledge, and the movement of yourself is the thinking process.

Chapter 12: The Observer

In this chapter we discuss the observer.

In the last chapter we made reference to the fact that the reader considers themselves to be the thinker. In this chapter, we draw attention to the fact that the reader also considers themselves to be the observer. The thinker and the observer are considered to be united, not separate.

We know the thinker through the minds ability to think.

We know the observer through the minds ability to observe.

In the same way that there is not a separate entity doing the thinking, we state that there is not a separate entity doing the observing.

Knowledge is thinking.

Knowledge is looking.

The knowledge that has been accumulated in the past, is looking at the present.

You are that.

Chapter 13: The System of Thought

In this chapter we give an overview of the what we have discussed in all the previous chapters.

CHAPTER 1

THE BEGINNING OF OBSERVATION

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INTELLECT AND EMOTION

Psychologically, we experience two things predominantly: intellect and emotion.

What is the intellect?

The intellect expresses itself linguistically: we talk to ourselves 'in our head'.

The intellect expresses itself pictorially: we form images 'in our head'.

What is emotion?

Emotion expresses itself as various forms of indescribable sensations that we call feelings. We feel joy, anger, and sadness, yet we cannot put into words what they feel like. Nevertheless, when another says to us they feel sad, we know how they are feeling.

The Interoperation of Intellect and Emotion

Intellect and emotion interoperate.

Example: Anger

You are waiting for someone, and they are late. The lateness causes you to become angry. You think thoughts to yourself like:

‘He always keeps me waiting, he doesn’t care about me.’

‘He’s an irresponsible person.’

When you think these thoughts, you become angrier.

As you continue to wait, the anger inspires more negative thoughts, and those negative thoughts, in turn, act to sustain and perpetuate the anger. Thus, you become more angry as time goes on.

This demonstrates the interoperation of intellect and emotion:

Anger creates **angry thoughts**.

Angry thoughts create **anger**.

Modelling The Interoperation of Intellect and Emotion

We are able to model the interoperation of the intellect and emotion.

Modelling The Effect of the Intellect on Emotion

The story we tell ourselves intellectually, acts to enflame the emotions.

Example:

The thought that ‘he is an irresponsible person’ enflames the anger.

We can model the effect of the intellect on the emotions as follows.



figure 1. the effect of intellect on emotion

Modelling The Effect of Emotion on the Intellect

The emotions we feel act to inspire the mind to develop stories that justify the anger.

Example:

The emotion of anger causes us to create thoughts such as ‘he is an irresponsible person’. That thought justifies the anger.

We can model the effect of emotion on the intellect as follows.



figure 2. the effect of emotion on intellect

Understanding the effect intellect has on emotion, and the effect emotion has on intellect, enables us to model the interoperation of intellect and emotion as follows.

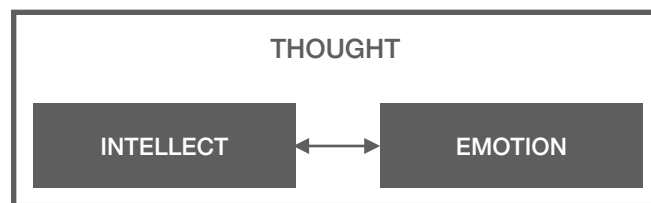


figure 3. the interoperation of intellect and emotion

Conclusion

Thought expresses itself intellectually and emotionally. The expressions of the intellect influence one’s emotional state, and one’s emotional state influences the intellect. The intellectual and emotional activities interoperate to create a sensuous experience (known as thinking) that we respond to as a reality.

CHAPTER 2

THE BODY

WRITTEN BY SILENT PERCEPTION

THE BODY

In the last chapter we discussed thought as the expression of intellect and emotion. We stated that the two interoperate, influencing the activity of each other. In addition to the intellect influencing emotion, and emotion influencing the intellect, there is a third factor that is influenced by their activity: the body.

The intellectual thoughts we have, and one's present emotional state, effect the body.

Examples:

When you are angry, you may notice your body using excessive force to do menial tasks.

When you are nervous, you may experience a sense of restlessness and fidgeting.

When you are feeling impatient, you may start tapping your foot.

When you are afraid, you may feel weakness in your legs.

When you sense danger, your heart rate and breathing pattern may change.

When you are under pressure, you may sweat.

These experiences demonstrate the effect intellect and emotion have on the body. We can model this effect as follows.

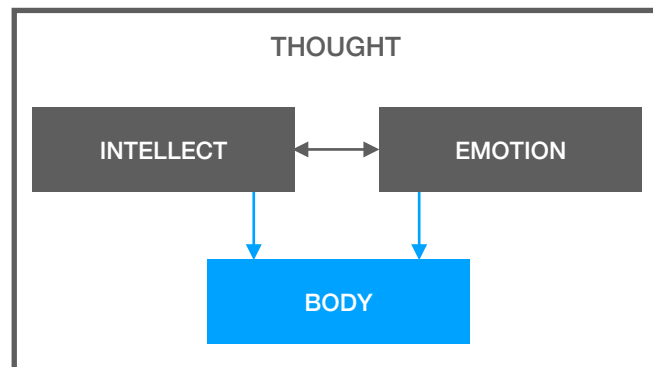


figure 1. intellect and emotions effect the body

In addition to this, the reverse is also true: changes in the body have an effect on your intellectual and emotional state.

Examples:

When you hit your finger with a hammer, you may become angry.

When you are experiencing excessive physical pain, you cannot think clearly.

When you have not had enough sleep, your emotions are numbed and your intellectual capability is sluggish.

These experiences demonstrate the effect the body has on the intellect and emotions. We can model this effect as follows.

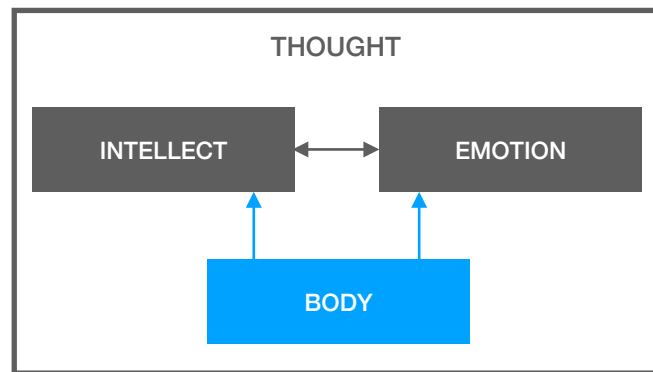


figure 2. the body effects intellect and emotion

The body is interoperable with the intellect, and interoperable with the emotions. We can, therefore, state that the intellect, emotions, and body are interoperable, comprehending them to be one unified system: The system of thought. Thought is the interoperation of intellect, emotion and the body. We can model this system as follows.

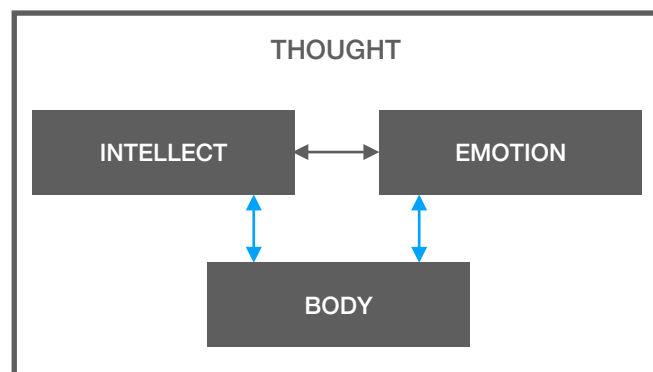


figure 3. the interoperation of intellect, emotion and the body

Intention

The effect of thought on the body in the form of sweating, heart rate and changes to one's breathing pattern, may be referred to as **unintentional** because they happen automatically. You only know them to have happened after you become aware they are already happening.

In addition to unintentional changes to the body, thought manifests intentions that cause changes to the body.

Example: Thirst

You feel thirsty, and desire to quench your thirst.

To quench your thirst, you must pick up a glass in front of you and drink from it. To pick up the glass and drink from it, thought first creates the intention to pick up the glass, and then the action (of moving the arm) flows out of that intention.

Example: Communication

You have a thought, and desire to tell it to someone.

To communicate your message to the other person, thought first creates the intention of **what you want to say** and then the words flow out of that intention and you begin speaking.

Example: Riding a bike

You have a destination in mind, and desire to ride your bicycle there.

The whole process of riding a bike is a series of intentions. To keep yourself upright, you are continually making minor adjustments to your posture. The minor adjustments are made possible through an ongoing series of intentions that make the body move.

Thought moves the body through intentional and unintentional means.

Conclusion

Thought is the interoperation of intellect, emotion and the body.

CHAPTER 3

ASSUMPTION

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ASSUMPTION

In the last chapter we stated thought to be a system comprising the interoperation of intellect, emotion and the body. Intellect, emotion and one's bodily state, are the ways the system **expresses** itself.

Examples:

Intellect is an expression of thought.

Emotion is an expression of thought.

The state of the body is an expression of thought.

In this chapter we explore what lies behind the expressions of thought.

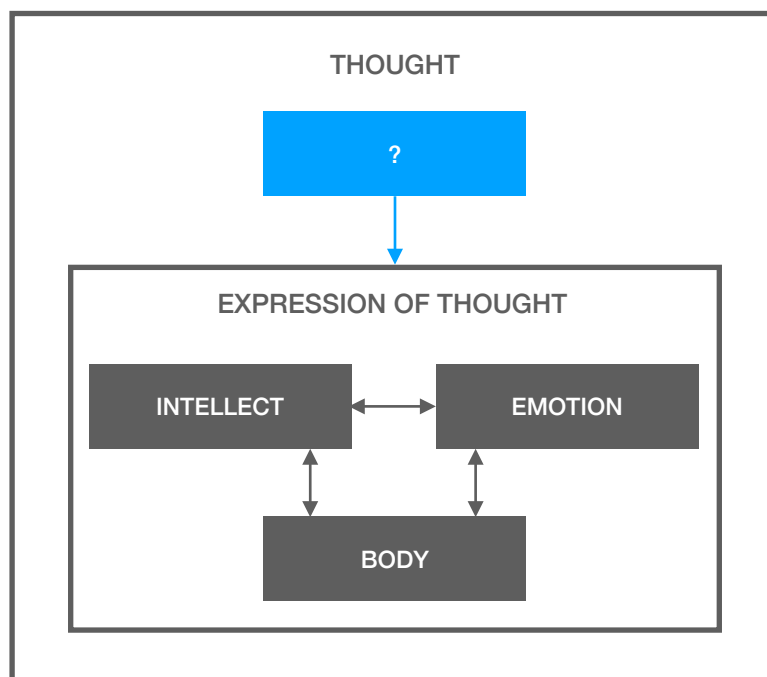


figure 1. what lies behind the expressions of thought

In this chapter we make use of our previous example of anger and extend upon it. We reiterate the example here for ease of reference.

Example: Anger

You are waiting for someone, and they are late. The lateness causes you to become angry. You think thoughts to yourself like:

‘He always keeps me waiting, he doesn’t care about me.’

‘He’s an irresponsible person.’

When you think these thoughts, you become angrier.

As you continue to wait, the anger inspires more negative thoughts, and those negative thoughts, in turn, act to sustain and perpetuate the anger. Thus, you become more angry as time goes on.

When he finally arrives, he explains why he is late.

If you believe what he says and it is reasonable, the anger subsides.

If you do not believe what he says, the anger increases because you interpret his words as a lie.

Tacit Assumptions

At the end of the example above, we made a reference to the man arriving and giving an explanation for his lateness, and we said:

If you believe what he says and it is reasonable, the anger subsides.

Here we see that an explanation has the power to alleviate the emotion of anger and the intellectual thoughts that accompany the anger.

Why does an explanation have this power?

The reason an explanation has this power is because behind what we think and feel is a tacit assumption.

Example: The Assumption Behind Anger

Behind anger is a tacit assumption: the reason we **should** be angry.

The assumption gives anger its vitality.

Example: The Sustaining of Anger

When we consider there to be a valid reason to be angry, we are angry.

The assumption also has the power to devitalise the anger.

Example: The Dissipation of Anger

When we consider the reason we are angry to no longer be valid, the anger subsides.

In our example we made reference to this. While we were waiting for the man to arrive, we developed a story in our head of why he was late and what his lateness portrayed about his relationship with us. The story we invented created an assumption: a reason why we should be angry. Out of that, anger followed. When the man finally arrived and gave us an explanation for his lateness that we found to be reasonable, the assumption we had built from our storytelling became invalidated, and so the anger dissipated.

This shows us that an explanation has the ability to turn off anger because it modifies the assumption. When the reason to be angry ends, the anger ends. Thus, anger arises out of the assumption.

We can model anger to demonstrate the relationship between a tacit assumption (the reason we should be angry) and the ways thought expresses itself (the anger), as follows:

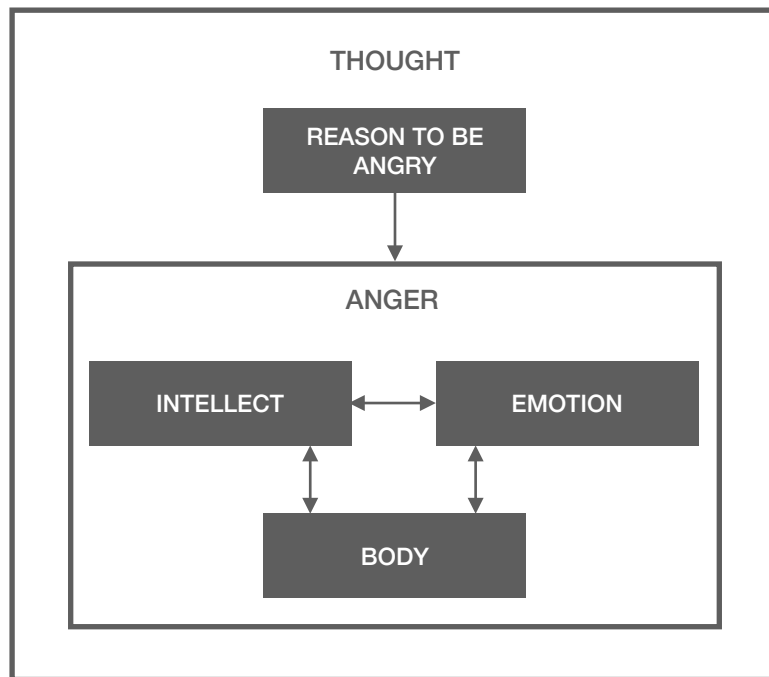


figure 2. anger

Behind every intellectual and emotional thought is an assumption.

- Behind our happiness is the reason we should be happy.
- Behind our envy is the reason we should be envious.
- Behind our fear is the reason we should be afraid.

This enables us to model tacit assumptions more generally, using the following diagram.

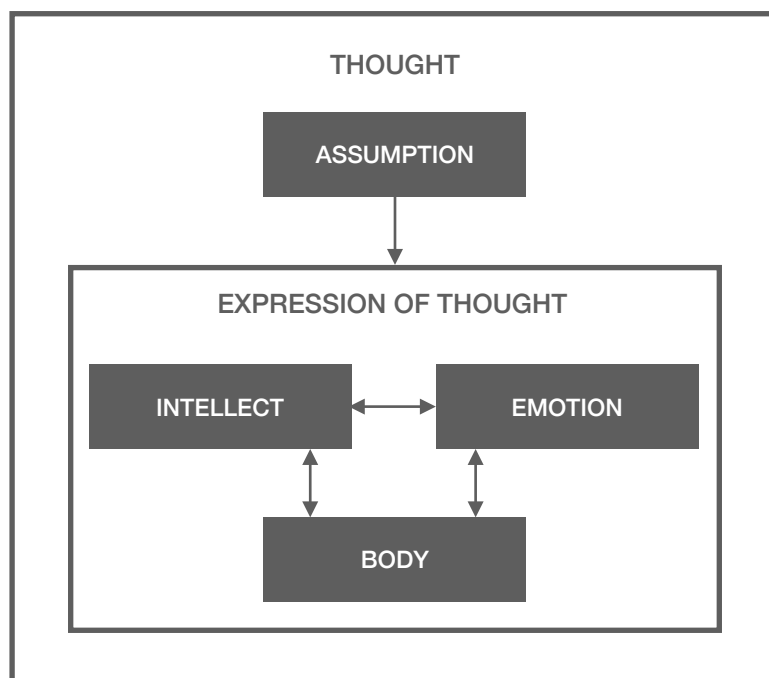


figure 3. assumption

Changing the Assumption

Changing the assumption behind the anger, changes the expression of the anger.

When the reason for being angry is justified, the anger is sustained and perpetrated.

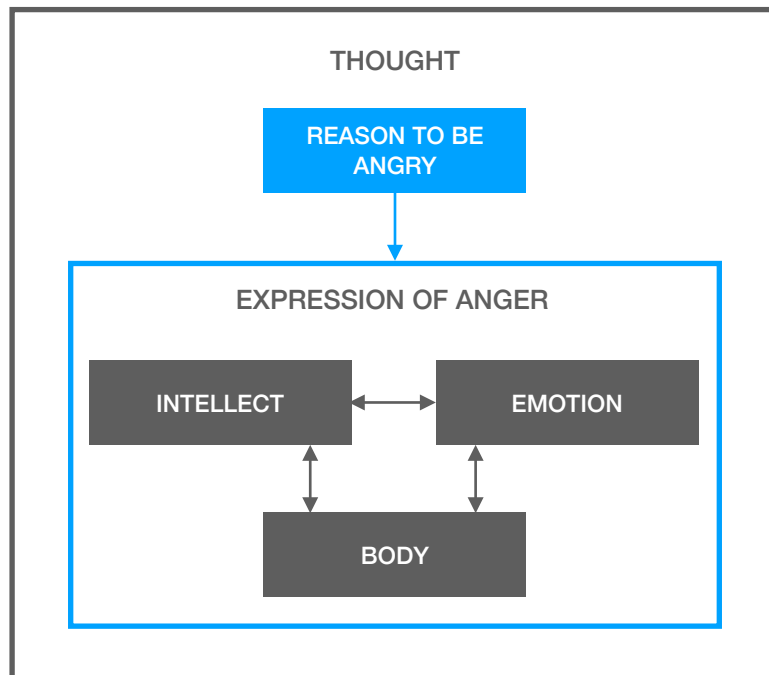


figure 4. the sustaining of anger

When the reason for being angry is invalidated, the anger evaporates.

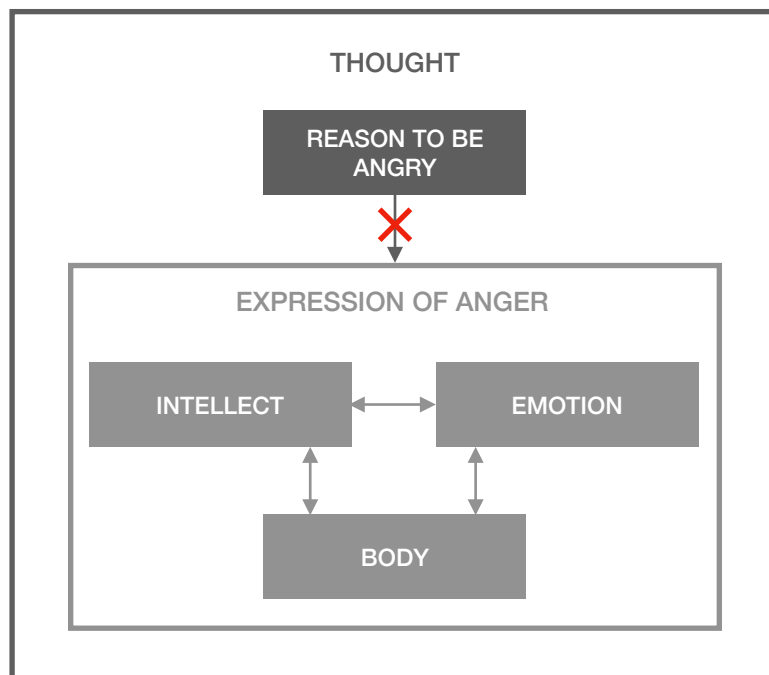


figure 5. the ending of anger

The Sustaining of Anger

The reason we remain angry while we are sitting by ourselves is that our thoughts are telling us a story that justifies the anger.

Explanation:

If you observe the stories you tell yourself closely, you will see that it is nothing more than the justification of what you already believe to be true.

The assumption produces the anger, and the story acts to sustain the assumption.

Anger sustains itself through the story, and that shows us why an explanation can end anger. An explanation can end anger because the explanation is, itself, a story. Whatever story the mind believes is the assumption it operates from.

When the mind believes it should be angry, it will be angry.

When the mind sees no reason to be angry, it is not angry.

The Power Behind the Assumption

The story is an expression of thought that we experience as a reality. We don't merely sit there thinking about something in the third person, but we actively live the experience we are imagining. The power behind the assumption is the fact that its information is acquired not from the perspective of an imaginary story, but from the perspective of an abiding reality. That is why an assumption has the power to take over the entire system of thought.

Explanation:

Thought responds totally to that which it considers a reality.

Conclusion

Anger is an expression of thought. Behind anger is an assumption: the reason we should be angry. The anger is sustained when the assumption is sustained. Changes to the assumption behind the anger have immediate effects on the anger itself.

Anger has been used here as a specific example, but the same is true for any other psychological phenomenon such as happiness, sadness, hope, and so on.

CHAPTER 4

THINKING

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THINKING

The intellectual thoughts we have change over time, and so does our emotional state and bodily state. Behind these expressions are a series of assumptions. Some assumptions persist for a long time, while others are dropped quickly.

Examples:

One's religious belief is an assumption that persists over a long period of time.

One's frustration with a coworker is an assumption that may persist for only a few hours.

What we can ascertain from this is that as the expressions of thought are undergoing constant movement (intellect, emotion and the body), the assumptions behind those thoughts must be undergoing constant movement as well. That means, in the mind, there is a constant process of adjustment taking place. The process of adjustment is acting to validate or invalidate our assumptions. That process of adjustment is called thinking.

Examples:

We are continually evaluating our surroundings to keep ourselves safe.

We are continually assessing our actions to make sure they align with our goals.

We are continually considering what we already know to ensure our knowledge is correct.

Behind our assumptions is the thinking that created them.

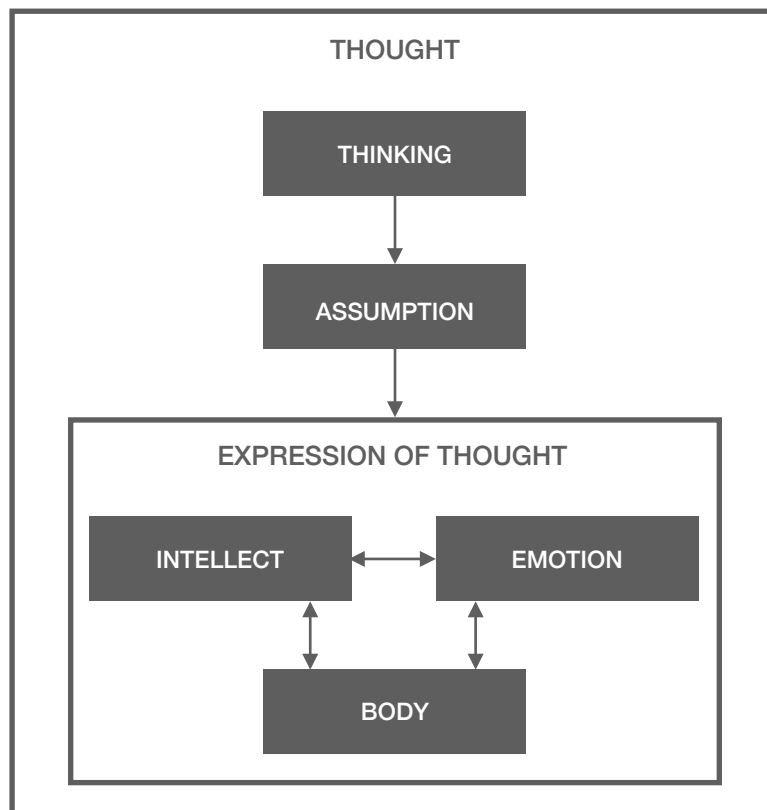


figure 1. thinking creates assumptions

The Formation of New Assumptions

We experience the creation of assumptions as the appearance of conclusions, explanations and rationalisations in the mind. Those appearances arise from the thinking process, a process whereby we reason, evaluate, judge, and so on.

The Adjustment of Current Assumptions

The assumptions we hold are modified over time through a process of comparison. We are continually comparing new information to the assumptions we have built, and modifying them where necessary to ensure their correctness.

Example:

Suppose we have an assumption that another is a selfish person.

When we see them act selfishly, our assumption is validated.

When we see them act altruistically, our assumption is invalidated.

Conclusion

The processing of information is what we call thinking. The outcome of thinking produces one, or many, assumptions. The assumptions present themselves as conclusions, and enter the mind into a mode of behaviour that dictates how we think, feel and act.

CHAPTER 5

KNOWLEDGE

WRITTEN BY SILENT PERCEPTION

KNOWLEDGE

We have established that thinking creates assumptions, and those assumptions express themselves intellectually, emotionally, and through changes to the state of the body. The assumptions we hold undergo constant change as a result of thinking. We can, therefore, understand thinking to be a movement, and ask the question:

What is it that is moving?

In our series 'The Process of Thought' we explained that the origin of thought is knowledge.

'You can only think about something you know.'

To explain this point we gave the example of you being able to answer the question '**what is your name?**' because you **know** the answer, but you being unable to answer the question '**what is my great grandmothers name?**' because you **do not know** the answer.

Thinking is, therefore, the movement of knowledge.

Explanation:

We perceive knowledge moving when we are deliberately thinking over a problem. When we think over a problem, we observe thoughts that are representative of what we know enter the mind, modify themselves, and fade away. As we continue to think, the previously modified thought resurfaces in the mind, is modified again and, once again, fades away.

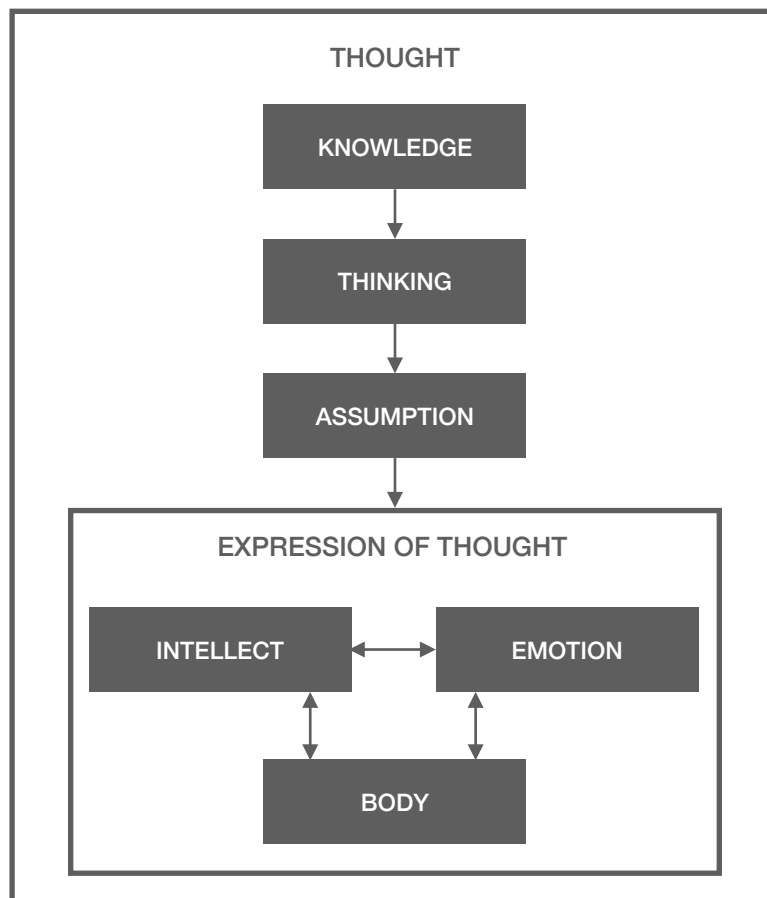


figure 1. thinking is the movement of knowledge

Seeing that knowledge moves, we can ask the question:

Why does knowledge move?

Firstly, knowledge is acquired from perception.

Example: Seeing a Bird

We see a bird fly across the sky. The **seeing of the bird** is the **recording of that bird** into memory. The recorded memory is what we call knowledge.

Example: Hearing a Bird

We hear a bird chirp. The **sound of that bird** is the **recording of that bird** into memory. The recorded memory is knowledge.

Understanding perception to be the origin of knowledge, we can make the statement:

Knowledge is the totality of past perception.

Those past perceptions have very little meaning by themselves, they exist as fragmentary snapshots of the real world. Knowledge moves to organise those fragmentary perceptions into a coherent whole by associating the fragments together. That coherent whole (knowledge) stands as one's total understanding of life.

All your perceptions of people are organised in knowledge.

All your perceptions of places are organised in knowledge.

And so on...

The way knowledge is organised determines how we think, feel, and act. People act differently in similar situations because of the different ways knowledge is organised in their brains. It then becomes interesting to understand how the thinking process organises knowledge.

How is knowledge organised?

Firstly, there is no omniscient entity that is organising our perceptions, so there is no assurance that the way we are organising our perceptions is correct. Past perceptions are organised simply on the basis of association. When we identify that two things in the real world have a relation to each other, we associate the knowledge that represents them in the mind.

Explanation:

We see a bird. That perception is recorded as knowledge.

Knowledge: Bird

We then see the bird take off and fly across the sky. That perception is recorded as knowledge. The process of thinking associates the knowledge of the bird with the knowledge of flight, to create the understanding that birds fly.

Knowledge: Bird's Fly

We then see the bird land on a branch and hear it chirp. That perception is recorded as knowledge. The process of thinking associates the knowledge we already hold of the bird with the knowledge of chirping, to create the understanding that birds chirp.

Knowledge: Bird's Fly and Chirp

We then see a dog near the bird. That perception is recorded as knowledge. Thinking distinguishes the dog as different from the bird, which now gives us the knowledge of a dog.

Knowledge: Bird's Fly and Chirp

Knowledge: Dog

We then see the dog bark at the bird, scaring it off. That perception is recorded as knowledge. Thinking associates the barking to the dog and not to the bird, which now gives us the knowledge of dogs barking.

Knowledge: Bird's Fly and Chirp

Knowledge: Dog's Bark

Thinking associates fragmentary perceptions together, forming knowledge into a coherent whole. That coherent whole is one's total understanding of life.

The brain is always perceiving, always recording, and always organising those perceptions into a coherent whole. That means, the brain is always thinking. The association of two fragments assigns relative meaning to each other. This process happens for every fragment of knowledge in the brain, and that is how the coherent whole is formed.

Conclusion

Thinking is the movement of knowledge. Knowledge is recorded in fragments through instances of perception. Thinking associates the fragments of knowledge into a coherent whole: one's total understanding of life.

CHAPTER 6

PERCEPTION

WRITTEN BY SILENT PERCEPTION

PERCEPTION

In the last chapter we stated that knowledge is derived from perception.

Explanation:

The **perception of a sensation** is the **recording of that sensation**. The **recording** is **knowledge**.

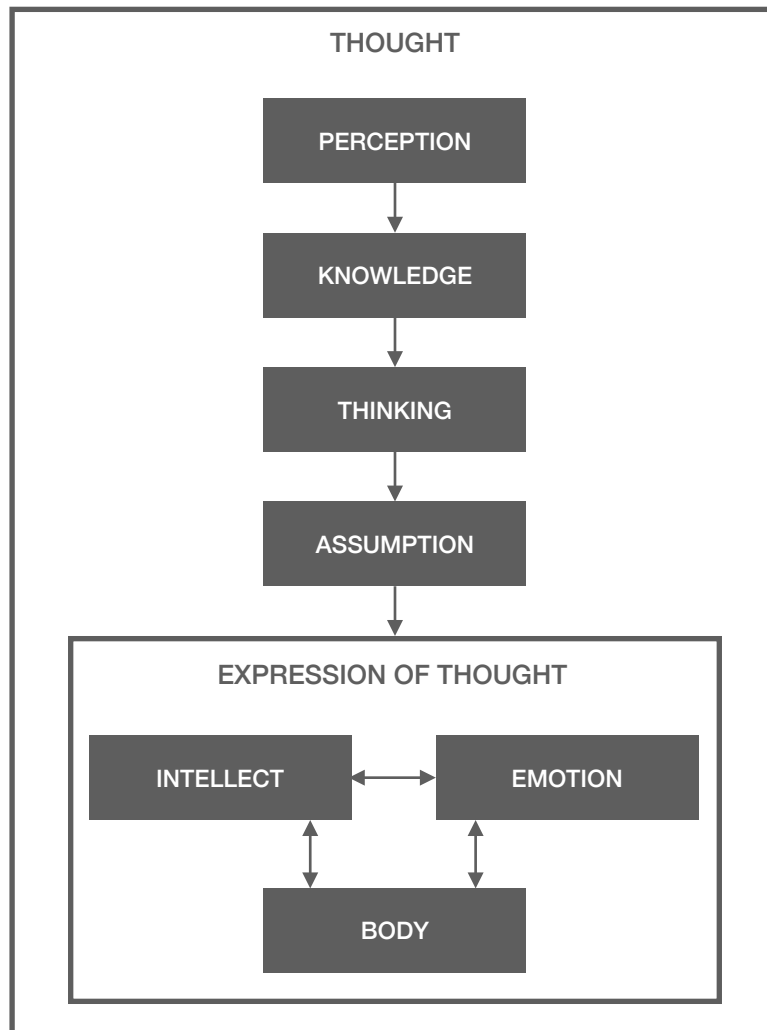


figure 1. the movement of thought

What is Perception?

Perception is the activity that captures sensation, making the unknown known.

Conclusion

Perception captures sensation into knowledge. Thus, knowledge is derived from perception.

CHAPTER 7

THE ORIGINS OF PERCEPTION

WRITTEN BY SILENT PERCEPTION

THE ORIGINS OF PERCEPTION

What we are is the mind. The content of the mind is made up of various forms of sensation.

The Sensations

- Visual
- Auditory
- Gustatory
- Tactile
- Olfactory
- Intellectual
- Emotional

Sensations can be categorised based on where they originate from. Below, we categorise sensations as either physical or psychological.

Explanation:

Physical Sensations

Physical sensations arise from the sense organs that derive their information from **outside** of the body.

Example: Physical Sensations

The eyes capture light from outside the body, which results in visual sensation.

The ears capture sound from outside the body, which results in auditory sensation.

Psychological Sensations

Psychological sensations arise from the sense organs that derive their information from **inside** the body.

Example: Psychological Sensations

The sensation of happiness is derived from the emotional centre of the brain.

The sensation of mental images is derived from the intellectual centre of the brain.

We categorise the sensations of the mind, as follows.

The Sensations

The Physical Sensations

- Visual
- Auditory
- Gustatory
- Tactile
- Olfactory

The Psychological Sensations

- Intellect
- Emotion

We represent the categorisation diagrammatically, like so:

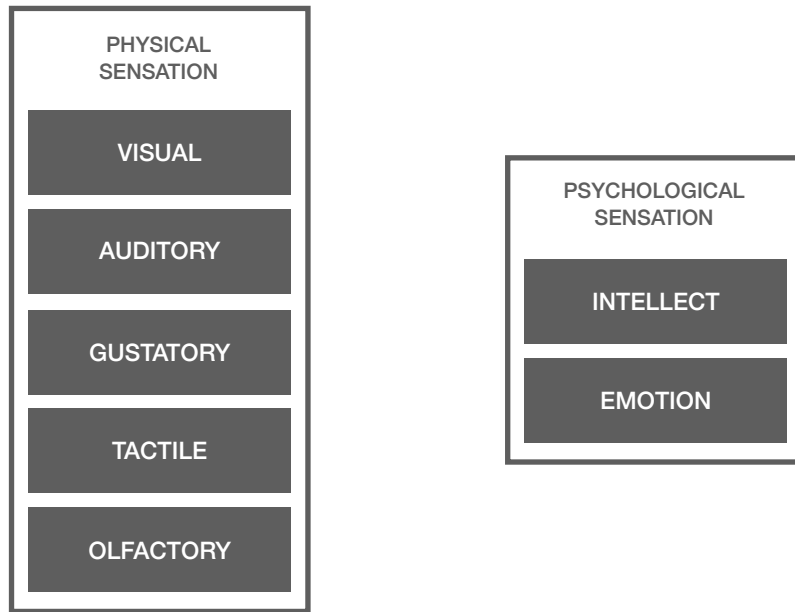


figure 1. physical and psychological sensations

Using our categorisation, we distinguish perception as having two origins:

1. Physical sensations that are the minds expression of the outside world.
2. Psychological sensations that are the minds expression of the inside world.

Conclusion

Perception acts in the field of sensation to capture its content. The field of sensation is an indivisible whole, but we can distinguish sensations based on their origin. Sensations can be categorised into physical sensations and psychological sensations. The distinction allows us to state that perception has two origins: one origin provides information on what is happening with the body internally, and the other provides information on what is happening with the body externally.

CHAPTER 8

THE PERCEPTION OF THE WORLD

WRITTEN BY SILENT PERCEPTION

THE PERCEPTION OF THE WORLD

In the chapter 'The Origins of Perception' we stated that perception has two origins.

1. A physical origin
2. A psychological origin

We represented the categorisation using the following diagram:

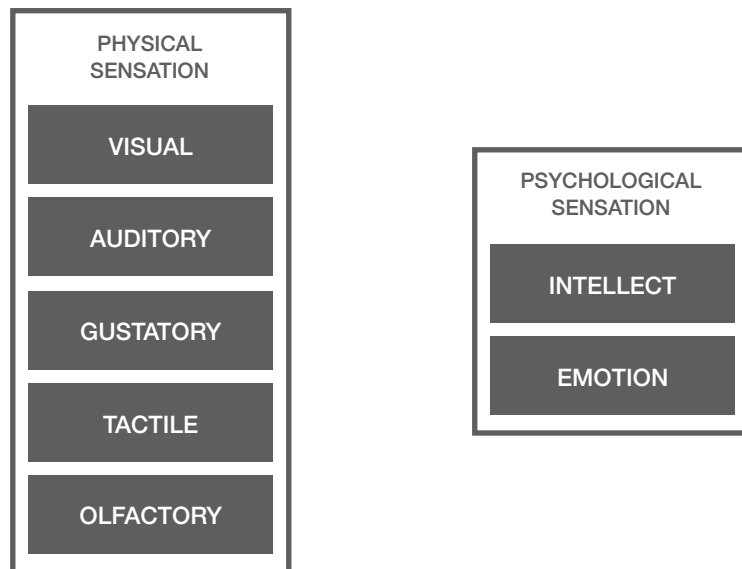


figure 1. physical and psychological sensations

In this series we have built a model to demonstrate the system of thought.

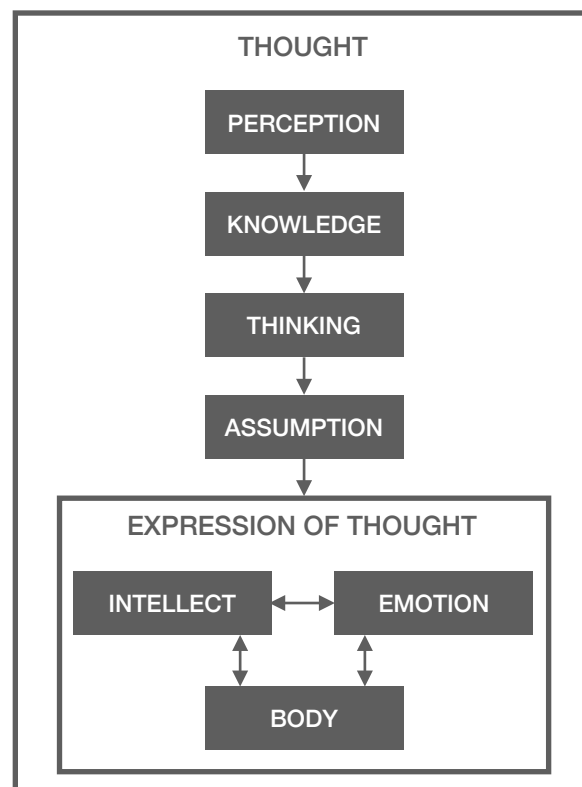


figure 2. the system of thought

In this chapter we focus on the sensations that originate from the physical sense organs, in the next chapter we focus on the sensations that originate from the psychological sense organs.

The Physical Senses

The physical sense organs produce sensations that represent the physical world, these sensations tell us what is happening outside of the body.

The Sensations

The Physical Sensations

- Visual
- Auditory
- Gustatory
- Tactile
- Olfactory

We can model this simply in the system of thought. Our updated model shows information from the outside world entering perception from the physical sense organs.

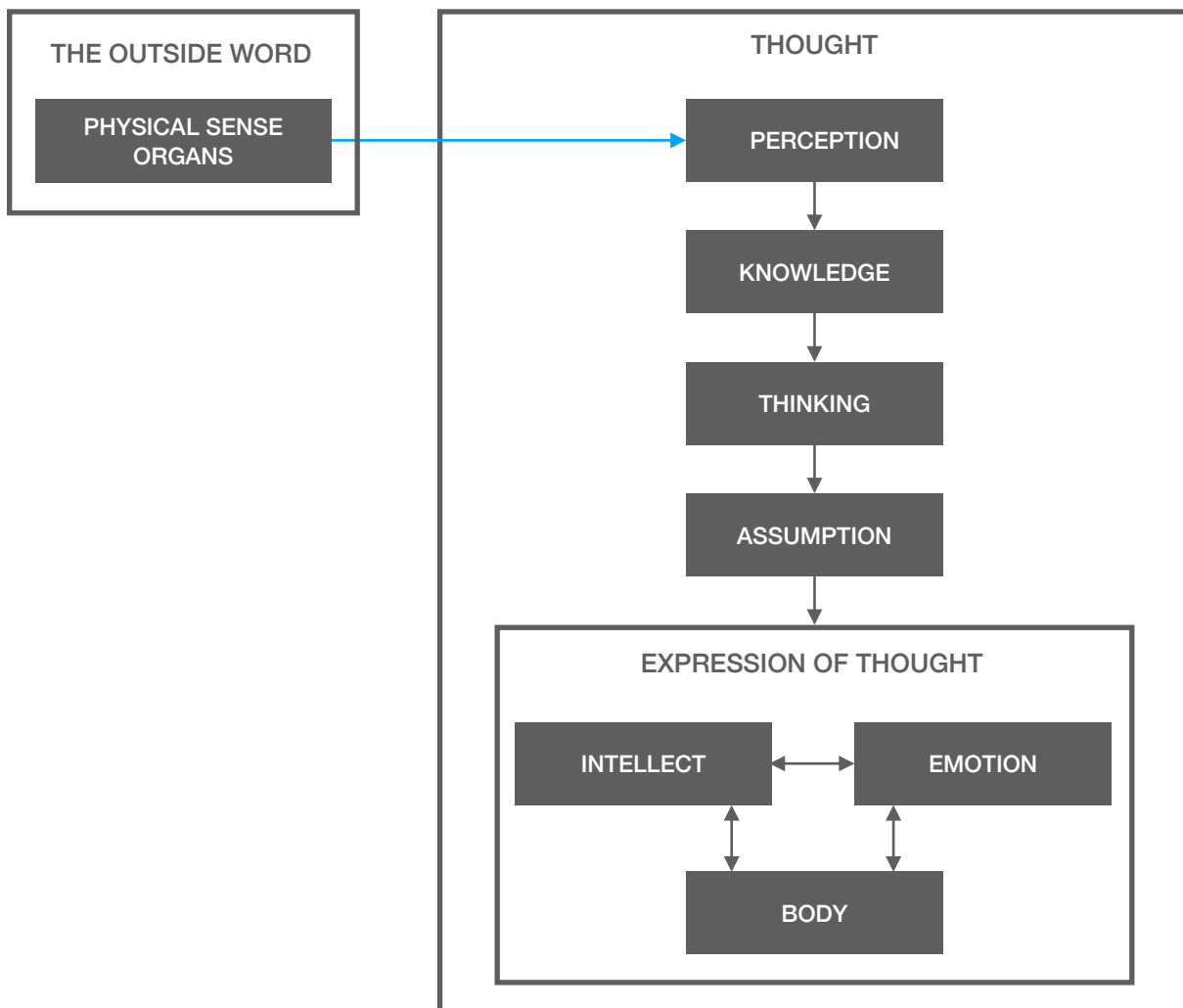


figure 3. the perception of the world

Conclusion

The physical sense organs provide information about what is happening outside of the body in the form of visual, auditory, gustatory, tactile and olfactory sensations. Those sensations are perceived by the mind and become input for the system of thought.

CHAPTER 9

THE PERCEPTION OF THOUGHT

WRITTEN BY SILENT PERCEPTION

THE PERCEPTION OF THOUGHT

In the chapter 'The Origins of Perception' we stated that perception has two origins.

1. A physical origin
2. A psychological origin

We represented the categorisation using the following diagram:

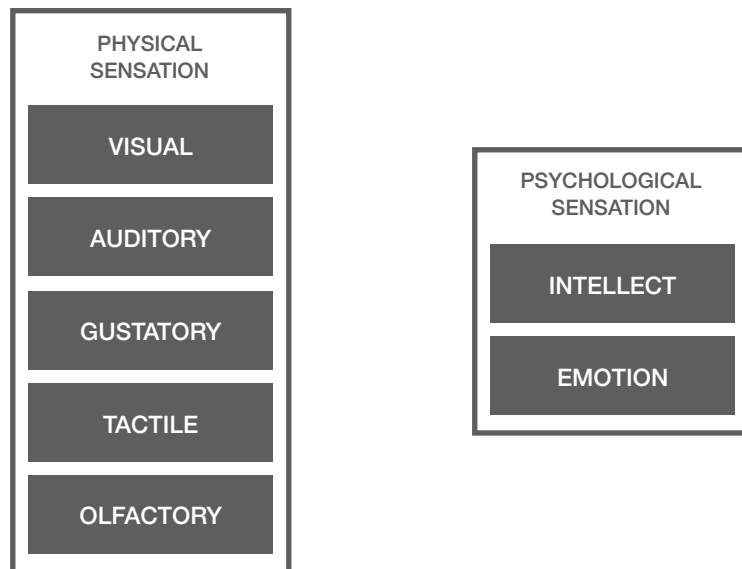


figure 1. physical and psychological sensations

In this series we have built a model to demonstrate the system of thought and, in the last chapter, we included the origin of physical sensation into it.

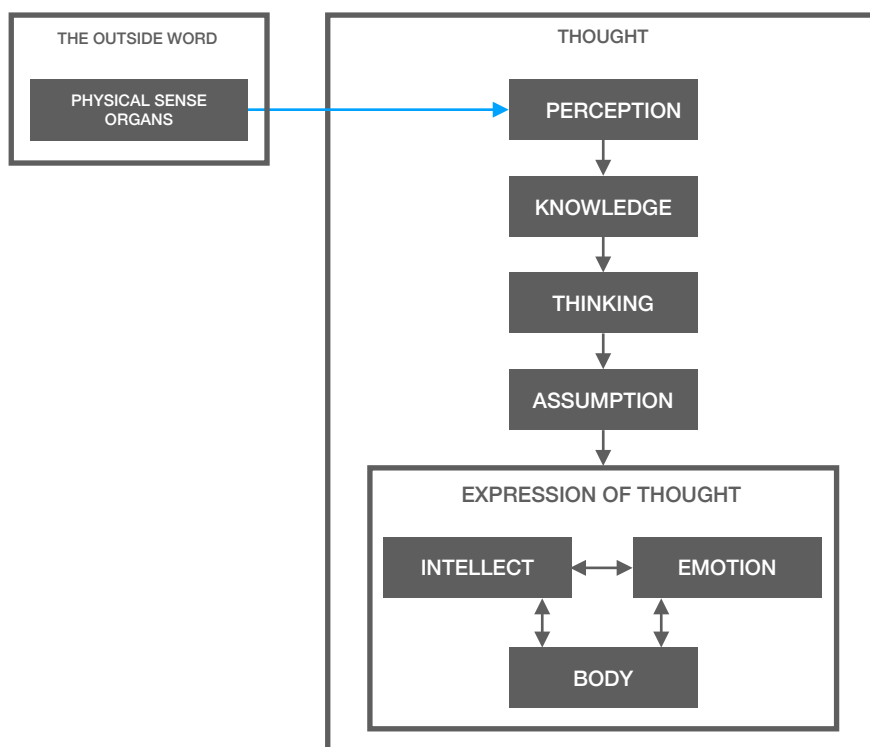


figure 2. the system of thought

In this series so far, we have uncovered that thought is a movement through perception, knowledge, thinking, and assumption, to the expressions of intellect, emotion and changes to the state of the body. We were able to model the system of thought as follows:

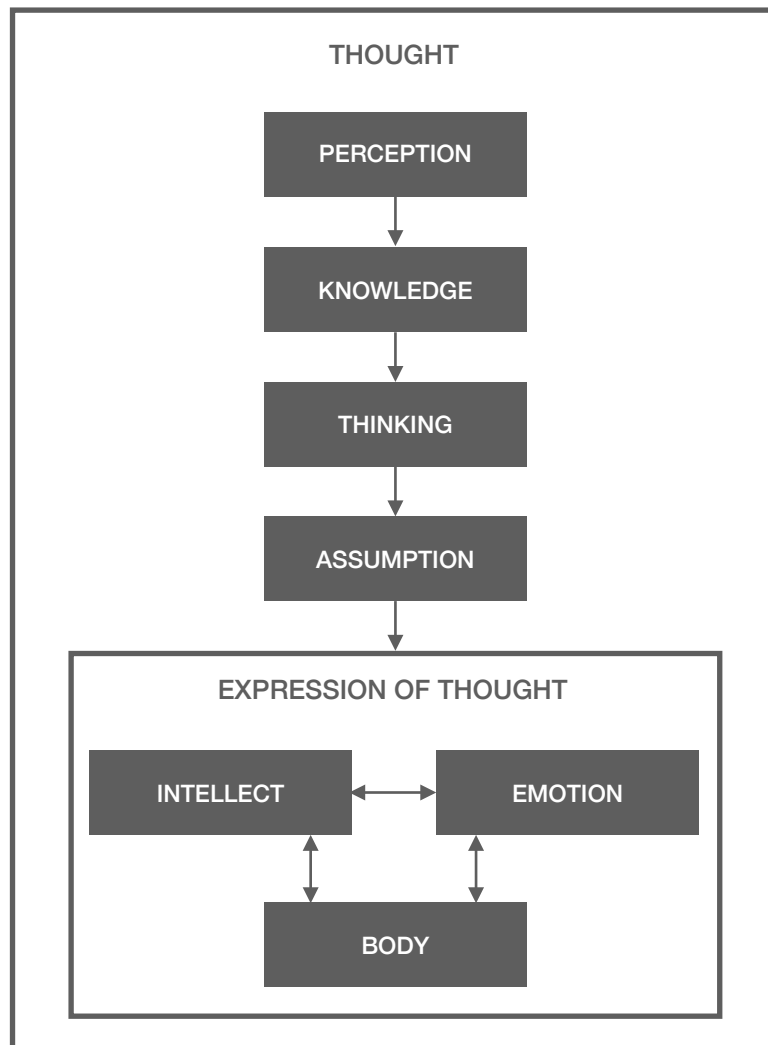


figure 3. the system of thought

In the model, **perception** is the **input** and the **expression of thought** (intellect, emotion, and body) is the **output**.

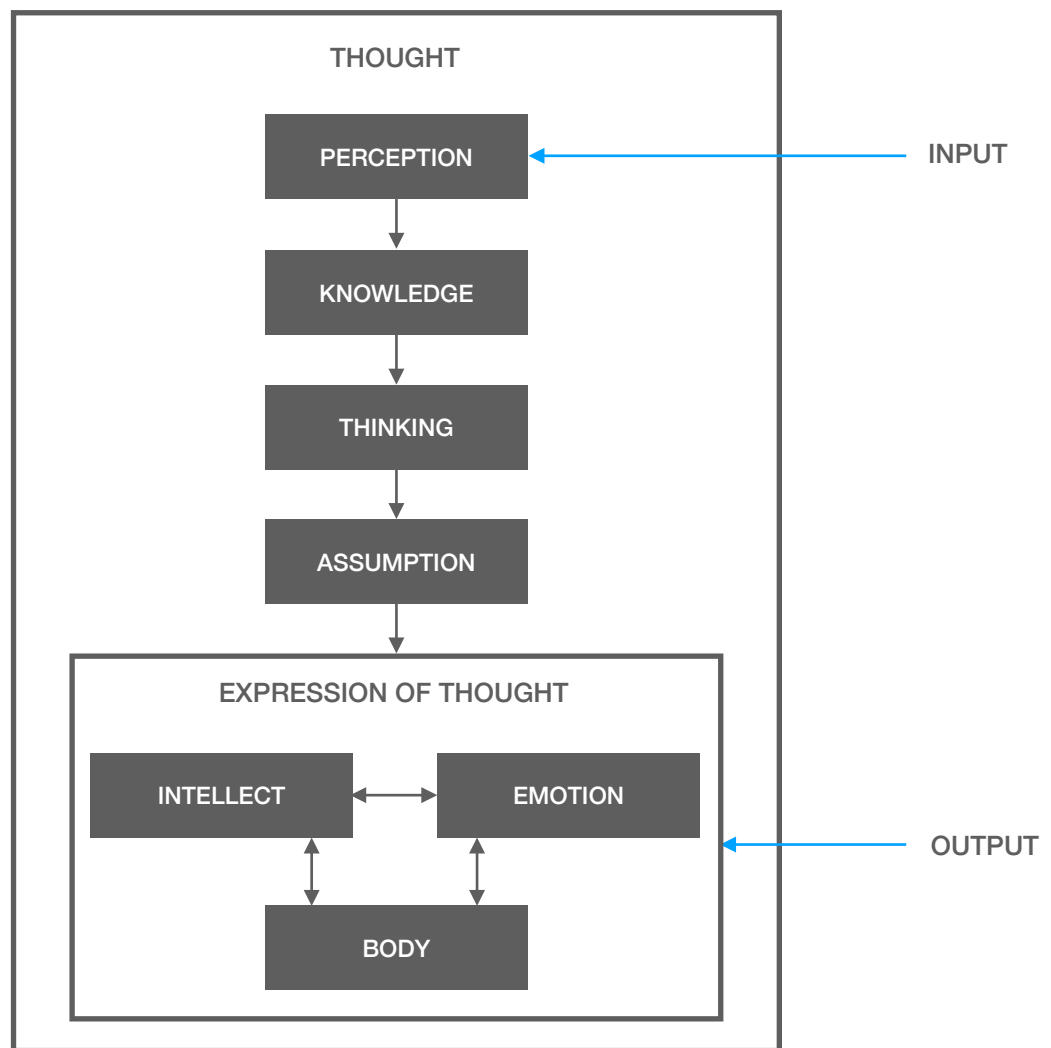


figure 4. the input and output of the system of thought

We can create a simplified model of the system of thought by excluding knowledge, thinking and assumption. This allows us to specifically focus on the **input** and **output** sections of the system.

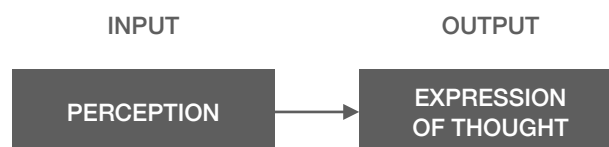


figure 5. the system of thought (simplified version)

We said, the **expressions of thought** are the **output of the system**, but the **expressions of thought are perceivable**, and that makes them **an input into the system** as well.

Example:

You perceive thoughts.

You perceive emotion.

That means, the expressions of thought are both an **output** and an **input**. The **output is the input**, creating **an internal loop that enables thought to observe itself**.

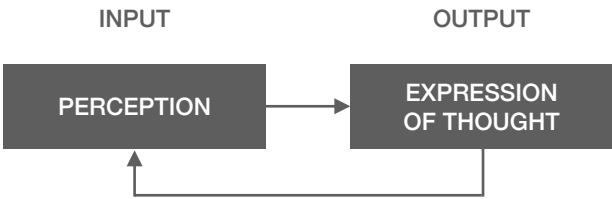


figure 6. the loop that enables thought to perceive itself

We can represent thought’s ability to perceive itself on our expanded model, as follows.

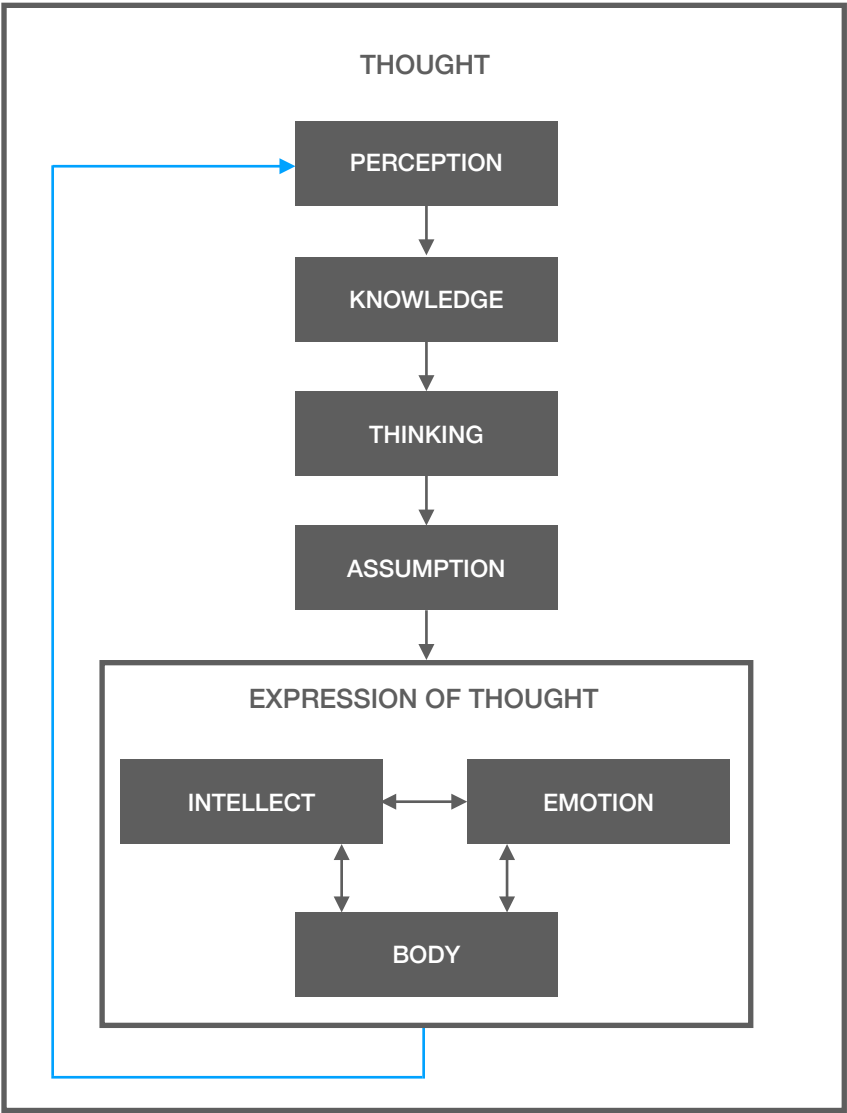


figure 7. thought is able to perceive its own activity

The ability of thought to observe itself is a crucial part in the system of thought. In addition to us being able to observe the effects of our actions (which is a major benefit to the learning process), the ability for thought to observe itself offers insight into the thoughts and feelings that were

responsible for producing the actions in the first place. Thoughts ability to observe itself offers the opportunity for fundamental psychological transformation.

Analogy:

The ability to observe thought is like the ability to observe a cars engine while driving along.

Conclusion

Thought has the ability to observe itself. Thought is able to observe itself because thought expresses itself through perceptible sensations. The observation of thought enables us to uncover and scrutinise the assumptions behind our actions.

CHAPTER 10

THE MODEL OF PERCEPTION

WRITTEN BY SILENT PERCEPTION

THE MODEL OF PERCEPTION

In the recent chapters we have focused on perception and its origins. We stated that perception is the activity that captures sensation, and sensation can be distinguished as having two origins.

1. The outside world captured by the sense organs responsible for visual, auditory, gustatory, tactile and olfactory sensations.
2. The inside world captured by the sense organs responsible for intellectual, emotional, and bodily sensations.

We are able to model the system of thought to include both the origins of sensation that present themselves in perception.

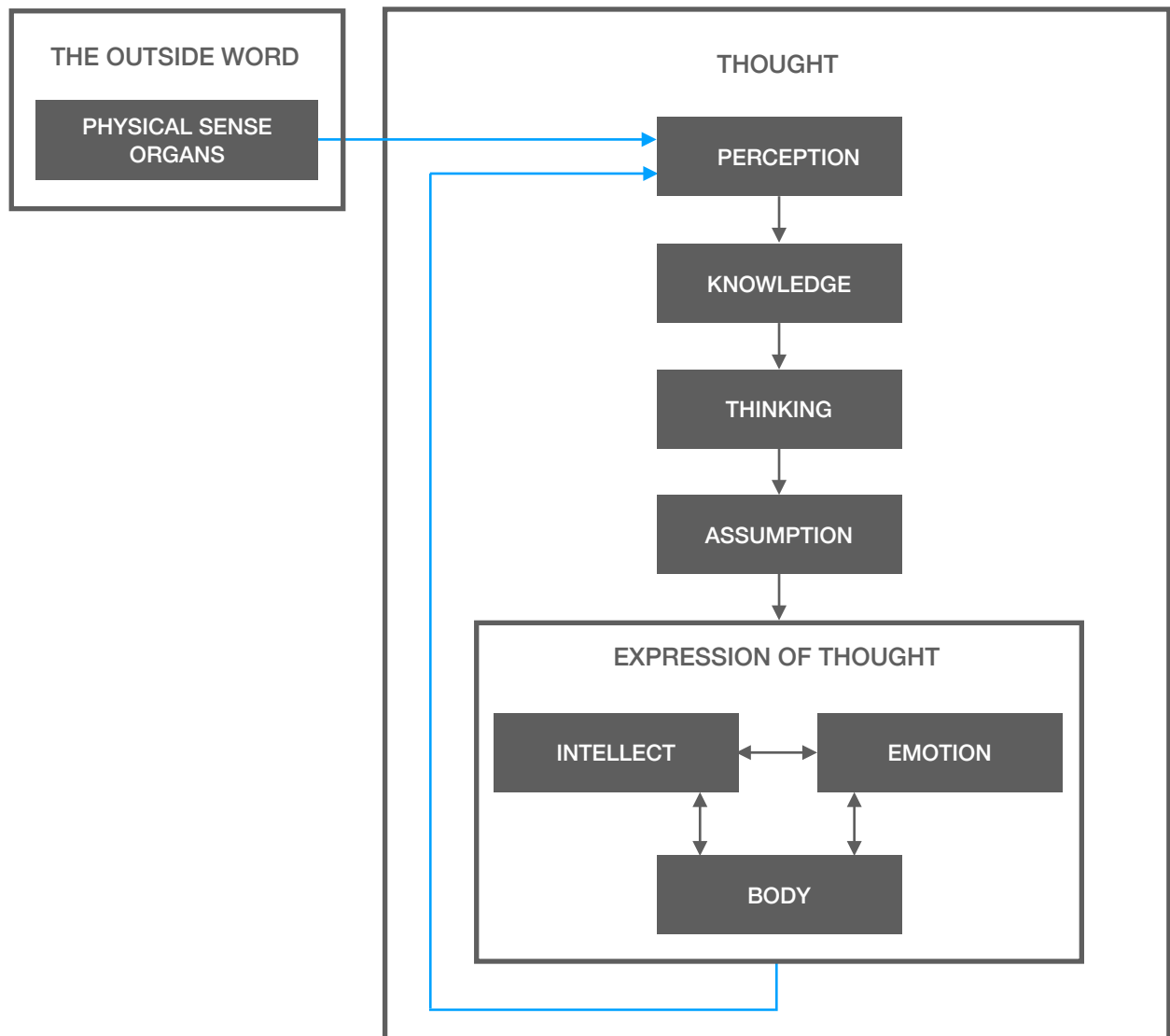


figure 1. the system of thought

Conclusion:

The chapter provides an overview, and a model, of the origins of sensation that present themselves to perception.

CHAPTER 11

THE THINKER

WRITTEN BY SILENT PERCEPTION

THE THINKER

In the most recent chapters of this series we focused on the topic of perception. We said perception is the activity that captures sensation, and the origin of sensation can be categorised as physical or psychological.

Physical sensations are the minds expression of what is happening outside of the body.

Psychological sensations are the minds expression of what is happening inside of the body.

The perception of the psychological sensations (intellect, emotion, and the state of the body) give thought the ability to observe itself. Thought is able to observe itself because thought expresses itself through perceptible sensations, making the **output of thought** an **input to perception**. We modelled this as follows:

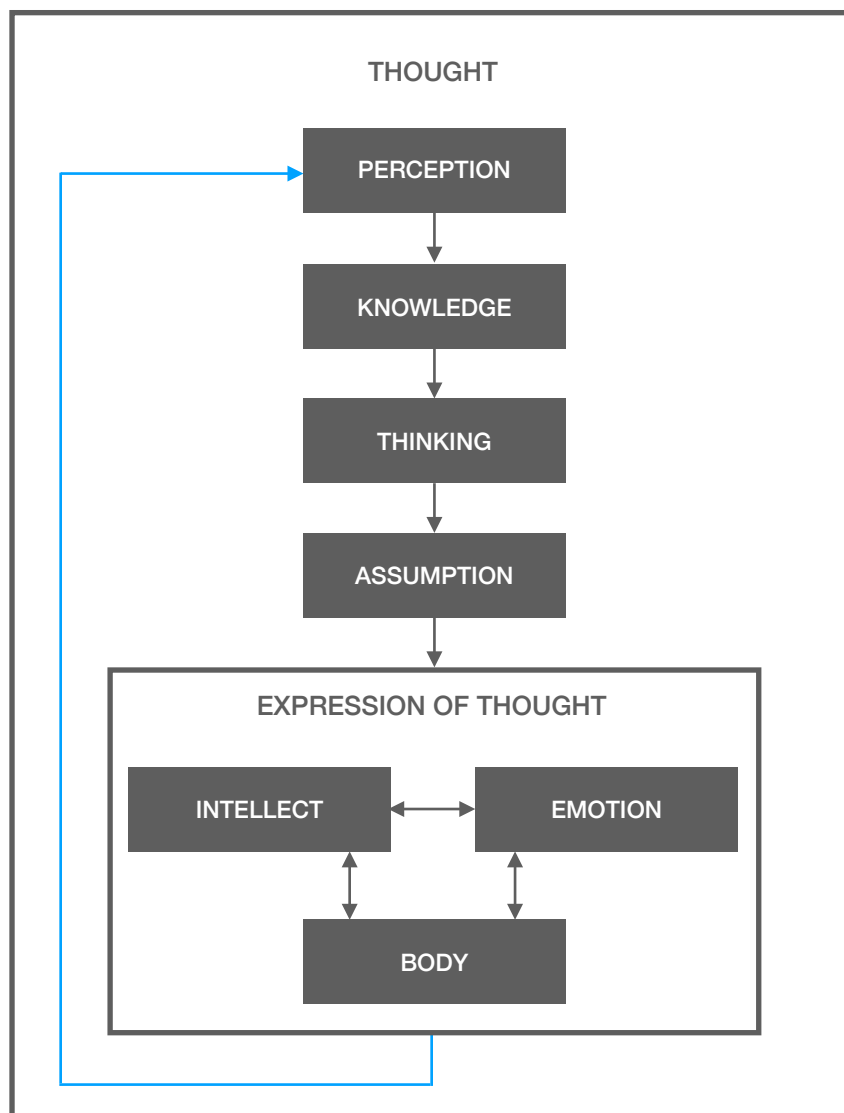


figure 1. thought is able to perceive itself

The Thinker

The ability for thought to observe itself think, establishes the notion of a **thinker** that is **doing the thinking**.

Explanation:

The mind personifies the thinking process into a thinker who is thinking.

The mind considers itself to be the thinker and makes the statement: I am the thinker.

The mind considers its **thoughts** to be **the products of the thinker**, and **the thinker** to be **the place where thoughts emerge from**. As we have discussed in this series, the place where thoughts emerge from is knowledge. This enables us to make the statement: the thinker is knowledge.

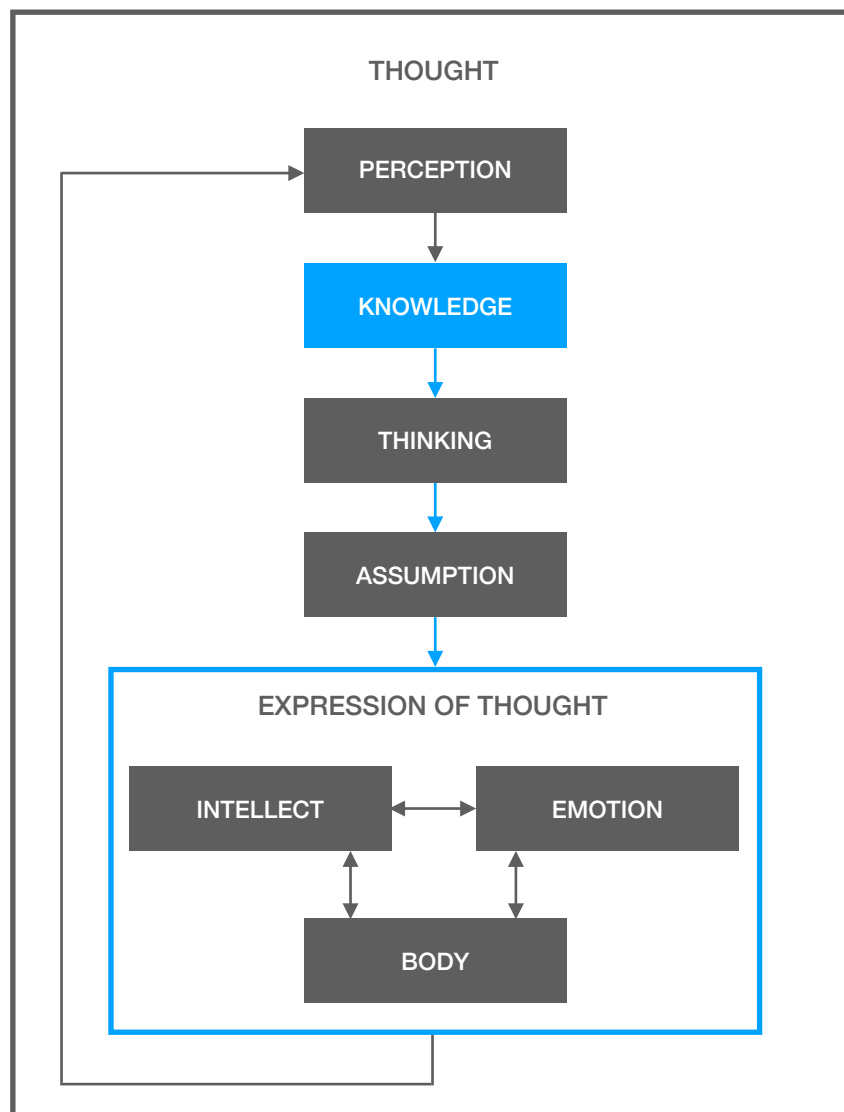


figure 2. thought emerges from knowledge

The Humble Thinker

How the mind conceptualises the thinker becomes of paramount importance because it has immense implications for the thinking process, specifically, how thought treats its own creations.

When the Thinker is understood to be Knowledge

When the mind comprehends the thinker to be knowledge, the mind understands that the process of thinking, and the products of thinking, are a conditioned response. The thoughts produced from the thinking process are the inevitable outcome of the limited knowledge we possess.

The limitation of knowledge is total. This means that the thoughts we have are put together by what we know, but are unable to factor in what we do not know. This means that each limited thought is presented to the mind as being complete (i.e. the thought is presented not simply as what you know, but as all there is to know). The sense of completeness creates a conviction in what we think and feel, and gives impetus to the actions that arise from those thoughts and feelings.

When the mind comprehends thought to arise from knowledge which is limited, the sense of conviction is interpreted not as a reality, but as an inevitable outcome of the limitation of knowledge. In this way the mind does not take the sense of conviction to be analogous to truth. This means that thought operates free from conviction, and that is a state of humility. To a humble mind, even when you feel 100% certain about something, there is still the possibility that you could be wrong because you are meeting the situation with limited information.

When the Thinker is Mysterious

When the mind does not understand the thinker to be knowledge, it considers its thinking to arise from a mysterious origin and **does not** attribute limitation to that origin.

By not attributing limitation to the thinking process, it negates any sense of humility. The absence of humility means that each thought is presented to the mind as complete and taken to be true. The mind has succumb to the notion that 'what it thinks is correct, and could not be otherwise'. This results in each thought having an absolute sense of conviction as it appears in the mind.

The Operation of Conviction

We do not think our thought may be correct, we think that it is correct and could not be any other way.

Example:

We arrive in a new country and get a taxi. The taxi driver charges us an amount of money, and we believe we are being scammed. The thought of us being scammed causes us to be defensive, and an argument begins. We feel absolutely certain we are being scammed.

We later find out that taxi's in the city are expensive, and we were getting charged a fair rate. Based on what we now know, the taxi drivers charge seems reasonable, but in the past, when we didn't possess that knowledge, we were absolutely certain the charge was unreasonable and we acted accordingly.

Conflict

The consideration of ourselves as a thinker that thinks correct thoughts, and feels correct feelings, is a basis for conflict.

Explanation:

When I think I am right, and you think you are right, and our thoughts oppose each other, there must be conflict.

When I think my feelings are entirely justifiable, and you think your feelings are entirely justifiable, and our feelings oppose each other, there must be conflict.

Two convicted minds are liable to maintain their opinions indefinitely, thereby sustaining conflict endlessly. You see examples of this in the opposing religious and territorial wars that continue to plague mankind to this day.

Only two humble minds can have a relationship of unity. This is because humility is capable of dissipating conflict as it arises.

Explanation:

When I think something but there is the possibility that I could be wrong, and you think something but there is the possibility that you could be wrong, then we can share our knowledge through discussion and explore where that knowledge leads us. The intention behind a humble mind is not to prove to itself it is right, but to find out what is true irrespective of what it makes one think, what it makes one feel, or the consequences it has on one's life.

Conflict maintains the division between thoughts.

The dissipation of conflict is the foundation for unity in the thinking process. When there is the absence of conflict, another person thinking becomes an extension of your own thinking. That is a state of no division, only one movement of thought that is not localised to your brain or body, but a movement of society as a whole that you are part of.

The Apparition of The Thinker

When we observe the mind, we see that there is only the **indivisible** process of thinking. The process begins with the **perception of sensation** and ends with the **expression of action** (intellectual, emotional, or bodily).

Example 1:

You see a vehicle rushing towards you, and you move out of the way.

Example 2:

You hear someone call out your name, and you turn around.

Example 3:

You are asked what 2+2 is, and your mind produces the answer: 4.

We said there is a feeling of a thinker, and that feeling is knowledge.

Knowledge is doing the thinking.

In addition to the feeling of a thinker, there is the appearance of the thinker as a thought. The thought that represents the thinker pops up in the mind and says 'Hey, Its me! I'm here'. That appearance conjures the notion of the thinker as being a separative entity. By observing the mind we can ascertain that there is no separate entity, and the appearance of the thinker as a thought is just like the appearance of any other thought. The thought of the thinker, works exactly the same as the thought of a chicken or the thought of a table, it is simply a projection that has its origin in knowledge. Realising this, we are able to make the statement:

The thinker is an apparition of the thinking process.

That is why when you look for 'the thinker' in the mind you cannot find it, instead all you see is the indivisible movement of thinking (which is the actual reality of the mind).

Justification for the Thinker

The thinker, not being visibly evident, is relegated to being justified through the memories the mind has about itself.

When you ask yourself: **What am I?** Your response is a list possessions and attributions:

I am intelligent

I am English

I am Robert

I own a house

Those are all memories, not activities.

The Distortion of the Thinker

The consequence of believing the thinker to be a separate entity is an accentuated sense of self-importance. The accentuated sense of self-importance causes us to act in favour of ourselves, willingly accepting doing actions that risk being detrimental to other people. This attitude promotes conflict, prevents cooperation, and evaporates trust throughout society.

Through self-centredness, each person becomes a separate compass pointing in their own direction. The result of self-centredness is fragmentation.

You see fragmentation in every possible way throughout society: religious, financial, intellectual, and so on.

Self-centredness numbs the humanity in humanity, and the apparition of the thinker promotes the illusion of self-importance.

The Thinker and Thinking

Knowledge is thinking, so it would be correct to say: 'Knowledge is the thinker'. The apparition of a thinker (produced as a thought) can fool the mind into believing that its thoughts, feelings and actions originate from somewhere other than knowledge. This notion gives a conviction to our thoughts, feelings and actions that lacks humility, negates learning, and results in conflict both within ourselves as we battle with our own thoughts, and outside ourselves, as we battle with other people thoughts.

Conclusion

You are knowledge, and the movement of yourself is the thinking process.

CHAPTER 12

THE OBSERVER

WRITTEN BY SILENT PERCEPTION

THE OBSERVER

In the last chapter we discussed the thinker: the one who thinks. In this chapter we discuss the observer: the one who sees. Right now, in the mind, there is the 'feeling of something looking', that is what we refer to when we say 'the observer'. We experience the observer as the central figure related to the **information flowing in to us** and the **action flowing out of us**. The observer is the one who receives, and the one who responds.

The observer is you, the one who is reading these words.

What is the observer?

The observer is the one who sees. The 'seeing' is what we refer to as perception, and what we see is sensation.

Examples:

The observer perceives vision.

The observer perceives sound.

The observer perceives emotion.

To understand what the observer is, we simply have to understand where perception goes, and we can do that by referring to our model.

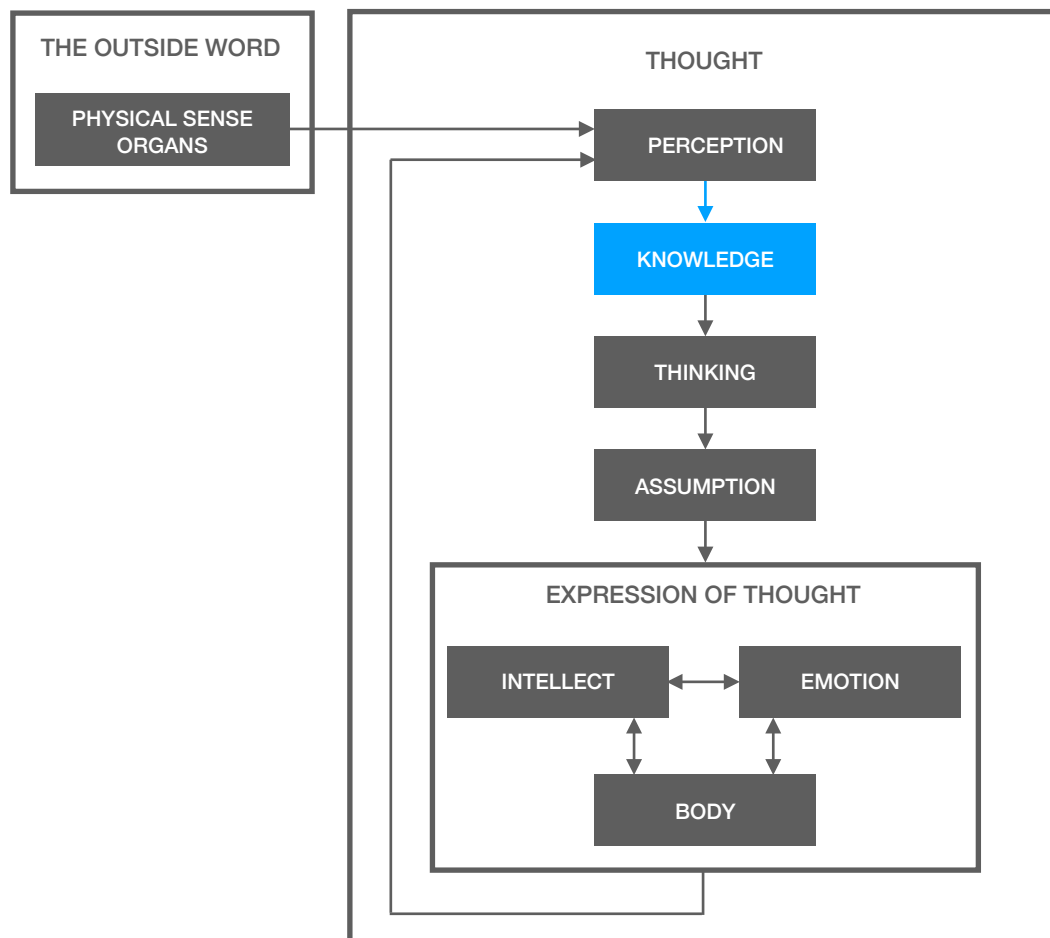


figure 1. the system of thought

NOTE: We have highlighted the area we are focusing on in blue.

The model is a visual representation of everything we have discussed so far in this series. The model clearly shows that perception flows into knowledge. Aside from the model, you see this happening in yourself as a reality right now. If you give attention to your mind and look around, you will notice that the instant you perceive something, it is captured, and stored in memory as knowledge.

Examples:

The moment you see something, that something is already a memory.

The moment you hear something, that something is already a memory.

You consider yourself to be the observer and state: 'I am the one who sees'. When you see something, what you see becomes part of you. It becomes part of you because it is captured and becomes a memory. The memory becomes part of knowledge, and simultaneously becomes part of you. The reason for this is that 'you' and 'knowledge' are not separate, you are the same thing. You are knowledge.

What we can ascertain from our exercise, our model, and our explanation is that 'knowledge is the one who sees'. Therefore, knowledge is the observer. Knowledge is looking.

Clarification:

When we say 'we are looking', what we mean is 'knowledge is looking'.

We are knowledge.

Knowledge is the totality of past perception. The totality of past perception is observing the new perceptions, interpreting them, and thinking, feeling, and acting from what has been interpreted. That is what you are, that is what you are always doing, it is your momentary activity, and that is what you call living.

Explanation:

You (the observer) act in response to what you see: you think something, you feel something, or you move your body.

You respond based on **what you know** because **what you are** is **knowledge**.

Wholeness

The observer is experienced as whole because knowledge is interconnected, but knowledge is also limited because it only contains what you know, and does not contain what you don't know.

Clarification:

You are the experience of a limited whole: A sense of wholeness that is completely unaware of its boundaries (i.e. completely unaware of what it does not know).

Conclusion

You are knowledge. Knowledge is looking, and knowledge is responding. You are that.

CHAPTER 13

THE SYSTEM OF THOUGHT

WRITTEN BY SILENT PERCEPTION

THE SYSTEM OF THOUGHT

Thought is a system comprising action (in the form of the intellect, emotion, and the body's state). Behind those actions are the assumptions which state why one should act that way. The assumptions are created by the process of thinking. The process of thinking is the response of knowledge to what we perceive.

Perception has two origins:

1. The outside world captured by the sense organs responsible for visual, auditory, gustatory, tactile and olfactory sensations.
2. The inside world captured by the sense organs responsible for intellectual, emotional, and bodily sensations.

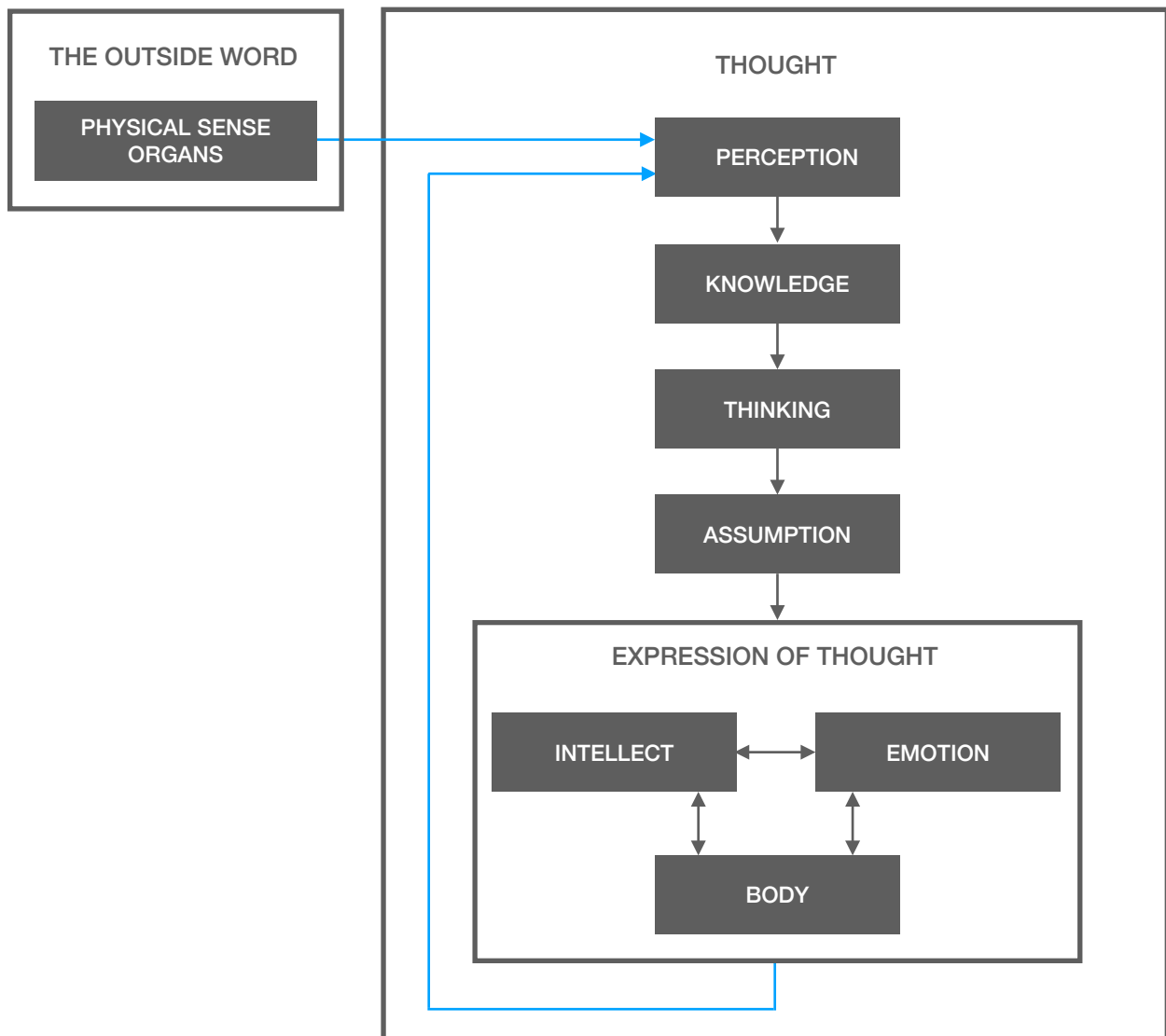


figure 1. the system of thought

Knowledge is the perceiver and the responder.

Knowledge, as the perceiver, gives rise to the notion of the observer

Knowledge, as the responder, gives rise to the notion of the thinker (the one who acts).

Knowledge is the totality of past perception, so the past is observing the present moment and responding to it, all the time. That is the system of thought.