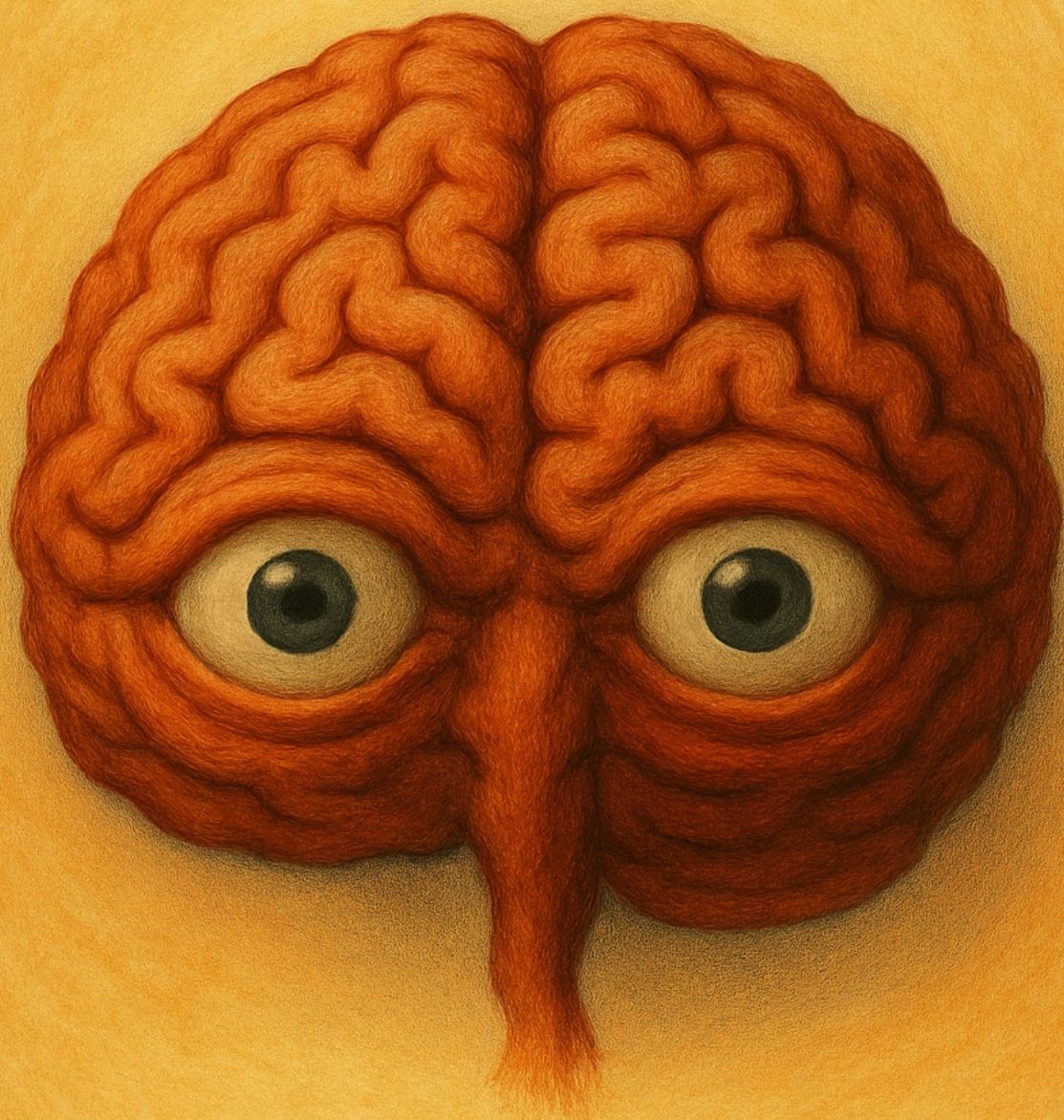


# THE OBSERVER

YOU ARE MEMORY



INSPIRED BY J. KRISHNAMURTI  
SILENT PERCEPTION



# The Observer

## *You Are Memory*

**A meditative exploration uncovering the nature, structure, and activity of the observer.**

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

**INSPIRED BY J. KRISHNAMURTI**

*Written by Silent Perception*

**“It is essential each person realise they are memory. Without that insight, thought functions as if it were not limited. It is then capable of resisting change in the most self-deceptive and violent ways.” — *Silent Perception***

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**First Digital Edition, December 2024**

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## INTRODUCTION

In this series we examine the observer, the entity that watches everything and acts. Throughout the series we discuss the activities of the observer, its origin, and its identity. We examine how the observer is formed and why we cannot pinpoint its location in the mind when we look, it appears nebulous. In addition to these topics, we discuss the conditioned nature of the observer and explore how understanding oneself can offer some degree of freedom from this conditioning. The observer, being conditioned, interprets what it sees according to its conditioning. So, we discuss the process of interpretation and the role the observer plays in our lives.

## STRUCTURE OF INQUIRY

This section provides a basic introduction to each chapter.

### **Chapter 1: The Activity of the Observer**

In this chapter we discuss the experience of the observer: the one who is looking, the one who is acting. Throughout the chapter we explore what the observer is and what the observer does.

### **Chapter 2: The Origin of the Observer**

In this chapter we discuss where the observer originates from. We ask:

What is doing the watching?

### **Chapter 3: The Identity of the Observer**

In this chapter we discuss the identity the observer. The observer is known to oneself as:

- A. an experience
- B. a concept

We proceed to describe the experience of the observer. Following that, we examine our concept of the observer, explain some of the errors in the ways we conceptualise it, and discuss the consequence of those errors.

### **Chapter 4: The Formation of the Observer**

In this chapter we discuss how the observer is formed. We state that the observer is formed by the knowledge held in memory. The knowledge held in memory is interconnected into a coherent whole. That configuration of knowledge produces an idiosyncrasy through which we receive information and respond to it. That idiosyncrasy is us. We refer to ourselves as the observer.

The formation of knowledge manifests into the experience of the observer.

### **Chapter 5: The Nebulous Observer**

In this chapter we discuss the experience of being unable to pinpoint the observer in the mind, instead, the observer is experienced as nebulous.

#### **Dictionary:**

Nebulous - *cloudy; mist.*

The observer is nebulous because it is distributed over the whole of knowledge.

### **Chapter 6: The Conditioned Observer**

In this chapter we discuss the observer as a conditioned entity.

The observer, being knowledge, is conditioned. The observer, us, responds to what we see in terms of what we know (our conditioning). The knowledge we have determines whether we behave appropriately or inappropriately in a situation.

We explain how knowledge can be beneficial in some circumstances and detrimental in others.

**Example: Beneficial Knowledge**

Knowledge of electronics enables me to fix an electrical problem in my house.

**Example: Detrimental Knowledge**

Knowledge of my affiliation to **Group-A**, causes me to act in a way that is detrimental to **Group-B**.

Knowledge is applicable in problem-solving, but when knowledge divides people it is liable to create a problem.

It is also possible to be so heavily conditioned to inappropriate behaviour, that we are not able to identify it as inappropriate. To expand upon this, the resilience of knowledge's current structure is discussed through the section titled: Resisting Change.

## **Chapter 7: Freedom from the Known**

In this chapter we discuss how a conditioned entity is not doomed to always act inappropriately, but has the intelligence necessary to understand the pitfalls of knowledge and the illusions it creates, and handle them appropriately.

The potentially destructive nature of knowledge demands that the observer be self-aware of his activity in each moment.

## **Chapter 8: Interpretation**

In this chapter we discuss how our conditioning generates the meaning of what we perceive. The meaning we attribute to what we see determines how we respond to what we have seen.

## **Chapter 9: The Role of the Observer**

In this chapter we discuss the role of the observer in life. Popular opinion insists on the adoption of one of two extremes:

- A. Emphasise the self, making me the most important thing in life.
- B. Eradicate the self, suppressing all desire.

This chapter advises people to neither emphasise the self, nor seek to eradicate it, but instead, take care to understand it. Let that understanding reveal and establish the observers right place in life.

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## CHAPTER 1

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# THE ACTIVITY OF THE OBSERVER

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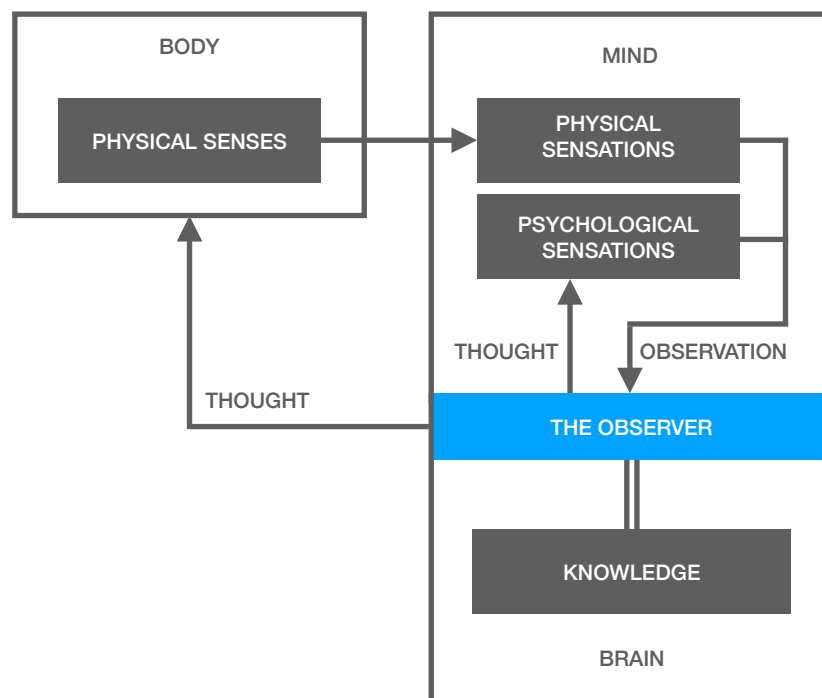
## THE ACTIVITY OF THE OBSERVER

In the mind there are physical and psychological sensations: there are sights, sounds, tastes, smells, and so on. We observe these sensations and respond to them. We refer to ourselves as the observer.

The observer is the one who receives and the one who responds. We experience the observer as the central figure related to the **information flowing in to us** and the **action flowing out from us**.

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

### The Observer



*figure 1. the observer in the mind*

You (the observer) receive sensation through observation: you experience seeing, hearing, tasting, and so on.

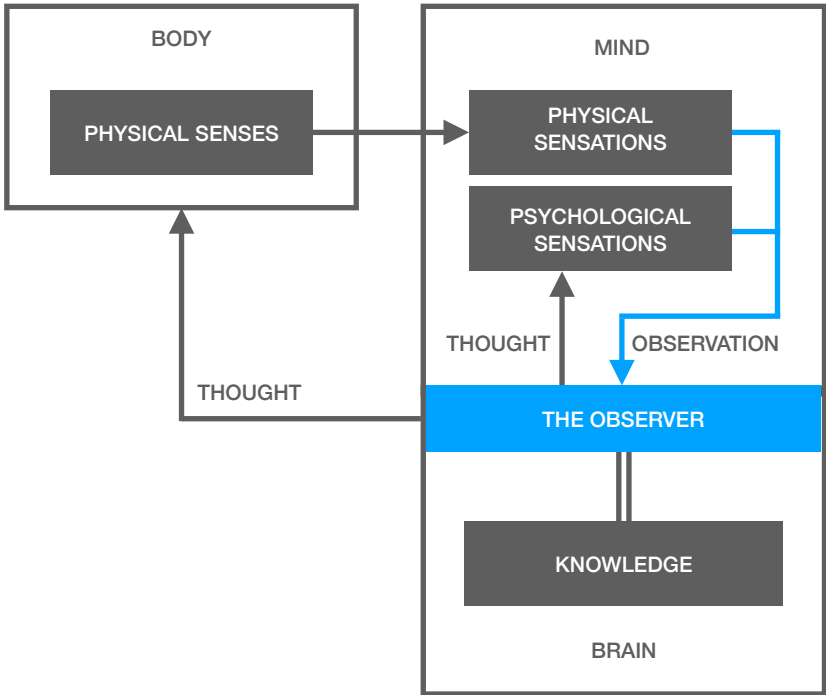


figure 2. the observer receives

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

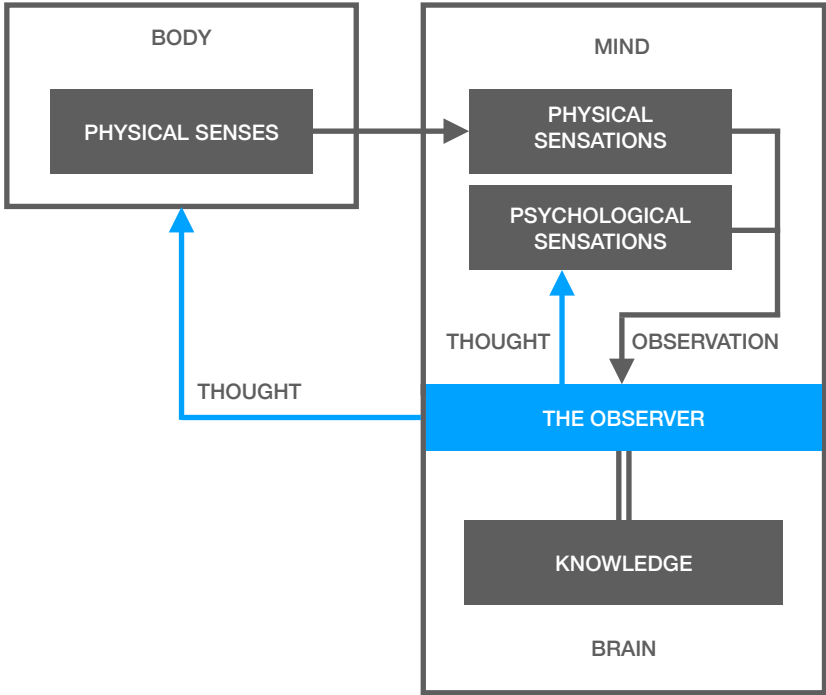


figure 3. the observer responds

When the correct way to act is unclear, you (the observer) think: you give an observation consideration, come to a decision, and act according to that decision.



*figure 4. observe, think, decide, act.*

## **Conclusion**

The observer is watching, thinking and acting.

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## CHAPTER 2

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# THE ORIGIN OF THE OBSERVER

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## THE ORIGIN OF THE OBSERVER

In the last chapter we stated that the observer is the **watcher** and the **actor**, but what is the origin of these activities?

What is doing the watching?

What is doing the acting?

### What is doing the acting?

Our actions are the result of the knowledge we have: our experiences, our beliefs, our opinions, and our conclusions.

#### Example 1: Insult

Remembering an insult someone gave us in the past effects how we meet them in the present.

#### Example 2: Fear

A terrifying experience in the past causes us to fear it happening again the future.

#### Example 3: Belief

A person with Christian beliefs prays at a church, and a person with Muslim beliefs prays at a mosque.

The knowledge we have determines how we act.

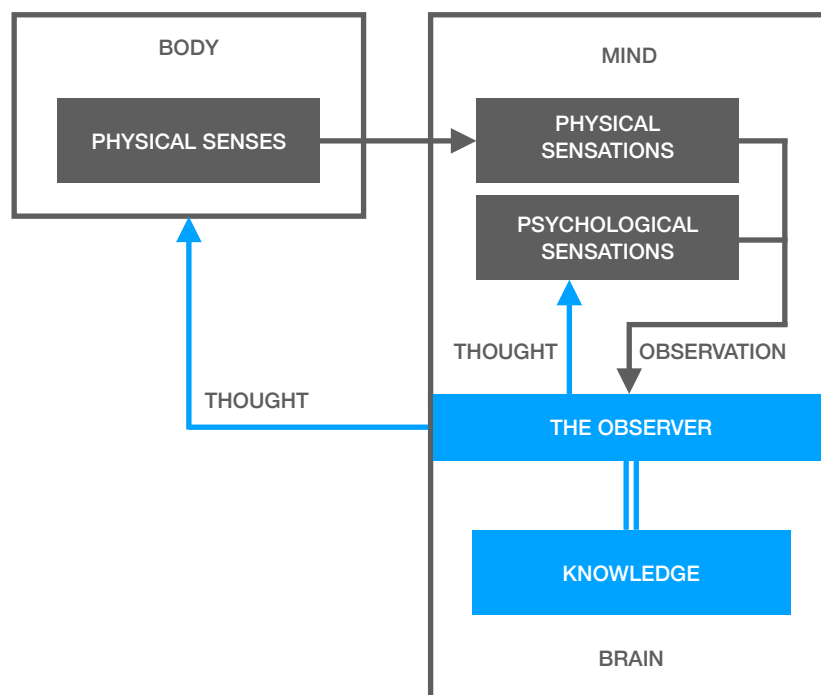


figure 1. knowledge is acting

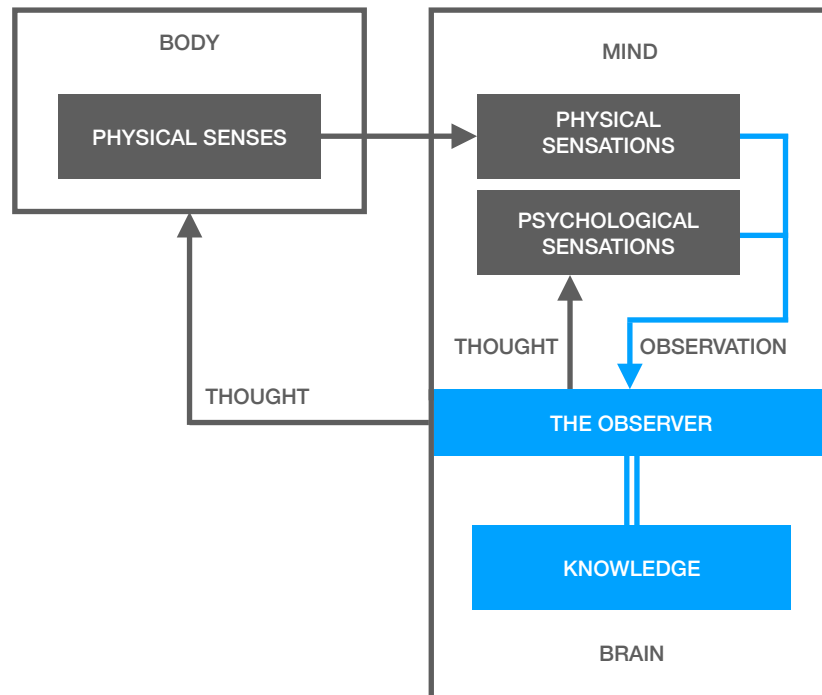
## What is doing the watching?

Knowledge is able to respond to sensation because it is the thing doing the watching. The observer is knowledge.

In the mind right now, is a feeling of something looking. The thing that is looking is knowledge. Knowledge is waiting there, ready to act.

The feeling of you looking at these words is the feeling of knowledge looking at these words.

You are knowledge.



*figure 2. knowledge is watching*

## Conclusion

The observer is always watching and acting. The thing doing the watching is knowledge, and knowledge responds to what it sees. The origin of the observer is knowledge.

You, the one who is reading these words because you have knowledge of English, is the observer.

You are knowledge.



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## CHAPTER 3

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# THE IDENTITY OF THE OBSERVER

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## THE IDENTITY OF THE OBSERVER

The identity of the observer is established experientially and conceptually.

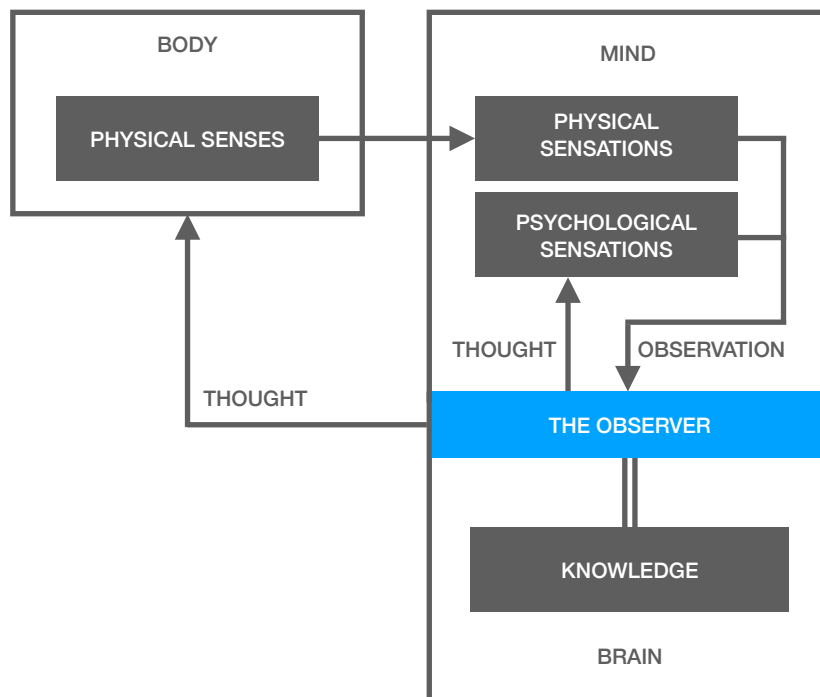


figure 1. the observer in the mind

### The Experiential Identity of the Observer

In a previous chapter we discussed the activities that make up the observer. These activities form the experiential identity of the observer. The experiential identity of the observer is the sensations of watching, thinking, and acting.

The persistent identity of the observer is **observation**.

When knowledge is inspired to act in response to what is observed, the sensations of **thinking** and **acting** form part of the observers identity in the present moment.

In addition to the experiential identity of the observer, there is a conceptual identity. In this chapter we discuss the conceptual identity of the observer.

### The Conceptual Identity of the Observer

We have an idea of what the observer is, we identify it with ourselves and say 'we are the observer'. We arrive at this opinion by associating the **experience of the observer** to the **image we hold about ourselves**.

By associating the **experience** to the **image**, we create the notion of **me** who is looking.

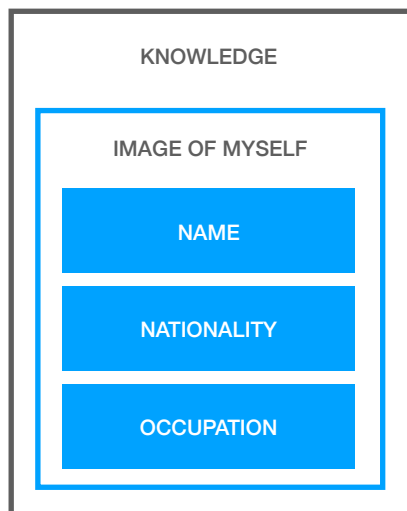
Lets start by understanding the image of myself.

## What is the image of myself?

When you ask someone who they are, they reply with their:

- name
- nationality
- occupation

These replies are the expression of the knowledge the mind holds about itself. The **knowledge the mind holds about itself** is the **image of myself**.

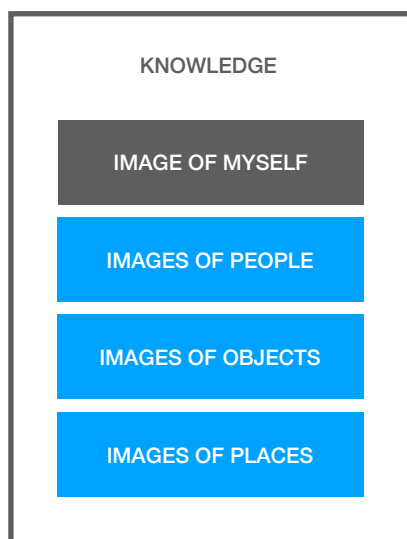


*figure 2. the image of myself*

The image of myself is a concept that represents the reality of myself. I am a real, living, breathing entity. The image of myself is the idea that represents that entity.

The image of myself is a representation of the whole of myself. The image of myself is a symbol of myself, like a flag is a symbol of a country.

In addition to the image of myself, knowledge holds many images: images of other people, objects, places, and so on.



*figure 3. the images of knowledge*

The sum of all the images we hold form knowledge as a whole.

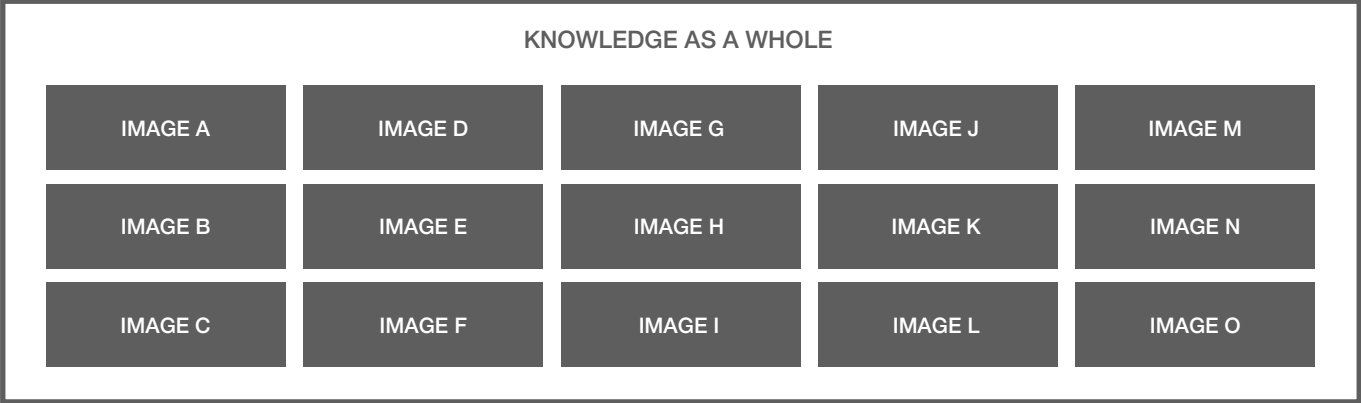


figure 4. knowledge as a whole

The image of ourselves is the image that represents ourselves. While it represents us, it is only one image. The image of ourselves is one image in the whole of knowledge.

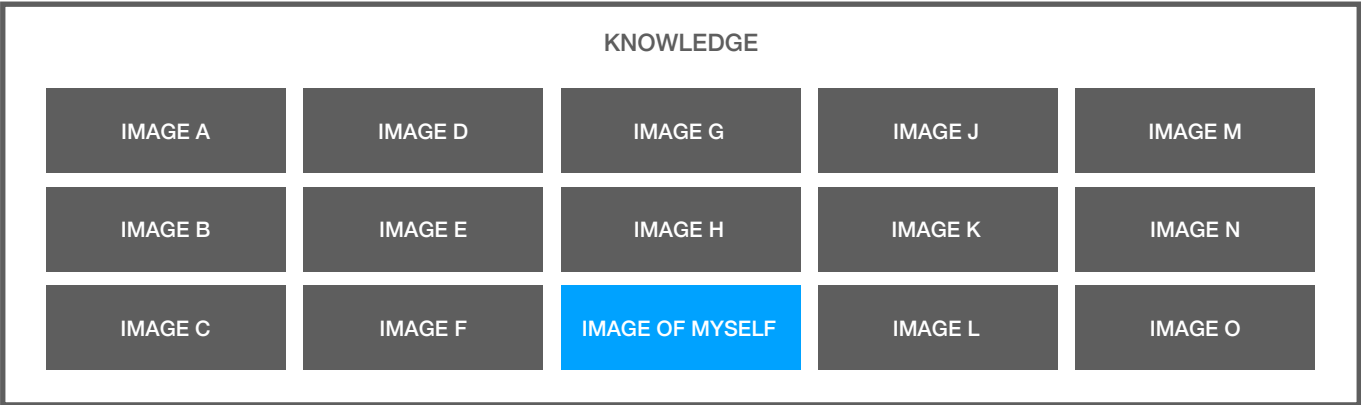


figure 5. the image of myself in knowledge.

### The Misconception

As we said, we have associated the **observer** with the **image of myself** to create the notion of **me** who is looking. That notion is a misconception. It reduces the thing that is doing the observing from the **whole of knowledge** to a **fragment of knowledge**, and that is simply not true.

It is **not** the **image of myself** that is **looking**, ...

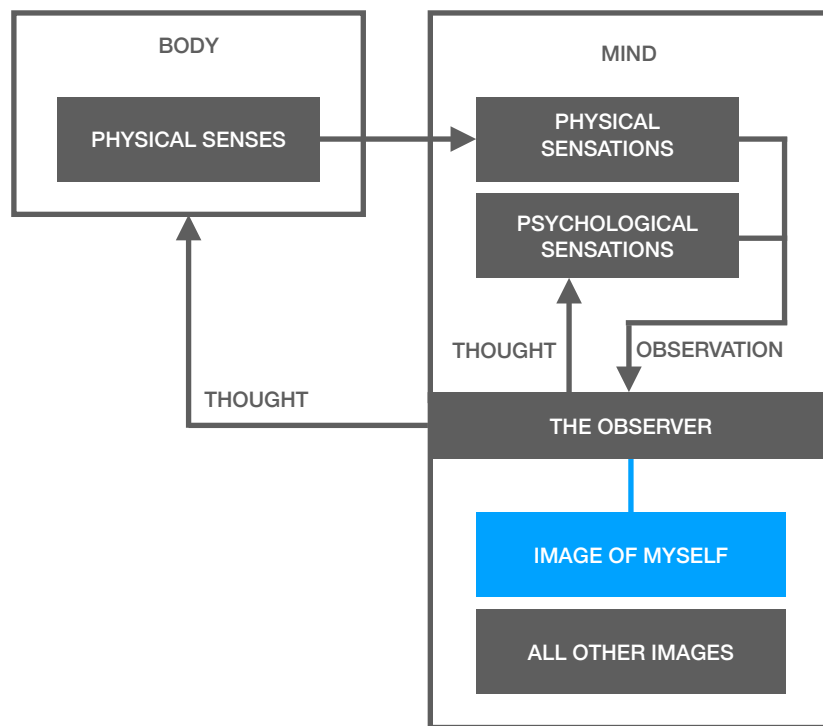


figure 6. the incorrect association of myself who is looking

... it is the **whole of knowledge** that it is **looking**.

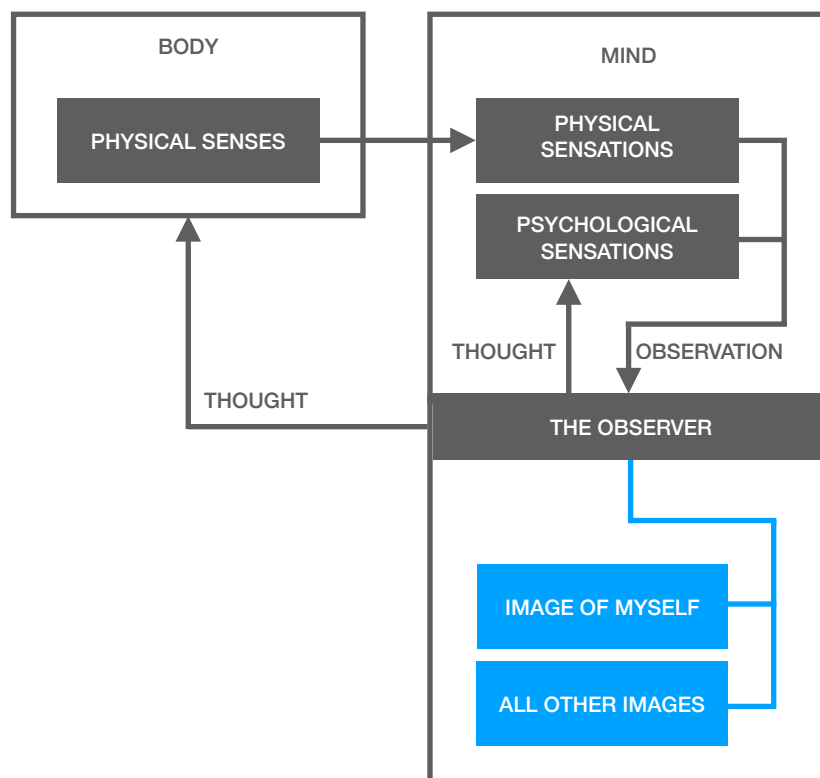


figure 7. the whole of knowledge is looking

## Wholeness

The **whole of knowledge** is observing the **whole of the mind**.

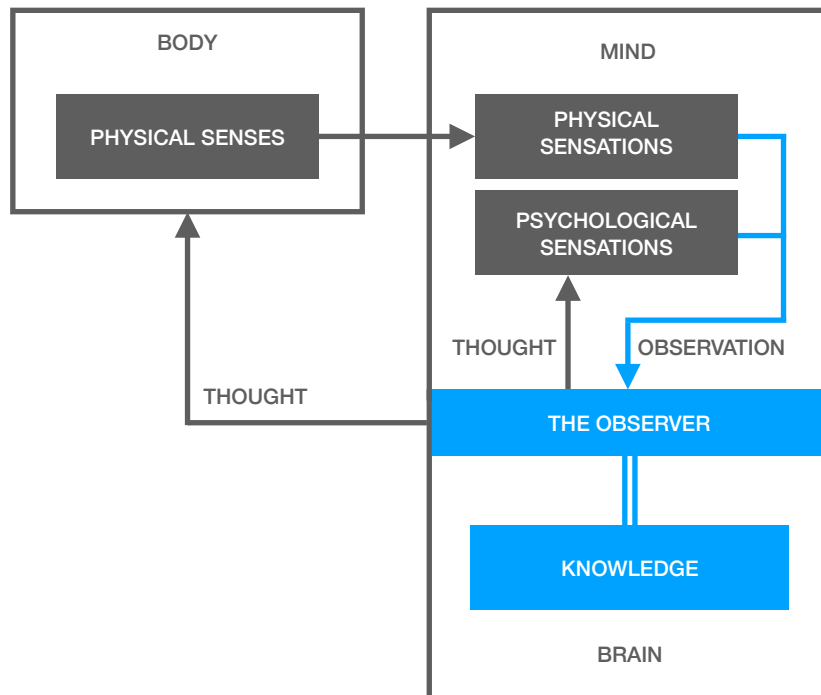


figure 8. the whole of knowledge is observing the whole of the mind

## Conclusion

The true conceptual identity of the observer is the whole of knowledge.



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## CHAPTER 4

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# THE FORMATION OF THE OBSERVER

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## THE FORMATION OF THE OBSERVER

We are the observer. We are watching and acting all the time. Throughout our lives we have many experiences, some are insignificant and some are significant. The significant experiences impact us the most. When we experience something significant, we notice a definite change in ourselves.

### Examples:

We experience a terrifying event and notice a fear established from that day forth.

We experience a pleasant event and desire to experience it again.

We juggle every day and notice our coordination improves over time.

This shows us that the knowledge we accrue from new experiences changes the observer. Knowing this, we are able to deduce that the current idiosyncrasy of the observer, the person we are right now, must be the result of our conditioning: personal, cultural and hereditary.

What the observer feels is determined by knowledge.

What the observer thinks is determined by knowledge.

How the observer acts is determined by knowledge.

We can see the effect new knowledge has on the observer, but what brings the observer into existence in the first place? How is the observer formed?

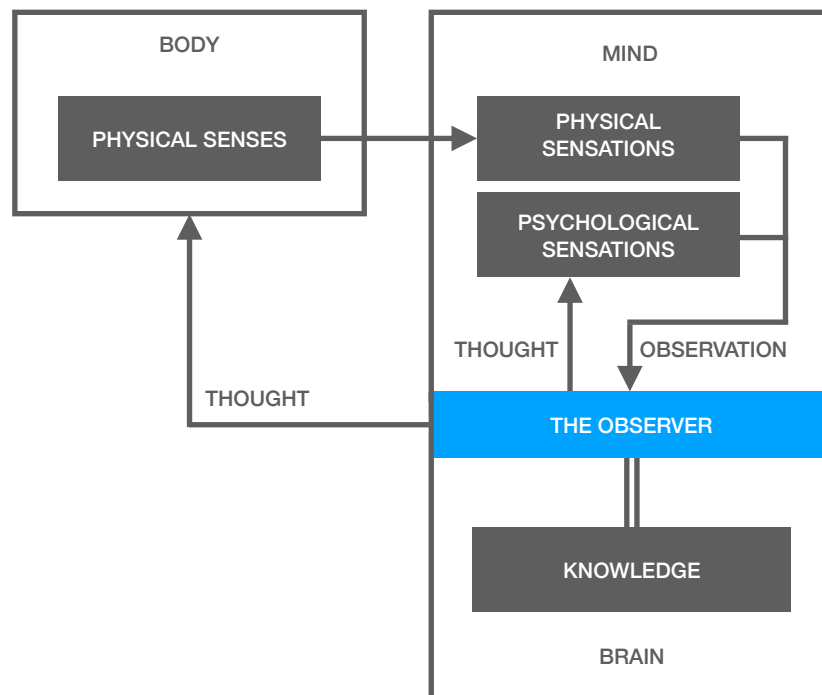


figure 1. the observer

## The Formation of the Observer

Knowledge is everything we know:

- Our experiences
- Our opinions
- Our beliefs
- Our conclusions

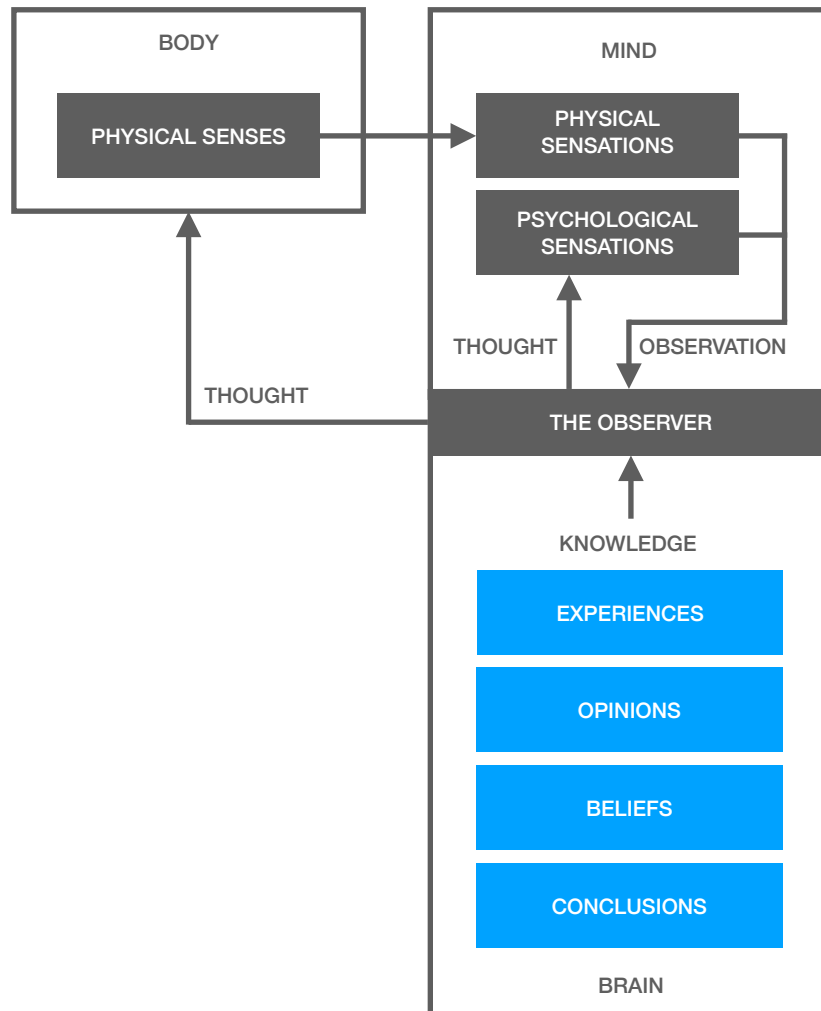


figure 2. knowledge is everything we know

All the knowledge stored in the brain is interconnected together to form a single structure. The configuration forms a whole: the whole of knowledge. The whole of knowledge appears in the mind as the observer.

You are the observer.

You are the whole of knowledge.

You are an idiosyncrasy.

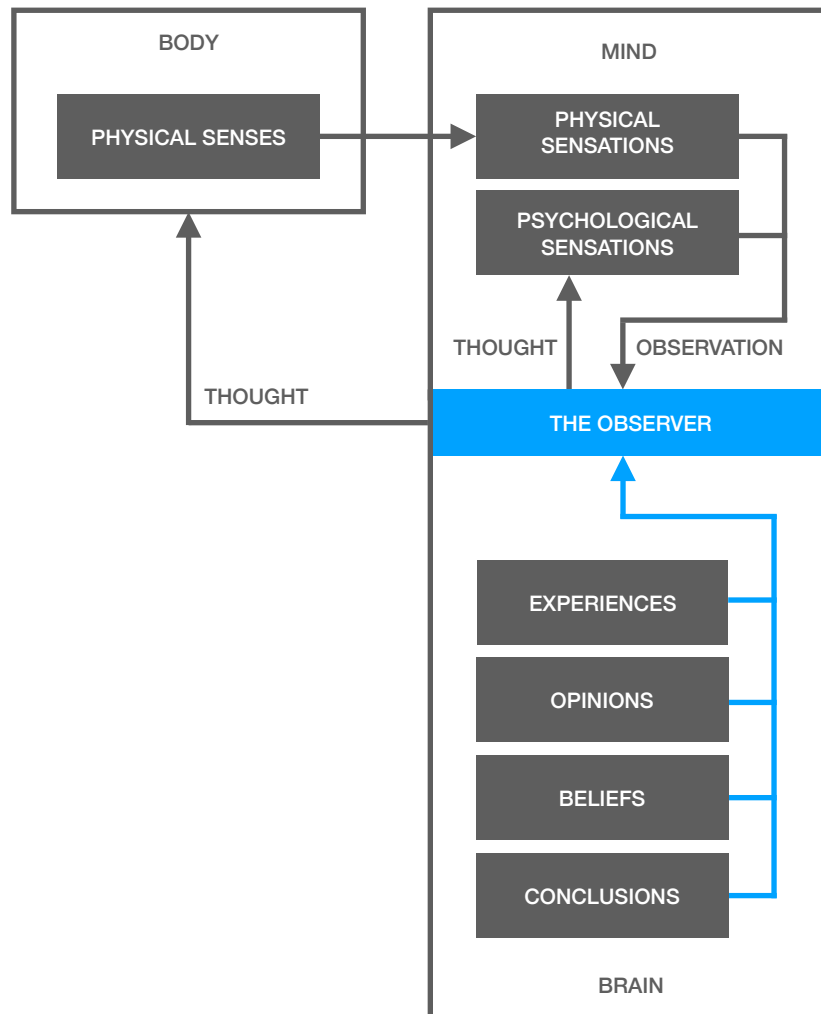


figure 3. the observer is the whole of knowledge

## How is Knowledge Interconnected to Form a Whole?

For simplicity, let's start with an empty memory, a mind that has no knowledge.

Everything begins with observation, through observation sensation is recorded into memory.

We perceive **Sensation-A** and record it as **Knowledge-A**.



*figure 4. the first recorded sensation*

That knowledge is a representation of the sensation. The sensation is a real thing, the knowledge simply represents it.

### Example:

Upon observation of a dog, the observation is recorded into memory.

The dog is a real thing.

The recording is a representation of the dog.

As observation continues, we receive another sensation and that is recorded into memory as well.

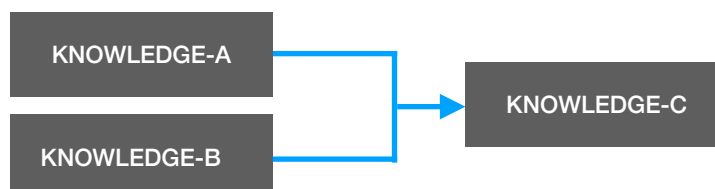
We perceive **Sensation-B** and record it as **Knowledge-B**.



*figure 5. the second recorded sensation*

**Knowledge-A** is already in memory, so when **Knowledge-B** arrives it is compared with **Knowledge-A**.

**Knowledge-A** is compared to **Knowledge-B**. The comparison creates an understanding of the relationship between **Knowledge-A** and **Knowledge-B**. The understanding is represented by **Knowledge-C**.



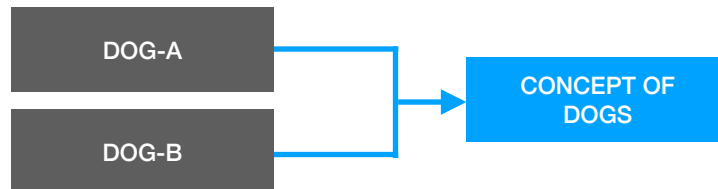
*figure 6. knowledge arises from comparison*

### Example: Seeing two dogs

The observation of a dog is recorded: [ **DOG-A** ]

The observation of a different dog is recorded: [ **DOG-B** ]

By comparing **DOG-A** to **DOG-B**, the mind is able to derive the relationship between them. The mind does this by distinguishing the similarities and differences of the two recordings. The result of the comparison is an understanding of dogs in general. We refer to this as a concept: the concept of dogs.



*figure 7. a concept arises from comparison*

From these examples we can understand that we can have two types of knowledge:

1. Knowledge that represents sensation.
2. Knowledge that represents knowledge.

### Associating Different Sensations to the same Concept

Different sensations can be associated to the same concept. Continuing on from our example of the dogs:

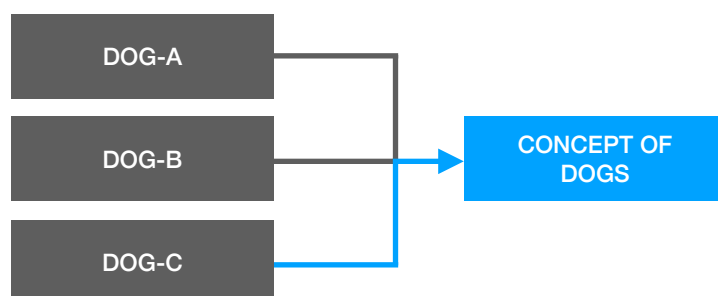
**DOG-A** represented a recording of **seeing** a dog.

**DOG-B** represented a recording of **seeing** a different dog.

We can now include **DOG-C** which represents a recording not of seeing a dog, but of hearing a dog.

**DOG-C** represented a recording of **hearing** a dog.

When **DOG-C** is recorded into memory it is compared to the **CONCEPT OF DOGS**. When the new recording (**DOG-C**) is relatable to the currently held concept (**CONCEPT OF DOGS**) then the new information is added to the concept.



*figure 8. different sensations can be associated to the same concept.*

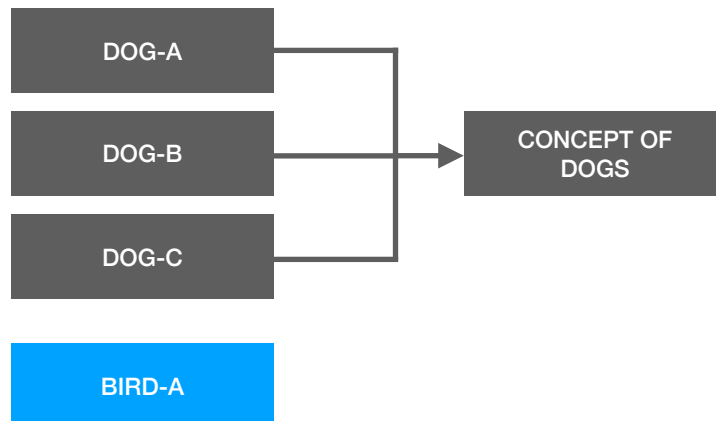


## Creating a New Concept

When the new recording is not relatable to a currently held concept, the new recording creates a new lineage of knowledge.

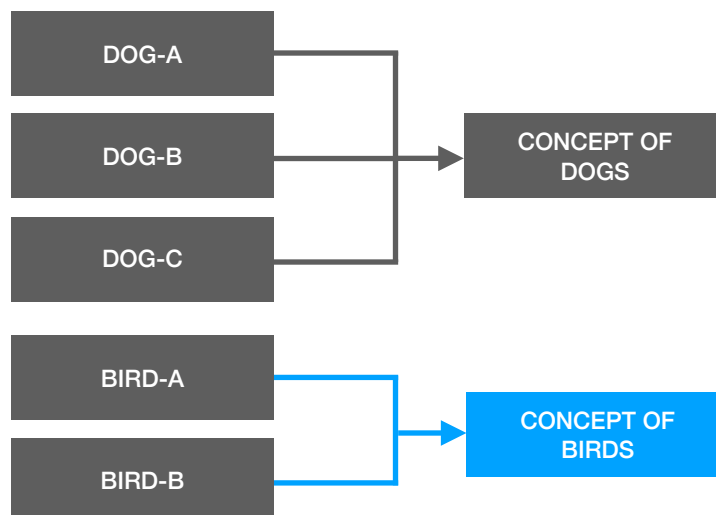
### **Example: The Introduction of Birds**

There is observation of a bird. The bird is recorded into memory as knowledge (**BIRD-A**). **BIRD-A** does not match the **CONCEPT OF DOGS**, so a new lineage of knowledge is created.



*figure 9. a recording of a bird*

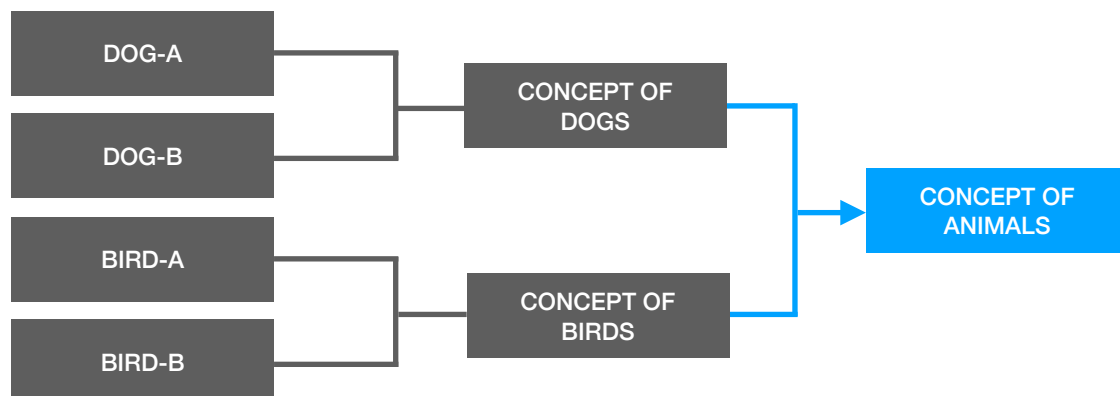
Through continued observation, the mind records more knowledge of birds and develops a concept of birds.



*figure 10. creating the concept of birds*

### Creating a Concept from Concepts

Once the **concept of birds** is established, the **concept of dogs** and **concepts of birds** are compared together to derive the **concept of animals**.

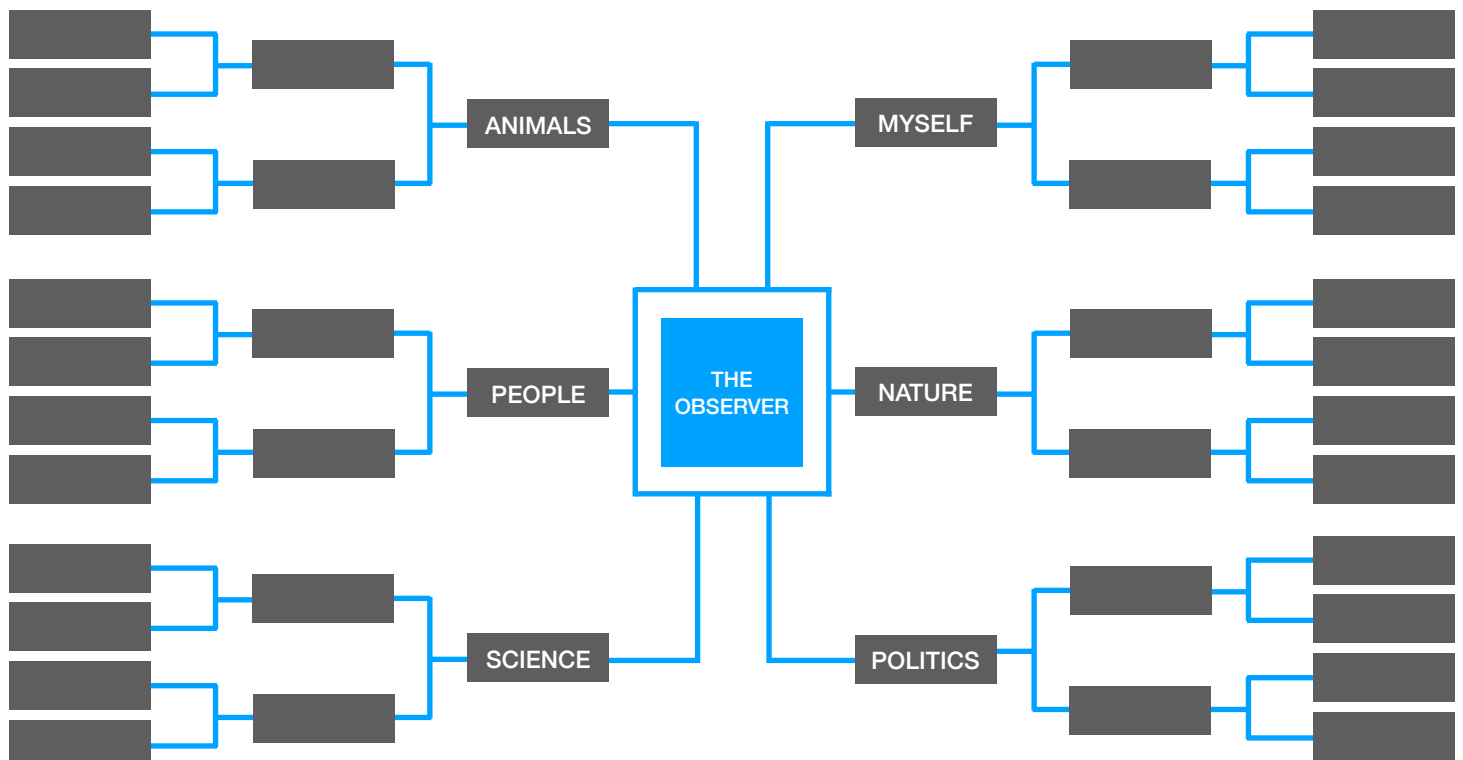


*figure 11. creating the concept of animals*

### **The Formation of the Observer**

Through time the mind continues to record knowledge and build concepts. Eventually, the mind has a concept of everything: animals, people, itself, nature, science, nations, politics, and so on. All these concepts interconnect to produce a unified structure: the whole of knowledge. That is the observer.

The reality of the observer is neither a concept, nor a central point. It is distributed over the whole of knowledge.



*figure 12. the formation of the observer*

We represent the observer on our mind model like so.

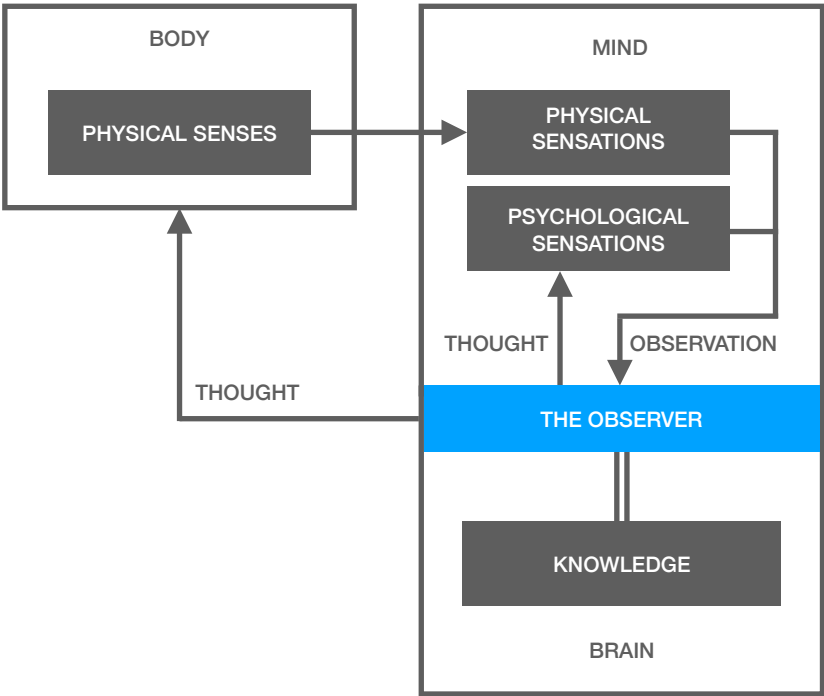


figure 13. the observer

It shows how the knowledge stored in the brain forms the observer (the whole of knowledge). That whole meets the present moment (through observation) and responds to it (through thought).

**Conclusion**

The observer arises from knowledge. It is formed from the interconnection of knowledge as a whole.

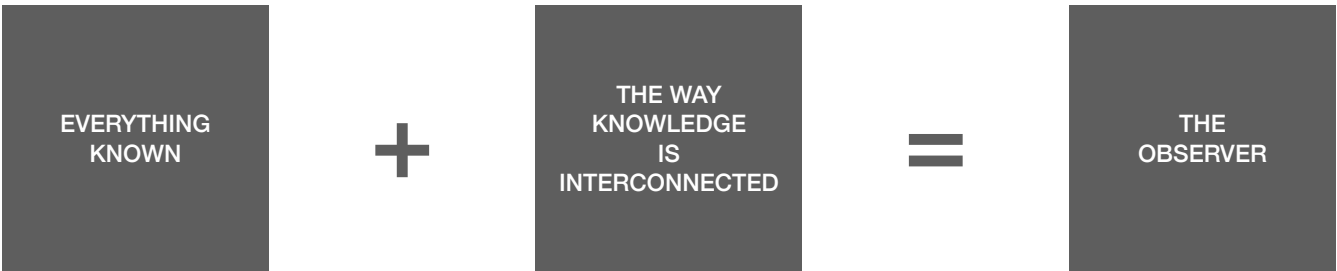


figure 14. the observer is knowledge

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## CHAPTER 5

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# THE NEBULOUS OBSERVER

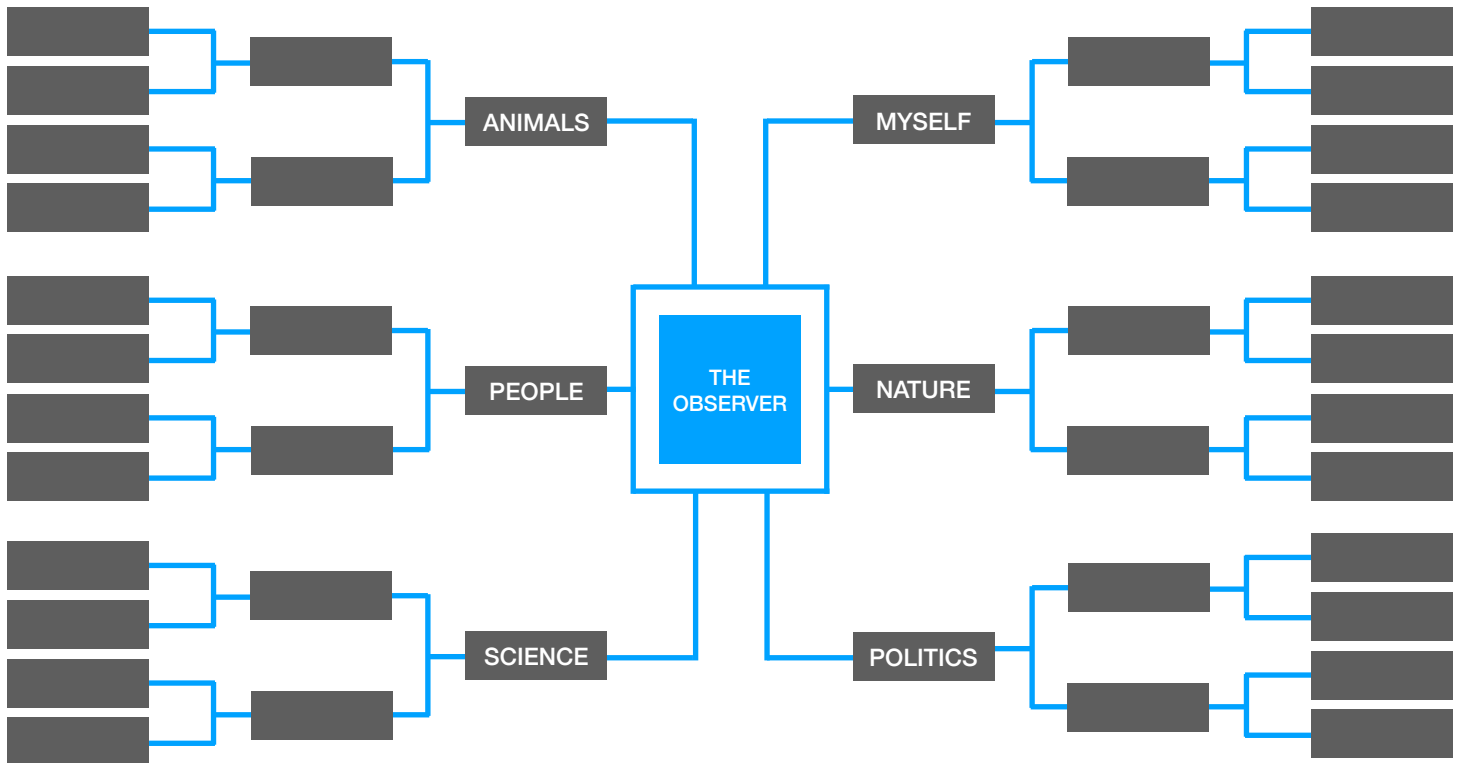
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## THE NEBULOUS OBSERVER

When you give attention to the mind and search for the observer, you cannot fix it down to a specific point. The observer is nebulous, like a cloud.

The reason the observer is nebulous is because the observer is an entity that is distributed over the whole of knowledge.



*figure 1. the observer is nebulous*

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## CHAPTER 6

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# THE CONDITIONED OBSERVER

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# THE CONDITIONED OBSERVER

The observer is formed from the interconnection of knowledge as a whole.

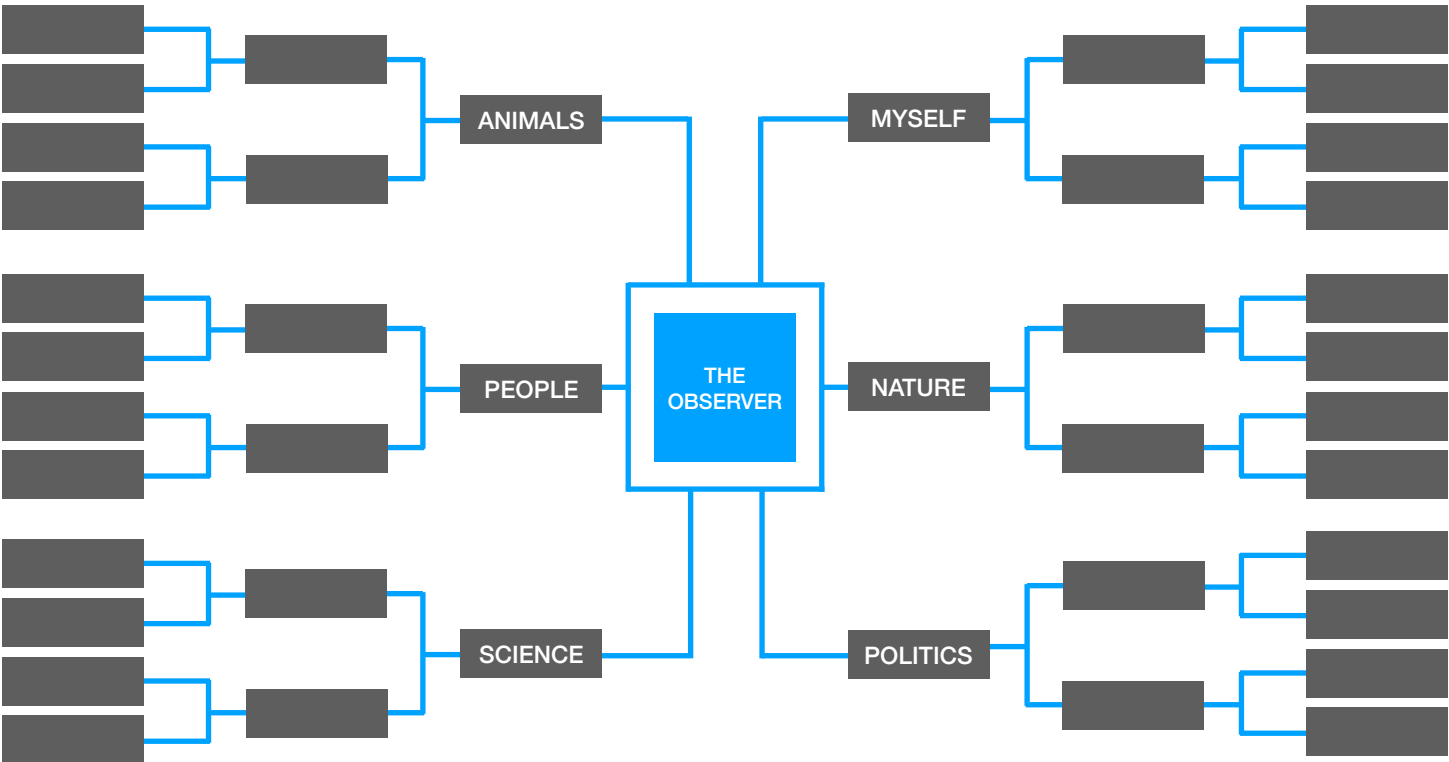


figure 1. the form of the observer

The observer is knowledge, and this means the observer is a conditioned entity. Knowledge influences our actions by interpreting **what we see** according to **what we know**.

## How this works

There is an observation. What is seen is interpreted according to what one knows. The interpretation produces an understanding of what has been seen, and according to that understanding we act.

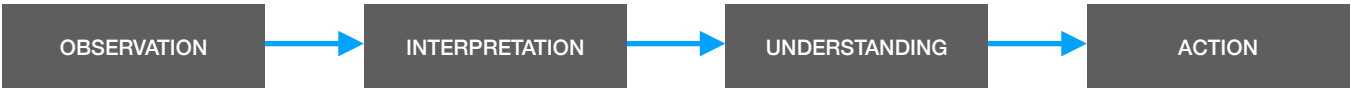


figure 2. a conditioned response

## **The Conditioned Observer**

The observer is conditioned by knowledge. Knowledge is necessary to function in this world.

### **Example:**

You must know a language to be able to communicate with others.

The mechanic must have knowledge to be able to fix your car.

The more knowledge you have, the better you can interact with the world.

### **Example:**

The better you understand English, the better you can communicate with others.

The more science discovers, the more opportunity humanity has interact with the world.

The knowledge we have allows us to understand what we are seeing and act accordingly. The more knowledge we gather, the greater the degree of complexity we can interact with the world. Knowledge has a place in this world, and so does the observer.

## **Resisting Change**

While knowledge can assist our behaviour and seemingly grow infinitely, it can also be detrimental to our behaviour when it becomes attached to something and resists change. When the observer is attached to an ideology, it has a tendency to distort information for its own convenience and refuse to listen to those who hold different views.

Acceptance and Rejection are examples of knowledge resisting change.

We accept new ideas that are coherent with our current understanding.

We reject new ideas that are incoherent with our current understanding.

It is possible for us to accept and reject things for the right reasons, but it is also possible for us to accept and reject things for the wrong reasons, for instance:

We may reject something simply because we want to hold on to a belief that makes us feel secure.

We may accept doing something we know to be wrong simply because we want to maintain our position within an organisation.

The willingness of the observer to resist change is determined by attachment: the factors underlying why one is committed to an idea, a belief, an opinion or a conclusion.

### **Example:**

When the belief you hold gives a great sense of comfort, reassurance, identity, community and guidance, you resist contradiction so as to not lose those things. Such a mind is not interested in truth, it is interested in holding on to what it has.

## **Conclusion**

The observer is conditioned and responds to observation based on what one knows. The conditioning is necessary to perform many functions in life, but can be destructive when it attaches to an ideology and resists change.



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## CHAPTER 7

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# **FREEDOM FROM THE KNOWN**

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## FREEDOM FROM THE KNOWN

In the last chapter we stated that the observer is a conditioned entity that interprets what is observed according to the knowledge it has. We stated that conditioning is necessary to function in this world, but is liable to distort information for its own convenience when it is attached to an ideology. The important factor to understand about the conditioning is:

The distortion that results from the conditioning is a **possibility**, not an **inevitability**.

When one is attached to an ideology because it gives them a sense of security, one will automatically distort information in favour of sustaining the ideology. For that person, distortion is inevitable.

When the mind sees the danger of attachment, understands how attachment is formed, and frees itself from the demands that underlie attachment, the mind naturally ceases to attach itself to ideas. Such a mind still has knowledge, and that knowledge determines how one behaves, but there is no sense of excessive commitment to, or dependence upon, any knowledge.

### **Example:**

One depends upon the local shop to a certain extent but, if it closes down, I just find another one. I don't get angry about it.

One may consider a person to have acted wrongfully against them, but after discussion realise that from their perspective, at the time, it was a logical course of action that resulted in unintended consequences. I am not committed to my initial interpretation.

Knowledge distorts information when it attaches to an ideology. One attaches to an ideology because it gives either a sense of security or purpose.

### **Example:**

Believing in life after death gives me a great sense of reassurance.

Committing myself to a partner gives me a great sense of vitality.

## **The Beginning of Freedom**

When one is willing to observe oneself, one has already stepped into freedom. The willingness to observe implies the **possibility of change** and **an interest to discover something new**.

Attachment is simply the commitment to something known.

A mind that is willing to observe is a mind that is free from belief. In such a mind, the necessity for truth outweighs any thought, emotion, tradition or culture.

A mind that is willing to observe is a mind that is free from psychological authority. You do not take what another says to be true. Truth is derived from direct observation of a fact. That does not mean you stop listening to others, on the contrary, you listen carefully to everything. Another cannot give you truth, but they can point out where to look. There can never be an intermediary between you and truth, it must be perceived directly.

## **Freedom from the Known**

Freedom from the known takes place through two factors:

1. The mind must know itself.
2. The mind must be aware of itself.

Awareness of myself allows me to see a reaction arise (e.g. rejection) and knowledge of that reaction enables me to respond adequately to it.

### **Awareness**

When the reaction is observed, it can be dealt with.

When the reaction slips by unnoticed, it automatically triggers a sequence of events.

### **Knowledge**

When I see the reaction, but do not know anything about it, I cannot respond adequately to it. I am left to learn about it, by observing it.

When I see the reaction and know about it, I can respond adequately to it.

### **Example:**

When I have an experience that gives great pleasure, my knowledge of the danger of continuing that pleasure enables the mind to let it fade.

### **Clarification:**

The danger of continuing a pleasure is that, after the initial pleasurable experience, the mind begins calling out for the pleasure again and again. When the mind concedes to that desire, it begins to build its life around that pleasure. The mind then lives within the confines of routine pleasure.

Both awareness and knowledge must exist for one to respond appropriately.

Lets use some practical examples to clarify this. We will take one example where the mind does not understand that rejection is the knee-jerk reaction of knowledge, and another example where the mind does understand that rejection is the knee-jerk reaction of knowledge.

### **Example of one who is ignorant to rejection**

Person-A receives an opposing idea. They observe themselves immediately reject it. Throughout the conversation they act in accordance with that rejection and keep opposing the idea. By the end of the conversation, they continue believing what they originally believed.

### **Example of one who understands rejection**

Person-B receives an opposing idea. They observe themselves immediately reject it. They know rejection is a reaction based on what they know, and not the factor that signals whether something is true or false. That understanding enables them to suspend their rejection while they investigate the opposing idea. They assess the validity of idea based on facts, rationality and experimentation. Following that investigation they discover the opposing idea is true, and what they currently think is wrong. They reject the old idea, and pick up the new.

Knowledge has the capacity to distort information when it is attached to an ideology. By understanding how knowledge operates, the mind can free itself from attachment and distortion. Occasionally, new forms of attachment may arise but, so long as the mind is aware, it can identify this being created and respond immediately to dismantle it. The mind's perceptive attitude and knowledge about itself enables the mind to:

- A. be free from past attachment.
- B. end new attachment as it arises.

The mind begins its self-enquiry as a mind that is attached to many things. As the mind continues to observe and understand itself, it free's itself from past attachments and builds resilience to forming new attachments.

### **Analogy**

A mind that doesn't understand itself is like someone driving a car in heavy rain with the windscreen wipers not working. What one sees out the windscreen is a distortion of what is really there, and one steers the car in accordance with that distortion.

As the mind begins to understand itself, the rain starts to clear and the windscreen wipers begin to work simultaneously.

### **Conclusion**

Knowledge is necessary. Knowledge can assist action or distort perception. The factor determining distortion is attachment. The understanding of attachment is simultaneously the freeing of the mind from past attachments and the resilience to forming new attachments.

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## CHAPTER 8

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# INTERPRETATION

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WRITTEN BY SILENT PERCEPTION

## INTERPRETATION

In a previous chapter we stated that the observer is conditioned and interprets what is seen according to what one knows, but how does interpretation work?

The word interpretation means: 'to reveal the meaning of'.

The present moment is always new and unknown, so the mind has to continually reveal the meaning of it by comparing what it is seeing to what it knows. The knowledge we hold gives meaning to what we see. The process happens so quickly that many people do not realise knowledge is at work. Talking to someone is a good example of this.

### The Interpretation of Sound

When you hear someone speak, what they say is only sound. Upon hearing that sound, you must distinguish words, and give meaning to those words. As you continue to listen, you continue to give meaning to what you are hearing, and form an understanding of what the other person is intending to convey.

The meaning given to those words comes from the knowledge you hold, but the process happens so quickly that you can be fooled into thinking that the meaning is coming from the other person.

So long as you and the other person attribute similar meanings to the words used, the meaning the other intended to convey and the meaning you create will be similar.

### The Process of Communication

Lets demonstrate the process of communication between two people.

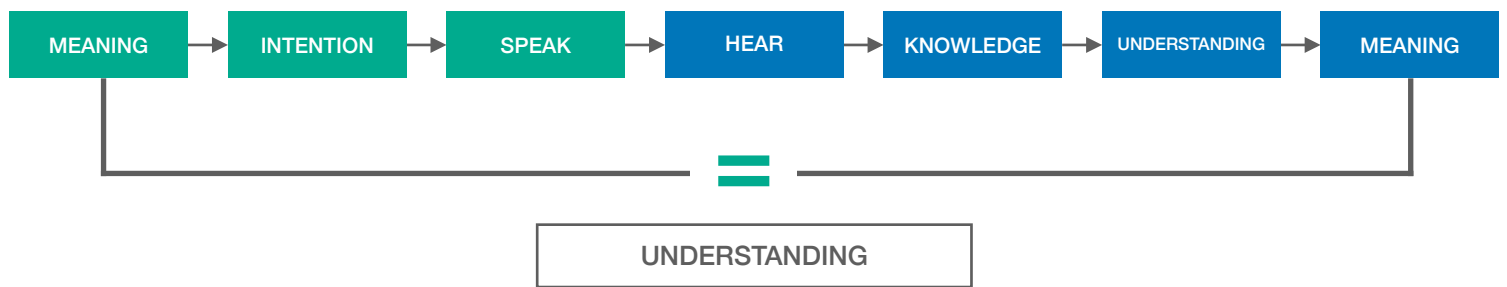
1. Person-A wants to convey something (meaning) to Person-B.
2. Person-A produces the intention to speak.
3. The intention to speak turns the meaning into sound.
4. The sound is then heard by Person-B.
5. What is heard is interpreted according to Person-B's knowledge.
6. The interpretation produces an understanding.
7. That understanding is meaning.



*figure 1. communication from one person to another.*

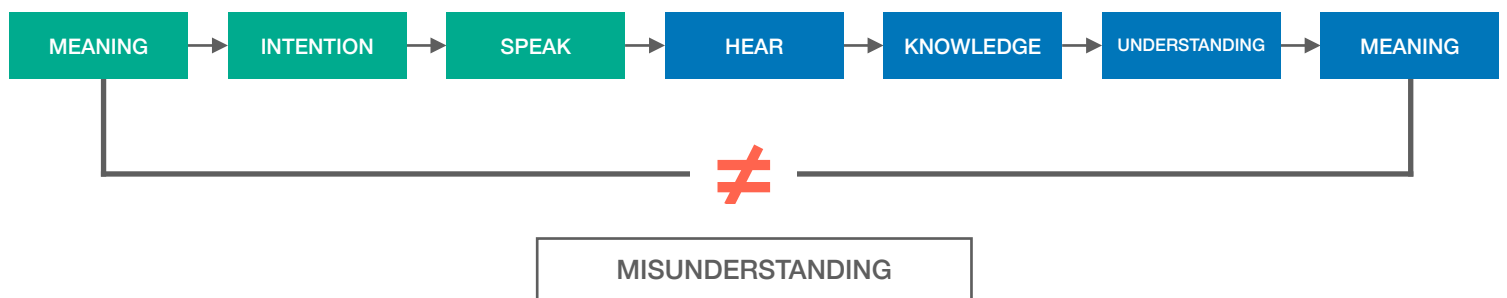
## Understanding and Misunderstanding

When the meaning created by Person-B accurately represents the meaning intended by Person-A, there is a correct understanding. We call this understanding.



*figure 2. understanding.*

When the meaning created by Person-B does not accurately represent the meaning intended by Person-A, there is a incorrect understanding. We call this misunderstanding.



*figure 3. misunderstanding.*

## What is Interpretation?

Interpretation is the association of knowledge to sensation. The result of interpretation is understanding.

## The Ability to Interpret

To be able to interpret something, you must hold knowledge that accurately represents it.

### Example:

To be able to interpret the words written on this page, you must know English.

When you hold knowledge that represents what you are seeing, you can interpret what you are seeing meaningfully.

When you do not hold knowledge that represents what you are seeing, you cannot interpret what you are seeing and are unable to derive any meaning.

Language is a good example.

## Language

In the case of spoken language, the association of sound to knowledge is the interpretation.

You see interpretation happening when you listen to someone speaking a language you know.

### A Language You Know

When someone speaks to you in a language you know, meaning accompanies the sound you hear.

You see the absence of interpretation when listening to someone speaking a language you do not know.

### A Language You Don't Know

When someone speaks to you in a language you do not know, there is no knowledge that can be associated to the sound to give it meaning. You are not even able to distinguish words.

When you listen to that person, you experience the sound without any meaning.

## Conclusion

The present moment is continually being interpreted according to the knowledge we have. Interpretation enables us to meaningfully distinguish a dog from a bird, and a happy dog from an aggressive dog. Interpretation is necessary function to in this world, and forms a significant part of what we call reality. The more accurate the knowledge we possess, the greater we can interpret and interact with the world. Science is a perfect example of this, and the evidence for it is all around us.

## Chapter Extension

For those who are interested, we can model the communication between two people using the Mind Model. We modelled the communication above through this diagram:

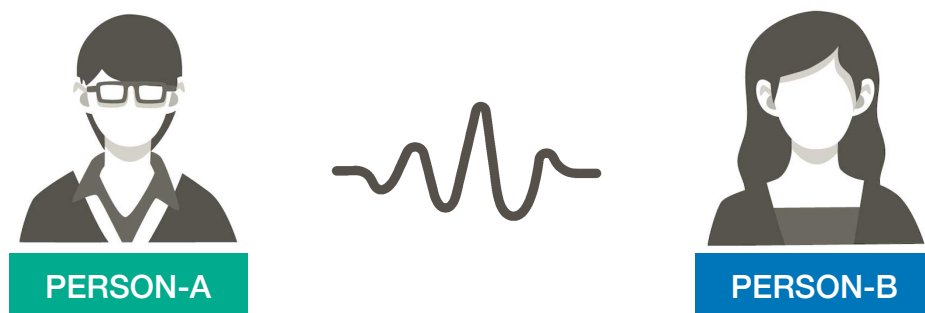


figure 4. communication from one person to another.



## The Process of Communication through the Mind Model

We demonstrate the same steps as before.

1. Person-A want to convey something (meaning) to Person-B.  
[ORANGE]
2. Person-A produces the intention to speak.  
[TURQUOISE]
3. The intention to speak turns the meaning into sound.  
[PINK]
4. The sound is then heard by Person-B.  
[BLUE]
5. What is heard is interpreted according to Person-B's knowledge.  
[RED]
6. The interpretation produces an understanding (meaning).  
[TURQUOISE]

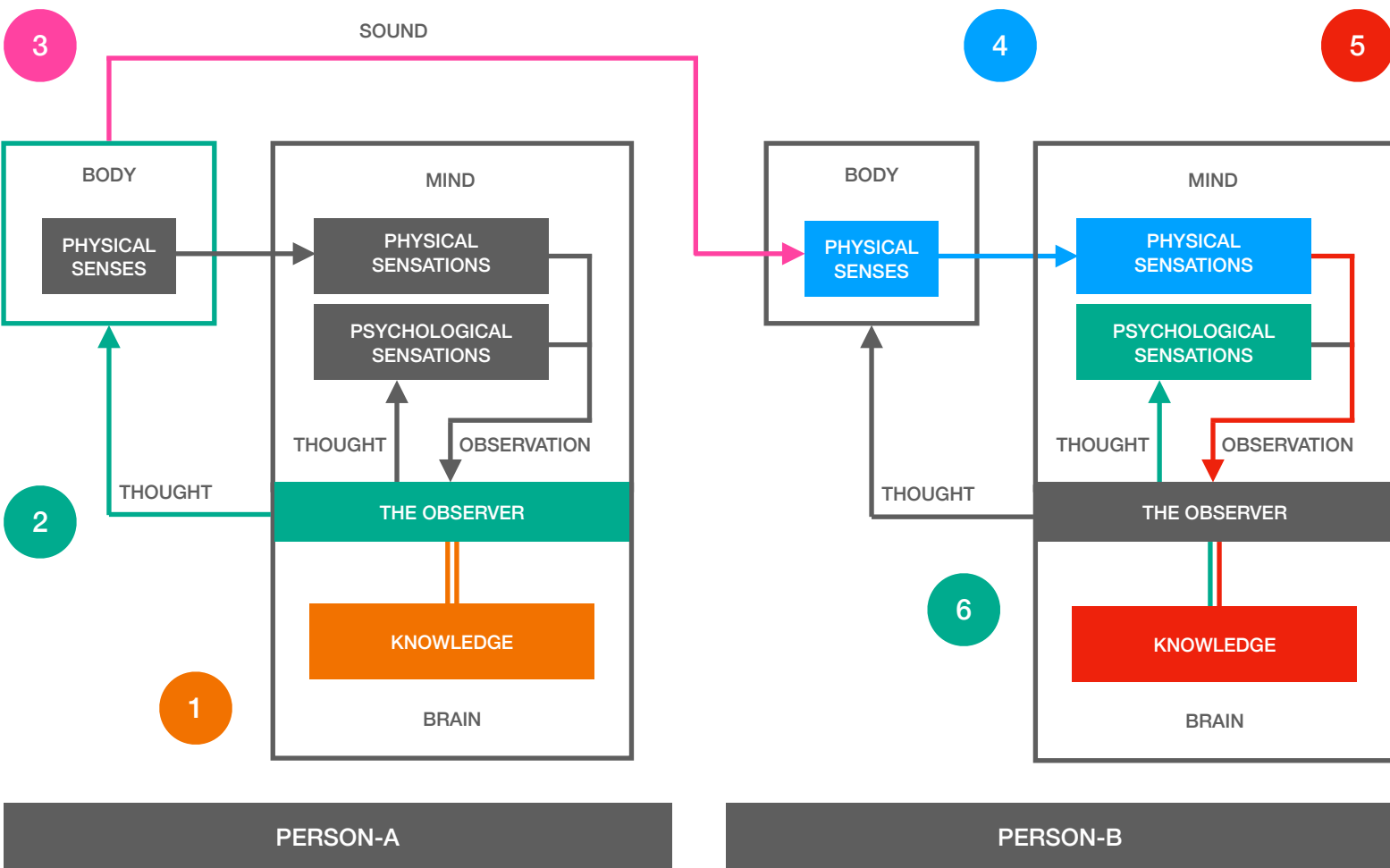


figure 5. communication from one person to another through the mind model



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## CHAPTER 9

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# THE ROLE OF THE OBSERVER

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WRITTEN BY SILENT PERCEPTION

## THE ROLE OF THE OBSERVER

The observer is **not** your enemy.

The observer is **not** something that must be completely eradicated from the mind.

The observer is the interconnection of everything we know. It is always watching and interpreting what it sees according to what it knows.

The role of the observer is to provide information to the mind to assist in orderly behaviour.

### **Example:**

The knowledge of how to drive a car assists you in getting from A to B.

The knowledge of dangerous animals assists you in keeping safe.

Knowledge is provided to the mind automatically, irrespective of whether the knowledge provided is correct or incorrect.

Correct knowledge results in behaviour that is coherent to the world.

Incorrect knowledge results in behaviour that is incoherent to the world.

The utility of the observer is determined by the accuracy of the knowledge one holds. To ensure the knowledge one has is correct, it is the responsibility of the observer to understand itself: understand what the mind has built, continues to build, and why.

To understand oneself, one must observe their reactions in relationship:

- One's relationship to nature.
- One's relationship to people.
- One's relationship to oneself.

As the mind understands itself, it uncovers not only how it is built, but the importance of understanding how it is built. The activity of self-knowing brings its own self-sustaining discipline which comprises a profound sense of relationship and responsibility.