
UNIT 1 MIND AND PERCEPTION

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1.0 OBJECTIVES

After studying this unit, you should be able to

- define sensation and perception
- describe the sensory process which is common to all sensory channels
- describe how sensation develops into perception
- distinguish between sensation and perception
- interpret the scientific concept of perception
- tell and explain the philosophy of perception
- identify and describe the categories of perception
- describe the western and eastern views on perception
- distinguish between various theories of perception

Perception is a process of the consciousness of an object. It is one of the means of valid knowledge in the world and consists in an inseparable relation of the perceptive consciousness with its content. The objects that are seen in the world are considered by the human beings to be existing outside their body and the senses. Humans feel that the objects are reflected, as it were, in their mind in perception. Is it not true that both in the waking states and dream states, our life pivots around perception? Just ponder on this - If we did not possess perceptual ability, could language ever have been invented? Languages incorporate values and beliefs. Hence perception is fundamental to the process of creating values and beliefs. Even the person who is born blind learns their values and beliefs from visually-sighted family members.

1.1 INTRODUCTION

How do you get knowledge about yourself and the world around you? Surely, your answer would be: through the functioning of our sense organs. Yes, we see hear, taste and smell the things around us through our sense organs. The impressions received by our brain through are sense organs are called as 'sensations'. Right from the time we are born, we start feeling our world through our sense organs. The sensations felt by us from the time we are born keep getting modified. Let us take a simple experience –say, a child is shown an orange and then asked to feel it and finally eat it. The act of seeing, feeling and tasting the orange are sensations which enable

the child not only to concretize the object, but also to associate all these experiences with each other in terms of the colour, taste and smell of orange whenever this fruit is actually shown or even when its name is mentioned. As the child grows in age, more learning experiences would be added about the object orange. As an example, information that orange belongs to the citrus family to which other fruits like lime and lemon also belong may be added. What are the beneficial properties of citrus fruits may also be learnt later. In other words, all the previous experiences of an orange will modify with time and the sensations, too, associated with it get transformed with time. Addition of other experiences to the basic *sensations* of color, taste and smell with time about the object ORANGE is termed as *perception*.

Let us now examine the nature of sensation and perception. Sensation is the most elementary process of cognition. Sense organs are deemed to be the “windows of the soul” or simply put as the “gateways of knowledge”. Sensation comes to consciousness by way of special sense organs. Sensation is a reaction aroused in us by *stimulus*. A sensation is an act of a sense organ which, when stimulated, sends nerve currents (impulses) to the sensory centers in the brain and the first response of the brain is a sensation.

Sensation is the simplest mental process and cannot be reduced further to simpler ingredients or parts. Pure sensation is almost impossible. Practically speaking, an adult can never experience a pure sensation. Why? This is because as soon as we feel a sensation – we consciously or unconsciously try to attach a meaning to it, which is generally based on our experiences. When we were infants, as our experiences were fragmentary and mostly impulsive, the sensations felt then can best be termed as *elementary sensations*. Scientifically speaking, five different type of sensations corresponding to the five sense organs i. e, seeing (visual), hearing (auditory), smelling (olfactory), touching and tasting can be differentiated. Touches, sensations can be further classified into three separate types-heat, cold and pressure. Individuals differ from each other depending upon their outlook, which may be visual, olfactory, etc.

1.2 UNDERSTANDING PERCEPTION

When we talk of perception, it is essentially sensation to which meaning is attached. Do remember that sensation is the initial response to a stimulus in the external environment and perception is the final response of an organism following a sensation. This phenomena can be expressed with the help of a three-link chain of stimulus perception-coordination-response to the stimulus. This three-link chain can be expressed in terms of sense organs as receptor (eye, nose, ear, tongue) skin-nervous system (brain, spinal chord and nerves)-effectors (muscles and glands) chain. It must be remembered that in this three-link chain, the first cortical response is sensation and the second cortical response is perception. It needs emphasis here that in any reaction of the organism, this division is only of theoretical importance. *In practice, sensation and perception are so closely intermingled that is quite difficult to say when sensation stops and perception begins.* Whenever you see an object, you try to recognize it first in some way or the other before your thinking takes it further regarding its attributes. We call this process as perception rather than sensation.

For instance, when a child who has been told about an apple before is shown the picture of an apple, child recognizes it first and then thinks about its texture and taste. The unlearned first

reactions which happen due to an interaction between the individual and the environment around them by virtue of the various sense organs are termed as SENSATIONS. As the baby grows from an infant to an adolescent, teenager, youth, etc. the sensations experienced during phases of life are linked with each other thereby building associations among various learning experiences. This results in meanings being attached to them. For example, sound of a barking dog or mewing of a cat enables the child to give meaning to the words dog and cat respectively. Similarly, the taste of various fruits produces the sensations of sour, bitter or sweet. Gradually, the sensory experiences are associated with the ones already received and stored in the CNS (Central Nervous System) with the passage of time during the life time of the individual enabling her/him to develop meanings. This process results in meaningful sensations which we term as PERCEPTIONS.

It must be remembered that perception does not merely refer to “seeing” as the objects may be perceived through any or various combinations of sensory organs. For example, when we smell a dish being cooked, taste the food, or look at a picture, or read a book, we are performing various perceptual activities. Perception, therefore, refers to the use of the senses to guide motor action. Knowing whether a recipe “tastes right” would depend upon the perception as defined above, as would knowing whether a car engine sounds like the motor is working properly.

As we mature physically, mentally, intellectually, culturally and socially our sense data becomes organized with time based on previous experiences. Hence, each successive experience is built upon a previous experience. A very good example of this is language learning – one’s mother tongue or even a foreign language. Initially, language is a mere jumble of sounds when first heard by an individual, say a toddler, for instance. At the initial stage, no meanings are attached to the sounds of the language. Gradually, these sounds become associated with the individual’s experience and the sounds of words acquire a meaning. Take the example of the word “*Amma*” – the sound of this word becomes associated with the sight of the mother, thereby giving meaning to the word “*Amma*” to the toddler. Initially, therefore, no meanings are attached to the sounds heard by a toddler. But as the toddler grows up, these sounds become associated with the individual’s experience, with the learning of language spoken at home. With time, the character of sounds becomes altered in the experience of the individual and the language no longer is a jumble of sounds. Instead, the sounds are heard as words of the language in an organized fashion with meanings attached to them. It can be said that sensory data is enriched in the process of perception to the extent that we perceive more than is actually there. With the passage of time, therefore, the perceptions of individuals towards objects/subjects also change. Let us understand this by a very simple example. Seeing a lemon yellow coloured sphere may evoke thoughts of a lime, a lemon, a *laddoo* or maybe any other article of food which is yellow, say a yellow *dal*. The yellow colour may thus evoke not only the thought of various articles of food having yellow colour, but even their taste is anticipated. Thus, we see in this example both visual perceptions and taste perceptions are evoked by looking at a yellow object.

In our daily life, all of us are bombarded with potential stimuli. We are forever interpreting the sensory information received by us. We interpret a sequence of sounds as bird sounds, bark of a dog, and sound from a musical instrument or song being sung by somebody as a melody, a biting wind as cold or hot according to its temperature. It should be noted that we perceive relatively few stimuli at any one time. This is because it is impossible to respond simultaneously to all

potential sights, sounds and smells, as well as to subtle changes in temperature, pressure and even the position of our limbs which impinge on our sense organs. The chain of events is: stimulus, response of the sense organ and sensory nerve, first cortical response, which is sensation, second cortical response, which is perception. But it must be remembered that in any reaction of the organism, *this division is only of theoretical importance*. In practice, sensation and perception are so intermingled that we cannot say when sensation stops and perception begins!

Our past experiences as also our present psychological state shape our perceptions. Lot of scientific study has been done on perception. As human beings perceive their surroundings through all their senses, there are perceptions corresponding to each sense- visual perception, olfactory perception, auditory perception, and so on. Of these, visual perception has been studied extensively.

1.3 SCIENTIFIC ACCOUNT OF PERCEPTION

An object at some distance from an observer will reflect light from the sun in all directions, some of which will fall upon the corneas of the eyes where it will be focused upon each retina, forming an image. The disparity between the electrical outputs of these two slightly different images is resolved either at the level of the lateral geniculate nucleus or in a part of the visual cortex called 'V1'. The resolved data is further processed in the visual cortex where some areas have specialized functions, for instance area V5 is involved in the modeling of motion and V4 in adding colour. The resulting single image that subjects report as their experience is called a 'percept'. Studies involving rapidly changing scenes show the percept derives from numerous processes that involve time delays. Recent MRI studies show that dreams, imaginings and perceptions of things such as faces are accompanied by activity in many of the same areas of brain as are involved with physical sight. Imagery that originates from the senses and internally generated imagery may have a shared ontology at higher levels of cortical processing.

Sound is pressure waves sensed by the cochlea in the ear. Data from the eyes and ears is combined to form a 'bound' percept. The problem of how this is produced, known as the binding problem, is the subject of considerable study. Perception is a cognitive process in which information processing is used to transfer information into the mind where it is related to other information. Some psychologists propose that this processing gives rise to particular mental states (cognitivism) whilst others envisage a direct path back into the external world in the form of action (radical behaviourism). Behaviourists such as *John B. Watson* and *B.F. Skinner* have proposed that perception acts largely as a process between a stimulus and a response but have noted that Gilbert Ryle's "*ghost in the machine* of the brain" still seems to exist. "The objection to inner states is not that they do not exist, but that they are not relevant in a functional analysis". This view, in which experience is thought to be an incidental by-product of information processing, is known as epiphenomenalism.

1.4 PHILOSOPHY OF PERCEPTION

The philosophy of perception is concerned with the nature of perceptual experience and the status of perceptual data, in particular how they relate to beliefs about, or knowledge of, the

world. Any explicit account of perception requires a commitment to one of a variety of ontological or metaphysical views. Philosophers distinguish internalist accounts, which assume that perceptions of objects, and knowledge or beliefs about them, are aspects of an individual's mind, and externalist accounts, which state that they constitute real aspects of the world external to the individual. The position of naïve realism — the 'everyday' impression of physical objects constituting what is perceived — is to some extent contradicted by the occurrence of perceptual illusions and hallucinations and the relativity of perceptual experience as well as certain insights in science. Realist conceptions include phenomenalism and direct and indirect realism. Anti-realist conceptions include idealism and skepticism.

Categories of perception

Perception may be categorized as *internal* or *external*. Internal perception (proprioception) tells us what is going on in our bodies; where our limbs are, whether we are sitting or standing, whether we are hungry or tired and so forth. External or *Sensory* perception (exteroception), tells us about the world outside our bodies. Using our senses of sight, hearing, touch, smell, and taste, we perceive colors, sounds, textures, etc. of the world at large. There is a growing body of knowledge of the mechanics of sensory processes in cognitive psychology. The philosophy of perception is mainly concerned with exteroception.

Philosophical accounts of perception

Important philosophical problems derive from the epistemology of perception — how we can gain knowledge via perception - such as the question of the nature of qualia. Within the biological study of perception naïve realism is unusable. However, outside biology modified forms of naïve realism are defended. *Thomas Reid*, the eighteenth-century founder of the Scottish School of Common Sense, realised that sensation was composed of a set of data transfers but declared that there is still a direct connection between perception and the world. This idea, called direct realism, has again become popular in recent years with the rise of postmodernism.

The succession of data transfers involved in perception suggests that sense data are somehow available to a perceiving subject that is the substrate of the percept. *Indirect realism*, the view held by *John Locke* and *Nicolas Malebranche*, proposes that we can only be aware of mental representations of objects. However, this may imply an infinite regress (a perceiver within a perceiver...), though a finite regress is perfectly possible. It also assumes that perception is entirely due to data transfer and information processing, an argument that can be avoided by proposing that the percept does not depend wholly upon the transfer and rearrangement of data. This still involves basic ontological issues of the sort raised by Leibniz, Locke, Hume, Whitehead and others, which remain outstanding particularly in relation to the binding problem, the question of how different perceptions (e.g. color and contour in vision) are "bound" to the same object when they are processed by separate areas of the brain.

1.5 KANT'S THEORY OF PERCEPTION

In context of perception, these points can be extracted from Kant's theses:

- that it is mind itself that necessarily makes a constitutive contribution to its knowledge.
- that this contribution is transcendental rather than psychological;

- that philosophy involves self-critical activity;

All the above theses given by Kant have had a lasting effect on subsequent philosophy. Kant defines his theory of perception in his influential 1781 work *The Critique of Pure Reason*, which has often been cited as the most significant volume of metaphysics and epistemology in modern philosophy. Kant maintains that our understanding of the external world had its foundations not merely in experience, but in both experience and a priori concepts, thus offering a non-empiricist critique of rationalist philosophy, which is what he and others referred to as his "Copernican Revolution". Before we proceed, let us first distinguish here what Kant meant by analytic and synthetic propositions. Analytic proposition is a proposition whose predicate concept is contained in its subject concept; e.g., "All bachelors/spinsters are unmarried," or, "All bodies take up space."

Synthetic proposition is a proposition whose predicate concept is not contained in its subject concept; e.g., "All bachelors are happy," or, "All bodies have weight." Analytic propositions are true by nature of the meaning of the words involved in the sentence—we require no further knowledge than a grasp of the language to understand this proposition. On the other hand, synthetic statements are those that tell us something about the world. The truth or falsehood of synthetic statements derives from something outside of their linguistic content. In this instance, happiness is not a necessary predicate of bachelors/spinsters. Rather, happiness depends on the perceptions of each individual person in their day to day lives. Likewise, weight is not a necessary predicate of the body; until we are told the heaviness of the body we do not know that it has weight. In this case, experience of the body is required before its heaviness becomes clear. Before Kant's first Critique, empiricists (Hume) and rationalists (Leibniz) assumed that all synthetic statements required experience in order to be known.

Kant asserts that experience is based both upon the perception of external objects and priori knowledge. Kant writes that it is the external world that provides those things which we sense. It is our mind, though, that processes this information about the world and gives it order, allowing us to comprehend it. Our mind supplies the conditions of space and time to experience objects. According to the "transcendental unity of apperception", the concepts of the mind (Understanding) and the perceptions or intuitions that garner information from phenomena (Sensibility) are synthesized by comprehension. Without the concepts, intuitions are nondescript; without the intuitions, concepts are meaningless—thus the famous statement, "Thoughts without content are empty, intuitions without concepts are blind."

Kant's theses and Understanding

Let us take a simple example to illustrate the concept of perception as per Kant's theses. For example, a person says, "The sun shines on the stone; the stone grows warm", which is all the individual perceives in perception. This judgment is contingent and holds no necessity. But if the individual says, "The sunshine causes the stone to warm", the person subsumes the perception under the category of causality, which is not found in the perception, and necessarily synthesizes the concept sunshine with the concept heat, producing a necessarily universally true judgment.

Judgments are, for Kant, the preconditions of any thought. Man thinks via judgments, so all possible judgments must be listed and the perceptions connected within them put aside, so as to make it possible to examine the moments when *the understanding* is engaged in constructing judgments. universally and necessarily. Thus by listing all the moments, one can deduce from them all of the categories.

The fundamental building blocks of experience, i.e. objective knowledge, are now in place. First there is the sensibility, which supplies the mind with intuitions, and then there is the understanding, which produces judgments of these intuitions and can subsume them under categories. These categories lift the intuitions up out of the subject's current state of consciousness and place them within consciousness in general, producing universally necessary knowledge. For the categories are innate in any rational being, so any intuition thought within a category in one mind will necessarily be subsumed and understood identically in any mind. In other words, *we filter what we see and hear*.

Kant ran into a problem with his theory that the mind plays a part in producing objective knowledge. Intuitions and categories are entirely disparate, so how can they interact? Kant's solution is the schema: a priori principles by which the transcendental imagination connects concepts with intuitions through time. All the principles are temporally bound, for if a concept is purely a priori, as the categories are, then they must apply for all times. Hence there are principles such as substance is that which endures through time, and the cause must always be prior to the effect.

1.6 INDIAN PHILOSOPHY ON MIND AND PERCEPTION

Recall that the object itself does not enter the eye, for example, in the act of seeing, but there is a transmission of vibration from the object, with which a person's consciousness comes in contact. This, in turn, becomes a content of the person's consciousness, and it is on account of this the person is said to know the existence of the external object. This perception is caused by the operations of a mind whose existence as a mediator between the Atman within and the object outside is evident from the fact of the synthesis of sensations and of the possibility of the absence of perception at certain times. "Sense-knowledge" is the product of the connection between the mind and the sensory organs. That is why there is no simultaneity of the knowledge of the impressions received through the various sensory organs. People say: '*My mind was elsewhere, I did not see that.*' The impossibility of this simultaneity of knowledge through various sensory organs is an indication of the "existence of the mind." "Between the Atman and the organs of sense a connecting link is necessary. If we do *not* admit the internal organ, there would result perpetual perception or perpetual non-perception, the former when there is a conjunction of the Atman, the senses and the object, the three constituting the causes of perception, and the latter when, even on the conjunction of these three causes, the effect did not follow. But neither is the truth. We have, therefore, to acknowledge the existence of an internal organ on whose "attention and non-attention perception and non-perception take place" "The mind can move in space. It is a changing and differentiating things. It is capable of moving from place to place and assuming the forms of the objects of perception. This going out to an object and taking its shape is actual. There is nothing static in Nature. Every modification of the root Natural Principle is active and moving. The mind, in particular, is always undergoing conscious and unconscious modifications.

The mind is a radiant, transparent and light substance and can travel like a ray of light outside through a sense-organ. The mind is thus an active force, a form of the general active Power or *Sakti*. Let us take a simple example, you can even fight your intruder who is more powerful than you through your mind or for that matter travel abroad or into outer space through your mind. As the brain, the organ of the mind, is enclosed in an organic envelope, solid and in appearance closed, the imagination has a tendency to picture it as being isolated from the exterior world, though in truth it is in constant contact with it through a subtle and constant exchange of secret activities. *The mind is not something static, passive and merely receptive.* It takes an active part in perception both by reason of its activity and the nature of that activity as caused by its latent tendencies (*Samskaras*). The following well-known illustration from the *Vedanta-paribhasha* gives an account of the nature of perception: ‘As water from a tank may flow through a channel into a plot of land and assume its shape (square, triangular or any other form), so the radiant mind (*Taijasa-Antahkarana*) goes out through the eye or any other sense-organ to the place where an object is, and gets transformed into the shape of that object. This modification of the mind-stuff is called a *Vritti*’” In his *Sure Ways of Success in Life* (pp. 94-99) Swami Sivananda gives an analysis of the apparatus of perception in the following manner:

The senses are the gatekeepers of the wonderful factory of the mind. They bring into the mental factory matter for manufacture. Light vibrations, sound vibrations, and the like, are brought inside through these avenues. The sensations are first converted into percepts by the mind, which then presents these percepts to the intellect. The intellect converts these percepts into concepts or ideas. Just as raw sugarcane juice is treated with so many chemicals and passes through various settling tanks, and is packed as pure crystals; just as ordinary clay mixed and treated with plaster of Paris, etc. passes through settling tanks and is made into jugs, jars, plates, cups, etc.; just as crude sand is turned into beautiful glassware of various sorts in a glass factory; so mere light vibrations, sound vibrations, etc. are turned into powerful ideas or concepts of various descriptions in the factory of the mind.

You must remember that the external senses are only instruments in the process of perception. The real auditory, tactile, visual, gustatory and olfactory centres are in the brain and in the astral body. These centres are the real senses which make perception possible. The intellect (*Buddhi*) receives material from the mind and presents them to the *Purusha* or the *Atman* which is behind the screen. The intellect is like the prime minister; it is closer to the *Purusha* than the mind is. As soon as facts are placed before the intellect by the *Purusha*, there flashes out egoism (*Ahamkara*). The intellect receives back the message from the *Purusha*, decides and determines, and transmits it to the mind for the execution of orders. The external organs of action carry out the orders of the master.

The *Antahkarana* (inner psychical instrument) is a broad term which includes *the intellect, the ego, the memory, the subconscious and the conscious mind*. The one *Antahkarana* assumes all these names due to its different functions, just as a person is called a judge when he dispenses justice in a law court, a president when he presides over a society or an association, a chairman when he superintends over a meeting, and a storekeeper when he is in charge of goods.

If one can clairvoyantly visualize the inner working of this mental factory one will be dumbfounded. Just as in the telephone exchange of a big city various messages come from diverse houses and firms to the central station, and the central operator plugs, connects and disconnects the various switches, *so does the mind plug, connect and disconnect sensory*

messages. When one wants to see an object the mind puts a plug into the other four centres, viz. hearing, feeling, tasting and smelling. When one wants to hear something the mind plugs similarly the remaining four centres. *The mind works with a speed which is unimaginable.*

In ordinary persons the mental images are distracted and undefined. Every thought has an image, a form or a shape. A table is a mental image plus an external *something*. Whatever one sees outside has its counterpart in one's mind. The pupil of the eye is a small round construction. The retina is limited in its structure. How is it that the image of a huge mountain seen through such a small aperture is cast in the mind? How does this colossal form enter the tiny hole in the eye? The fact is that the image of the mountain already exists in the mind. Here the significant truth is that the sense-organs are able to cast the image of an extensive scene on the limited mind working in a body on account of the essentially omnipresent and all-comprehensive character of the consciousness that is reflected through the mind. All perception suggests the marvellous working of this immanent consciousness through the instrumentality of the mind, and later through the senses. The real seer and the sener of things is this consciousness which is at the background of the perceiving subject as its existence and essence. The ultimate knower of the world is an absolute being whose presence is established by the nature of knowledge itself. "In order to know the world fully, the knower must be independent of the laws governing the world; else, knowledge complete would be impossible. One whose knowledge is controlled by external phenomena can never have real knowledge of them. The impulse for absolute knowledge guarantees the possibility of such a knowledge. This shows that the knower is superior to the known to such an extent that the known loses its value as being, in the light of the absoluteness of the knower" (*Gita Meditations*: p.IX).

Vedanta Theory of Perception

The Vedanta theory of perception is that the mind comes out through the eye and assumes the shape of the object outside". For all perception, a *Vritti* or a psychosis of the *Antahkarana* (the internal organ) is necessary, since perception is possible only when the universal consciousness is individualized by a limiting adjunct. A *Vritti* is a function of the *Antahkarana* and is really indistinguishable from the latter. The *Pramatrichaitanya* or the consciousness conditioned by the *Antahkarana* is said to flow like a ray of light to the object outside and take the form of the object by pervading it. As a molten metal cast in a mould takes the shape of the mould, or the water that flows into a field takes the shape of the field, or as the space enclosed in a vessel in the house is unified with that enclosed within the house, the mind takes the form of the object which it pervades. This pervasion of the object by the mental *Vritti* is called *Vritti-vyapti*. "The *Antahkarana-vritti* (mode of the internal organ) enters through the opening of the eye, removes *Vishaya-ajnana* (ignorance in regard to the objects), assumes *Vishaya-akara* (the shape and form of the objects it envelops), and presents the objects to our view. The function of the *Vritti* is to cause *Avaranabhanga* (removal of the veil or layer of ignorance that envelops all)

Samkhya Theory of Perception

According to the Samkhya system the stimulus for perception is provided by the existence of a real object outside. The senses give a direct apprehension of truly existent objects. The senses afford only an indeterminate perception of the object, a mere immediacy of objectivity, in the form of 'This is an object.' This can be said to be bare abstract perception. Concrete and determinate perception of the nature of 'I know the object' takes place further inside in the

Antahkarana. The mind contemplates on the material supplied by the senses and gives it order and definiteness by the act of synthesis and deliberation on its part. Here arises the definite perception of the object as being of this or not this kind. Even here the process of perception does not come to an end. The *Ahamkara* or the individual ego arrogates to itself this resultant function of the mind and transforms the impersonal perception of the mind into a personal knowledge. This empirical principle of individuality with its natural character of the unity of apperception makes the perception refer to a particular individual. The *Buddhi* or the intellect decides on the nature of the perception of the ego and determines the course of action to be taken in regard to it. The understanding of the *Buddhi* is followed by a will or a determination to act. The seeds of one's reaction to the perceived object are sown in the consciousness of the *Buddhi*. Finally, the *Samkhya* holds that this perception and volition are experienced by the *Purusha* which is in relation to the *Buddhi*. It is the *Purusha* that gives to the *Buddhi* the intelligence to understand and decide. The ultimate possibility and validity of perception is thus based on the consciousness of the *Purusha*.

1.7 LET US SUM UP

Our brain is our most precious physical possession. It is the life force that sustains and directs our physical body. It is the storehouse of all the information we have experienced since day one. It is the keeper of our principles, our values and our perception of life. Our mind is the consciousness that originates in the brain which manifests itself in thought, memory, perception, feeling, will, imagination, reasoning, intelligence, and applying knowledge. Our brain is an electro-chemical device, more powerful than any computer yet built by man. Our mind is the mystical result of the brain's physiological activity. Our thought processes, our emotions and in fact, our very view and perception of our life and the world in which we live is determined solely by the operating parameters we have consciously – or sub-consciously – installed in our “mind”.

Our mind is programmable. Every stimulus that enters our brain affects to some degree, in some manner, the quantity and quality of programming that is taking place – programming that will influence and affect how we will interpret every event or experience that will happen from that moment forth. The type of programming that occurs is up to us. It is our choice – it is our decision.

Our mind is our servant – or our master. We can consciously modify and direct its programming to benefit us and those around us – or we can, with no effort at all, relinquish all control and sit idly by as our mind works busily to produce fears, anger, doubts, insecurities, worries, misinterpretations, jealousies and all of the other negatives that form the foundation of a life of “quiet desperation”. It is our choice.... It is our decision... It is our life...So, arise, awake and try to make the right perceptions in you life to lead a qualitative life!

1.8 FURTHER READINGS AND REFERENCES

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