Where Do Thoughts Come From?

By Glenis J. Crane

Introduction

At the present time an enormous gap exists between the views of modern day philosophers and those expressed in the teachings of the Master Djwhal Khul (D.K.), in relation to the subject of human thought. This is especially true in the case of the so-called "mind-body problem" and the origin of human thought. In this article I will make use of information from both schools of thought, as well as my own ideas, in order to create a new and more coherent solution to this problem.

I have found current mind-body theories to be unsatisfactory for two reasons: firstly, relevant issues are often brought up with no immediate attempt to solve them, and secondly, some Artificial Intelligence (Al) models resulting from such theories have either a materialist base or none at all. It is my intention to create an entirely new basis upon which mathematical/computer modeling of the processes we call thought and memory recall can rest.

Materialism versus Dualism

Many different philosophical theories exist in relation to the origin of human thought. Some of the most popular theories at this time stem from modern materialism. Materialists hold the view that all mental phenomena, including pains, thoughts and desires are caused by physical brain activity. In other words, this view identifies mental states with purely physical states.

Almost all Al models, which are designed to mimic human consciousness, learning and memory recall, are based on this theory. Some progress in understanding the human mind/brain has been made via this method. However, it becomes inadequate when one is attempting to explain such processes as telepathy, intuition, inspiration and several minds sharing/interpreting the same thought simultaneously. Qualities such as will, love and compassion have also been attributed to

the brain or chemical processes occurring in the body. However, when the philosophers and cognitive scientists holding such views are asked why these qualities can't be demonstrated by one of their computers, they quickly sweep the problem under the carpet.

The Master D.K. discusses human consciousness, the process of thought and many other qualities. He attributes such qualities to the mind and soul. This type of theory is regarded to be dualist in nature, since the mind and soul are considered to be separate from the physical brain. That is, they work together with the brain, but are not produced by it. In short, D.K. provides an alternative explanation for the origin of human thought. He gives us reason to believe that some of the so-called "mental phenomena" discussed by materialists are not mental phenomena at all. It would be more appropriate to call them "soul phenomena" or "spirit phenomena." Unfortunately, in many cases only hints are given in relation to this subject, so I will attempt to translate some of the information into simple language and fill in some of the gaps. My theory of the mind-body problems tend to support the dualist view rather than that of the materialist.

The Soul, Mind, Brain and Thought Defined

The soul may be defined as a unit of energy or consciousness, and the mind (the "higher mind" in the language of the Master D.K.) is the tool used by the soul (the thinker) in order to think. I would like to put forward the following hypothesis, which extends the definition of the mind: the closest

approximation to the mind that we can comprehend is that of an electromagnetic field.

D.K. often refers to the mind as "energy" or the "fire of mind," (see ref. (2), pp. 68 and ref. (3), pp. 308), and since we cannot observe thinking directly, it would have to be an energy field of some kind. Therefore, it seems reasonable to view the mind as an electromagnetic field. This energy field is firmly anchored in the brain while one is in a physical body.

He refers not only to individual minds, but also the "Universal Mind". I would like to hypothesize that the Universal Mind comprises all lesser minds such as ours, the minds of other entities (providing they exist), and in addition any extra thinking capacity that might be created from the sum of these. The idea emphasized here is that the whole has greater potential than the sum of its parts. This is certainly the case when one is comparing the effect of a wave of water consisting of N molecules, to the effect of N separate molecules. Materialists also recognize the fact that the whole of the brain, or network of neurons, can achieve so much more than a group of separate neurons.

Furthermore, since the Universal Mind contains all individual ones, having an original or new thought as such may be merely an illusion. This point will be deferred until a later section in this article.

Thought is the process carried out by the soul, and what we normally call thoughts are referred to by D.K. as "thought forms."

The physical brain is impressed upon by the higher mind, i.e. it acts as a receptor for the thought forms (see ref. (1), pp. 105). It translates the idea embodied in the thought form into speech and behavior. How well it translates the idea depends on the quality and quantity of neural connections, amongst other things. Thoughts, as we normally refer to them, are neither created nor stored in the physical brain. All that may actually be stored in the brain is genetic information and that which may be needed for the physical processes involved in the translation of thought forms. Thought forms are discussed in more detail in the following section.

What are Thought Forms and Their Purpose?

My third hypothesis is that: a close approximation to thought forms are high frequency electromagnetic waves. This is consistent with the notion given for a mind. So that for the mind to hold a thought would be equivalent to an energy field holding a wave or wave packet. I have proposed high frequency waves since these would be more difficult to detect than lower ones such as radio waves. Thought forms provide bodies for ideas and are constructed to achieve a particular objective. They can be divided into 5 groups, (see ref. (4), pp. 162):

1. material forms related to the physical world,
2. emotional forms such as moods and desires,
3. purely mental plane thought forms,
4. those one can construct after reaching a certain stage of evolution. Through these it is possible to gain true knowledge about one's Self, and
5. those related to the spirit or spiritual knowledge.

The groups of thought forms appear from my point of view to be divided up upon the basis of one's point in evolution. That is, as one's consciousness expands, one is able to gain access to (or construct) more of those forms belonging to the last three groups. Statements regarding the response of thought forms to vibration suggest that they are attracted to one's mind in order to have the opportunity to be realized. Perhaps they even compete with each other to gain entry into a suitable mind.

This brings us to my original question, where do thoughts come from? Any single thought (or thought form) held by an individual may come from one of three sources, (1) his/her mind, (2) the mind of another individual or (3) the Universal Mind. This theory is adequate to explain what is actually happening when two or more minds have the same thought, or give the same translation to a thought.

Several Minds Having the Same Thought Form

Suppose a particular thought form existed somewhere in the Universal Mind. That is, this larger mind was able to function as a reservoir of existing thought forms, as well as creating new ones. Then surely more than one mind could attract the single thought form under consideration, or simultaneously gain access to it. Having gained access to the thought form, the minds may or may not give it the same interpretation. As mentioned earlier, having gained a new thought in this way may be an illusion. The reason for this being that the so called new thought may be a misinterpretation of an idea which has existed for some time. Alternatively, since several minds have dived into the same small part of the reservoir, and all have come out with the same thought, i.e. equally wet, it seems plausible that the thought form was there in the first place. Furthermore, if the greater mind is composed of the lesser minds, it may not be possible for a thought form of a great size to be realized unless several of the lesser component minds hold it together.

Interaction Between the Mind and Brain

How is it that the mind interacts with the brain? Well, obviously the energy of mind must be compatible with the electrochemical energy of the physical brain. Experiments carried out by neuroscientists suggest that the eyes capture light then transform this energy into electrochemical energy at the level of the retina. They have also demonstrated that external electrical stimulation can evoke feelings, sounds and image, (see ref. (5), pp. 409). Unfortunately, it is experiments of this kind which have lead them and some philosophers to believe that there is nothing more to the human being than the physical body and its products.

I would like to hypothesize that the mind works in a similar way to the eyes, capturing its own form of energy, which would be like high frequency light, and transforming it so that it can be received by the brain. Thus, part of the mind-body problem is one of energy conversion. If one were able to detect the energy of mind and determine how it was converted or combined with the electrochemical energy of the brain, then much of the problem would be solved. Some distinctions between the mind and brain are listed by M. Robbins, (see ref (6), pp. 278-281). These provide further insight regarding the subject of how the mind interacts with the brain.

The much discussed subject of neural connections can again be fitted into the scheme of things here. The materialist view is that patterns of thought are dependent on the number and type of neural connections one has in their brain. It is my opinion that neural connections are established in order to aid purely physical processes. An increase in the number of such connections reflects an increase in one's capacity to relate thought forms, and can indicate the capacity for refinement of one's actions. So now we have the notion of one occurrence being a reflection of another, rather than the direct cause of another. The fact that one is able think one thing and say/not say another, gives some support to this notion. It seems to me that if neural connections alone were responsible for the type of thoughts one might have, it would not be possible for one to lie. After all, computers have networks of information programmed into them, and how many of them tell lies? The model of the mind presented in this article allows for the possibility of different translations, the absence of translation, and what I would call unrelated translations of a single thought form.

Memory

Even though no "desire cells" or "memory cells" as such have been found residing in the physical body, or "cells of motivation" for that matter, most psychologists and many philosophers still believe that they are there. As mentioned above, these things are thought to be the result of physical activity going on in

the grey/white matter of the brain. The correlation between learning and an increase in neural wiring seems to have added fuel to their fire.

My first reply to any argument of this kind is that a correlation between two variables, such as mind and brain activity, does not imply that one is the cause and the other necessarily the effect. While those with a leaning toward materialism insist that the brain is the cause and the mind the effect, one could just as easily argue from the opposite direction. In my case, and that of D.K., the argument would be that when the mind impresses the soul's thoughts on the brain (and must do if they are to be realized), there is necessarily neural activity. In this situation one would also expect a correlation between mind activity and that of the brain.

According to D.K., memory, as we call it, is stored in force centers called "permanent atoms." Thus, it can be said that the mental permanent atom is either another name for the mind, or that every so-called individual mind has a permanent atom associated with it. Since other types of permanent atoms exist and presumably have the capacity to store entities, I would like to assume that most of this article has been concerned with thought forms made up of purely mental energy, and that these are not able to be stored anywhere else. So-called memories are thought forms that coexist in one's permanent atom and perhaps aspects of them exist in the other types of permanent atoms. Due to the limitations of the brain, memories can only be translated via speech or action in a sequential manner. So supposing I had three dreams last night, I could only relate them to you one at a time. This limitation does not in any way imply that one has only a limited amount to recall or that methods of storage and recall of experience must be the same for everyone.

However, there is good evidence to suggest that certain parts of the human brain (in general) are employed for the translation of certain aspects of any thought form. For example, suppose the thought form involved the idea of traveling along a path from a point "A" to a point "B" in space. This information would most likely be received by cells at the front of the brain. Thus, the condition of the cells in the frontal lobe will determine an individual's ability to plan behavior and orientate him/herself (see ref (5), pp. 811).

How does this theory explain the relationship between the establishment of neural connections and learning? My hypothesis regarding this matter is: when a thought form is registered in the brain for the first time a neuron/(s) will fire. If the incoming energy is sufficient and a need exists, a new connection will be formed.

If one equates "the will to be realized" with "energy," one might say that if the will is strong enough a new connection will be formed. Thus one could infer that an inability to learn may be due to a lack of will. Otherwise, in forming such a connection one would then be able to translate the incoming idea, and will have learnt something in the process.

Now, it may be possible that sufficient connections were already present for the reception of an incoming thought. This makes me think that new neural connections need only be created if one doesn't already have adequate words or movements for the translation. Also, the quality of the constructed networks will influence one's capacity to retain any newly gained experience. Once a connection has been firmly established the body can carry out the intention of the idea repeatedly without further thought, i.e. develop what is normally referred to as a habit.

Mathematical Modeling of Thought

From my point of view, the challenge here is to produce mathematical models and ultimately computer programs illustrating the way in which the mind works, based on the notions presented above. For example, the notion of N objects or even an infinite number of objects coexisting somewhere in time and space. This would be easily represented by a set or matrix. Then to extract some of those objects, say n of them, and order them or

redistribute them in some way. This could be represented via a vector. In the articles that follow this one it is my intention to choose some of the concepts discussed here and demonstrate how they might be expressed in mathematical terms.

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