

SILENT PERCEPTION

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Robert Marshall

You must be a light to yourself

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

PREFACE

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

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

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

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

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

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

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

THE NATURE OF I

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

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

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

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

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

INTRODUCTORY THOUGHTS

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

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

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

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

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

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

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

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

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

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

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

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

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

Each person's life has shown him to a certain extent the necessity for a transformation of the psychological structure of man: we're all in this beautiful, frightful mess that we have created, and I eschew the need for any verbal description of the woes of the world. Instead, I allow the reader's own experience to be the factor that shows you this: we are all observing the same existence, after all.

So long as one's experience has not produced a mind with a debilitating sense of hopelessness for a change in mankind or been dulled by some particular form of belief, thus becoming satisfactorily contented with the superficial pleasure-based allure of the vast entertainment culture of the present day, then undoubtedly one's experience will have produced someone who approaches this book with an adequate sense of seriousness and interest, already aware to a certain extent of the current state of the human condition and the necessity for change. For myself, such a reader already has that abiding enquiring spirit that is capable of immense creative beauty as human conduct and behaviour.

For me, it seems necessary not to begin by illuminating the gross movements of human society as a conflictual, fragmented race, but instead to start fundamentally with the relationship between me and you, the writer and the reader, and from there take this journey together.

Thought has proven itself to be ingenious in the technological field, but incapable of ending any psychological problem. Is there an action, not born of thought, which can transform the very structure of the brain cells themselves?

Since one's relation to the book is through an action called reading it is important to understand what reading actually is. Reading will be the basis of our communication here and will be the act responsible for forming the relationship between ourselves. As such, if we can initially establish a certain level of

clarity, then that clarity must inevitably affect the reader's relationship to the whole book.

What is reading?

The importance of this initial question must not be underestimated and its necessity not overlooked as ultimately how one reads will determine how the meaning and significance of the words are seen and therefore how the book is understood. This question is directly probing one's relationship to the book and, therefore, one's indirect relationship to the writer.

So, what is the action of reading? What actually takes place when one reads?

When one picks up this book, opens it and looks at the pages, one basically sees what all other human beings see – a page with symbols. In this sense we are all relating to the same thing. We refer to these symbols as words. Upon observing the word on the page two things come into consciousness simultaneously.

1. The verbal representation of that word.
2. The sensation of the meaning and significance of that word.

That subtle sensation of meaning gives one a sense that the word has been comprehended and then one passes on to the next word and the same action takes place. One's skill in reading is determined by the rapidity of this process.

Now, if one sees this not as a marvellous, stupid, or obvious idea, but as an accurate description of the action taking place right at this moment, then perhaps one will be interested and curious enough to probe a little deeper into this activity.

An adequate interest and curiosity come only when one sees the reality of the activity being discussed. Seeing the reality of the point under discussion is a fundamental requisite for proceeding with logic, reasoning, and questioning. In the instance

of the act of reading itself, it is only through the perception and acknowledgement of the reality of this action taking place that there comes a sense of interest in understanding what reading actually is. Anyone who has not grasped the question realistically through perception of its activity will merely experience an empty passionless question. They will feel as if they're just being dragged through the question by the writer and their interest will deteriorate. A question only has passion, a real flame within it, when it is seen to have a relationship to living. A question has no meaning by itself; it has a meaning only in living. So, if one sees the reality of reading as one is reading, then one will appreciate the importance of enquiring into what reading actually is. That importance will produce an interest and curiosity that will allow us to proceed to explore together, with the same passion and intensity, the action of reading itself.

So, what is reading?

One sees the word on the page, and in response to that perception there comes into consciousness (1) a verbal representation of that word, and (2) a sense of meaning. Both the verbal representation (which is a sound) and the meaning (which is a feeling) are recognised by us, and referred to as the word itself.

Therefore, what we call a word is made up of:

1. The written symbol on the page.
2. The verbal representation as a sound made from the mouth or the sound of one's internal dialogue.
3. The sense of meaning.

Collectively, these three manifestations are what we understand as the word.

One sees the symbol on the page and then the sound and meaning associated with that symbol comes into consciousness. We know where the symbol has come from because it's contained on the page, but where does the sound and meaning come from? It is necessary for us to ask:

What is the source of the sound and meaning?

It might be possible to make this point clear by asking another very simple question. If this book were written in a language that the reader didn't know, would he or she be able to derive any sound or meaning from the words? The answer is that readers wouldn't be able to derive any sound or meaning from observing a book written in a language that they didn't know because they would have no idea what the symbol was meant to sound like and would never have used the word in any sort of context to 'get a feel' for it (which is the meaning). Therefore, knowledge must play an essential role in the expression of both the sound and sense of meaning.

So, what is the source of the sound and meaning?

Having their expressions based in knowledge would imply that their source must be memory. Therefore, as one sees the symbol on the page, memory responds as sound and meaning. This means that it is the reader of a book who gives meaning to the words, not the writer. The writer merely writes the words, but it is the reader's memory that is responsible for the creation of meaning associated with those words.

*Through the act of writing, the writer expresses
his intentional meaning through the words.*

*Through the act of reading, the reader's memory
creates meaning upon perception of those words.*

Thus, to one who can see this fact, the action of reading and the comprehension of what is read is quite a different affair to that which appears to be commonly held. In relation to the appearance of sound and meaning, one is not reading the writer, one is reading oneself. The writer is literally the writer, and the writing is where the writer stops; the reader, while reading, perceives in his relationship to the book the expressions of

sound and meaning which are the product of his memory, which in turn determine how the book is received and understood. Such expressions are responsible for sensations such as intense adoration or disgust, but while these are targeted at something external (such as the writer), they always have as their source the reader's memory.

For those who are aware of the personal nature of the expressions of sound and meaning comes the important and necessary question of communication itself. The whole point of writing a book is for the writer to communicate what he has learnt to the reader and the point of the book for the reader is to acquire an accurate understanding of what is written. With the understanding that meaning is the response of one's own memory there is developed an appreciation of the possibility of miscommunication. Miscommunication occurs not through anyone's fault, but simply because there are two separate processes in play here: the writer expressing his meaning and the reader creating his own meaning. In human communication through these means there is always the capacity for miscommunication. Miscommunication may simply be understood as a meaning created by the reader that differs from that intended by the writer.

One sees, therefore, that it is the writer's responsibility to understand to the best of his ability the words he uses and structure those words most effectively so that they have the capacity to convey the meaning intended both clearly and simply; one also sees that it is the responsibility of the reader to understand to the best of his ability the meanings of the words used. That doesn't mean that one must go out and study English dictionaries, but it does mean that a better understanding of the words used allows for clearer communication. A greater understanding of language obviously facilitates clearer human communication by reducing the possibility of miscommunication in the meaning created by the reader relative to the meaning intended by the writer.

Through our focus on the act of reading specifically, we have subtly been discussing the act of communication in general.

So, what is communication?

Communication is the action through various means (writing and reading, talking and listening, gesturing and seeing) of passing information between two remote places. Fundamentally, communication may be understood as energy transferred as expression that is sensed. Transference is effectively an activity comprising of expression and sensation. In this book the form of communication is that of reading and writing to communicate between two remote humans. Now the purpose of communication, as it appears to the writer, is to transfer meaning. We attempt together through communication for the meaning contained in, and expressed by, the writer to be received in such a way that it is created identically by the reader.

The question of clarity in communication therefore becomes a very important issue and is why we began discussing reading itself. It appears that our clarity of communication can be aided through:

1. A similar understanding of words used between the writer and reader.
2. A clear structure of writing by the writer.
3. Going into the point under consideration in many different ways by entering the same question from many different directions. This acts to cultivate an understanding of the basis on which the point under consideration became worthy of one's interest and worthy of enquiry.

Since the expression of meaning by the writer and the creation of meaning by the reader are two separate processes, the reader must be aware, while reading, of the sensation of feeling convinced that he has accurately understood that which the writer is trying to convey, because that very sensation itself is

also a projection of the reader's memory. The measure that brings about that sensation of conviction is contained in the reader's memory – it is a measurement between what the reader already knows and how coherently this new created meaning fits in with his current understanding. It is not a measurement between the reader's memory and the writer's memory and therefore cannot be taken as undoubtedly factual. As such, one's feeling of certainty about what one has understood is not the measure by which one determines whether that understanding is true or not, and therefore this sensation of feeling convinced must be treated with a leavening sense of doubt.

In writing and reading this book, it is of utmost importance to facilitate clear communication and reduce, to the best of one's ability, the possibility of miscommunication. It seems necessary, therefore, to define certain words as we go along. There are, of course, words that are spoken regularly and therefore culturally we all have very similar meanings associated to these words. However, in the book there may be words that are not so commonly used in regular meetings with others and therefore these words hold a higher possibility of miscommunication. The words that fall into this category will be the words that are defined as we go along.

One reason for a lack of use of these words appears to be that in social interactions among most people, superficial pleasurable topics tend to be preferred over deep discussions of the workings of the human being and the vast experience that is consciousness. Thus, human gatherings tend to be pleasure-based unless specified otherwise. Such prolonged exposure to solely pleasure-based forms of socialising eventually acts to dissipate one's sense of freedom in beginning discussions of a deep nature socially; this can create a belief that depth has no place in certain areas of human relationship. As an acquaintance once remarked, 'Philosophy has no place at a party.' Also, in most cases if one begins to raise these questions, another will

respond with a casual joke and others' laughter will create an atmosphere that discourages any discussion of the deeper issues. Those people or groups who remain to a certain extent unaffected by the casual word and who retain an interest in opening discussion of the deeper issues will soon enough experience the effect of disharmonious human relationship. During discussion of the deeper issues the atmosphere will become defensive, competitive, and argumentative. Through this experience a person is educated to not to bring up these issues in order to prevent arousing an argumentative atmosphere.

The culmination of these factors subtly restricts human relationship to merely superficial matters. This leads to a resistance to free expression in communication through a fear of the reaction of others, which results in diminishing the sharing of the whole human experience in relationships. The operation of this fear creates a rift between the depth of one's own experience and the depth of one's communication in relationship with other humans; that rift is one of the factors which causes one to personalise certain experiences and this has the effect of making one feel as though one is different to other people. Feeling different creates a desire in us to withdraw and is one impetus that gives rise to a sense of loneliness. Out of this loneliness comes a longing for depth in human relationship, and, as a result, a greater depth of honest communication is one of the factors demanded and attempted to be cultivated in a dependence-based (girlfriend-boyfriend, husband-wife) relationship. Also, because the operation of this fear is responsible for creating a shift to social superficiality, the outer shell of the person assumes a disproportionate importance. In this restricted social atmosphere a sense of togetherness is sustained through the recounting of past pleasurable and fearful experiences, and there is a comradeship built around similar beliefs, likes and dislikes, and the participation in similar pursuits of pleasure. All these imply entertainment. Therefore, in the absence of any real depth to their social engagement, human beings inevitably

gather around varying forms of entertainment to feel some sense of togetherness, which is why entertainment is a commonly acknowledged temporary fix to loneliness.

This 'entertainment spirit' leaves little room, if any, for seriousness, enquiry, or a tremendous sense of passion to find out (alone or together) which can only come from one who sees the ephemerality and meaninglessness of today's popular entertainment culture and the fallibility of all psychological and spiritual authority.

When one has not awakened to the simplicity, beauty, and necessity of observing themselves then they are liable to search for, and accept, an authority. One who has not awakened to a silent perception of themselves and the world around them must inevitably live denying the orderly transformation that takes place in the absence of conflict through simply observing oneself attentively. The awakening comes through an intrinsic sense of responsibility for your own actions and the actions of the world you live in. To forego this immense sense of responsibility causes one to reside in a state of submissiveness with regard to an authority. The act of authority tries to create order through the issuing of command. Since this issuing of command happens in the absence of a true understanding of why you're being asked to behave that way there must always be a conflict between your natural desires and how you're told to behave. Only when one who is already existing in this pattern learns of the destructiveness of conflict and also sees that the very nature of authority implies an everlasting state of conflict will one put away all psychological and spiritual authority forever. This understanding denies all psychological and spiritual authority and develops a feeling of aloneness that simultaneously comes into being with a feeling of immense responsibility – only then is one a truly passionate mind. A passionate mind is characterised by a sense of feeling alone in oneself, which has nothing whatsoever to do with the sense of loneliness. The entertainment minded are not passionate, in the deep

sense of that word, immensely interested in this whole business of living, but are absorbed by some small field of it. Such people are constantly searching for a leader, honouring those who they see as superior to themselves while trying to invent themselves as someone superior with leadership qualities, which, when observed wholly, may be seen as a glorified version of a dog chasing its tail. In that mindset conformity is considered unity – it isn't. It is not possible to act together if each individual is subtly competing with another; we cannot all move harmoniously together if comparison between each other is the basis for any sense of psychological security or stability in ourselves. Instead, such comparison fuels self-centred activity, which insecurely demands that one proves oneself by measuring one's worth through competition. Unity is a state of no authority, not mass conformity to a single authority. Indeed, unity has no relation to authority at all – when psychological and spiritual authority is negated, the intrinsic unity of all life comes into being as a consequence of this immense feeling of responsibility.

From this very brief skim of general social interaction, it can be seen that superficiality (and all that is embodied in that word) is responsible for the more specialised words not being used regularly in common speech. For this reason, words not commonly used among people will be defined at the moment that the reader first encounters them. Of course, it is not necessary to define all words, and obviously the possibility for miscommunication cannot be ruled out totally, but logically the process of explaining the definitions of less commonly used words in the context that the writer intends them to be understood appears to be a valid one for limiting miscommunication. One trusts, after careful consideration, that this will be to the reader's satisfaction.

Definitions of words will be given only once – the first time they appear in the book. If, later, the reader wishes to refresh his memory of previously defined words, there is a Glossary at the end of the book which may be used to locate the word and the corresponding page number where the definition can be found.

THE FACTOR OF A TRANSFORMATION IN THINKING

*It is not who the writer is that is important,
but what one writes that is important.*

So here we are, writer and reader, both human beings living on this planet, experiencing consciousness, with all its immense variety of content, in constant movement. This consciousness, as it is now, contains all one's desires, pleasures, fears, anxieties, and worries. It comprises all the various forms through which one hates another, depends upon another, and is jealous of another. It includes one's capacity to be corrupt, creative, curious, proud, and angry. It consists of all one's expectations and aspirations, all one's accumulated hurts from which spring violence, a vast accumulated knowledge, a seemingly endless thirst for security, an ever intensifying sorrow, and an overwhelmingly debilitating sense of loneliness. This consciousness also contains the sensations of the so-called five senses – visual sensation, auditory sensation, and so on. In this consciousness can be found one's desire to imitate, one's willingness to conform and perhaps, too, in that consciousness there is a sense of compassion and love that has nothing whatsoever to do with the commonly observed husband and wife relationship, which is merely a glorified form of dependence originating from a proud insecurity. And perhaps there is also simultaneously a capacity to be aware of all this content, a quality that gives consciousness the ability to be aware of itself. This awareness might bring with it a sense of space, silence, and beauty that dramatically changes the quality of consciousness and the relation it has to its own content. All this is what one is, the

whole human travail, all embraced by an immense natural magnificence, complexity, and order which altogether consumes one in what can only be described as a kind of beautiful sadness.

Many say that it is not possible for this human state as it is now to undergo a radical transformation; we'll be like this until the end of days. But for one who is serious, one must say in all honesty that we see the chaos that exists currently but we don't know for sure that a change in the human condition is an impossibility. Thus, it is logical to see the assertions of such people as an expression that they have not been capable of bringing about a transformation in themselves or humanity, and therefore to see their words as representative of their longing and failure to bring about a good human being and, concomitantly, a good society. That causes their life to be relegated to a merely superficial, temporary, stimulatory movement and from that comes the justification of the empty, brutal, and petty life that they lead. What we can say however, as most intelligent people do, is that if profound change is to take place in human society, then it is the human being that must undergo a radical transformation in itself. As a species we have tried many ways to change the societal structure, hoping that by doing so it will somehow filter into the human being and have the capacity to effect a deep psychological change in mankind. Each time we see that, contrary to the intended result, man remains the same and supersedes that structure; this appears to be a trait of man from the earliest of days. Therefore, it seems reasonable to understand that a change in the societal structure does not have the capacity to fundamentally change man's psychological structure. We must allow history to show us the true failure of such an approach, otherwise all that suffering will have been in vain. Through our innate demand for a good society where human beings can live happily, we must now place our focus firmly upon ourselves: can each of us undergo a fundamental transformation in ourselves?

We appear to live in a marketplace and as a result of this people are educated to believe that everyone wants something from them. We experience many trade relationships in our lifetime and this creates the assumption that others will only help us if it is in exchange for something else. It therefore seems necessary to state from the very outset that the writer wants nothing from you. There is nothing to join, no belief to create, no ideology to embrace, no goal to achieve, no rule to live by, and no flag to wave or banner to hold, as all these factors imply authority and dissipate the arousal of your own independent enquiry into yourself. There is a critical importance both personally and culturally for you to live a life in the total absence of any psychological or spiritual authority, including that of the writer – you must be a light to yourself.

The book has come about through the observation of a great crisis in consciousness that has created an urgent demand which compels one to act. As one may have observed, human beings are not deeply serious about the question of bringing about a good society. In my experience, it appears that this is because people are (a) too old and interested only in living out previously suppressed desires that have not been able to be fulfilled through a societal structure which demands that one works more or less constantly, (b) middle-aged and living in a contented groove, or (c) young and caught in some form of pleasure normally consumed by or surrounded by those furious sexual demands. The endless pursuit of pleasure and one's willingness to give time and energy to the betterment of oneself seem to be the main factors which prevent any initial desire for people to come together, or for an individual by oneself, to seriously enquire into the nature of a good human being and a good society. In that vein, this book is for anyone serious about life – for any person who is suffering and sees that no one has an answer to it and that anyone who says they do will take your time and also your money. It is for any person who is serious enough to just listen and not to accept or reject what

another says or leave this book with a few new ideologies to clutter an already messy consciousness, but to see if you can, through these words, awaken to an abiding ever-present action that has the capacity of real, deep learning. The question is whether you, the reader, can through observation dispel your own created limitations to intelligence.

One must have a passion to enquire into what it means to live properly in a world consumed by an overwhelming sense of laziness and an astonishing irresponsibility and immense conflict through self-centred activity. This book is written, too, for those who are not serious, as society has subtly implied to them to 'just go off, enjoy yourself and follow your dreams', where dreams are the projections made by memory in which those projections contain promises of certain qualities of security and happiness. As such, these 'dreams' attain a high status psychologically, becoming all important as the only known possible resolutions to one's current sorrow while actually implying insecurity, discontentment, and unhappiness with the present state of oneself. In the carrying out of those dreams, one may trample over many in the pursuit of achievement but if people were to take their eyes off the prize for a moment, they would perceive the qualities of their current activity to be those of a human who is willing to harm another in the present to attain the self-invented promises of a mentally projected future. Here, the fulfilment of a mere belief has, in reality, aroused a competitive mindset and pitted man against man. The imagination of personal salvation produces a divisive outlook on life and the separation intrinsic to that ideology gives rise to a living isolation that is the active denial of real security.

*Where there is division there must be conflict;
there is no security in division.*

Out of one's own living isolation comes a corruption and ruthlessness that symbolises the dissipation of one's sense of total

responsibility. The threat intrinsic to isolation ignites the desire for acquisition and, in an attempt to remedy the insecurity of isolation, man seeks to possess. Here possession and security are given a relation to each other in the mind of man. Possession, however, once enquired into very seriously, can only be understood as the idea of association and not a thing that is real in itself. For me, possession is an illusion, while utilisation is a real interaction that doesn't require the existence of ownership. Any security that is based upon something that is not actually real must, in reality, be a very frail security indeed.

One sees this socially accepted, self-centred way of living causing a great deal of misery in the world and having the capacity to condition the coming generations to the same pattern. Seeing the immense danger and perpetual horror of this (after all, we are the product of our past generations' neglect and inability to respond adequately to this crisis), it is necessary for one's enquiry to encompass whether there can be a totally different way of living which is not centred around the creation and pursuit of one's own mental projections. Faced with this crisis, one must find out if there is a different way of living through a fundamental transformation in oneself. One must enquire into the very activity of one's thinking. One must understand whether it is possible to think holistically, and more than that one must understand whether self-centred thinking is actually a distortion of the holistic thinking capacity that already abides. To be free from such distortion transforms the activity of thinking from being the guardian of the body to being the guardian of life itself. All this demands a great seriousness in oneself. One must live as if no one else is going to solve this human problem. Most shy away from seriousness as the mere thought of responsibility frightens them. This seriousness of which I speak is not one which negates joy or happiness. It is an activity infused with a sense of great passion and a tremendous sensitivity that is the very essence of intelligence. That seriousness awakens with an awareness that comprises

beauty, a sense of space, silence, and an abiding unbounded love that expresses itself in the human being as compassion for all.

Will this society bring this about? Obviously not. With the exception of the rigours of science, this society is geared to the seemingly endless varieties in which man pursues pleasure, conditioning the human race to a lack of seriousness as a perpetuating negligence. Even educationally, the societal structure is designed to allow those who are very intelligent academically to reach the top and the rest just to be marooned at various plateaux. In such a structure, the measure of how successful one is is measured by the accumulation of wealth, a pattern that rewards corruption and ruthlessness rather than negating them totally.

Education as it is now works to emphasise and further the current societal structure. It gives great impetus to the accumulation of knowledge and almost totally neglects the flowering of intelligence. Exposing the young solely to an education system that contains an underlying focus on a mandatory examination acts to muddy the process of study itself. While exams are an effective way to prove the knowledge of an individual, their mandatory date-set nature brings with it anxiety and stress. A more open structure in which the student chooses to take the exam when he or she feels ready would seem a much more humane approach. There is also the question of the environment in which the student is being educated. The educational environment is often a topic that is overlooked as it's not something that can so easily be put down in writing. Essentially, I feel that one of the deep dangers of this educational environment is that it conditions young people to live for a purpose without even questioning the possibility of living without a purpose. Ordinarily, living with a purpose is considered to be a positive thing in society and a great fear is related to the mere thought of a young person not having a purpose; this is mainly because, without an acknowledgeable purpose,

the student's future becomes difficult to predict for the people who are meant to be responsible for him or her. My issue is not with the fact that students are encouraged to have a purpose, but more that they are not educated to find out what it means to live a life without a purpose. The establishment of a sense of purpose can create a student who is very productive, but it can also create a student who is constantly struggling to achieve his or her own self-imposed goals and who is astoundingly miserable because of it. Purposeless living may not create a talent or a product that one can share with others but it does bring out a relaxed adoration of the beauty of the life that is unfolding within and outside of the student. I am also not saying that an education system must be either purposeful or purposeless, but I do feel that a balance between the two, with the stress and anxiety removed, is a logical and sensible approach that will increase the wellbeing of the students and teachers.

A necessity of harmonious human living is for people to live with the undercurrent of a purposeless adoration of beauty and then from that undercurrent pursue a purpose. To live in absence of that undercurrent is to live a life solely absorbed in purpose. To deny the awareness that clearly uncovers the beauty in life relegates one's meaning of life solely to the meaning of the purpose one is pursuing. In this instance, when one loses the interest in that purpose, then one's life can have the appearance of being meaningless. The onset of a sensation of meaningless can trigger depression. The state in which one is susceptible to such a depression is a signal of psychological instability; thus, to live a solely purposeful life is an unstable psychological structure. This is as true culturally as it is personally. The onset of depression following the loss of interest in a purpose can only come into being when one has lost the relation to purposeless living (when one has lost a satisfactory contentment with merely being silent). My issue here is simply that socially, in which is also included the education system, a purposeless living is never discussed, taught, or mentioned in

any sort of beneficial or healthy context. Purposelessness is an activity that is largely non-existent in the knowledge of mankind.

Stuck in the groove of purpose and interested solely in extending the frontiers of that groove, education has lost any relationship to purposeless living and, therefore, so have students. Pushing these frontiers, education is now becoming more and more focused strictly on the cultivation of human beings to be specialists, ever narrowing the field a person operates in. There is, too, a staggering limitation in the encouraging of students in the purpose of understanding themselves. The education system offers as a subject of study merely psychology, which is a science that measures others' behaviour. There is no encouragement for the students to observe the movements of their own mind and as such the education system subtly denies and dissipates access to the rich tapestry that is one's own consciousness. There is also no serious enquiry into the necessity and importance of understanding what it means to live harmoniously with each other and nature. So-called 'worldly' education has become merely the informing of other cultures' traditions and the reality of social behaviour is not discussed academically, but instead is something that is just left to unravel itself in the classroom or playground. At school and at home children are shielded from the realities of adult life and smothered in theoretical bubblewrap until they either fail an exam, run out of money, refuse debt, or reach a certain age where they are thrown out to the wolves and mounting social pressures inevitably make them howl.

The education of being aware of the movements of one's own mind is a subject easily as important as mathematics, science, and language. Personally, I go even further than this in my opinion and consider the education of this act of awareness to be a basic human necessity that is on par with food, water, and shelter. If such education is not provided, then nothing can be progressed to anywhere near its human capacity.

Society, and therefore each human being, conditioned to purposeful living, is a mass worship of becoming – the desire to invent themselves as something other than what they are. A lot of sorrow is involved in the desire to change oneself in relation to the self-loathing of who one is. Instead, to ignite an interest in understanding who you are and why you are that way is a much more embrative activity to undertake. The desire to change the parts of yourself you don't like is an approach that is always open to the possibility of distorting the meaning of your perceptions for your own convenience. Through this one denies the stark honesty that is necessary to acquire a truthful understanding of yourself that will naturally transform who you are. An authority can never give you the transformation you desire because another person, however intelligent, cannot hand to you the qualities that exist through the awakening of your own intelligence.

One must stop speculating about what might work and instead begin to observe the actions that are already at work and understand their causes and consequences. Speculative thinking is used as a means to give comfort to one who is not willing to undertake an examination of the problem. It is a belief that exists in the absence of understanding. Speculation implies hope. It is hope that is responsible for a person's contented willingness not to observe a problem. Hope is, thus, the establishment of laziness in regard to a psychological transformation. It is an inhibition to the awakening of intelligence and, thus, a paralysis to sensitivity in the present moment. Hope signals the reduction of a person's capacity to learn and is, thus, a true psychological disability.

*The awareness of one's thinking is, thus, the factor
of a transformation in one's thinking.*

This book is a representation of the observations of one man and the writer denies any definitive knowledge on any of the

subjects contained herein. Instead, the reader is invited to listen and take a journey together with the writer in discussing this complex existence. The absolute necessity that one must be a light to oneself and weigh the words in this book against one's own experience is emphasised. Acceptance and denial represent the establishment of myself as an authority. Instead, kindly observe what we are discussing taking place in yourself and come to your own conclusions.

ATTENTION

The Awakening of a Silent Choiceless Awareness

‘When we stop fighting with ourselves, we aren’t creating any more conflict in our mind. Then our mind can for the first time relax and be still. For the first time our consciousness can become whole and unfragmented, then total attention can be given to all of our thoughts and feelings. There will be found a gentleness and a goodness in us that can embrace all that is being given in the world. Then a deep love for everything will be the result of this deep attention. For this total attention, this soft and pure consciousness that we are, is nothing but love itself.’

Jiddu Krishnamurti

Within consciousness there is a learning process taking place; during this the process itself has created an idea of itself which is the identification of the action of thinking with this sense of ‘I’. From this identification comes the belief that this ‘I’ is personal (believed to originate from within the body) and this creates the sensation of a thinker.

There is only thinking, not a thinker who is thinking.

The establishment of the sensation of a thinker is the foundation of an intrinsic sense of isolation in the essence of oneself. From this isolation springs a sense of selfishness being advantageous. Selfishness is an act that is in conflict with the rest of society, and therefore the establishment of this isolatory thinker, the existence of which current society unquestionably accepts, is the birth of all disorder.

Once the learning process (Experience → Knowledge → Memory → Thought → Action) creates an idea of itself personified as the image of a thinker, then thinking itself presents a false appearance to the mind that is embodied by that word illusion. This gives birth to psychological control, as control is the action by which the thinker attempts to direct and dominate the movement of thinking itself. The abstraction of thinking into the image of a thinker who is thinking results in the establishment of the division responsible for the failure of an individual to transform psychologically. It is also the creation of this thinker that is responsible for the manifestations of loneliness, hurt, and flattery. The image of the thinker is always the point of reference for the sensations of loneliness, hurt, and flattery, those sensations do not exist by themselves.

The accepted division between the thinker and thought has a dramatic impact on how one responds to psychological disturbances. Once this division is accepted one's attempt to settle psychological disturbances is acted out on the basis of this division. Here, it becomes the responsibility of the thinker to control thought; this is the basic approach that is common among humanity to attempt to enact a change in one's behaviour. The fundamental basis for such an attempt is that the thinker is believed to have some capacity, through the activity of thinking, to access the psychological structure responsible for the disturbing thought and through the act of decision and use of willpower alter that structure. Varying forms of this basic methodology have become popular at various points of human history but have all failed to free the mind from its neuroticism. Any time a disorderly behaviour is seen to diminish as a result of this approach, it can usually be found to have appeared in a different form (i.e., a person no longer smokes but starts drinking). Here, we see that this basic approach doesn't have the fundamental ability to end the problem but can merely redirect its appearance, thus solving nothing. Anyone who sees the danger inherent in neuroticism is not content with

merely modifying its expression, but interested in whether there can be total freedom from that disorder. Take the example of hurt, when one sees that an insult creates hurt and from that hurt springs violence, one doesn't want to modify the object that the violence is directed towards (e.g. from a person to a punch bag), one is really interested in finding out whether it is possible to be insulted without ever getting hurt. The insult itself is undoubtedly an act of violence that emanates from another person. When one is hurt by that insult, then one will respond violently. In this sense the violence of another is continued on through yourself. The end of hurt is, thus, the end of you harbouring another's violence.

While going through life, we undoubtedly observe human behaviour, both the behaviour of ourselves and others. While observing, we have no doubt become aware of certain forms of human behaviour which are detrimental socially and, seeing the disharmonious effect of such behaviour, have labelled that behaviour as being caused by a psychological problem. Normally, one coming to a text such as this is likely to be in the business of solving such problems. Texts on physics will be interesting to one who wishes to learn more about the physical world through the rigours of science and explore the capacities of thinking through mathematics for the purpose of solving technological problems. Psychological and philosophical texts tend to be interesting to one who wishes to learn more about human behaviour for the purpose of solving so-called psychological problems. So it may be interesting in the beginning for us to question what makes something a psychological problem.

What is a psychological problem?

Isn't something termed a psychological problem because, upon relation to an object, one responds disproportionately to the reality of the situation? What causes this disproportionate response? To understand this you must observe yourself while in the midst of the experience. Through that perception you will

discover that the disproportionate response is caused by the appearance of thoughts in your mind. Upon perception of the object your memory responds and produces thoughts about the object. This causes a simultaneous perception of the reality of the situation and also that of your memory's projections. Together, these activities create a new reality for you and it is this reality which you are responding to. That response is what we call the 'problematic behaviour' and it happens because of the superimposition of memory upon consciousness. Imagine an arachnophobic who sees a spider. Upon perception of that spider, memory responds with thoughts that make the person feel under threat. Those thoughts can appear in various forms – emotionally, linguistically, or pictorially. At this moment there is also a change in the person's physiology, his heart races, he sweats, and so on. All these memory responses are a form of mental noise and it is this noise that we essentially refer to as the psychological problem. It is, therefore, the attempt to quieten or end this noise that we call the psychological resolution.

It is logical to accumulate information about things in the environment which may cause harm to oneself; this is the natural preservative capacity of knowledge. However, when that knowledge comes into consciousness expressed as an imaginary scenario of oneself coming to harm, this may be termed as a psychological problem.

Psychological problem: The capacity of knowledge, through imagination, to infuse consciousness creating a new reality that is responded to.

Examples of this may be an arachnophobic who, upon seeing a spider, imagines being bitten by the spider, or someone with vertigo who, while up on a height, imagines falling from that height.

We term this mental noise as the problem, but why is it such a problem?

The response of memory produces the illusion of threat. This causes a preservative response by the body, which is expressed as a focusing of one's awareness on that display (even if it is not actually real). Here one temporarily loses their relationship to the real thing, which has become overshadowed by the movement of the memorial image representative of it.

The absence of this memory response is necessary to allow thinking to operate in relation to reality and thus cause the normal orderly functioning of the brain. One factor of disorder is therefore characterised by the redirection of one's awareness towards the response of memory. Through this an internal loop-back effect is created – the expressions of memory are sensed, recorded back into memory through perception, and are then expressed again back into consciousness. As this continues, the level of threat is increased because one is learning of an ever-mounting danger (even if what one is witnessing is not real). This causes one's awareness to be more intensely focused on the illusion itself. Whatever one's awareness is embracing is what the act of thinking is measuring and, thus, what one is responding to. As that awareness becomes more trained upon the memory's display, one simultaneously becomes less able to behave in line with the reality of the situation.

We may say, therefore, that the problem is essentially this redirection of one's awareness to the movement of memory, and the resolution is an attempt to become silent to allow that awareness to regain a relation to reality so that the natural orderly functioning of the brain can operate.

The extent to which one's awareness is focused upon the movement of imagination is the extent to which one is debilitated by a problem. Freedom from a problem implies a mind that does not become engrossed in the imaginary movement and the end of a problem implies a brain that is not conditioned to respond with such imagination. The existence of such a freedom implies a space of mind that will not and cannot pattern

itself as the problem. This means a space of mind that cannot be patterned intellectually or emotionally and, thus, a space of mind that cannot pattern itself as thought.

In the movement of a problem there is:

1. The imagination itself, which is the birth and continuation of the problem.
2. The response to the problem.

Both must be enquired into to obtain an understanding of psychological problems. We should first take a look at the ways in which people, when faced with a problem, respond to it. That response is an attempt either to bring the mind back to a state of quietness or to prevent it from becoming noisy in the first place.

When faced with a problem, that desperate panic mentioned earlier can cause the person to desire to move away from the object or situation that is deemed responsible for the problem (responsible for the mental noise): this is escape.

Escape: 1. To break loose from confinement; get free.

Acknowledging that one has a problem (such as vertigo or arachnophobia) one may deem that, not knowing a way to alter the behaviour of the problem, the solution may be simply to just keep away from the object or situation deemed responsible for the problem: this is avoidance.

Avoid: 1. The act of keeping away from or preventing from happening.

If a person is unable in their daily life to escape or avoid the problem then, not knowing a way to alter the behaviour, he or she may attempt to stop or limit the intensity of that noise. A conscious, forceful attempt to prevent or limit the appearance of mental noise is made: this is suppression.

Suppression: 1. The conscious exclusion of unacceptable thoughts or desires.

Another way in which people attempt to deal with a problem is to abstract it into a concept: this is analysis.

Analysis: 1. The division of a physical or abstract whole into its constituent parts to examine or determine their relationship or value; Compare.

One issue surrounding the analytical approach can be found in its divisive nature. Through analysis we establish contradictions, which add an unnecessary layer of complexity to the challenge of the problem itself. These contradictions appear as 'how one should behave', which is in contrast to 'how one does behave'. A great internal conflict arises here as one attempts to transmute how one does behave into how one believes one should behave.

Analysis, when used to solve psychological problems, implies the establishment of a duality that gives rise to conflict. It is this duality that is responsible for all a person's psychological struggle and battle within oneself. Psychologically, analysis is not the nutrition of love, but the nutrition of war. With respect to psychological problems, the goal of analysis is to create a resolving concept, but since this essentially creates a contradiction to the problem, the effect of analysis, irrespective of one's intentions, is actually the nourishment of conflict. We said earlier that the resolution to a problem is the attempt to bring the mind back to a state of quietness. Analysis, psychologically, is responsible for conflict. That conflict expresses itself as further mental noise. Thus, far from analysis being a resolution, it is actually a noise enhancer.

Analysis is an activity of abstraction – in the process of analysis the real activity is abstracted to a concept. One then gives their thinking over to that concept which is actually a

symbol of the problem, a representative, an intermediary, and no longer to the real problem itself. *Avoidance, Escape, Suppression*, and the abstract nature of analysis all imply a state of negligence and ignorance in relation to the actual psychological problem.

The establishment of a concept of how one should behave in the future comes under the term 'rule'. A rule is created as a form of avoidance. When one has been recently confronted by a psychological problem they are left in a state of terror, they fear the problem happening again. The brain demands security and so keeps on thinking over the problem in the hope that it will find an answer. Unable to find an answer through these means, the brain produces a rule of how one will respond if the situation should happen again in the future and this dissipates the fear one feels in the present. The demand for security has been fulfilled by a rule and a certain level of quietness once again abides in the brain. The extent to which the mind becomes quiet is related to the belief in the effectiveness of the rule. However, since it is only the understanding created from the perception of a problem that ends it, the silence caused by a rule is only a temporary silence until one meets the problematic situation again. Rules, therefore, do not solve problems, but act as a form of self-deception that allows the brain to achieve a little solace while the problem is still very much alive.

Solace: 1. Comfort in sorrow, misfortune, or distress; consolation.

Understanding the inadequacy of a temporary order causes one to negate the above methodologies as activities capable of bringing about the psychological transformation of man.

The fundamental basis of a rule's effectiveness in silencing the mind lies in the belief of that rule's capacity to effect change. For the capacity of rules to exist and to have any believable effect, there must be another fundamental concept accepted by

the mind as true, which is that of time. Thinking, which has abstracted an idea of itself, has also abstracted the idea of time – an entity (the thinker) moving through time, with the future stretched out somehow in front of it and the past behind. As a result of this abstraction there are two forms of time – Time and Psychological Time. Time is a real movement and Psychological Time is a concept. These two activities have been conflated.

Time exists intrinsically to consciousness. Time is a real phenomenon intrinsic to the growing of a tree, the ripple of the waters, the rotation of the planets, and the movement of your very existence. One has a relation to this real sense of time through one's momentary awareness, it is not a concept.

Psychological time is not time; it is the activity of memory. In memory there is a conception of time, and from this conception of time psychological time appears consciously. Time is an ever-present, non-divisive concurrent movement; psychological time is an abstract appearance identified as the past, present, and future.

- The *Past* is memory. What one calls the past is the appearance of remembrance in consciousness. It is the appearance of one's recorded perceptions and that means this 'past' is merely knowledge. A memory comes into consciousness and one identifies this appearance as the past.
- The *Present* is thought to be an instance of what is happening now.
- The *Future* is memory. What one calls the future is the appearance of a thought that implies 'what will be'. The appearance of a thought implicative of an event that may happen is identified as the future. This very sensation is itself a product of memory, an expression of knowledge.

Psychological time may be simply understood as a sensation intrinsic to an appearance of a thought. The appearance of a thought causing fear implies a sensation of the future, while the appearance of remembrance implies a sensation of the past.

Memory exists in the moment, it is in the storehouse of the brain and you carry it around with you all the time. The conscious appearances that imply a sensation of both the past and future originate from this storehouse of memory. The past and the future therefore do not actually exist; they are a product of thinking, a sensation intrinsic to thought itself.

Time is a real living movement; psychological time is a fallacy.

When the fallacy of psychological time is accepted as a reality, then this creates the onset of new qualities and consequences in the act of thinking. Take the sensation of the future, for example. Fear exists only through thought, fear does not exist itself. There are self-protective reactions acted out by the body: these are immediate actions that are taken as a result of understanding without the intermediary appearance of abstract thinking. When you notice a bus rushing towards you, you jump out of the way without the need of any abstract thinking – there is the perception of the bus, the understanding of the danger, and then the intention that causes the body to move. Fear exists as a consequence of an abstract movement of thought and, more specifically, fear exists as a consequence of an abstract movement of thought which implies the future; there is no fear of the past. One may remember a past event, but one always fears it happening in the future. Psychological time is thus responsible for the existence of fear, and it is responsible for many more phenomena. An understanding of the fallacy of psychological time can, therefore, have dramatic effects on one's thinking.

The purpose of a rule is to settle the mind and establish a mental quietness that allows the orderly functioning of the brain to continue. Psychological time facilitates the belief that lies at the basis of this settlement. Through the imagination of the future certainties are created of one's psychological and physical wellbeing next time the situation is encountered. That certainty of one's wellbeing is the factor which settles the brain.

Thus, psychological time is intimately related to the self-deception intrinsic to the creation of a rule of how one should behave. The unsettled brain is a brain that demands a solution to the problem. Psychological time thus allows the brain to become settled, even when it hasn't solved the problem, through the imagination that it has. The capacity of psychological time here is that it gives the person the ability to postpone an adequate response. Here, the establishment of mental quietude has taken precedence over the solving of a problem.

As such, the method of establishing rules is fundamentally flawed as:

1. in the establishment of a rule of behaviour one has not ended the problem.
2. by establishing a rule of how one should behave one has not changed the psychological drives responsible for the behaviour itself.

As such, there is nothing to prevent someone behaving the same way they did previously. It is rather like someone who suffers with vertigo saying, 'I'll go up on to that bridge and feel fine, it's just an illusion.' A rule of how one should behave does not have the capacity to change how one does behave. The only consequence of a rule is that, when faced with the reality of the situation, an internal conflict is created in oneself that adds an additional layer of complexity to the problem.

The creation of a rule implies that the establishment of a temporary mental quietude has taken precedence over the long term solving of a problem. This represents an absence of an interest in the problem itself. An interest in the problem is an essential requirement for psychological transformation. It is only through the perception of the problem that the understanding which transforms the problem can come. One's willingness to perceive the problem exists as a result of one's interest in the problem. Thus, that interest is essentially the factor that facilitates learning. The creation of a rule has the

capacity to effect change in one's peripheral desires, but it is the understanding resulting from a perception of the problem which has the capacity to fundamentally transform the structure responsible for the essences of those desires.

One who is concerned with rules is essentially interested in how those rules, through conflict, affect the problem. One has, therefore, become interested in modifying the problem rather than understanding and dissolving it. One has essentially become interested in an activity that allows the problem to persist. Not understanding the inadequacy of this activity results in an endless variety of rules being created. Psychologically, any and all rules imply avoidance, escape, or suppression. All these forms are movements away from the problem and thus deny direct contact with the problem itself. The denial of direct contact inevitably denies one's learning of the problem, leading to an ignorance of the problem itself. No rule can end a psychological problem and thus all rules inevitably lead to a state of failure in the long term. One of the tragedies of this movement is that the person comes to think of himself as a failure, lacking the necessary capacity to change rather than understanding that the failure is intrinsic to the rule-bound method he is using.

Stuck in this pattern, the basis for order is fundamentally achieved through the activity of believing in comforting images. In this way, the mind, for the purpose of establishing order, reduces its demand for rigour. One's inability to remain perceptive in a moment of psychological disturbance causes a response that willingly accepts short term solace at the cost of long-term psychological instability.

Comforting images settle the mind through the belief that the reality of the problem has been reduced in severity. This implies self-deception, as the comforting images allude to a change in the problem that, in reality, has not happened. When one believes the appearance of the imagination, then this is representative of illusion usurping reality. Through this, one

takes the response generated from a pleasing concept to be the factor by which one judges the security of a situation or behaviour. This activity is dangerous and a mind that falsely accepts pleasurable concepts as the measure of real security is perhaps the basis of all confusion, insanity, unhealthiness, and conflict in the human travail. The creation and acceptance of pleasing imagery as a believed, realistic measure of security is the activity of self-deception.

One common appearance of self-deception is expectation. We expect because that expectation gives us a certain sense of comfort, but we fail to see that expectation is the source of all frustration, resentment, and struggle. The extent to which we believe in the expectation is directly related to the intensity of frustration, resentment, and struggle we feel. This is the very movement by which many people search for their own salvation.

Pursuing a failed approach causes us inevitably to consider ourselves as a failure. This, which is a belief in itself, causes us to seek another whom we hope can bring order to us. This is the birth of dependence. Out of this one searches for an authority – a therapist, a guru, or a philosopher. Through this we deny our own perceptive capacity in favour of the verbal assertions of another who exudes the appearance of confidence. We get a sense that there is something in that person that we don't have ourselves and then desire to attach ourselves to them in an attempt to possess those qualities or be led by those qualities. People seek authorities to tell them what to do because they have not found the capacity in themselves to face their problems. To face a problem means to observe it, not fight it. Most of us have been at war with ourselves from a very young age. Someone once remarked, 'No one has more hate for you than yourself.'

The demand for, and dependence upon, an authority is the desire to delegate to another the decisive and moral right for one's actions. Authoritarianism, psychologically, is, therefore, a

willingness of someone to hand over responsibility for his or her actions. Through this perceived transition of responsibility to another, the other attains a greater sense of importance, which grants them the status of authority. This imbuelement of status develops a hierarchical human relationship. From this hierarchical relationship the authority derives a sense of power, and from that power a sense of pleasure and comfort. It is then in the authority's interest to continue this hierarchical division to sustain the sensation of power that has become a basis for their own psychological stability. In this sense, the leader and the led sustain each other – the authority wants the power and the helpless want to delegate responsibility to another; although these actions may peripherally appear to be polar opposites, both the leader and the led want the same thing, which is psychological stability. In mankind as a whole, this is the attempt to bring security through the apparent transition of power. Leaders are in a position to know the fallibility of this because they can perceive that, although others defer to them, there's nothing special about them. However, knowing this and seeing no other way to behave, the leaders perceive that it's better to be at the top than at the bottom, and so, to maintain their position, they lie, making sure that the submissive retain a limited point of view while exploiting their insecurity. Anyone in a position of authority must, too, lie to themselves to retain that sense of self-importance which lies at the basis of issuing commands.

In the retaining of leadership exists the incentive to lie.

Seeing this, one begins to question what place authority has in life, and thus we come to the question of authority.

So, what is authority?

Authority: 1. Power to influence or persuade resulting from knowledge or experience;

2. *The power to enforce laws, exact obedience, command, deter-
mine, or judge;*
3. *An accepted source of expert information or advice;*
4. *One that is invested with this power.*

When delving into this question, we may wish to consider: *who is an authority?*

It seems that we can distinguish between two distinct sources of authority:

1. the authority of oneself;
2. the authority of another.

Authority is initially given to oneself; however, upon believing oneself to be a failure there will be a delegation of responsibility to another. The source of this delegation of responsibility can thus be found in the believed capacity of oneself: people who believe themselves to be incapable will be submissive in their search for order and will inevitably obey.

Irrespective of whether the source of authority is one's own internal dialogue or that of another person, the phenomenon of authority is the same. The only difference between these decisive sources is that when the authority is that of another, there is a delegation of responsibility away from oneself, and that delegation expresses itself as an implied disassociation from the effects of one's actions. Through this delegation, the responsibility for one's actions is perceived to lie primarily with the authority and not oneself (who is actually the actor). An example of this may be:

If some general in the army tells a soldier to kill
someone and the soldier shoots and kills
that person, who is the killer?

The soldier considers the general his authority and so, through this delegation of responsibility, the soldier feels less responsible for this act of killing. The general has assumed authority

and ordered the soldier to kill another, but, by not being the one who pulled the trigger, the general also feels less responsible for this act of killing. As such, through the delegation of responsibility, each party feels as if they're sharing the burden of total responsibility for the action. The fact is, however, that they're both totally responsible for this act of killing; they're both killers.

A delegation of responsibility is not the passing of responsibility to another, it is a reduction in the total responsibility intrinsic to the individual.

A reduced sense of responsibility through a dissociation from one's actions generates the capacity to behave more irresponsibly, more brutally, more sinisterly. It is no accident that a society conditioned to delegate responsibility through the acceptance of a hierarchical mentality comprises an increasingly violent and immoral people. It is related to the denial of holistic care intrinsic to the activity of thinking itself. The delegation of responsibility is the dissipation of care.

- Dissipate:*
1. *To drive away; disperse;*
 2. *To attenuate almost to the point of disappearing;*
 3. *To cause to lose energy;*
 4. *To vanish by dispersion;*
 5. *To indulge in the intemperate pursuit of pleasure.*

Care and responsibility are totally related; if you condition a human being to the illusion that he can hand over his responsibility to another, then you cannot have a totally caring human being and therefore a broadly caring society is denied. A hierarchical society can only flourish in the absence of a sense of total care and responsibility.

This authoritarian infestation is everywhere – in the workplace, in the schools, in consciousness itself, and we are so

engrained with this pattern that we're even terrified of losing it. So, irrespective of the object which authority operates in relation to, or the source of authority, to understand authority we must go into its structure.

What does authority imply?

Authority implies a knower . . .

Authority implies a knower, who is someone believed to choose correctly and out of that behave responsibly; therefore, an authority is believed to be a source of righteous action. Authority cannot exist where the knower is understood to be unrighteous; the negation of authority, which we shall speak about later, is therefore related to the understanding of what is unrighteous.

Authority has a relation to care and responsibility, not that care and responsibility are intrinsic to authority, but more so that care and responsibility can be distorted, made partial, through the establishment of an authority. Thus, if you act in accordance with an authority you are acting in accord with the benefit of a particular sect rather than in accord with the whole of mankind. As a result of this one must then inevitably question, in relation to the authority, 'Who do they work for?' Are the guru, executive, and one's internal dialogue working for their own interests? Are the politician and the soldier working for their country's interests? Are the father and mother working for their family's interests? And so on. Because all these sects instil partial responsibility into anyone who is part of them and this results in behaviours that must be in conflict with others of a similar mentality – my family in competition with your family, my country against your country, etc. Yet again, it is no mystery that an authoritarian society is riddled with conflict; it is an expression of the limitation of care in thinking when thinking is centred around oneself.

Authority implies 'to carry out' . . .

Authority implies 'to carry out'; to carry out a demand

imposed by will – the will of another or the will of oneself. To carry out a demand implies ‘action according to’ – to act according to that demand. In order for one to carry out a demand, there must be an acceptance and agreement in relation to that demand: one who doesn’t accept and agree to the demand will not act it out. The extent to which one accepts and agrees is intrinsic to one’s belief in the righteousness of the authority. One’s willingness to accept and agree is what is termed by the word ‘suggestible’, and, as such, a hierarchical society is a suggestible society. You see the cultivation of suggestibility in the raising of children, in the schools, in the office, in the military, but perhaps its most obvious form, due to its rapid induction, is in the field of hypnosis.

Authoritative action operates through the acceptance and agreement of a demand. The capacity of an authority to control (to dictate action) lies in the suggestibility of the controlled, the level to which the controlled will agree, will accept.

So, why does one accept?

Accept: 1. To regard as true; believe in.

One accepts something presented to them if that which is presented fits neatly with what one believes or already knows. In such circumstances the thing presented will coherently fit with what one already knows and naturally be accepted in the absence of a sense of doubt. This is done in hypnosis by nourishing the recipient with certain information that will increase the likelihood of their accepting a certain suggestion in the future. In this way the hypnotist can give the illusion of accurately predetermining a behaviour.

As in the definition above, acceptance implies belief. Belief is a concept of what an action is or will be, and therefore belief and acceptance can only take place in relation to a concept, an abstraction. When you see something as true, there is no question of acceptance; it is so. When you see something as true,

there is nothing to accept; it is not a possibility, it is a reality. One can only accept or reject a possibility; there cannot be acceptance or rejection of actuality.

Another factor of authority that we said above was agreement.

So, why does one agree?

Agree: 1. To grant consent; accede.

One will consent to behave in a way that resonates with one's personal moral values. Moral values are implied in the image people hold about themselves as ways that they would and would not behave – an example may be that of a vegetarian not eating meat, which is an expression of the accumulation of unrighteous imagery in relation to the premature killing of an animal (if one is even intelligent enough to remain aware of the realities of one's own carnivorousness). Many appear sufficiently dissociated from the realities of eating meat. A personal experience of this happened a year ago when someone asked me why I am vegetarian and I responded, 'Because of the killing of animals', to which they replied, 'Oh no . . . you can't think about that.'

The action of acceptance follows moral guidelines – one will accept something synonymous with their moral values and refuse something in contradiction to their moral values. One must keep in mind that anyone's acceptance can be changed by the altering of care arising from the delegation of responsibility. Morality has a relation to care: for example, eating vegetarian implies a care for the animal; by altering that 'area one cares for', one can bring about a different willingness to accept, and thus a different behaviour.

So, authority implies demand, acceptance, agreement, belief, carrying out, and a knower. The *knower* makes a *demand* which is *believed* by the recipient, *agreed* to and *accepted*, and then *carried out*. This is the movement of control (the power to dictate action).

Control: 1. To exercise authoritative or dominating influence over; direct.

As per the above definition – the direction is implied in the demand, and the influence is implied in the suggestibility of the recipient.

Our demand of an authority, a leader, is sustained through hope and is expressive of one who has denied or never understood the importance of observing oneself. Losing this highly sensitive learning capacity, human action is based around the assertions of those who one regards as an authority. This results in the transmutation of the other's words into conceptually based rules that a person struggles to live by. Those rules oppose the person's present natural desires, thus creating a conflictual state implying struggle, battle, resistance, and deceit. Here blooms the flower of self-deception, which is the denial of total honesty.

Rules, and the act of self-control, by which we force ourselves to live according to those rules, is essentially a form of self-centred activity. Control, being a behaviour actioned in relation to this division between the thinker and thought, acts to strengthen one's belief in this division further. Thus, through this, one cultivates and strengthens the existence of this thinker entity continuously. As a result disorder, conflict, sorrow, and loneliness are maintained and further engrained into one's conditioning. Through time this generates an increased sense of desperation to bring about order. This unfortunately causes a person to 'sail in the wrong direction', further increasing their capacity to accept more and more nonsensical phenomena for his or her psychological comfort.

Since rules and self-control essentially imply an act through which the thinker tries to circumvent and dominate one's natural movement of thought, we should question the capacities of this thinker entity. We should endeavour to understand whether it has the capacity to solve any psychological problem at all.

What is the capacity of the thinker?

The thinker is the established authority psychologically; through this establishment the thinker assumes control. In this authoritative state a separation between the thinker and thought (a division in the action of thinking itself) is created. Over this division, the thinker wilfully acts through control to circumvent thought. Now, being divided in oneself, the thinker's operation consists of two basic movements:

1. a movement away from thought, or
2. a movement towards thought.

The operation of the thinker to move away from thought expresses itself as:

- avoidance;
- escape;
- suppression.

The operation of the thinker to move towards thought expresses itself as:

- analysis.

Through analysis, the thinker invents, and that invention is used, through control, to impose an abstract concept upon a real living movement of thought. This is done for the purpose of effecting a change in the thought and the origin of this imposed invention is an accumulated knowledge of the problem.

While analysis might be considered to be a viable method to increasing an understanding of the problem, through control being utilised as a tool to throw objects at the problem to see how they effect it, it remains that the outcome of analysis in a psychological regard is the modification of a concept and not the modification of a behaviour. In a psychological regard the whole movement of analysis from start to finish is conceptual,

it is an abstraction of the real living movement of thought that is considered to be the problem itself. As such, analysis too, while perhaps being considered as a way to delve into the problem, is actually a movement away from it just like in the instances of avoidance, escape, and suppression previously mentioned. Since the thinker is responsible for avoidance, escape, suppression, and analysis we may consider the operation of the thinker to always be a movement away from a psychological problem. This is a result of the activity of the thinker muddying the clarity with which one can simply perceive and comprehend the problem. In this sense the activity of the thinker is actually an inhibition to clear perception of the problem. It is an inhibition to the fundamental requisite that allows for a transformation of one's behaviour, the simple perception of the problem itself. Any obstacle to the perception of the movement of a problem as it is acting in consciousness is a hindrance to learning. In the absence of an obstacle there is, by default, a clear relation to the problem and the acquisition of an understanding of it.

We said earlier that where sensation and knowledge make contact in consciousness, the act of thinking takes place. The act of thinking is the measurement of sensation relative to the knowledge one has. As a result of that measurement, various appearances of thought are produced, mainly forms that can be classified as intellectual and emotional. When the thinker entity is established, there is a perceived split in this singular act of thinking itself. The split is that of the thinker and thought. While this split perceivably exists, it does not change the fact that the thinker and thought are both the result of this singular activity of thinking. That activity of thinking is the response of knowledge to sensation and, thus, both of the resulting manifestations (the thinker and thought) have their source in knowledge too. We may, therefore, state as fundamental that the operation of the thinker (which is knowledge) acting upon thought (which is knowledge) is an action by which knowledge

tries to operate upon knowledge in the hope of change. Through our discussion, we have come to understand that knowledge acting upon knowledge does not have the capacity to effect a fundamental change in the structure of knowledge, but only the capacity to set up a conflict within the activity of knowledge itself.

Now, as we said, knowledge responds to sensation. Knowledge is defined as one's total recorded perceptions. This means that there are not multiple knowledge's, merely one knowledge, which is one's total recorded perceptions. Thus, thinking is the response of one's total recorded perceptions to sensation. That act of thinking is essentially what is responsible for our behaviour, and when we speak of changing our behaviour we are speaking of changing our structure of knowledge that is responsible for it. As we said, knowledge doesn't have the capacity to alter its own structure fundamentally. All knowledge can do in the pursuit of change is invent contradiction. This does not alter the structure of knowledge, but allows it to continue and simultaneously create a contradiction which gives rise to conflict.

Through our enquiry into 'what is the thinker', in which is implied authority, control, analysis, avoidance, escape, and suppression, we have discussed the incapability of such expressions to bring about a change in the structure of knowledge. When one truly understands this, what takes place? The established thinker loses its authority. Simultaneously all the mechanisms which surrounded the thinker also lose their validity in the direction of bringing about a change in one's psychological behaviour – analysis, avoidance, escape, and suppression lose all their meaning. The act by which the thinker imposed his dominion was control. As a result of this understanding, control ends. There is no righteous entity who can control and no sinful behaviour which must be controlled. So, where does this leave one? One is left with the fact that there is already an established structure of knowledge that gives rise to certain

behaviour, and one is left with the fact that there is a perception of that behaviour which can be learnt about. In the ending of control, one is thus simply left with the necessity to observe the structure of knowledge that already exists and the consequences of the behaviour it produces. When control ends, the stark necessity to learn about the act of thinking arises.

This stark necessity to learn about one's psychological structure expresses itself as an interest and willingness to observe the movement of one's thinking in the moment. Through this one now has a totally different relation to the act of thinking. Control was previously the action that had a relation to thinking. Control's intention was essentially to stop or change one's thinking. To stop or change implies resistance. Thus, in a controlling mind-set one's relation to psychological problems was on the basis of resistance, it was a resistant relationship. When control ends a totally new relation to the action of thinking takes over. This relationship is no longer on the basis of resistance but instead implies an interest and a willingness to perceive and understand. The new relationship is an embrative relationship, and this is referred to as attention. Now it is possible to embrace one's psychological problems instead of fighting them.

Attention is a totally different action to control, and many of its qualities and capacities are very subtle. Attention is not an action of conscious effort and, therefore, not an action with any implied intent, such as that of change. In this instance, the eyes of attention do not presume what is wrong prior to looking. Attention is not an action taken without understanding, it is an action taken to acquire understanding. Attention is an action free from resistance, this means one's relation to psychological problems is a relationship without restriction or distortion. Without restriction or distortion the problem is allowed to flower and show itself truly, which is a necessity for acquiring an honest and complete understanding of its activity. A relationship of resistance denies this freedom of expression and it

is that very expression which is the action responsible for revealing what something is. In a state of no resistance the action is free to reveal itself consciously, allowing its activity to be learnt about.

Attention, being a totally different activity from control, has capacities that do not exist through control. Since attention is always present but merely being inhibited by the action of control, it may be said that in the ending of control there is the awakening of the capacities which were denied through control's activity; this is contrary to the belief that if you end control you somehow lose something valuable. We must, however, be clear. Control has its place in some areas of life but it is totally inadequate as a response to psychological problems. Through the understanding of this inadequacy, there is a natural, effortless negation of control in relation to psychological problems which, while being the ending of something, is actually an improved state of being: a loss which is a gain. Rather than the notion that one is losing something valuable, the action of intelligence is merely relieving thought of the capacity to function inadequately.

Through the ending of control psychologically, which is the ending of the thinker as an authority, one naturally comes upon the action of attention. At the end of control, the action of attention is already there and not something that is, or can be, forcibly created and sustained through a wilful act.

The ending of control is the ending of the perception of oneself as an authority, as a know-it-all; this gives rise to a state of humility, a state of interest, and provides fertile ground for learning. The very learning of the fallibility of control, through the perception of the activity of control, is the ending of control, and attention is already there when control ends. The transformation in one's thinking as a result of that learning is that control is no longer understood as being necessary or important in response to psychological problems – instead, the effect of control psychologically has been understood to be effective

in the creation of conflict and ineffective in the achievement of change. A person ending control and abiding as the action of attention undergoes a change to a highly sensitive, ever-present, non-conflictual state.

Most people appear never to make this transition; they understand to a certain extent the limitations of the thinker, but appear to believe and accept that that's all they are capable of. People never question this: if the thinker with its limitation cannot fundamentally transform man, then is there another instrument that can? Only such a challenge can bring about a different way of living. And that different way of living is the end of control and the awakening of attention.

Abiding as attention, thought begins to learn about its own activity – learning about the capability of concepts to aid the real security of life forms, and the beautiful expressions of knowledge in relation to the world. It also involves learning of concepts' capacity to be a threat to real security through the conflict and isolation that comes about as the result of division.

Living in absence of the action of attention, one lives absorbed in a conflictual conceptual field. Through attention there is not only a capacity to observe disturbance but also a sense of contentment while observing disturbance. In the absence of attention there is not this contentment while in the midst of disturbance and so it is possible for the brain to become totally consumed by a disturbance. This state of being consumed totally by disturbance is a horror. As a result of this there arises the demand to escape that horror. One does this through the various ways in which man cultivates a negligent mind, a mind cultivated to see less and less, therefore giving rise to a degeneration in human intelligence as an escape from the brutality observed. This is a crisis of the present day. Thus, if such an essential question of fundamental psychological transformation is not asked, and not merely asked flippantly but enquired into with an immense passion and seriousness, then inevitably this is the movement that is sweeping and must

continue to sweep mankind – the rise and glorification of negligence.

If one does not ask this question and instead accepts the status quo, as many do, then one can see what they'll be from looking at those around them: dependent, lonely, sorrowful, struggling, selfish, superficial, and a worshipper of native currency, endlessly pursuing experience with a deep sense of inadequacy in oneself – a life led being susceptible to every form of self-deception. Not being aware of the existence and capacities of attention, the brain's only instrument psychologically is control. Therefore, upon the appearance of a psychological problem one inevitably uses opposing thoughts to attempt to circumvent the movement of the psychological problem; through the utilisation of this methodology comes the fighting of oneself as an accepted way of living to establish some kind of order psychologically. Here, conflict is thought by such a person to be a quality inseparable from human existence as a factor essential to order itself, bringing the inevitable assertion that it is human nature to live in conflict. For many, this state appears to be where we live psychologically, this is our home . . .

If one is serious and demands of oneself and of society an enquiry into a different way of living in which we can live on this earth together happily and harmoniously, then one must question whether the human being, whether what one is, can undergo a fundamental transformation. If one is serious, then, how will you find out?

Most people, unaware of any action in which deep learning can take place, either create an ideal 'what should be' and pursue that, which is a form of becoming implying struggle, a state in which one has a sense that one is not 'good enough' and out of that strives to be better, or, one feels, through past comparisons with others, that one is inadequate to enquire into this question oneself and therefore seeks an authority, believes in what the authority posits, and tries to live according to that posit. Both, however, are invariably the same pattern, with

merely a shift in the source of authority from that of oneself to that of another. What both these approaches have in common is that they deny the perception of one's own thinking. This happens because either we do not sufficiently understand that it is even possible to do so and what it means, or because we are too afraid to observe ourselves. When we are in a state in which we will not undertake a perceptive self-examination of our thinking, then that means our knowledge of ourselves must be imparted to us from others. And that means belief.

Seeing all the people in this world who believe, and are quite content to do so without any independent self-discovery on their part, is staggering. As it is such a common activity in the mind of man, we should endeavour to understand this willingness to believe. Irrespective of what it is one believes in, we must ask this question more fundamentally. We must understand the activity of belief itself. As one observes, one wonders whether we as a species have ever seriously questioned belief at all.

What is Belief?

Why does one believe?

Belief gives one a sense of comfort, of security, of togetherness, of belonging, and of consummation in various mysterious areas of life: for these reasons, one believes. We see, however, despite the personal sense of comfort and security derived from belief, there exists a great deal of conflict in human relationship as a result of it. Belief in what god is causes conflict between religions, belief in what scientific results represent causes conflict between scientists, belief in the cost-effectiveness of a developed plan causes conflict between politicians, and belief in what the world is causes conflict between anyone who fancies throwing their opinion into the boiling pot. Taking these points into consideration, and probably countless other examples which one may have come across, we can see that,

irrespective of the apparent personal salvation of belief, it is actually an activity holistically in conflict.

Salvation: 1. Preservation or deliverance from harm, destruction, difficulty, or evil.

Being aware of this obvious fact, we can understand that belief is not an activity which brings the whole of humanity together, but actually one which breaks humanity up into parts through people associating themselves with differing beliefs. As a result of this *fragmentation through association*, those parts then conflict with one another. Arising from this understanding is the necessity of questioning why, when belief gives a sense of security to a human being personally, it actually causes conflict in humanity as a whole.

The sense of brotherhood in a clique signals the beginning of war.

Why is belief conflictual in nature?

A person believes something and that gives them a sense of comfort, security, togetherness, identity, and belonging. Another believes something different and that gives them, too, a sense of comfort, security, togetherness, identity, and belonging. Here we can see that both persons, although believing different things, are actually deriving essentially the same factors of comfort, security, and so on, from the act of believing. The value of belief is determined by the factors derived from the act of believing and, as such, it follows that it is the derivation of these factors that are important to the human being and not the belief itself. The sensations of comfort and security derived from a belief are important, not whether the revered one originated from the east or the west. The belief itself is only important in so much as through that belief the human can access these sensations. To a believer, belief is deemed essential as a vessel to allow access to certain stimulation. Here we can

understand that what is really important is what is derived from the belief and not the thought believed in itself. The action of belief may, therefore, essentially be understood as an action whereby, through the appearance of a thought, a sense of comfort, security and belonging is sensed. And that is what is important – change the thought in whatever way you like, if people still derive these qualities they will believe in it.

Now, if both persons are doing
this, why should it create conflict?

Let's take, for example, the question of god – one person believes in one conception of god, and another believes in another conception of god. These beliefs are both attempting to represent the same thing, but, in part, their conceptions are contrary. The sense of security and comfort derived from a belief is intrinsic to the rigidity of that belief (that sense that the belief is right, factual, and true). Now, when someone comes along with a contradictory conception, that contradiction acts to loosen the rigidity of the belief one holds and, therefore, starts to devitalise the sense of comfort and security derived from that belief; as such, contradiction imparts a sense of threat to a believer. That sense of threat then moves, in the form of defensiveness, to protect (maintain and sustain) the sensations of comfort, security, and so on derived from that belief; hence, we have a state of conflict.

Through awareness of the capacity for belief to be threatened is revealed the fact that there is no total abiding unshakable security in belief.

Defensiveness has the capacity to express itself as violence. That which is perceived to threaten ones security is seen as an enemy, and, after all, an enemy is merely someone who believes something different from you. Real security implies a harmonious mankind with no sense of threat or violence in relation to each other. A belief sets up the capacity to feel threatened by another, and therefore belief is a breeder of violence.

As such, irrespective of the personal sensation of comfort and security imparted by belief, belief is no real security at all. The inability of a human being to negate a sense of, or a demand for, personal salvation or personal security through belief is, therefore, one of the factors sustaining mankind's capacity to be hurt, conflictual, and violent.

Belief is responsible for the phenomena of grouping:

- an acknowledgement of similar beliefs creates a sense of closeness that generates a feeling of togetherness and camaraderie;
- an acknowledgement of contradictory beliefs creates a sense of distance, which generates a feeling of difference and lack of commonality.

In unison, the sensations of closeness and distance lead to the formation of a group, with the intensity of these sensations determining the strength of the bond to that group. This bond may be understood as the extent to which one feels related to another.

Humans, as they are now, have no deep abiding sense of commonality with the whole of mankind. Having no awareness of, or relation to, a common abiding factor that unites the whole of life, humans essentially feel totally unrelated to one another. In the absence of an awareness of an abiding and alive commonality, one's sense of relatedness is relegated to, and sought through, the acknowledgement of similar concepts. Through awareness of the similarities in the concepts held by another and yourself, a sense of closeness is formed with the proximity of that closeness determining the relationship's perceived depth. One who is perceived to hold similar conceptions to you is seen as if related to you, which creates a sense of comfort in communion between you and the other.

Communion: 1. The act or instance of sharing, as of thoughts or feelings.

This reveals the tragedy of the superficiality of mankind as a current state in which man only ever feels related to anything as a result of the knowledge one holds. This superficiality can be the result of a very basic understanding, such as having the same religious views, or a more complex understanding, such as a knowledge of atoms and chemicals and how they make up each of our bodies, and the plants, and so on. Irrespective of what knowledge is creating this feeling of relatedness, the basis of this relatedness is knowledge. Why is that important? Knowledge is limited, knowledge is the result of experience. Experience is limited essentially in two ways: (a) through the biological limitations of our sense organs (eyes, ears, etc.), (b) through time. As experience is limited, and experience is the basis of knowledge, knowledge must also be limited.

So, what does this mean?

Knowledge is the basis of our sense of relatedness as it is now. That knowledge is limited and, therefore, our sense of relatedness must also be limited. Thus, through knowledge it is not possible to achieve a true sense of being related to everything. That 'everything' is essentially life itself and, thus, knowledge cannot give a sense of being related to life totally, but only to a part of it. That means an essentially divisive relatedness. That relatedness, being divisive, is thus open to the possibility of opposition, contradiction, and threat (which we spoke about earlier through our discussion of belief). The basis of this relatedness is our sense of self. It is this sense of self that is perceived to possess certain qualities, and if there is a similarity of qualities relative to another, that is what gives us a sense of being related to the other. That quality might be 'I am a footballer' and the other is also a footballer, and so one feels related. Relatedness is thus acquired through possession, the possession of qualities associated to the image we hold of ourselves. The association of these qualities come through the sense of attribution.

*Not, I am my attributes; instead, the thought
of attribution creates a sense of me.*

The sense of attribution in a personal context creates a sense of both closeness and distance, and this is responsible for the sense of isolation and separation we feel. After all, that is essentially what the image of oneself is – the feeling of separation. The image of yourself is not you, it is the feeling of isolation.

*The self is the actual living human being; the image of
oneself is the concept one holds about that real self.*

That image of oneself is essentially separative in nature. When that image becomes a basis on which we structure society, we must inevitably create a fragmented society. Every action to sustain, fulfil, reward, pleasure, honour, enhance, or improve that sense of self must inevitably condition the brain to be selfish, and act to enhance each person's intrinsic sense of separation and isolation and the ongoing fragmentation of society.

Care is a quality intrinsic to thinking itself. A sense of relatedness effects how this care expresses itself. As this sense of relatedness, through knowledge, is divisive, this sense of care becomes fragmented. Essentially, what one feels related to one will care for, and, conversely, what one feels unrelated to will elicit a stark lack of care. The truth of thinking is that there is an intrinsic sense of 'care for all', but the limitations of relatedness reduce our ability to express care freely. Thus, there is never a total absence of care for something one considers oneself unrelated to, but that expression of care can be diminished significantly in that direction. Essentially, we may clarify this as follows:

- When one feels related to something, care is allowed to freely express itself in relation to that something.
- When one feels unrelated to something, the expression of care is restricted, but never totally absent in relation to that something.

Examples of this limitation of relatedness effecting the expression of care can be seen in the following instances:

- family;
- friends;
- companies;
- nationalities;
- religions.

One feels a sense of relatedness through the family, through friendship, through the company, through the nation, through religion, and so on. These are all essentially holistically divisive, because in all of them is implied a distinction between 'mine' and 'not mine':

- my family; not my family;
- my friend; not my friend;
- my company; not my company;
- my nation; not my nation;
- my religion; not my religion.

Being divisive, they are all open to contradiction, opposition and threat. A human being seeks and maintains a sense of relatedness through such means because it makes him feel secure; it brings a certain stability to his consciousness. However, through associating himself to something that is open to contradiction, opposition and threat, he has related himself to something that is essentially unstable. Thus, in man's search for security, he has associated himself to something essentially insecure. Here, in man's search for security, he has only found solace. In that he has given rise to a factor in himself that will distort his thinking unilaterally.

Unilateral: 1. Emphasising or recognising only one side of a subject.

The absence of an awareness of a deep abiding sense of commonality is responsible for producing the search by which

man falls into a sense of relatedness through knowledge, and it is this that lies at the heart of the fragmentation of mankind. An awareness, in man, of a quality inseparable from himself which is the real, deep commonality of all mankind is an essential factor to the creation of socially harmonious human living. Later we shall speak of this commonality, not merely in the context of the commonality of the whole of mankind, but in the context of the commonality of the whole of life itself. We shall allude to this activity as one that permeates each conscious entity throughout the whole of life. We shall also explain how one can become aware of this fact without the necessity of training, a method, time, effort, or the need of knowing anything prior to its unveiling.

By default, humanity is one inseparable whole. This is a self-evident fact. Grouping is merely the act of dividing up this whole through the act of association. Grouping is a phenomenon that fragments (but can never separate) this whole. The danger of this fragmentation is that after it has been sufficiently established throughout the structure of society, the self-evident oneness of mankind becomes somewhat masked and hidden. It is the isolation intrinsic to the sense of self that propagates this fragmentation. Out of that isolation comes the desire to belong, and it is that which is offered by groups through the act of association.

The result of attempting to divide something inseparable is chaos.

Belonging is the act of personal salvation. Personal salvation is a divisive activity in the pursuit of security and, due to its unintentional causation of conflict, it is an activity which denies security across mankind as a whole. Security means a state of being actually secure, not that of merely thinking you are secure. Personal salvation is the current pattern by which one seeks security. Current human thinking appears to be based on a belief that secure order can be established divisively by each

one essentially acting in his own interests to protect himself. Thus, as a species, we fundamentally think that there's security in division. There is not. Due to the conflictual nature of division, we must understand that any time security is mentioned in a divisive context, such as that of a personal context or a grouping context, then that means the security of mankind as a whole is totally denied.

The search for personal salvation expresses itself as nationalities, companies, religions, families, and so on, and it's this activity that has created, and continues to create, every form of division that exists currently. Division in mankind is a fragmentary associative distinction open to contradiction, opposition, and threat. Understanding the causes, qualities, and consequences of fragmentation through seeing that organised religions are in conflict, companies are in conflict, nationalities are in conflict, families are in conflict, and so on, one must inevitably see that a basic human law is:

Where there's division there must be conflict.

Any way in which man separates himself to find security in that separateness, there must inevitably be conflict, which is the real factor denying security. That sense of separation can take many forms but it is essentially that very sense of separation itself that is the factor responsible for pitting man against man, me against the world – and if I'm against the majority of life itself, how can I call myself secure? I may build around me a ten-metre fence made of steel, but the real material that built that fence is the fear that exists as a result of my own isolation.

One must see the divisive nature of personal salvation as a conflictual movement that gives the appearance of security while actually denying security as a whole. Thus, one's sense of personal security is actually a false sense of security. As a result of understanding this, one no longer pursues personal

security with the notion of achieving total safety. The understanding that conflict exists through personal security is the simultaneous understanding of the danger in personal security. As a result of comprehending this danger, thinking has the capacity to negate the search for personal security, thus changing one's behaviour. Looking at the world now with this understanding, the danger of personal security is revealed in even more stark a form when one observes others behaving in utter ignorance of the conflictual nature of personal security; in this perception one sees, in a multitude of forms, the ensuing chaotic disorder generated from a brain which has not related the occurrences of conflict to the demand and establishment of personal security. Through continual realisation of the subtle nuances of conflict inherent in personal security comes a learning that emphasises in greater depth the stupidity of such behaviour, reinforcing the inability of desire to move in such a way.

Personal security is the harbinger of conflict.

Harbinger: 1. One that announces the approach of something.

Personal salvation implies belonging. Belief is essentially pursued to achieve a sense of belonging. Belief is acted out for the purpose of colluding. It occurs in order to associate oneself with something: belief means to belong – to belong to an idea, to an organisation, and so on. Belief implies a sense of personal comfort and security that unintentionally inhibits actual security. It implies a sense of identity and belonging, allowing one to feel in some way related to part of the world in the absence of feeling totally related to whole of life. In the absence of revealing any real, deep, abiding, unshakable commonality among life or man, the capacity to achieve a sense of relatedness through knowledge exists. Through this one creates the capacity to be threatened by contradiction. This inevitably

breeds violence and unilateral thinking as a preservative response that acts to protect one's perceived self-worth. That self-worth has been created through the thought of attribution and has given rise to the capacity for one to feel totally unrelated to something. Through this, one has continued the fragmentation of mankind. Seeing the essential role of belief here, one inevitably asks:

What is belief?

Surely belief is the acceptance of something that might not be true.

One who is serious in finding out the truth of something is interested only in facts. In a psychological regard, the perceptive self-examination of oneself is a necessity to understand oneself and the mere believing of another's words is somewhat meaningless. To such a person, a perceptive self-examination is the only way to reveal a truthful understanding of oneself and humanity, and the denial of an intermediary between you and those perceptions (in the form of an authority who will tell you all about it) is equally important. It is only the understanding arising from the perception of oneself that can cause a real transformation in one's behaviour. This is because the perception of oneself contains an intrinsic quality of truth that is denied through the verbal assertions of another, no matter how confident they appear. Thus, in the psychological transformation of oneself, belief can be put away totally as a mere hindrance to earnest enquiry. One who is serious in finding out the truth of something is not interested in the pacifying activity of speculating on possibilities of what may be true; one is, instead, interested in a state of humility, which brings with it the sensitivity capable of perceiving the facts which relate to the question itself. Belief has no place in an independent individual who demands to find out for himself. Such a man demands the utmost sensitivity he is capable of in the moment to allow for the acquisition of knowledge; such a man won't drink the

knowledge narcotic that is belief. Millions apparently adore that drink and they'll harm you if you dare take it from their lips, because only in belief has such a person found any sense of comfort, belonging, togetherness, identity, companionship, and unity against those other united individuals. A large number of people now, seeing the falseness of belief, deny bodies like organised religions, but still, not finding a comfort in independently learning about themselves, remain in essence authoritarian. Authoritarianism is but another form of belief and inevitably brings about psychologically second-hand human beings. In this state, one's search for self-understanding takes one down the route of psychology, which, while perhaps being correct, full of wonders, and having an immense capacity for manipulation, is still a very shallow learning, lacking the capacity for an intrinsic fundamental transformation in the psychological structure of the learner.

*Psychology is forever a wonder, a wonder
that forever remains outside your house.*

Denying organised belief and not awakening the capacity of a silent, perceptive learning in relation to the movement of one's thinking, one either becomes obsessed in a certain direction and, through doing so, acquires certain stimulations which appear to give life meaning (a purposeful living), or becomes tremendously devitalised, saying, from a defeatist stance, 'What's the point?' In this instance, one falls into a life based on the pursuit of pleasure, demanding stimulation to fill the sense of a void felt as a result of one's intrinsic sense of separation. This might be attempted either through becoming absorbed in something, or becoming so intoxicated that one can barely think at all, perhaps hoping that in that altered state one will become either divinely inspired or content with doing nothing. The latter behaviour implies action with a distinct lack of seriousness or deep care and appears to result in the glorification

of self-harm rather than a perpetual awareness of its danger. Such action is abundant in the entertainment world; a peculiar concoction of pleasure, escape, power, status, and violence, idolising the few who either have a reduced social phobia or an all-compelling drive to be worshipped centres of activity. In an unserious culture, those who do voice an understanding of a certain depth appear only to be able to arouse an audience's attention by lacing their words with comedic content, and therefore the issues are perceived as something casual and not something worthy of really getting one's teeth into. The transmutation of important issues into perceived culturally accepted casual matters denies inspiration of a serious collective communication or perceptive self-examination. It appears that in such a negligent society, people just lack the understanding that makes the question of right living both important and global. In the absence of this, the pursuit of personal stimulation becomes of paramount importance: this is a truly selfish state. Seeing this, and also understanding that true security implies a state in which no human is dividing the world for the purpose of personal salvation, any serious person inevitably questions how you make a person care about all this.

It seems that when humans do not feel that something is impossible, they are willing to investigate it. So, to initially arouse an interest in an activity that might (to the reader at least) hold the possibility of real psychological transformation, one must bring out the following:

1. The current methods which have failed to transform the psychological structure.

This is because it's these failed methods which have devitalised humans' continued interest in changing the psychological structure and, through highlighting the failure of these activities, they are relieved of considering themselves as a failure and instead understand that the failure is intrinsic to the activity itself.

2. Expose an awareness of the existence of an activity that has absolutely nothing whatsoever to do with any of the failed methods.

Thus, this will give rise to a possibility backed by an understanding of the new activity's unrelatedness to the previous failed attempts; from the awareness of this possibility comes an interest which naturally moves us to enquire.

So far we have done both and are still continuing to do so.

So, people, denying the capacity to learn of the movement of thought itself have either posited their own ideal or accepted the ideal of another and then struggled to carry it out; this has not changed man. People have summoned up all their willpower to try to control themselves and others; this, too, has not changed man. People have escaped from facing their difficulties and pursued pleasure; this has not changed man either. Out of this we have created the society in which we live, a society which is an expression of great confusion and a testament to man's continuing inability to be as ingenious in the psychological field as he is in the technological field.

Therefore, remaining with our concern for a deep change in mankind, we ask:

Is there a different way to meet this problem?

As we have already discussed, a person can escape, avoid, or suppress a problem. This acts to distance oneself from it. It is clear that here one is only interested in the problem in so much as acquiring an understanding of how to stay as far away from it as possible. When a person does, however, try to challenge a problem, it normally flows along the lines of conflict. The person, from their current understanding of the problem, creates an ideal of the opposite and then tries to cultivate that. An example of this would be one who has observed himself behaving anxiously, then out of that creates the ideal of confidence, and tries to cultivate himself as that – he tries to walk

confidently, speak confidently, and so on. The essence of this method can be identified by the word posit.

Posit: 1. To assume the existence of; postulate.

Through positing, the existence of the opposite is postulated. That is, an idea of what confidence feels like is postulated. Then, what one presumes confidence to feel like, one attempts to create in oneself. The fallacy of this method can be seen here. Confidence is the natural offshoot of having no insecurity, to desire to act confidently is an action taken out of insecurity and thus people who do this can never create real confidence. They can only create arrogance and thus pursue arrogance portrayed as confidence.

So, we must understand this act of positing. First, *positing has got us nowhere psychologically – why?*

When one posits an ideal, the bringing about of that ideal becomes all-important, not the enquiry into the problem itself. Here one's focus has shifted from the problem to the ideal. Through this shift we deny ourselves a clear perception of the problem and lose the capacity to acquire an understanding of it. In this state of mind, the problem ceases to become the educator of itself. We focus solely on the ideal and, when that ideal shows the fallacy of itself, we simply change the ideal without gaining an understanding of the essential fallibility of the process. This causes us to spend our time thinking about the ideals we hold rather than silently perceiving the reality of the problem itself. As such, thought is always functioning in the resolution of problems. In this activity, one has taken the problem to be unchangeable in itself and determines the effectiveness of the ideal in terms of how its enforcement effects the feel of the problem. By 'effects the feel of the problem' is meant, 'to what extent is there a quantitative change in the intensity of problem'. Being concerned with an ideal, one's interest and focus is not on the perception of the problem, but on the change in the problem resulting from the enforcement of the ideal.

The essential failure in positing is that it redirects one's perception away from the reality of the problem itself. Positing is a distraction that robs one of the capacity to understand and transform the problem. One's contentment to behave this way reveals a fundamental part of our thinking. We believe that the capacity for psychological change only exists through acting upon something. This is, of course, how we bring about change in the physical world, but our psychological world is different. The psychological world is determined by our knowledge, and that knowledge comes about as a result of the understanding we acquire through perception. We think that psychological factors have to undergo the same force that physical factors demand, but they don't; the force of psychological change is determined by the depth of an understanding, not by how hard one pushes. The depth of an understanding is the result of the sensitivity of one's perception.

From being alone with a problem comes an effortless creative change in a silent perceptive state.

One's thinking, acting in a state where the transformational capacity of perception is not even considered a possibility, leaves one with only the tool of 'action upon'; as such, the lack of understanding referred to above is responsible for the establishment and sustaining of control psychologically. After all, it is over the boundary between the thinker and thought that 'action upon' is actioned. Control is essentially inadequate because:

1. Control is not primarily concerned with the learning of the problem; it is more representative of a state of mind which just wants to get rid of it.
2. Control is not capable of operating within the structure giving rise to the problem, because control is an activity that operates in response to the expression of the problem.

To consider control to be valid psychologically, one must either:

1. Not understand the fallibility of control psychologically.
2. Not know how to meet the problem (that contact naturally takes place through silent perception).
3. Move away from the problem because seeing ourselves behaving like that is too painful to witness.

Psychologically, control is the desire to change, not to understand. Change implies the desire to bring about 'what is not' rather than an interest in 'what is'. With reference to psychological problems, this 'desire to change' implies that one is not simply observing the movement of the problem, as, psychologically, control is, in its essence, a resistance to the problem. The action of control is, therefore, a preventative to direct contact with, or clear perception of, the movement of a problem. Therefore, both the action of positing and the action of control are factors of psychological blindness, making them both hindrances to learning about the problem itself.

Our whole discussion so far has highlighted the activities that have failed, and we now come to an important question. We have discussed:

Avoidance
Escape
Suppression
Rule
Analysis
Control
Authority

Since all these activities have failed to be adequate in relation to a transformation of man's psychological structure, we now must question whether there's a factor that they all have in common. If they do have a common factor, then it is that factor that is responsible for preventing human transformation. Therefore, what is the factor which avoidance, escape, suppression, rule, analysis, control, and authority all have in common?

What does avoidance imply?

A movement away from a problem; the denial of direct contact with a problem.

What does escape imply?

A movement away from a problem; the denial of direct contact with a problem.

What does suppression imply?

Due to its capacity to hide, a movement away from a problem; the denial of direct contact with a problem.

What does analysis imply?

Due to its abstract conceptual nature, a movement away from a problem; the denial of direct contact with a problem.

What do control, authority, and rule imply?

As we said, a rule is effectively an ideal of how one should behave. Control is the action through which the ideal is imposed, and control is issued forth from a position of authority. These three named factors all play a part in one whole movement, the momentum of resistance. Resistance is a movement away from a problem; the denial of direct contact with a problem.

Therefore, what is the factor which avoidance,
escape, suppression, rule, analysis, control,
and authority all have in common?

All these factors deny direct contact with the problem. They inhibit, or in more serious cases, prevent, the perception of the problem. As a result, they are detrimental to one's capacity to understand. Simultaneously, as the capacity to understand is reduced, there is also a reduction in the capacity of perception to effect a change in knowledge, and therefore for behavioural

change to take place. The person's innate ability to transform knowledge is hindered. This state reflects a neglect of the problem, and is caused by an utter lack of interest in the problem.

So, what is the factor which avoidance,
escape, suppression, rule, analysis, control,
and authority all have in common?

Negligence.

What is negligence?

Negligence: 1. Characterised by neglect and undue lack of concern.

2. Careless or nonchalant.

Nonchalant: 1. Seeming to be coolly unconcerned or indifferent.

Indifferent: 1. Having no particular interest or concern.

Negligence is an accurate term to describe the current state of humanity with respect to the movement of thought. Currently, there appears to be very little interest in observing and understanding the causes, qualities, and consequences of the thoughts we have. This has always seemed terribly shocking given the dramatic impact the movement of thought has on our lives and the world. Out of this lack of interest comes an inevitable neglect, and this means that there is a distinct lack of care operating in relation to one's thinking. Care and awareness are one inseparable activity. When that care is not acting in relation to thought, one's thinking can deteriorate tremendously and become distorted and confused, all without arousing a serious concern. Our concern for our thinking predominantly lies in the consequences it has had rather than in the very moment that it is happening. Thus, the true onset of care in relation to one's thinking happens when there is an awareness of one's thinking as one is thinking, in the very moment. In the

absence of this momentary awareness of thinking, one abides in negligence of thought, and that negligence is characterised by a distinct lack of care. Negligence, having a relation to the absence of awareness, implies a state in which there is no direct contact with, or clear perception of, the movement of thought. To understand this state of negligence further, we must ask:

What is denied when there is not direct contact with,
or clear perception of, the movement of thought?

Direct contact with something, or clear perception of something, implies that word relationship. In order to be related to something, there must be connection with it. When there is no connection there is no relationship.

So, in the context we are discussing, what is connected?

We are discussing the observation of thought. Here, the two factors that are to be connected are:

1. Thought
2. Awareness

We are interested in there being an awareness of the movement of thought.

In a state of negligence, this factor of awareness was denied a relationship to thought. Negligence in the context of awareness literally means to sever one's relation to thought. Thus, when answering the question above (*'What is denied when there is not direct contact with, or clear perception of, the movement of thought?'*) we may basically say that awareness is denied. That is very simple, but to explore this question further we must go into the qualities of awareness, because every quality that exists in the action of awareness is a quality denied through negligence. Before going into this, however, we should discuss one more quality that is paramount in bringing thought and awareness together: the question of relationship itself.

We are exploring the possibility of uncovering a totally new approach to dealing with psychological problems. We do not know what such an approach would be, neither are we creating any ideal and pursuing that. We are, instead, understanding together what has failed to bring about psychological transformation in ourselves and are, through that understanding, negating the use of it in our daily lives. We have managed to understand a vast palette of approaches that have fundamentally failed through their common relation to negligence. We have understood that negligence implies resistance, and is the sole factor responsible for severing the connection between thought and awareness. Through this lack of relationship awareness, and all of the qualities that exist in that activity, have been denied access to the very movement of one's thinking. We must, therefore, understand what relationship is, and through doing so understand what is required for awareness to act in relation to thought.

So, what is relationship?

Relationship: 1. The condition or fact of being related.

Relate: 1. To establish a connection between.

So, relationship is the condition of being connected.

What is required to be related to something?

You're related to this book, aren't you? How? How are you related to this book? Is it that physically there is no barrier between you and the book, thereby enabling you to have sensuous contact with it? And in that sensuous contact there is no thought-based image moving in consciousness, redirecting your focus elsewhere, and therefore psychologically you have no barrier either. So, in the absence of any barrier there is contact, connection; in the absence of any barrier one is related. In the context of a relationship between thought and awareness

what is therefore important is having no barrier between the two. That barrier is escape, suppression, control, and so on.

The ground of all relationship is sensation and for one to be truly related to that sensation there must be no psychological barrier: that means silence inwardly. In that silence there is only the awareness of 'what is'. Awareness may be understood as an embrace through listening. And that listening is not limited to merely the sounds perceivable through the physical ears, but a listening which embraces visual sensation, gustatory sensation, and even the sensation of thought itself. Awareness is the act of listening to consciousness. To be silent in oneself is to be related to 'what is'. To be still.

The art of listening is the art of relationship. It is a silent art.

Relationship takes place in a state of listening, and so it follows that the requirement to be related to something is to be quiet inwardly. Most people appear to have little awareness of this fact; they either have to be absorbed in something or they feel bored. Most people appear to lack the capacity to merely take in what is actually going on, only ever aware of the existence of silence when they're momentarily swept off their feet by a magnificent view . . . only then do they experience a true silent alert mind . . . only then do they experience a true sense of beauty. After all, that's essentially what this book is about, to encourage the reader merely to listen to what is . . . to be present at . . . silent in . . . aware of . . . still to . . . the totality of the content of consciousness.

One can be aware of visual sensation, auditory sensation, and so on, but as one quietly reads this book or lives one's life, is it possible similarly to be quietly aware of the movement of thought? Can one read thought in the same way one reads a book . . . quietly . . . letting the thing expose itself to the reader . . . effortlessly?

*Can you observe thought in the same way as
you observe a bird flying across the sky?*

So, why is relationship important?

You can see this in your relationship to the book. While in relation to this book, you are learning, aren't you? Thus, the importance of relationship is to allow for learning to take place. Through the act of relationship, learning naturally takes place. Thus, whatever awareness is related to, one will accumulate knowledge about. Awareness in relation to a book will accumulate knowledge of the book. Awareness in relation to a person will accumulate knowledge of that person. Awareness in relation to a foreign language will accumulate knowledge of that language. And, an awareness of thought will accumulate a knowledge of one's thinking.

An analogy for relationship is 'to read'. Thus, an analogy for being aware of one's movement of thought is 'to read thinking'.

'To read' implies:

- relationship: contact, connection, relation;
- listening;
- embrace;
- learning;
- absence of resistance;
- silence.

We negated negligence as a factor that had such capacities, but 'to read' is characterised by the word diligence.

What is diligence?

Diligence: 1. Attention.

2. *Care.*

3. *Quietly and steadily persevering especially in detail or exactness.*

4. *Assiduity.*

Assiduity: 1. Constant attention and often obsequious solicitude.

Solicitude: 1. A feeling of excessive concern.

2. *Constant and close application.*

3. *Heedfulness.*

Heedful: 1. *The trait of staying aware of (paying close attention to) one's responsibilities.*

2. *Paying close attention; mindful.*

3. *Conscientiousness in paying proper attention to a task; giving the degree of care required in a given situation.*

Conscientious: 1. *Guided by or in accordance with the dictates of conscience; principled.*

2. *Thorough and assiduous.*

Principled: 1. *Based on or manifesting objectively defined standards of rightness or morality.*

Diligence implies contact, connection, and relationship. Diligence takes place in a state of inward silence with an abiding sense of care; in that state there is a relationship to the thing expressed as merely an awareness of its activity, its movement. Diligence is akin to a state of listening: to listen to visual sensation, to listen to auditory sensation, to listen to emotion, to listen to intellect, and so on. Diligence implies in it not just a sudden awareness of something, but a continued state of observation. This is important because the awareness of thought that we are referring to is not a connection that takes place in an instant every now and again, but is an action which, once awakened, abides continuously in the moment throughout one's life.

Now, what takes place when one has a relation to thought? What takes place when one is aware of the problem as it is acting?

Through relationship with a problem there is a perception of that problem. As that problem moves in consciousness there is a momentary awareness of that movement. The movement

itself is the action of the problem – it can appear emotionally, intellectually, or even affect one's body. Sometimes that problem may produce an emotion that triggers the intellect and then, as a result of that intellect, produce a different kind of emotion or a more severe version of the initial emotion. Whatever happens, the movement of that problem in consciousness is the problem itself. Through awareness of the problem, as it moves, the problem is revealing itself, the sensation is self-evident. Through perception of the problem as it moves, one becomes educated about the problem. Through perception, the problem becomes the educator of itself.

Movement reveals essence through perception.

Self-evident sensation doesn't mean that you know everything instantly; it means that the very appearance of the sensation itself is the basis from which knowledge can be acquired. Every form in consciousness cannot be anything other than itself; understanding that form simply requires that you look at it.

Awareness facilitates the capacity to learn. Awareness joins the field of perception with the field of thought. Thus, awareness allows the qualities of perception to operate in relation to thought and thus for the learning of thought to take place. Awareness, which is referred to later as attention, is the nexus between perception (essentially the act of intelligence) and knowledge (essentially thought). To see something is to learn of it; the action of seeing is the action of learning; seeing is learning.

Your capacity to see, through time, determines you.

This question of learning is a very important one. Learning is one of the two major factors which make up the psychological revolution in the mind of man. These factors are:

1. The qualities intrinsic to the act of awareness itself, in the moment.
2. The act of learning as a result of being aware of one's thinking as it is happening, which we shall now discuss.

What is learning?

- Learn:*
1. To gain knowledge, comprehension, or mastery through experience.
 2. To fix in the mind or memory; memorise.

Learning is the acquisition of knowledge through experience. It is a process.

The learning process is:

Experience → Knowledge → Memory → Thought → Action

One's actions then become the basis for an experience and the process continues.

With respect to learning, we can demonstrate a distinction in how one learns between:

1. How a person learns about the physical environment.
2. How a person learns about the psychological environment.

For the purpose of learning to interact with the physical environment, a human being will use an act of control (act upon something) and observe its effect. By doing so, the human learns how to interact with the environment on a cause and effect basis. By learning the effect of the cause, the human understands what cause is necessary any time it wants to bring about a certain effect. This is how learning operates, from throwing a ball, to walking, speaking, or even how one dresses oneself. Through the doing of the action, the understanding of that action's specific cause and effect is refined. So, here we have a learning of the human being and the environment facilitated through the human acting upon the environment and acquiring information based on the effect of the cause; this is all

necessary and very logical to do when learning about the relationship between the human and the physical world.

Now the individual also tries this approach in the psychological field, in relation to psychological problems. As we spoke about earlier with regard to the expressions of control psychologically, they are all attempts to act upon the problem. In this sense, the individual is trying to throw a ball at the problem to see how it bounces off. As we said, in relation to psychological problems, control is a denial of contact, a denial of relationship. Thus, psychologically, a sense of 'action upon' is the denial of learning, whereas physically it is the action by which we learn. Psychologically, the action of change is determined by the extent of one's awareness and perception giving rise to an understanding, not by the extent of one's effort to impose control.

*One's intention to change is meaningless when
one unintentionally denies understanding.*

The distinction between learning about the physical environment and the psychological environment is that control facilitates the human being's learning of the physical environment, but denies learning of the psychological environment. Physically, action upon facilitates learning; psychologically, action upon denies learning.

*To act upon psychological movements is to learn
of the futility of doing so, nothing else.*

*The tragedy of psychological control exists in one
spectrum between two polar opposites: intense
effort; giving up.*

In that spectrum perception never flowers, only failure.

Seeing this distinction in learning one may question,

Why is there this difference? Why is control, which is so necessary in its own right in the learning of the physical environment, actually an inhibitory factor in the learning of the psychological environment?

We have stated that control facilitates learning of the physical environment through an understanding of cause and effect. Knowing the effect of a cause, a person knows what cause to initiate in order to derive a certain effect.

So, why does control not facilitate
the learning of thought?

Control implies an 'action upon'. Action upon implies division – 'this' acting upon 'that'. When there is division, control has a place because control acts through will and desire to move towards, or away from, a thing. In one's interaction with the physical environment, control has a place because the individual and other objects, while perhaps being connected in some deep physical sense, have a certain individuality and, as such, movements towards or movements away from have a very practical use: control is necessary to put a cup to your mouth and drink, and so on. But in the psychological field there is not that division, there is no division between oneself and thought; as soon as thought comes into being you are it, there is no space between oneself and thought, one is thought. Since there is no division, there is no question of moving towards or moving away from thought because you are the thought. Therefore, in the psychological field, where there is no division between you and thought, control, which only maintains a practical purpose in a state of division, has no place at all.

Control only flowers in a state of division. Control can only act from a sense of separateness. If there is not the sense that one is separate to that thing, then there is no question of control; it doesn't exist. We can see, however, that humans do attempt to use control as a way to circumvent the movement of

thought; therefore, this implies that there is this abiding false sense of division alive within them. As such, one of the main factors sustaining the activity of control psychologically is a sense within man that he is separate from thought; only the momentary observation of oneself can reveal the fallacy of this conditioning.

For control to operate psychologically, there must first be created this sense of division. When confronted with something painful psychologically, a person reverts to the action that he or she uses to learn about the physical world, which is cause and effect through control. In order to impose control the person must create this sense of division, separateness, and he does this desperately in response to a perpetuating pain (sorrow, hurt). To be able to adopt control we separate ourselves from the problem through the creation of a sense of space 'around the problem' and 'around ourselves'. From these established areas comes a sense of separateness that allows for control to be actioned over this false division. The ineffectiveness of control's ability to alter the problem is testament to the falsity of the division between ourselves and the problem (the thinker and thought).

Prior to the varying ways in which an individual attempts to control himself, there is the establishment of this division between oneself and the movement of thought under observation. This division takes place because an individual's response to pain is 'I must do something about it' rather than 'I must understand it'. Perhaps, in a physical survival sense, this response has saved many lives; after all, if a tiger is charging towards you, you want to run away as quickly as possible, not stand around observing the beauty of how it runs, but since *you* are the thought causing the pain, there is nowhere to run: even in a monastery, in the sun of a foreign country, or in success, that pain remains.

The end of psychological control comes through the observation that there is no space between oneself and thought; in

that very observation, division is seen as false and control cannot act because control is an action existing in a state of division. It is not that you see it once and the rest of your life is changed forever, it's only in the momentary action of observing thought that control has no place – one may be attentive for many years, but then become sleepy again. To observe the movement of one's thinking is a state of no psychological control.

Since there is no division between one and thought a non-division-based activity is the only adequate activity psychologically. Psychologically, the action of change is determined by the extent of one's awareness and perception giving rise to an understanding, not by the extent of one's effort to impose control. Seeing this, it becomes important to question for oneself whether it is possible for the movement of a psychological problem to be observed without any form of control, without any thought interfering with the clear perception of the problem.

Only when all memory-based projections are seen to prohibit clear perception of the problem does an understanding of their danger cause them to effortlessly fall away.

In that clarity, what remains is just the observation of the problem as it moves. In that state, a natural learning process takes place that, as a result of understanding, causes a transformation in the conditioning responsible for the problem. The transformation of a problem is intrinsic the movement of the problem itself, under observation. Therefore, the only adequate action in response to a psychological problem is no response at all . . . just to observe (without this desire to control). This state is characterised by humility and interest with a total absence of the desire to change, which, irrespective of the absence of that desire, possesses the freedom necessary for change to take place. In this state of observation exists the action of negation –

perception with its peculiar capacity to see the false in the false, and see the truth that it is false, and end it completely (meaning: the memory responsible for that expression is no longer energised, which is the real dissolving of a movement of thought). This is the action of insight. The capacity for insight exists in a state of silent perception, awareness, diligence, attention.

Insight: 1. The ability to perceive and understand the true nature of something; penetration.

2. A penetrating and often sudden understanding.

3. Grasping the inner nature of things intuitively.

Intuition: 1. The act or faculty of knowing without the use of rational processes.

Insight has the capacity to change the human condition. Insight is not that process of logically mulling over something, coming to a conclusion, and acting according to that conclusion. Insight is not the activity of, or product of, analysis.

Insight is a natural capacity of silent perception; it takes place in relation to the movement of thought under observation. Insight takes place uninvited and gives one a sense that what one has understood is irrevocably true. There is no sense of becoming in this movement, as by the time one realises what has been understood it has already changed what one is. Insight is essentially new and is only known to have taken place after it has happened; it cannot be invited or expected. Expectation is an activity of the known and insight is an activity related to intelligence, not an activity born out of knowledge.

*Insight is the action of profound understanding;
to posit is an action taken without understanding.*

Since insight cannot be invited by thought or created by thought, it becomes of vital importance to enquire into what

state one must be in to have the capacity of this profound insight. In silent perception of the movement of a problem, the capacity for insight abides and it is this insight which penetrates and illuminates the subtle workings of a problem. Through insight, the movement of the problem becomes a movement of its own revealing. As a result of this revelation understanding is acquired. Through that understanding the problem is seen for what it is and, if understood to be dangerous, is immediately starved of energy and ceases to exist. The ending of a psychological problem occurs as a result of the understanding acquired through the mere perception of the problem itself. To end a psychological problem does not require effort, it requires perception – a very delicate watchfulness.

*The end of a problem is intrinsic to the problem itself;
it does not require an answer to be brought to it.*

To bring an answer to the problem is the act of positing. The posit is a thought which conflicts and resists the problem's natural movement. This acts to both inhibit and distort a clear perception of the problem, thus denying understanding taking place. A willingness to posit implies two factors:

1. a belief in control's capacity to effect change
2. a lack of understanding of the role that perception, insight, and understanding play in the transformation of knowledge

The combination of these two factors prevent one from awakening to the necessity of silently perceiving the movement of a problem as it is acting in consciousness. Denying perception causes insight and understanding to also be denied; in this state the problem is acting without the possibility of one's conditioning being transformed. Control implies a demand to change. In the case of a psychological problem, the demand is to change the problem. That demand for change, expressed as control,

denies the capacity to perceive the problem in that moment. Thus, psychological control is the factor that prevents psychological transformation. The demand to change prevents the capacity to change.

*Psychologically, control is futile;
perception is the only responsible action.*

As a wise man once said when asked: 'What can I do to change this psychological make-up?'

'You can't do anything.'

One of mankind's greatest fallacies in the understanding of psychological change is that people think that the capacity to change is in direct relation to the intensity with which they will something to change. Psychologically, this is not the case, as the intensity with which you have tried to control your problems, and failed to do so, will have proved. Control is an act of will; the effort one puts in to control is directly related to the intensity of this act of will. Seeing control's failure to effect change, one must therefore understand that both control and will are actions that keep one in a groove rather than liberate one from it. Control and will act in accordance with the dictates of memory; they are themselves responses of memory.

We attempt to control ourselves to bring order to our behaviour. We think that control is the action responsible for orderly behaviour and we are terrified of losing control because we believe that without it we would be thrown into a state of frantic disorder. It is this fear that prevents us from letting go of control, but the truth is that we have nothing to fear because when control is ended attention in relation to our thinking begins and that attention brings with it its own ordering principle.

Control is the ordering principle of a negligent mind. At the end of control awareness comes into being bringing with it a new principle of order. Thus, there is always order in the mind of man.

We believe that the order that exists as a result of our willingness to control has a relation to righteousness and morality. This is all false. Control has no relation to righteousness. Control is a perceptual inhibition: how can one who is psychologically blind possibility have a right relation to that which he cannot clearly see? Right and moral behaviour is related to perception. Through perception, the content of consciousness that is naturally revealing the truth of itself is able to be understood. That understanding is the factor responsible for bringing about a coherent behaviour, and is a major determining factor of the extent of one's morality and righteousness. Control and authority is not the act of righteousness, it is the pretence of righteousness.

Authoritarianism is unrighteousness.

Right behaviour implies learning (perception, insight, and understanding), not conforming to a dictated pattern, whether that pattern be set by oneself or another. For example, if an older person assertively tells someone of a younger generation how to behave, that command does not convey the depth of knowledge that the elder has gathered and, thus, cannot be expected to produce a similar depth of understanding in the younger person or a similar contentment with a particular behaviour. Also, one issuing a command of resistance against one's own natural desires does not allow for the space necessary for the learning of those natural desires to take place. As such, right action can never come from authority – either from the dictation of oneself or that of another (be it book or brute).

*Righteousness includes the capacity to make mistakes;
it demands only that you learn while making them.*

Mistake: 1. An error or fault resulting from deficient knowledge.

Acknowledgement of a mistake implies learning because that occurrence of acknowledgement shows that you've been aware enough to know you have made one.

Psychological control is rife throughout mankind. Even in mainstream education psychiatric reservations exist about the use of psychological control to effect change, and these people are meant to be the experts on the subject: as a neurologist once remarked, 'Psychiatry is the only medical establishment which does not study the organ it treats.' So, can we, seeing that there's a tremendous crisis in humanity, respond adequately to this crisis? Dependence on another to answer implies that the other is already your authority and any sense of authority dissipates this sense of aloneness characterised by energy, passion, seriousness, silence, sensitivity, humility, interest, and the capacity to enquire, to find out. When one denies authority, there's aloneness; in that aloneness one sees the necessity of being, and demands of oneself to be, immensely serious about this whole business of living. That seriousness has no relation to boredom, which is merely the result of monotonous pleasure; instead, seriousness is seen as a thing of beauty. Aloneness is a requisite for originality, and those who seek to depend upon an authority act merely to continue some form of tradition, often without any logical or sensible basis for doing so. If one has a physical disability, one may use a crutch; here, psychologically, if one has a crutch that crutch itself disables you. A willingness to look takes place in a momentary sense of freedom; it is not through looking that you gradually achieve that freedom. To look implies a sense that the burden that one is carrying has fallen away; only then is there a state of being capable of seeing what is actually going on. To look silently at anything, whether it be a marvellous tree or a psychological movement, all one's past conclusions and demands to respond must be put aside; only then can one see in the moment that the images of thought superimposed on consciousness are an inhibition to the perception of reality and, more than that, if they are not clearly identified as imaginary

then they are liable to have a career of their own. This is an important factor to understand, for all psychological problems are the response of memory, the memory that you are.

To see, as thought arises, that you are unintentionally the creator of your psychological turmoil is a true jewel of human being.

One must be free to look, but also be free to embrace the truth of what one sees. If one is anchored in dependence, then one is liable to distort what is observed, or refuse to observe, for fear of losing some comfort held in one's established attachment; such an incapacity to learn is the essence of a restricted mind and to learn to a certain depth and then give up is the essence of a mediocre mind. One's ability to enquire is determined by one's capacity to not escape or carry out the demands made by will, but watch everything that happens, and that includes a perception of the operation of will itself. After all, will is itself a movement of thought that is, through a silent perception, being brought into the spotlight, illuminated, to be learnt about. We are interested in the whole movement of thought, not just one fragment of it. This fragmentary approach has been tried and has failed – some focused on emotions, some focused on intellect, some focused more specifically on thoughts relating to people's mothers, and all those approaches fundamentally failed. We are interested in the whole movement of thought, not a perception of thought which turns on and off intermittently like a light switch – perceptive to the negative, negligent to the positive. We are also interested in the whole movement of thought in the sense of observing the causes, qualities and consequences of each one of its appearances, not to stop observing when one dominant thought enters consciousness with the appearance of being the authority that can bring order to the situation. Through such an awakened interest there is brought about a stark continuity in one's perception of self, an attitude of 'on forever'.

So, if one understands that no one is going to answer these burning psychological questions for you as, on the contrary, the usual *modus operandi* is for one to bite one's lip and pacify another, not to talk deeply to them and disturb them, and if one also sees that anyone who does answer has only a verbal explanation for you, which does not imbue you with the sense of irrevocable truth that comes through the understanding created as a result of one's own perceptions, and does not arouse an independent attitude no matter how regularly another recites it, then one must see the absolute necessity of being a light to oneself.

We are dependent beings, there is no doubt about it. We attach ourselves to our parents first, then, when we are old enough, we attach ourselves to our friends and then later to a partner whom we tend to keep for life. We don't know aloneness because the mere consideration of independence is terrifying to us. Aloneness thus begins as an initial jump into the unknown land of true psychological independence. I once heard this remarked upon by monks: they referred to it as 'jumping off a precipice with both hands open' – the hand which holds on to the past, and the hand which reaches out to the future. It is like jumping off a mountain into the water below, at first it is a shock, and that new environment causes uncertainty, but as you spend your time there you adapt and acclimatise. An essential factor of aloneness is the capability to freely enquire. Acceptance and rejection is the activity of one's current conditioning sustaining itself. Acceptance acquires conformity, which solidifies what one currently thinks is right; rejection refuses contradiction, which also acts to solidify what one currently thinks is right. As such, to learn within the acceptance and rejection framework is the continuation of one's current conditioning and, thus, merely the continuing of the past in a modified form: the past that says 'what has been stated fits neatly with my conditioning, I'll accept it', with which comes certain emotional and physiological responses, or

the past that says 'what has been stated conflicts with my conditioning, I'll reject this', which also comes with certain emotional and physiological responses.

*Acceptance and rejection are the active energies continuing
a failed traditional approach; doubt and scrutiny
have a relation to free enquiry.*

Through acceptance and rejection, the structure of the past modifies itself in the present, while still remaining essentially the same pattern, and continues into the future. Direct contact and real learning does not produce a decision in the form of acceptance or rejection; the very act of seeing is the act of learning which causes change – in this movement there is no space for acceptance or rejection, and that is fine because one is interested in truth, not in building up a wall of resistance (through acceptance and rejection) to maintain some momentarily logical ideology. If one lives in the acceptance and rejection framework, then one is still living in belief and operating out of one's particular tradition, one is still a second-hand human being. In that acceptance or rejection there has been no contact with the fact, only the action of one's own memorial reaction. What is important, however, is the perception of the real activity itself. And, fortunately, the operation of one's psychology is inseparable from its conscious appearance, and this allows each individual to discover the truth of their psychological structure for themselves. Then it doesn't matter what another states as truth: each of us can find out for ourselves (alone or together).

Therefore, is it possible for one to read these pages
neither accepting nor rejecting what is written?

Seeing that acceptance or rejection is merely a reaction based on what one already knows, can one be doubtful about the sensation of feeling convinced and satisfied by an explanation and be willing to observe the phenomena taking place in oneself?

Such doubt and a willing scrutiny is expressive of a freedom to enquire, a freedom from the known. Can one just listen, and live observing what is actually going on, finding out for oneself if what has been stated is true or false, not from mere condition-based responses but from the observation of the fact taking place in consciousness? Thus, the question is whether you, the reader, cannot come away from this book a knower, but express humility (I don't know) and silently observe throughout your daily life. Watch everything, believe nothing. Abide daily as an awareness that embraces one's behaviour and thinking, not only to learn about it but, through observation, transform it. We have always been learning about what we are, but now the question is whether the necessity of silent perception can be understood as an essential requisite in the understanding of one's psychological structure and the transformation of it.

To accept or demand psychological authority implies a willingness to cultivate a belief structure. A belief is created through the demand for a rule and is accepted on the basis of one's own conditioned responses. These conditioned responses are then unquestioningly taken as a measure of fact and it is the accumulation of such facts that forms the basis of one's daily behaviour. Through this same pattern comes the continuation of similar behaviours down through the generations, which we commonly refer to as 'tradition'. This same activity is responsible for the adoption of similar niche behaviours that are observable in groups of all sizes (from small friendship groups using a common word, gesture, or look to large multinational groups imitating the same form of prayer). Once this is seen very clearly, one understands that one of the main factors guiding human behaviour (your behaviour) is imitation and conformity; this implies a deep-seated desire in oneself to be accepted socially.

*An authoritative mind is an imitative
mind, a conformist mind.*

Once one truly understands that one is responsible for one's own psychological well-being, then that sense of aloneness, which has nothing whatsoever to do with loneliness, comes into being. That aloneness is the flame that ignites a seriousness that is incapable of being extinguished. In aloneness, one's sense of responsibility and care demands the removal of all the barriers preventing the invention of oneself as a sensitive precision instrument with which to probe into the patterned space that the human form exists as.

Seeing that no one's going to answer these questions for you, since verbal explanation lacks the necessary transformational capacity, and acceptance or rejection is essentially a continuation of the conditioning that one wants to change (irrespective of its superficial pretence), one becomes aware of the danger inherent in psychological and spiritual dependence. One becomes aware of a stagnation in the psychological structure of man that is not healed by time, but instead continues through it. An aloneness, grounded in the understanding of the importance of psychological self-education, arises and expresses itself as willingness to perceive the movement of thought in the moment. This brings about two factors:

1. An understanding of thought through perception.
2. Removal of the blockages which inhibit clear perception.

An honest and humble passion to learn about oneself, as one is, is the result. That aloneness, having no relation to isolation, is able to freely enquire with others into the complexities of living, but even in this environment there is a clear sense that one is always discovering for oneself. If one does not see that one is alone in all this, then that passion cannot arise, dependence is maintained, and the facts of one's life are mainly those of confident assertions, not clear observation. In that state, this tremendous energy which is passion cannot come into being, bringing with it sensitivity, which is the determinant factor of intelligence. Sensitivity increases as one learns the necessity of

silent perception, its capacities and qualities. Sensitivity of mind is the tool with which one is exploring space, both the so-called inner space and outer space.

Wanting to change is perhaps man's greatest sorrow, and that desire signals a proliferation of conflict within oneself. However, through remaining with the fact that one is suffering (through perceiving that suffering as it takes place), passion is born; with passion comes seriousness, and that seriousness is the awakening of a tremendous sensitivity which is one quality of a vast field which includes an intrinsic sense of beauty.

Sorrow → Passion → Beauty

That sensitivity is the very essence of intelligence – a state of mind silent, aware, alert, and learning, with no resistance to what is, and an abiding sense of compassion; in that movement comes a flowering of goodness born of insight which cannot be contrived by cunning thought.

We have discussed the expression of one's thinking as avoidance, escape, suppression, analysis, authority, control, and rule through the establishment of knowledge as a psychological problem-solving utility. Through the observation of these activities, we came to the point where we understood that such operations were, in fact, negligence. We discussed the necessity of observation in learning and the requisite of having a relationship with the real movement itself to allow for a creative, transformational capacity. Through our discussion on relationship, we began to understand the danger intrinsic to negligence: its inevitable incapacity of change. Negligence was understood not to have the capacity to create something essentially new, but merely to sustain repetition of the old (although slightly modified, so that modification gives an illusion of newness). In discussing all these matters, I have subtly and purposefully hinted at the necessity and existence of a silence in the mind that has a relationship to learning, diligence, attention, care, sensitivity, intelligence, compassion, and beauty.

Before we can, with clarity, move into this question of silence and understand the capacities and qualities of such an abiding activity, it is necessary for us to clarify a grosser manifestation of mind. We need to understand thought and thinking fundamentally, whereas, up until now, we've only spoken of various expressions of thought. Such a fundamental discussion of thought and thinking will act to lay the groundwork that can only help to reduce the possibility of miscommunication when sharing together a question as subtle and delicate as that of silence itself.

I would like to clarify the definitions of the words 'thinking' and 'thought'. The reason for doing so is that if we do not clearly distinguish between these words, as is commonly the case, then the reader is liable to understand the words as being interchangeable. In my view, while thinking and thought are related, the words have distinct meanings; as such, interchangeable utilisation of these terms is an inaccuracy liable to cause miscommunication. It appears that the meanings associated with thinking and thought are regularly blurred. This is due to the fact that thinking is such a subtle and persistent activity and thought is an action so broad and varied in its expressions that it has been broken up into parts to such an extent that those parts are no longer seen as one system. Thinking and thought are clearly related and the 'ing' of thinking suggests that this word is representative of a present, ongoing activity, while the word thought suggests that it is an action that has a relation to the past.

So, what is thought?

Thought is the expression of that which is known. That knowledge, accumulated through perception, is stored as memory in the brain and that memory comes into consciousness as active thought. Thought is sensation and sensation exists as an appearance in consciousness; therefore, thought is the superimposition of memory, as image, on an active, living present.

Image: 1. Representation or likeness of a thing.

The source of thought is memory, which is knowledge accumulated from past perceptions; thought is literally knowledge acting.

To clarify, everything stated in this book can be observed taking place in consciousness. Feeling convinced that you've understood anything from reading this book may be a false perception, but to see the actual activity taking place in consciousness gives rise to a knowing with a sense of irrevocable truth. My interest is not in seeing whether one agrees or disagrees, but only in whether one can see all this for oneself by observing oneself; once such observant self-learning exists and is maintained, then I become practically irrelevant – which is really the purpose of the book. It is an expression of my continuing enquiry to see whether, through these words, a person can be willing to observe the movement of thought as he or she lives, learning about how thought interferes with perception and the consequences of such interference.

If something known is correct, accurate, and precise, then the relation between knowledge and the actual happening will be coherent as one lives, coherence being created when one performs an action expecting a certain effect and, upon the doing of that action, it causes the effect that was expected.

If something known is incorrect, inaccurate, or partially correct, then the relation between knowledge and the actual happening will be incoherent as one lives, incoherence being created when one performs an action expecting a certain effect and, upon the doing of that action, it does not cause the effect that was expected.

This ability to distinguish coherence and incoherence is the natural basis by which a human learns; the depth and subtlety of one's ability to discern coherence and incoherence is the major determining factor of a person's intelligence, knowledge, and behaviour. Coherence is the factor that solidifies as true

that which has been learnt. Incoherence is an invitation to change or modify that which has been learnt. The natural operation of intelligence takes place in an individual who is free to change, and, as such, a lack of freedom is one of the factors most destructive to the activity of learning. Natural learning always exists, but can be refused or distorted if thought is unwilling to alter knowledge in the light of incoherence. Thought will refuse to dissolve or alter a knowing if thought finds either some great pleasure in that concept, a sense of security or stability in that concept, or feels so burdened with problems that it lacks the energy to reconsider an established conclusion (something which thought considers settled). Here, we can see in such an individual that thought is primarily concerned not with knowing what is true, but instead with security and pleasure. It is no coincidence that those who find intense security and pleasure in concepts are some of the most ill-informed people.

It was previously stated that my interest in writing the book came about because of my enquiry into whether a person can bring about in him or herself a natural learning in relation to the movement of thought; in regard to this, the importance of being in a state in which knowledge is free to change has been brought up, and such a state implies a person who is not anchored to conceptual pleasure and security. Such an anchor is a resistance to learning, and anchors create twisted minds.

Learning, as it is generally understood, is the process of accumulating knowledge. From knowledge one acts, and from that action one accumulates more knowledge, so there is always this movement going on, conditioning human beings. As we said, the source of thought is memory, which is knowledge (the totality of one's recorded perceptions), which is the past; therefore, thought coming into consciousness means that the past is acting. Once the source of thought has been understood to be knowledge, we can once again come back to the question:

What is thought?

Thought is the response of memory to a challenge.

Challenge: 1. Demanding or stimulating situation.

It appears that this response of memory, in current analytical practices, has been separated into parts (emotion is considered to be separate to intellect, for instance). My view, however, is that these varying expressions of thought are not separate, but actually one thing (knowledge) expressing itself simultaneously in various forms. This distinction is key; rather than analysing each expression's movement separately, my intention is to draw the reader's attention to a perceptive awareness of the interrelation of these varying expressions, in the moment, as one whole movement. The totality of these expressions in the moment is the activity of thought.

Therefore, how does thought express itself?

Thought expresses itself in consciousness through varying forms of appearance.

What are thought's varying forms of appearance?

One form of thought, which we all perhaps know very well, is the verbal, linguistic expression; another form is the pictorial expression, which is that sense of a picture, a scenario, or an environment. The combination of verbal and pictorial thought appearances are generally referred to as intellect. Another form of thought, the response of memory, is emotion, and yet another form of thought is physiological.

The term 'physiological' is used not merely to refer to the sensation of touch by a finger upon a table, but to the gut-wrenching sensation accompanying severe anxiety, the heart-pounding sensation of feeling threatened, the sensation of sickness felt upon the acknowledgement of the loss of someone, or simply the intention responsible for the movement of

the arm to pick up a glass of water, or of the legs to enable one to walk.

By understanding that thought can be made up of these factors, we can acknowledge that when we use the term ‘thought’, we’re using that word to refer to the whole capacity of the response of memory, which appears in consciousness intellectually, emotionally, and physiologically.

Distinguished (but not divisive) thought appearances are:

- Intellectual
 - a. Verbal
 - b. Pictorial
- Emotional
- Physiological

Intellect, emotion, and physiology all interrelate and not only affect the functioning of the others, but can cause the others to be activated; an example of this can be an intellectual conception of loss followed by an emotion such as sadness and tears physiologically. Intellect, emotion, and physiology all come into consciousness in varying forms, which is why people have separated them. If one observes the operation of these varying forms closely, one will inevitably reveal their concurrent inter-related nature, thus uncovering the fact that they are actually not separate at all. Intellect, emotion, and physiology are one system.

System: 1. A set of connected things that form a whole or work together.

This system, thought, is the response of memory to sensation. That means that this system responds to visual sensation, auditory sensation, olfactory sensation, tactile sensation, and gustatory sensation. Now, this is memory relating to what is going on actually, and the system works effectively here. However, an issue arises in the fact that the response of memory itself (as

intellect, emotion, and physiology) appears as sensation in consciousness; here, the action of thinking can then be in relation not to that which is happening in the so-called five senses, but instead be in relation to the movement of memory. If thought is seen to be a movement of memory, then thought has its proper place in the mind and the activity of thinking can operate effectively and efficiently under the perception of this distinction. However, if thought is taken falsely to be the actual thing rather than the movement of memory representing the actual thing, then thought presents a false appearance to the mind and the effect of this illusion in the action of thinking can have disharmonious consequences on one's learning, knowledge, and action – one's behaviour.

When thought is perceived to originate from the actual thing itself rather than from memory, perception contains a false appearance – the perception of a false origin intrinsic to thought itself. Thought always has its source as memory, so whenever thought is perceived to originate from elsewhere, a false appearance exists.

An example of this may be when one says, 'That person is an idiot.'

This statement implies that idiocy is intrinsic to that person. That statement is the expression of an understanding, brought about through a perception of thought (in the form of a conclusion), which has appeared in such a way as to delude the brain into thinking that the origin of the idiocy is that person, rather than the expression of one's own memory. At first, this might not be apparent to you, but when looked at closely, you will be able to see a lot more of yourself in the judgement of others than you previously realised. Normally what one discovers is that negative sentiments in relation to others are more related to one's own violent intentions than they are accurately descriptive of other people.

Upon observing another, one acquires various forms of meaning: what they're doing right, what they're doing wrong,

what they're trying to achieve, what purpose they have for trying to achieve it, and so on. While observing another, all these factors and many more are analysed and from this analysis comes a conclusion which is often a singular expression representative of the whole analytical process. In the case of referring to another as an idiot, this is usually representative of another's behaviour perceived to be lacking in either skill or compassion. That conclusion then becomes a label by which the other is referenced. In this process the thing being measured through analysis (the other) seems to become prominent and often the basis responsible for the analysis itself (one's own memory) is ignored. All judgement is a response based upon one's memory, and while a judgement such as the term 'idiot' is generally referred to as representing 'the other', it is actually an expression more descriptive of the thinking processes of the 'judger'.

Criticism is more descriptive of the criticiser than the criticised.

In the expression of judgement, we can see not only a relative expression of another's actions based upon one's memory but also that of one's own comparative, competitive, and constructive (or hostile) tendencies.

Through taking into consideration that judgement is the result of analysis, which has as its source one's memory, we can understand that judgement is a relative phenomenon.

Judgement is the product of perception relative to knowledge.

Coming back to our original point on the example of idiocy, we can understand that it's not the other who is intrinsically an idiot but, instead, the creation of the notion of idiocy and the association of the other with it is intrinsic to one's own movement of thought. From this, we can also understand that the comparison that brings about all labels (such as idiot or genius)

is merely an expression of a movement of thought relative to one's current knowledge, and not a truth intrinsic to the actual thing itself.

Another example we can take is that of frustration. One says that another frustrates them; this places a sense of wrong-doing on the other person. Yet, again, when we observe the movement of frustration and the reasoning behind it, we discover that it is merely a display of various justifiable concepts acting to both inflame and maintain a frustrated attitude beyond its initial trigger and, like idiocy, is merely the response of memory to perception. Frustration tends to be a product of analysis relative to one's expectation of how something or someone *should* be. Frustration with a person is generally relative to one's expectation of how someone should behave, while the frustration generated through, let's say, the dropping of an object is relative to the expectation that one should not have dropped that object. The source of frustration is not the object that you believe frustrates you, but lies in the establishment of a conception of what should happen. Once this is established, there is then set up the capacity for frustration to act. Frustration is a response of memory ignited by the perception of a happening that, in reality, produces a worse outcome than that expected through one's conception.

Idolatry and worship may also be understood to exist as a result of this false appearance of the origin of thought. In the case of idolatry and worship, it is not the object that one is idolising or worshipping which is magnificent, holy, or sacred, but it is instead one's memory creating these qualities and associating them with the object. The worship or idolisation of a symbol can only exist through the false perception that the origin of the symbol's perceived qualities lie, or extend, outside of the bounds of one's own memory, which they never can. What is meant by this is that many believe that the symbol is an intermediary that allows access to something beyond itself. In this sense, the symbol becomes (in a human) a perceived avenue to

something immense, divine, powerful, or righteous. One must observe, and through that observation understand, that the qualities seemingly possessed by that symbol are not truths intrinsic to that object, but are merely the creations of one's own memory being invested into that symbol. The end of worship comes through the understanding that all the qualities and capacities that the object is believed to possess are merely intellectual and emotional investments by one's own memory. Once this is understood, worship and idolatry loses all its meaning and ends. This is because one understands that what one is worshipping or idolising is essentially the product of oneself. For one who hasn't understood this, worship and idolatry reinforces its own fallacy. As a result of intellectually and emotionally investing into the symbol, the individual is then conditioned to experience certain intellectual, emotional, and physiological responses upon contact with that object. The responses created are unintentional and this leads people to believe that they are not the cause of the experience because they feel that they're not *doing* anything to bring about these sensations; this assumption creates an emphasis on the object: 'if I'm not doing it, then it must be the object'. In this way, belief in the qualities that the object is thought to possess strengthens and, through experiencing continual intellectual and emotional sensations while in contact with the object, the unintentional intellectual, emotional, and physiologically conditioned responses become more ingrained. This action goes round in a circle and therefore it is its own self-convincing prophecy. Experiencing this loop, one may feel that through time the object becomes, let's say, more spiritual . . . but this has nothing to do with the object: it has its source a lot closer to home, in the very recesses of one's mind.

Idolatry, worship, and prayer (which is merely an action of praising then begging) are seen to be totally personal; as such, idolatry, worship, and prayer are actually unintentionally self-ish activities.

*In prayer, the praiser is the praised; the begger is the begged.
The idoliser is the idolised. The worshipper is the worshipped.*

The end of worship is the realisation that one is only ever worshipping oneself, and the same realisation is also responsible for ending idolatry and prayer; in that realisation the worship of a symbol is seen to be absolutely meaningless. Meaninglessness in any human is experienced as an action that is considered just too silly, and, without any conscious choice, the person will naturally refuse to act in such a manner. Meaningless means void of meaning, and that void contains no perceptible realistic impetus that can inspire action.

A false appearance in the origin of thought is also responsible for war. People fight those whom they see as an enemy. There is, however, no one to fight when the establishment of an enemy is seen as a creation of one's memory resulting from the comparison of what another thinks relative to what you think, and that from this comes a sense of threat which one attempts to settle through the arousal of one's own violent tendencies to incite fear in another for the purpose of change and conformity. After all, an enemy is merely someone who thinks differently to you, and another thinking differently to you isn't something to resist; it's a form of incoherence in human relationship – an invitation to enquire through discussion, to explore, weigh, and learn.

The main danger of a false appearance in the origin of thought is that it is responsible for continually reinforcing a false understanding.

While we can highlight a multitude of ways in which thought expresses itself and the consequences of such expressions, we must be careful not to become marooned on the periphery of human existence but be willing to probe and penetrate into the subtler and more essential layers of consciousness. To penetrate beyond the periphery, we must understand that thought is responsible for all these expressions, and that thought can be both intentional and unintentional.

The word 'thought' is used to represent the whole capacity of knowledge, in which is included the action of thinking. Thought is the response of memory, which is the activity of knowledge, which may be distinguished as the following appearances:

- Intellectual.
- Emotional.
- Physiological.
- Meaning (as we revealed through our discussion on '*What is Reading?*').

Now, the question arises:

What produces all these appearances?

The act of measurement, and it is this act of measuring that is referred to by me as the act of thinking.

Let us remind ourselves that the term 'thought' is used to represent the whole capacity of knowledge, which includes thinking, and therefore thought implies intellect, emotion, physiology, meaning, and measurement. There is also, in common language usage, reference to the term 'a thought'; this is representative of a product of thinking. The term 'thinking' is always used in reference to the activity of measurement. One says, 'I've been thinking and . . . [*expression of dimensions, quantities, qualities, or capacities as ascertained by comparison*]', while 'a thought' is usually used in the context of a concept. One says, 'I've had a thought . . . [*expression of a concept*]'. An example of measurement producing a concept can be seen in the sentence: 'You know, I've been thinking today and I've had a thought . . . [*expression of concept*]'.

As such, thought, a thought, and thinking can be clearly distinguished between and understood as:

A thought: the product of thinking.

Thinking: the act of measuring.

Thought: the act of, and product of, measurement in response to sensation.

Thought can also be referred to as:

1. The response of knowledge to sensation.
2. The response of memory to a challenge.
3. The capacity of knowledge.
4. The capacity of the conditioning.

So, we have gone into the expressions of thought and we have also alluded to the source of thought, but we now must explore the action that exists in a continuum between these two parts, that concurrent act of thinking itself which, in relation to sensation, turns dormant knowledge into a living product.

So, what is thinking?

In one dictionary showing the root meanings of words, the definition of think was 'cause to appear to oneself'. More recent dictionaries hold the following meanings:

- Think:*
1. *To exercise the power of reason, as by conceiving ideas, drawing inferences, and using judgement.*
 2. *To weigh or consider an idea.*
 3. *To bring a thought to mind by imagination or invention.*
 4. *To recall a thought or an image to mind.*
 5. *To formulate in the mind.*

Formulate: 1. *To devise or invent.*

Devise: 1. *To form, plan, or arrange in the mind; design or contrive.*

Invent: 1. *To produce or contrive by use of ingenuity or imagination.*

Thinking is an abiding activity that takes place in relation to the content of consciousness; that content being: intellectual,

emotional, physiological, visual, auditory, gustatory, tactile, and olfactory. Thinking operates in relation to sensation and, therefore, thinking is always related to that which is happening now. In the contact of knowledge and sensation, the action of thinking takes place. Through the action of thinking, knowledge is organised and thinking is the act of measuring, weighing, and judging. Measurement implies a comparison relative to 'something': in the case of measuring length, the comparison is relative to an increment of distance such as millimetres, centimetres, metres, kilometres, and so on. In the same way, the measurement of sensation inherent in the action of thinking is a comparison relative to the knowledge that one has accumulated. Thinking is, therefore, the active measuring of sensation relative to knowledge.

We spoke earlier of thought sensorially manifesting intellectually, emotionally, and physiologically; now, knowledge can come into consciousness as active thought in the present but it always has its source, its roots, in memory, which is the past. The field where knowledge meets sensation is what we call consciousness and where knowledge and sensation meet the activity of thinking takes place; therefore, consciousness is the field of thinking. Thought manifesting intellectually, emotionally, and physiologically comes into consciousness as a form of sensation itself, just like the sensation of the so-called five senses, and so it is in this instance that thinking has a relation to thought – it is possible to think about thought. To think about thought means to see that which is already known, to measure a past product of measurement. When thought comes into consciousness, there is the simultaneous action of thought and action of thinking.

As we said, thinking acts in consciousness and, therefore, thinking has a relation to anything sensed. Sensation can be:

- visual
- auditory

- olfactory
- tactile
- gustatory
- intellectual
- emotional, and
- physiological.

Now, we can see here that visual, auditory, olfactory, tactile, and gustatory sensations have their source in the eyes, ears, nose, skin, and tongue and are sensations expressive of that which is happening presently in relation between the 'outside' world and the person experiencing those sensations. Taking these sensations into consideration, we may say that consciousness can be made up of the present, the present being visual, auditory, olfactory, tactile, and gustatory sensation.

The other sensations, such as intellectual, emotional, and physiological sensations, are all expressions of this system of thought. Earlier, we said that thought has its source in memory, which is the past. Taking these sensations into consideration, we may say that consciousness can be made up of the past, the past being intellectual, emotional, and physiological.

Since consciousness can be made up of visual, auditory, olfactory, tactile, gustatory, intellectual, emotional, and physiological sensations, it is clear that the content of consciousness itself can be both the past and the present. The source of consciousness can be simultaneously based on a person's current surroundings (the present) or based on that person's memory (the past). Consciousness is that which is happening now. Consciousness is the now, and consciousness can be made up of both the present and the past; therefore, in the now is contained both the present and the past.

Focus is an activity that directs thinking to a certain point. One can be so focused on a specific sensation that one becomes unaware of the other sensations. Through focusing, one can be so intent upon the movement of intellect, emotion, or physiology that thinking is operating solely in relation to the past with

one being temporarily unaware of the present; this activity is where the term 'you're living in the past' comes from. It's a term referring to one who spends a great deal of thinking focused on the display of memory in consciousness.

We have spoken of the present as visual, auditory, olfactory, gustatory, and tactile sensations and we've spoken of the past as intellectual, emotional, and physiological sensations. We shall also, later in this book, delve into this question of the future. However, ultimately, as one observes one will see that this sense of future accompanies the verbal, pictorial, emotional, and physiological factors and, therefore, is a sensation intrinsic to thought itself. So, through discussion we shall reveal that knowledge, one's accumulated perceptions, is responsible for the existence of a sense of the future. Thought is, therefore, seen to be responsible for what we know as the past and the future. Since thought enters consciousness, we therefore understand that consciousness, which is the now, is made up of the past, the present, and the future.

So far we have discussed thought, stating its explicit expressions (intellectual, emotional, and physiological) and its implicit nature (knowledge, memory). We have also discussed the activity capable of bringing about such expressions and referred to it as the act of measuring, which is what we call thinking. We have said that thinking takes place in relation to the content of consciousness and through this discussion we brought in the word sensation. We stated that sensation can be made up of visual, auditory, olfactory, tactile, gustatory, intellectual, emotional, and physiological appearances. An illustration (Figure 1) depicts this.

We have discussed the activity of thought as a system whereby knowledge acts relative to sensation, but we have not discussed the action that allows knowledge to become aware of sensation. Being aware and cognisant of the sensations of consciousness is perhaps something that a lot take for granted but, irrespective of this, it is an actual activity in itself and

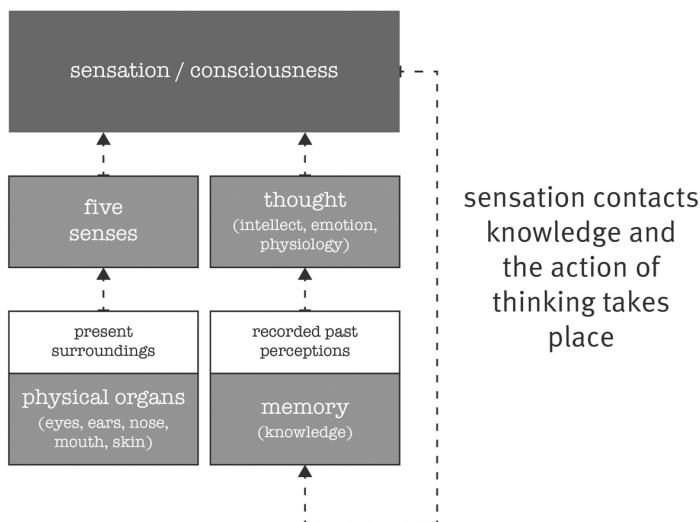


Figure 1.

necessarily must be enquired into and understood. We refer to this action as perception or observation, and the use of those terms is fairly interchangeable. Observation is an important action to understand because whatever is observed comes into the activity of thinking, and whatever is not observed is unintentionally neglected. Observation is, therefore, the determining factor of what sensation one thinks about, what sensation is recorded into memory, and what sensation one learns of.

What is observation?

- Observation:*
1. Detailed examination of phenomena prior to analysis, diagnosis, or interpretation.
 2. The act of noting and recording something.

Sensation is the content of consciousness and that is what is observed; therefore, observation may be understood as a term synonymous with sensation and the content of consciousness.

The very sensation in consciousness now is the act of observation.

Through observation there is content, and that content is its own meaning; the content of consciousness is information itself and that very appearance itself is the information.

Intrinsic to appearance is meaning.

Through the very act of observation, a person is able to derive information. The very act of seeing is the derivation of information and the derivation of information is intelligence.

- Intelligence:*
1. *The capacity to acquire and apply knowledge.*
 2. *The capacity for understanding; the ability to perceive and comprehend meaning.*
 3. *Perception; discernment; sense.*
 4. *Gather.*

The determining factor of intelligence is the observable area. The depth and breadth with which a person is observing is that person's intelligence. Therefore, we come upon this question of the observable area.

One knows, I'm sure, that there will be certain things you see and therefore you know that they have happened, and there will be certain things you don't see and therefore do not know that they have happened. It is here that the question of observation and its relation to scope arises. Let us say that when you see something happen and therefore know that it has happened, this experience takes place because that thing has fallen within the scope of observation. Let's also be clear that when you do not see something and therefore don't know that it has happened, this experience has not taken place because that thing has fallen outside the scope of observation. That which falls inside the scope of observation allows for the capacity of intelligence, and for that which falls outside the scope of observation the capacity for intelligence is denied.

The body already has certain limitations of scope inherent in the eyes, ears, nose, tongue, and skin; for example, one doesn't see everything with one's eyes, one doesn't hear everything with one's ears, and so on. This is not the context in which we are using the word scope. Instead, the word scope is used in the context of that which is actually being sensed (with the biological limitations of the sensuous organs of the body already taken into account).

*The totality of the sensation in consciousness
now is the scope of observation.*

Whatever is being sensed is within the scope of observation, and whatever is within that scope allows for the capacity of intelligence. When we speak of 'learning more' or 'learning deeper' we are speaking of expanding that scope so that we may see something that we have not seen before.

*The learning of something new is the seeing
of something which has never been seen before.*

An increase in scope is an increase in what is being seen, it is not merely a redirection of focus from one thing to another. This implies a change in the content of consciousness. In our enquiry into the operations of mind, it is in the enquirers interest to widen this scope to help with the acquirement of a broader and deeper understanding. The question and activity of scope is, therefore, directly related to the filling of consciousness with content. We shall also question whether there is an activity that can increase scope, increase what is seen, thus filling the content of consciousness with more subtle information, enabling the learning of that subtlety through an increase in the person's intelligence.

Through understanding that if something is not within the scope of observation the thing is not seen (therefore doesn't

exist in consciousness) and thus the capacity for intelligence to act is both unintentionally and inevitably denied, it becomes necessary to question for oneself this observable area; one must question this scope itself.

What is scope?

- Scope:*
1. *The range of one's perceptions, thoughts, or actions.*
 2. *Range of view, perception, or grasp.*
 3. *Opportunity for exercising the faculties or abilities; capacity for action.*
 4. *The area covered by a given activity.*

Scope effectively means the breadth and depth of that which is seen. That means sensitivity and, therefore, sensitivity is the determining factor of scope and also of intelligence.

So, what is sensitivity?

Sensitivity: 1. *The faculty of sensation.*

Faculty: 1. *An inherent power or ability.*

Sensitivity may be understood as the allowance of information to enter, where that allowance is the capacity of sensation (the breadth and depth of the content of consciousness). From sensitivity come the capacities of observation, understanding, apprehension, comprehension, discernment, thinking, recording, and learning. One's sensitivity is one's awareness; sensitivity is awareness.

The determinant factor of sensitivity is silence. Silence is not the cessation of sound, it's the embracing of it.

The extent of one's sensitivity determines the growth and expression of knowledge. The extent of one's sensitivity is

directly related to the harmoniousness of a person's behaviour through the depth and broadness with which a person is able to identify coherence and incoherence. Because sensitivity is such an essential factor in making a person who they are, it is important for us to discuss the factors that determine its expansion and contraction.

What alters sensitivity?

An activity that alters sensitivity is the action of concentration. Scope, therefore, is determined by either concentration or the absence of concentration.

So, what is concentration?

Concentration is the focusing on a specific area. By focusing perception on a specific area, one's thinking is directed to a specific point. This is achieved through manipulating the scope of observation.

What is implied in the action of concentration?

Concentration implies focus . . .

What is focus?

Focus is the fixation on a certain area or point. In order to focus thinking on a certain area, the scope of observation must be limited, reduced, and constricted. Whatever is within that scope of observation has the action of thinking operate in relation to it (you can only measure what you can sense). Thus, since concentration is the action of reducing this scope, it stands to reason that concentration is also the action of limiting thinking's relation to the whole spectrum of sensation that is naturally on offer. The conscious content one is able to think about is limited through concentration reducing one's observable area. The activity of thinking then operates in relation to that reduced observable area. To limit observation is to limit thinking's relation to sensation. To focus on a specific area, one

must exclude, albeit temporarily, that which is not that area from the activity of observation; here one sees that concentration is an exclusive activity.

Concentration implies exclusion. . .

The intensity of one's focus is determined by the extent of the constriction of scope. An example of concentration with respect to visual sensation is that of when one is engrossed in a film. When we are so engrossed, concentration is directed to that screen and we are then less aware of that which is happening outside of that screen; this is a prerequisite for us to become emotionally and intellectually engaged with the storyline of a film, and without that constricted observation we are constantly reminded that we're just sitting watching a screen, which is, of course, the reality of the situation.

In relation to the environment, concentration has a place, as it allows thinking to operate in relation to a specific area, perhaps an object, and predominantly acquire information through sensation about that object. However, when concentration is acting upon a movement of thought, there is, in that state, through this constriction of observation, the establishment of a separation that is experienced as a division between the observer and the observed.

1. The observed being the movement of thought itself.
2. The observer being this sense of a thinker separate to the movement of thought.

When this division is established, psychological control is born – the intention for the movement of thought to be controlled. Through this sense of division the observer is employed as the authority (the controller) to act upon that which is observed (through an act of avoidance, escape, suppression, or analysis) to distort the observed for his or her own convenience.

Through this division the activity of thought gains a different meaning and is thus seen differently. Instead of thought

being seen as one whole movement which is measuring all the observed content of consciousness and simultaneously creating its own forms of conscious content (thoughts, which are also being seen and measured), thought is now divided into an 'expression part' and an 'overseer part'.

Overseer: 1. One who keeps watch over and directs the work of others.

This change occurs through a change in one's understanding of the act of observation. It is now believed that the observer is responsible for observation. Through the observer's believed separateness to the products of thought, the observer is now considered to no longer operate as an inevitable conditioned response but instead have the freedom to choose. This change in meaning causes the thinking activities associated with the 'observer' to go from a status of 'an activity of thought that must be watched' to 'an activity of thought that must act'. This drastically changes how the system of thought acts in relation to its own expressions (thoughts). They are now either allowed or controlled.

The observer attains a sense of domination over consciousness. It becomes imbued with a subtle status of righteousness and this acts to prevent its activity being scrutinised and doubted. The effect of this is that the thinking activities related to the observer become neglected from conscious view, and this causes perception to become trained upon the manifestation of the products of thinking rather than on both the process of thinking and its products simultaneously: there is diligent observation of the activity of the observed (thought's products) but not diligent observation of the activity of the observer. This is a cheap trick that causes the brain to neglect the sensational perception of its own momentary thinking processes.

Through this division between the observer and the observed, the observer becomes a response to that which is

being observed. The activity of the observer is a response that is essentially based on memory and is, therefore, a movement of thought in itself. Both the movement of the observed and the observer, together, are one whole inseparable movement of thought. And, any activity that negates clear observation simultaneously of the action and interrelation of both the observer and the observed must negate the learning of the system of thought as a whole. Thus, while this division, produced as a result of concentration, is maintained in the psychological field, there is not an observation of the whole system of thought (the observer and the observed) but only an observation of a fragment of the system (the observed).

That fragmentary observation denies a perception of the workings of the system of thought as a whole and thus denies a learning of the whole system. As such, the capacity for a change in the system of thought as a whole is denied. The transformational capacity resulting from this fragmentary observation is one that is capable of generating a demand for change, which is then acted upon by the observer (through an act of will), to attempt to intentionally and forcefully circumvent the expression of one's natural desires and urges. However, this process only acts to conflict with one's natural desires and urges, not to fundamentally change them so that they don't exist any more. This is the state we are in, a state of conflict with our own behaviour. In this state, psychological change becomes a mere movement of cunning as the observer desperately invents and trials every form of self-deception in an attempt to alter his own inevitable conditioned behaviour.

- Cunning:* 1. *Marked by or given to artful subtlety and deceptiveness.*
 2. *Skill in deception; guile.*

That means the attempt to change behaviour through attempting to trick oneself.

Through this limited observation of the whole movement of thought taking place, a total perception of thought's activity is negated, preventing a total understanding of thought's activity, and thus denying a total change in the activity of thought. This abiding sense of division between the observer and the observed is, therefore, expressive of a detrimental state to observation of the whole system of thought and, hence, a detrimental factor to the learning of the activity of thought as a whole.

To understand the operation of thought as a whole system, there must be a scope of observation that embraces that whole system, not just one fragment of it. If the scope of observation is limited to a fragment, then intelligence is only being allowed access to that fragment and simultaneously being denied access to the movement of thought as a whole. In the psychological field, since the observer and the observed are one inseparable movement of thought, a total change in the activity of thought can only come about when both the act of thinking (the observer) and the products of thinking (the observed) undergo a change in unison.

- Unison:* 1. *In complete agreement; harmonising exactly.*
 2. *At the same time; at once.*

A total change is the only real change and a partial change is no change at all. A partial change only breeds an increasingly cunning contradiction and conflict with one's unsatisfactory behaviour, which acts to dissipate a person's energy and so quell that person's creativity. Self-contradiction should not be a point taken lightly; it destroys lives. In relation to thought, concentration is a danger that negates the action of intelligence operating in relation to the whole system. It is, therefore, necessary to question why concentration comes into being at all, because as one observes, every method of relating to psychological problems is currently based on the divisive premise of

separating oneself from the problem and then 'acting upon' it in the hope of effecting change. To 'act upon' means to control.

Concentration implies control . . .

Control is the act by which we try to bring about a change in our behaviour. The action of control is one in which the observer 'acts upon' a movement of thought in an attempt to change its expression in the next moment. This is done for the purpose of circumventing possible dangerous future outcomes that one deems likely to result from such behaviour. For example, one tries to stop smoking to avoid suffering and, ultimately, an early death.

To 'act upon' thought there must be this division maintained between the observer and the observed, and for this activity to be accepted as a valid resolution to psychological problems, the observer must be believed to have some capacity to dominate the observed and, through this domination, cause a change the conditioning. 'Action upon' means 'respond', because you can only act upon something that you have already seen – one sees something, then acts upon that something to attempt to change it in the next moment; that is a response. People who advocate control as a valid means to resolve psychological problems therefore believe that psychological change is determined by how an individual responds to the problem, and as such they are all trying to find the perfect response that will change behaviour.

A psychological problem is generally understood to be a behaviour which is detrimental to one's well-being, but which one feels compelled to carry out. Throughout this compulsion, one will observe thoughts enter the mind (both intellectually and emotionally) and also observe desires and urges, among many other sensuous factors. All this acts to effect one's measurement of the situation and effectively bring about a certain decision and action. The observer is really just this act of measurement, and that measurement is effected by what is observed. Not only does what is observed affect how situations are

assessed, but also how one feels in oneself. As an example, someone who is feeling particularly grumpy will assess, and respond to, a situation differently to someone who is feeling particularly happy. Such emotional states tend to be the residual products of experiences that have taken place earlier; they are products of thought in themselves. Through this act of measurement, which is essentially the observer, being effected by the products of thought, we can understand that the observer is not an entity separate to thinking at all, and is, thus, not able to unconditionally decide and act without bias. We can, thus, understand the observer to be a component of this singular momentum that is thought itself. As such, the observer has no power to dominate particular thoughts or fundamentally change the conditioning because the observer itself is but one cog in the whole system of thought. Only when the observer is erroneously believed to have a certain individuality from this system of thought does control become considered as a possible logical action to take in the pursuit of psychological change. However, irrespective of what one believes, the observer is but a cog in the whole system of thought. Psychologically, control is an action taken to contradict one's natural desires and urges. Control is the action of turning the observer against the natural operation of the whole system of thought; it is like spinning the cog round in the opposite direction, which then causes it to grind against all the adjacent cogs in the system. It is this division between the observer and the rest of the system of thought which gives us this dualistic approach to life, and the notion of 'good' fighting 'evil'. There is no separation; there is only one system of thought. Neither does the observer have dominion over thought, nor thought have dominion over the observer, it is one inseparable system. As long as this division is maintained, thinking will give its energy to both sides simultaneously and thus, in a perpetual state of conflict, both sides will act to intensify each other . . . they will move together in their opposition.

Where this division is maintained there must be a fixation upon thought's products and a neglect of thought's whole process. To advocate control is to deny the awakening of an awareness of the subtleties of this whole singular momentum of thought. Control advocates psychological blindness. It is personally a horror for me when I go to counselling meetings and observe all these people consumed by self-loathing and inner conflict being educated (by the so-called professionals) in method after method which must inevitably act to continue their suffering. It is astonishing how easy it is to become an expert nowadays (and that term is used very loosely), and it is too shocking how easily these people are accepted as experts – sometimes it's just a badge. The proliferation of these varying methods designed to bring about psychological change is a true tragedy of our time. A life led in the shadow of no expert is a life led in light.

Methodical approaches to behavioural change imply response, resistance, and a desire to remove instead of a willingness to learn. It is only through learning that conditioning, and therefore behaviour, is changed.

Concentration implies resistance . . .

Concentration implies a rule as to what one should be doing. In this instance, when one is behaving in accordance with the rule, we think of this as 'right' behaviour, and when one is not behaving in accordance with the rule, we think of this as 'wrong' behaviour. The act of control we take in order to keep ourselves fixated upon 'right' behaviour implies resisting urges to behave 'wrongly'.

One's interest naturally wanders: for example, in a classroom, a child looking out of the window instead of concentrating on his or her work would be considered to be behaving wrongly. This is because there is a social rule that says: when in class you must be concentrating on your work.

By establishing this rule and expecting one to concentrate comes the phenomena of distraction.

Concentration implies distraction . . .

- Distraction:* 1. *Something that serves as a diversion or entertainment.*
2. *An interruption; an obstacle to concentration.*

Distraction only exists when one believes that they should be concentrating on something else; other than that, one's behaviour is just the natural expression of a roaming of interest.

An established demand to act in accordance with a rule will cause one to resist the natural roaming of interest. To concentrate, in which is implied the resisting of temptation, requires effort.

Concentration implies effort . . .

To maintain one's focus upon a desired target requires a wilful act of resistance, and that requires effort. Resistance implies a contradiction to the movement of one's natural desires and urges, and the establishment of this willing contradiction breeds a state of conflict in oneself.

Concentration implies conflict . . .

In a state of conflict, one is more concerned about bringing one's behaviour back in accordance with the dictates of a rule than one is to perceptively embrace the roaming of one's interest and enquire into why interest roams as it does.

The source of one's contentedness with maintaining concentration lies in what one feels one will receive through the act of concentration.

Concentration implies reward . . .

One concentrates in order to receive; for example, a child concentrates on studying to pass an exam and in the passing of an exam the child receives a qualification.

Now, taking into account all these factors of concentration, we should question why one concentrates at all. So we ask:

Why do we concentrate?

Why does one focus?

One focuses on an object when one is searching for something in that object. That implies that one is focusing to achieve a goal, to derive something, out of a relationship with that object. One is looking because one wants something out of that perception.

What is implied in a goal?

Goal implies achievement and pursuit . . .

Implied in a goal is something to be achieved. The achievement is pre-established before the pursuit towards it, that means that one already knows what one wants to achieve before one acts and, therefore, pursuit is an act of achieving a 'known'. Pursuit and achievement, therefore, imply not the learning of something new (the acquirement of an unknown), but instead a forced effort to bring about something known (the act of attempting to make a concept reality). Thus, in goal, through pursuit and achievement, is implied a constant action of the known towards a known.

Goal implies recognition . . .

Implied, too, in pursuit and achievement is recognition – to know that one has achieved one must be able to recognise the achievement. In achievement one is trying to actualise an idea that they've created, so in achievement one is pursuing their own mental projection of success. That projection is a thought that is based on memory. All pursuit, achievement, and created goals have their source in memory. Achievement is merely the acknowledgement that one has actualised one's image of

success. That's all achievement is, a movement of thought – a belief that one has completed or accrued all of the factors which satisfy the requirement for accomplishment. The acknowledgment of achievement gives rise to certain emotions and certain opinions of oneself and others, but really when it comes down to it, achievement, like all thought, is rather ephemeral and quite a cheap thing. Achievement is considered quite a cheap thing because of its abstract and personal nature. Achievement implies 'identification with' and through this identification one is building an image of oneself: that's all achievement is, the thought that 'I did that'. Achievement is not the building of some great secure psychological structure it's just the establishment of a mere ephemeral movement of pleasure which is stimulated initially when the event happens and then later whenever one is reminded of that past event.

Achievement is nothing but the creation of opinion.

One factor sustaining the continuation of goals inherent in the methodical psychological approaches is the believed capacity to learn while pursuing the goal. The capacity to learn while pursuing appears to be one of the points made for the usefulness of goals, achievement, and pursuit in society. As such, a necessary question to explore in understanding the usefulness of a goal is whether the capacity to learn is born from a goal, or whether the capacity to learn exists without the need of any established goal at all.

The creation of a goal and the measurement of how close one is to achieving that goal is all an abstract movement. While this abstract assessment is going on, there is, of course, a real activity taking place. The distinction between this abstract activity and the real activity may be expressed as follows:

- The abstract activity is related to an opinion of oneself.
- The real activity is the action that one is actually doing.

At first this may appear confusing, so let's take an example. We may be able make this distinction quite clear with the example of singing – there's a distinction between:

1. considering oneself as a singer;
2. the act of singing itself.

Here, the abstract activity would be that of considering oneself as a singer, and the real action would be that of singing.

The most important factor here is one's ability to distinguish between these two as separate activities and not conflate them into one entity. Once they have been distinguished between, we can then assess what qualities and capacities each have separately. The reason for this is that we are trying to understand where the capacity to learn comes from – we are interested in finding out whether learning comes from the abstract movement of goal, pursuit, achievement, and finally the consideration of oneself as successful, or whether learning comes simply from the doing of an act itself (such as singing). More importantly perhaps, we are taking steps to understand whether the establishment of a goal is necessary for learning to take place at all.

One is always invited to take time in one's daily life to observe the reality of these questions that we are posing, and see what one discovers.

As one observes, through the act of singing, there exists the capacity to acquire a skill in singing and, through time, express that art to a continually broader and more complex degree. Learning exists here.

Achievement arises each time people believe themselves to have accomplished a goal's criteria. During this experience of achievement there is neither the acquirement nor expression of the skill it pertains to represent. Therefore, we may know achievement to be an action of labelling oneself, which has no relation to the acquirement and expression of actual skill. Real learning does not exist here.

Achievement is merely the believed right to label oneself. Learning exists through act.

So, if we observe closely, we will see that the act of learning is intrinsic to the observation of ourselves while performing an actual activity, and not in any way related to the abstract opinion of what we believe we've done.

The acquisition of skill is relative to the observation of an activity. However, we can also observe our invented opinions of ourselves and educate ourselves to that image. While we have been specifically talking about singing, the same distinction is true in respect of psychological problems:

1. We can observe the movement of our psychological problems and learn about them.
2. In the absence of observing the movement of our psychological problems, we can invent opinions about them and educate ourselves to those speculative assumptions.

On the one hand there's the perception and learning of fact, and on the other there's the perception and learning of representations of fact (speculative assumptions and assertions), which is nothing more than glorified guesswork. While both of these avenues of observation have their own career in knowledge, they have one very serious difference: one holds the capacity for psychological change, and the other is totally useless in this regard.

Given these two options, the question becomes: What do you want to learn about?

To observe the representation of fact is to learn about an abstract movement; to observe the movement of the fact is to learn about the reality of the psychological problem. When one understands this, then the creation and willing observation of speculative assumptions and assertions dissolves. It has no meaning psychologically and ends; there is no choice, just an understanding

which results in an inevitable outcome. Since our interest lies in understanding and transforming our psychological problems, and since all change comes through the learning of facts, we have no option but to observe our psychological problems. In absence of observing this content, we would be acting to leave our psychological problems intact and unaltered.

The capacity to learn is not derived from, or requires, the establishment of a goal. The capacity to learn is already there, and so it is possible to learn without the undercurrent of an established goal; it is possible to learn without imagining what one will learn, what the product of such understanding will be, and without identifying oneself with that understanding ('I am peaceful'). In the absence of any abstraction there is simply: action, observation, and a non-temporal learning that takes place while acting. In short, it is learning in action.

You only push yourself towards something you are not interested in doing, otherwise, when you are truly interested, there is a joy experienced through the action in each moment whereby you are simply swept along.

In action, there is a natural learning process that takes place. The establishment of a goal never robs one of the capacity to learn while acting, but it does tend to clutter that learning process by adding another activity (a layer of abstraction). When there is an established goal, there is a tendency to measure one's actions relative to the goal (we could call this the monitoring of achievement). The act of measuring our actions creates a sense of 'nearness to the goal' (how close we believe we are to the goal). Through measuring our actions, this gap can be perceived to lessen (we are closer to the goal) or increase (we are further away from the goal). When the gap is lessened we feel that we're succeeding and when the gap is increased we feel that we're failing. Such measurement always brings about this dualistic aspect for the following reasons:

1. Through measurement two fixed points are acquired:

- (a) the image of the goal;
- (b) the image of oneself.

The goal is an image made up of many qualities, as is the image of oneself. Between these two fixed points there is a sense of space that we have to move through in order to achieve the goal. The space between the image of oneself and the goal is made up of all the qualities possessed by the goal that the image of oneself doesn't currently possess. Through time, as we 'see' ourselves possessing more and more of the qualities inherent in the goal, this space lessens and we feel that we are moving closer to the goal. This continues until the point when the image of oneself is imbued with the totality of the qualities possessed by the goal; then one considers oneself to have achieved the goal.

- 2. Measurement is taking place continuously.
- 3. Through measurement the relativity of the two fixed points can be altered; we must remember that the qualities of the goal are as much subject to change as the qualities of our image of ourselves – one day a child wants to be an astronaut, the next day a surgeon. The relativity of the two points can move in either of two directions: closer together, or further apart. As a result of this movement, sensations will be generated, such as excitement, disappointment, and many more. The direction determines what sensations will be felt, and the intensity of those sensations are relative to the extent of the movement.

When observed fundamentally, this essentially comes down to the sensational response of memory relative to a change in image as a result of measurement. Let's take the examples of success and failure that we referred to above. The sensations of success and failure are merely responses of memory generated from changes in the spatial relativity between the image of

oneself and the image of a goal. Later, we shall discuss the phenomena of hurt and flattery as responses of memory generated in essentially the same way.

Succeeding gives one a sense of being good enough, whereas failing gives one a sense of not being good enough. Because these feelings are ephemeral and because we have a deep urge to feel sufficient in ourselves, in their wake is established the desire to feel good enough again. A pursuit towards feeling good enough (proved through being accepted or rewarded) is established and this institutes a struggle to endlessly achieve – a struggle that implies that one is not good enough and must improve. The recognition of improvement produces the ephemeral sensation of feeling good enough which quickly fades, and is once again replaced with the desire to achieve. As we said, it is not necessary to create a goal in order to learn. Thus, success, failure, and struggle are all not necessary to the learning process (meaning success, failure, and struggle are *not* the ground from which learning flowers).

Now, we spoke about images (thoughts) being created. We said that an image was a representation or likeness of a thing, based in knowledge, which appeared in consciousness. Images contain certain qualities and in the sense of a goal, which is something to be achieved in the future, the image implies qualities that people believe they will be imbued with upon achievement of that goal. An image in this context may be understood as a sort of promise to oneself; one holds up the image of the finishing line and what will be received upon reaching it. This activity is all make-believe; that does not mean it won't happen, but it is make-believe, and perhaps all promises are make-believe: they are made and believed. We also spoke of image and its relation to learning, and we said that there is a natural progression in the activity of learning (act, see, learn) that can take place without the abstract interference of an image, but if an image does exist then it is its own activity irrespective of, but perceived to relate to, the activity itself. For

example, one can paint; while performing the action of painting there is a non-temporal learning that takes place (the doing is the learning) and that is the accumulation of the knowledge of painting. One can then abstract an image of themselves as a painter – a great painter, an awful painter, and so on, but that image isn't knowledge related to one's skill in painting: that image is its own activity, with its own career in knowledge, completely separate to the knowledge responsible for painting skill. One could think about painting for one's whole life, talk about painting endlessly, and criticise other people's work, but the fact is that unless one actually paints, one will have no skill in the real activity. While thinking of painting, looking at paintings, talking about paintings, and criticising paintings may help one to acquire the painting skill faster, it is still a fact that if one has never painted then one will have no skill in painting. Therefore, while one may be flawless in one's knowledge of art and art history, one's attempt to express, through portrait, the symmetrical curvatures of a top-class model may appear akin to that of a bulldog chewing a wasp.

The image is a representation of an activity; the image is not that activity, cannot become that activity, and never will be that activity. The image is its own activity, which is an abstraction of the actual activity. The image is an activity in its own right, and the activity that the image represents is also an activity in its own right. Because of this difference the image has its own qualities, capacities, and consequences, and the actual activity being represented has its own qualities, capacities, and consequences, too. The qualities, capacities, and consequences of the image are not the same as those of the activity being represented and, therefore, the image is never the activity it represents. Learning is a phenomenon born out of the observation of an activity; if one demands to learn of the actual activity then one must have a relation to that activity and not be confused by the image masquerading as it. Observation of the movement of the real is the learning of the real, observation of the move-

ment of the image is the learning of the image; the distinction between these two is the distinction between the action of thinking and action of thinking about (the image).

Above, we brought up the distinction between (1) the qualities, capacities, and consequences of the actual activity, and (2) the qualities, capacities, and consequences of the image (the representation of the real activity). That image contains the qualities of what one believes the real activity is now, but can also contain qualities of what one believes that real activity can be in the future. An imaginary promise can be implied in an image. A promise is a quality of an image that implies the future, and therefore a promise expresses itself in conceptions such as ‘what an activity will give’, ‘what an activity will become’: effectively, ‘what will happen’ and as a result of that one expects. A believed promise is an expectation.

We have described an essential distinction between the reality of an activity and the image that represents it. Here is how a promise fits in to that landscape. We use singing as an example.

1. The activity of singing accumulates knowledge, which is the skill in singing (control of the vocal cords etc.).
2. The activity of the image of singing:
 - (a) accumulates knowledge from which one labels oneself a singer.
 - (b) promises that the goal of being a great singer is riches, acceptance, fame, and so on.

The activity of singing is not the activity of the image of singing.

If someone is not aware of this distinction, then singing to that person is a mixture of the these two types of knowledge; singing to such a person is the knowledge of actual singing skill, the knowledge of the image of one as a singer, and the knowledge of the believed product of achieving a future goal in singing. We may be aware of a degeneration of skill in numerous areas of human activity – as we’ve brought up singing

we may use the example of a degeneration in popular music culture. The degeneration is related to the confusion that exists when these two distinctions are not distinguished between and are therefore mixed together. The degeneration in the skill of the performers is related to both the performer and the audience placing a higher importance upon the image of the performer than upon the expression of the performer's skill. This is where fame and sex supersede, in importance, the skill of the performer. It is likely that popular western society has already degenerated musical skill to such an extent that it is now thought of as commonplace for music to be a socially accepted vessel for importing sexual images to the masses, rather than expressing musical talent in its own right. To reveal genuine musical talent is far more than an observation of someone merely banging drums or displaying a vocal range; it contains within it the opportunity for an onlooker to absorb the meaning of beauty in creativity. A passion and dedication is observed and embraced which the mere incitement of lust and idolatry cannot mimic.

The creation of an image establishes the capacity for success, failure, and struggle in relation to the activity that image represents. The act of singing, in the absence of an image, is an activity that doesn't imply or create success, failure, or struggle; the career of acquiring singing skill has no requisite for success, failure, or struggle. However, a person who cannot distinguish between the real activity and its representation (the image) must inevitably see singing as an activity that includes success, failure, and struggle. You see, it could be that all activity without image is just a beautiful, natural, effortless, observational learning joy, but that the act of abstracting and progressing an image is its own activity which is solely responsible for a vast amount of unnecessary sorrow in the world. The actual activity itself might not be harmful, but the image, in relation to the world, has the capacity to bring one to harm – make one competitive, threatened, and therefore violent, and so on. It is

very clear to see that a person who cannot readily distinguish between these two manifestations must perceive the simple beauty of learning to be tainted with a complex competitive, self-comparative, violent essence.

Seeing the simplicity of learning and the ugliness of abstraction in this regard, one of the questions that needs to be asked surrounding such behaviour is:

What qualities do images promise that makes one thirst after them so continuously, regularly, and furiously?

This is an important question because an observation of this will reveal what we actually want.

Images imply pleasure as status, power, and possession. Images also imply a sense of comfort and security. Therefore, we try to actualise the image in the hope that our being will be imbued, filled, with these qualities of pleasure, security, and stability. The demand for security or pleasure, through an image, is the motive that gives rise to desire, which expresses itself in a particular direction with a sense of urgency and necessity.

Direction being: the activity one must do in order to move towards the goal. To clarify, we'll take an example. Let's say one's image of security is wealth. In order to achieve wealth, one must acquire money. The acquisition of money would be the direction one must take in order to achieve one's goal (wealth), and that word 'direction' would embrace whatever action a person took to acquire that money (overtime, new job, and so on). The characteristics of a goal are not qualities inherent to the action one performs in order to achieve the goal; if they were, there would be no goal. The characteristics of a goal are instead believed to lie outside of the action one takes, commonly thought to lie at the end of the action – achievement is always thought to lie at the end of an action. This common understanding is actually a common misunderstanding psychologically.

The progression of a certain direction implies the following:

1. The escalation of the qualities that already exist in that action.
2. The creation of new qualities alongside the old ones. Those new qualities never contradict the old ones, but instead work in harmony with them because the old qualities are the fundamental basis from which the new qualities spring.
3. One never understands the reality of these new qualities until they are awakened in oneself. One may have an outside perspective of that quality, but that is not the same as having that quality oneself.

This third point especially relates to what we have been discussing because, out of not having a quality oneself and seeing someone who does, one creates the image of that quality and pursues it as a goal. You have the guitarist trying to learn a technique that they have seen another guitarist do, and you have psychologically unbalanced people trying to achieve the order portrayed by society.

In the case of the guitarist, and such similar actions, inevitably the technique they desire to imitate will be achieved with enough hard work because that technique is a quality that exists within the spectrum of guitar skill. In the case of psychological states, especially with respect to the solving of psychological problems, these goals that people set themselves are not natural progressions intrinsic to the problem itself but are instead contradictions to it (opposite behaviour). By natural progression is not meant an intensification of a problem but the learning of it and the gradual alleviation of the problematic behaviour from the conditioning. Examples of these improper pursuits of achievement are:

- One who is violent seeking peace (without ever understanding one's own violence);

- One who is anxious seeking confidence (without ever understanding one's own anxiety).

This is a general rule of solving of psychological problems:

Acting to contradict or ignore what you are trying to change has no practical purpose. To ignore a behaviour is to continue that behaviour, to contradict a behaviour is to strengthen that behaviour.

Common human thinking about the resolution of psychological problems appears to be on the basis of achieving a goal. The goal one wishes to achieve psychologically is generally the opposite of a behaviour one has observed oneself doing and disliked. The creation and pursuit of the opposite acts to both ignore the original behaviour disliked, and also contradict it. Psychologically, the very nature of creating an opposite sets the stage for contradiction and conflict. It is a common human belief that if one acts according to the opposite behaviour for a long enough period then, at some point during the enforcement of that opposite, the original behaviour will disappear and be replaced by the opposite. This is the common understanding that is actually a common misunderstanding that we referred to above.

Opposition does not have the capacity to dissolve the problematic behaviour, only the perception of the problematic behaviour does. This is also a rule of psychological change:

Ignorance and conflict have no meaning; meaning comes through penetration – the act whereby interest allows for an observation that causes insight, understanding, and an effortless restructuring of the conditioning.

A belief in the effectiveness of opposition lies at the basis of the activity of psychological becoming, which expresses itself in a multitude of forms: the layman struggling to not be violent, the so-called religious striving to become good, the

psychologically ill striving to become free from their problems, and so on. While the enforcement of the opposite conflicts with the original behaviour, that original behaviour still continues to act and the essential psychological structure responsible for it (one's conditioning) remains untouched. The continuation of that original behaviour acts to perpetuate and intensify that original behaviour. Continuance of an activity acts to strengthen and more deeply ingrain the conditioning responsible for giving rise to it. The belief that opposition can bring about fundamental change is the concept that has prevented man from penetrating the original behaviour perceptively, and thus prevented man from understanding himself psychologically. As a result of that belief, man considers, in the desire for change, what he wants to become instead of watching what he is. The belief in the effectiveness of opposition has prevented the necessary learning that is capable of reconditioning one's knowledge and has thus sustained the vast number of ways in which man moves away from problems. As a result of this negligence there comes a stagnation in self-knowing and, since this self-knowing is the fundamental basis which determines the quality of one's relationship with everything and anything, we see a stagnation and probable degeneration in every avenue of life: degeneration in music, degeneration in art, degeneration in behaviour, everywhere this degeneration, and the horrifying perception of a human being who is willing to ignore or accept all this. Strange, too, how, when faced with our obvious incapability of solving psychological problems, we rarely question whether there might be another instrument capable of dealing with the problem and instead feel somewhat content to state 'this is human nature, this is what we are', and carry on with an ineffective approach.

There is a totally different way to deal with this which we shall come to later in the book, but, to put it simply, current thinking is such that one observes that one is evil, and out of that perception creates the image of oneself being good and

strives after that. This has not changed man; by sticking to this deeply flawed method, man inevitably accepts failure in regard to psychological transformation and is then destined to escape, suppress, ignore, or accept all those disliked behaviours (and apparently now, celebrate it) – this is both a societal and personal cultivated negligence: the denial of learning. The new way to deal with this is: man observes that he is evil, out of that perception no image is created of what it means to be good, and therefore man is left with the fact that he is evil. He is then left to observe the operation of evil in his daily life and, through the perception of that evil, a natural effortless learning takes place which highlights the inharmonious, dangerous, and disintegrative activity of evil. Intrinsic to the intelligence of the human being is the capacity to reject anything seen as dangerous. Therefore, the learning which takes place through the perception of evil is not a learning that accumulates knowledge of how to act evilly, it is instead a learning which dissolves the capacity to commit evil acts – that is the flowering of goodness; such activity is diligence embraced by the action of attention.

*To seek to become good is the activity of evil;
to observe evil is the flowering of goodness.*

This is why the writing is designed to point out, and go into, the ways one is behaving instead of pointing to a goal which one must achieve; for reasons that will be made clearer as one continues to learn, this is the only way in which one can help another to begin to see the importance of a perceptive self-examination.

*One's perception of their own activity is the non-temporal
cleansing of the evil of human consciousness.*

Evil: 1. Causing ruin, injury, or pain; harmful.

Returning to our question: *What qualities do images promise that makes one thirst after them so continuously, regularly, and furiously?* At the point we left off, we said the demand for security or pleasure, through an image, is the motive that gives rise to desire, which expresses itself as direction. Direction is the activity one must do to move towards the goal. Since goal implies achievement, there is also the implication of recognition – we must be able to recognise that we have completed the goal's criteria in order to consider it achieved. To recognise something implies that you already know it – recognise means to 're' 'cognise', literally meaning 'know again'. Recognition is the fundamental factor in achievement and, therefore, a goal implies the pursuit and achievement of what is already known, since it is not possible to pursue the unknown.

Once the goal has been established, meaning the image has been invested with certain qualities, there is then a sense of distance created between one (the image of oneself already possessing certain qualities) and the goal (the image of the goal now possessed with certain qualities). One then acts in ways to prove to oneself that they are acquiring the qualities inherent in the goal. As one continues to do this, the image of oneself fills up with the goal's qualities, and so, one by one, the goal's criteria are 'ticked off' and one feels a sense of progression. Progression is expressive of a sensed narrowing of the distance between oneself and the goal. This sense of distance is the basis of all pursuit, and, as such, is responsible for the sense that 'I must get there', where 'there' is the attainment of something desired to be acquired (whether that be a physical object or a psychological state).

An established goal becomes important to a person because it is often the only believed way to achieve freedom or solace from one's problem. As a result that person devotes a tremendous amount of thinking to the achievement of that goal. And perhaps most of humanity, at this very moment in time, are thinking and acting with respect to a goal they have in mind.

People are, therefore, expending energy in a certain direction of thinking, often focused on achieving their own salvation. Thus, thought is always functioning in the resolution of problems. Living such a life, meaning one is driven by one's own desires, develops and sustains a very limited life. Through this life, one's observation is constricted because one is programmed to attach an extraordinary importance to what they are searching for, and often a stark neglect for everything else. Living with this limitation is like looking through an immense basket of beautifully made shaped and coloured objects, concerned only with what you are looking for, and as you are presented with items your reaction is to meet the object with 'is this what I'm searching for? No. OK, no interest, brush it aside', and then carrying on looking. Search is a reduction in the breadth of an interest in living in general; in this state one fails to see the beauty of the concurrent activity unfolding. The search becomes the factor that blinds one to the beauty of travail. You are invited to actually do this – spend some time, however long you can afford whenever it is appropriate, not searching for, or trying to become, anything. Let all those pressures go and be watchful of what happens to your state of mind in that moment.

The intensity of one's demand for achievement is related to the limitation that will be imposed on one's life. Life is really a perceptive movement, and so, when we refer to a limited life, we are really referring to a limited perception, and that is related to the constriction of scope that we spoke about earlier. Remember, one's scope of observation is the content of consciousness at an instant in time. To clarify the relation between the intensity of one's desire to achieve and the effect it has on one's scope of observation we can take the example of a businessman, understanding, of course, that not all businessmen are like this. Someone intensely desiring to be a top businessman will be acting to progress his business qualities while simultaneously neglecting other parts of life – family, friends,

relaxation, fun, and so on. He will be operating with such a narrow scope that he will be oblivious to (not seeing, or concerned with) the harm that his pursuit is doing to those around him or to the world, such is the ruthlessness of self-centred desire. He will be measuring his actions relative to the money he makes (or the money he expects to make) and his position, status, and power. His demand for achievement causes less awareness of (and, therefore, reduced care for) the people around him, as they are now viewed partially as competitors. Similarly, someone who wants to go on a night out and is immensely interested in accumulating pleasure will spend the whole night moving in ways to intensify this pleasure to the greatest possible degree, constantly monitoring the intensity of the pleasure he or she is having in the moment and moving in directions from which they expect to derive most pleasure. In both instances, such an intense demand for achievement will severely reduce or negate the capacity to silently look around and embrace the beauty of that which is unfolding. These are merely two examples to help to clarify the relation between an established motive and its effect on scope, which has a direct impact on a person's experience, thus altering how someone sees life, how they learn about life, and how they act as a result of that learning. Just as a person who does kind things for people is usually met by similar behaviour from others (reciprocation), a person demanding wealth may trample over many others in pursuit of that goal. Trampling over others means their relationship with others is on a competitive, resentful, and distrustful basis and, as such, their human relationship experience is this, they learn about human relationship as this, and that learning acts with the presumption that human relationship is on the basis of competition, resentment, and distrust. Obviously, this is only a very simple example, with many variable factors made static or excluded (which is what an example is); however, the operation of this learning maintains responsibility for the sustaining and continuation of the war of

business. self-centred activity brings about an isolated education. We understand, and have probably witnessed throughout our lives, that intensive focus on a particular achievement causes a neglect toward the other parts of our life. Why, then, is a human being willing to behave like this?

Why does the establishment of a goal cause a person to so contentedly neglect the other responsibilities of their life?

Once a goal is established, it becomes important to the person – the goal becomes a symbol for a state of being which is pleasurable and/or secure. The establishment of a goal is expressive of a state of mind in which one has accepted that pleasure and/or security can be gained through such means. One has both created the ideal and then believed in it, giving it a sense of reality. Importance is a preservative expression – that means anything that gives a sense of importance to oneself is an activity that is believed to be capable of securing oneself (my partner is important, my house is important, my money is important, my reputation is important, and so on). This act of ‘securing oneself’ expresses itself through one modifying the physical environment so that:

- the body does not come to physical harm
- the psyche does not come to psychological harm (i.e. get offended).

Security is the qualitative factor of importance; but importance, too, has a quantitative measure. The extent to which something is important is derived from either ‘the degree to which something can be received’ or ‘the degree to which something can be taken away’.

This sense of importance, of which its essence is security, acts to adjust the care and responsibility of the person (the care and responsibility in the very movement of one’s thinking). Care and responsibility are qualities intrinsic to the activity of observation. A goal, through its driven focus, causes a

limitation in one's observation. This limitation prevents a perceptive awareness of certain factors of life that in turn inhibits one's thinking faculties being able to relate to them, a limitation in the care and responsibility of the individual is the result. The establishment of a goal (responsible for producing a sense of 'care for', and 'responsibility for') limits that sense of being totally caring and responsible. Ambition does not alter the qualities of care and responsibility; instead it causes a perceptual neglect that disallows oneself the necessary contact through which to care.

There was an experience that happened to me some years ago that may clarify this matter of limiting care and responsibility. I took a drive to Walton and went for a long walk along the cliffs, later ending up at the pier where I spent some time watching the varieties of people interacting with one another and the arcade machines, while wondering why such activity satisfied humans. Walking out of the pier and along the sea wall, I saw four young people who seemed to be involved in a disturbance. As is quite common, the result of the disturbance was that one of the four moved away from the other three. As the boy walked away at a steady pace, he was followed shortly afterwards by a girl trying to keep up with him. The boy entered the path in front of me and the girl entered the path a little way behind me. The boy then hid behind one of the huts that shelter onlookers from the sea breeze. As the girl walked closer to me, I pointed to the hut, which was behind her, to attempt to quietly let her know that the boy was there. The girl saw my pointing and thought that she was being pointed at, upon which she expressed a really sad face and twisted her hands to show me her wrists and arms. Her arms were splashed in red, and as she came closer it became clearer that all over her arms, wrists, and face were cuts and that the red was actually blood. She was 14 years old. We got talking and quickly developed a friendly relationship. Eventually I got talking to the whole of the group and they told me that all four

of them (aged 13–14) had run away from home three days ago to escape abusive parents – they weren’t eating, they were stealing because they were bored, they were arguing, and the group was disintegrating; three of them were cutting themselves with the same razor for pleasure, and they’d had their phone stolen by others who had befriended them the previous day. Demands for food and warmth were met by me going to various shops for the duration of the time the children were in my company, which turned out to be for 24 hours. The reason for the length of time the children were in my care comes down to the issue of an established goal limiting care and responsibility. After I had talked with the children for a few hours, they refused to use my phone to call their parents just to let them know they were all right. The children were aware that the police were looking for them as their story was regularly on television and radio. One of the girls was becoming progressively more ill and it became necessary to contact the police, since my knowledge was insufficient to deal with such medical issues, given a combination of physical abuse and lack of food. When I phoned the police control room to tell them of the location of the missing teens, they advised me that they knew nothing about any missing teens: taking into account the amount of television and radio coverage of these missing youngsters, the people in the control room seemed to be the only people who didn’t know of them. After long discussion with the operator it became obvious that the lady was going to be of little help. Eventually I asked the blunt question, ‘What do you want me to do then, just forget about them?’ to which she replied, ‘Yes, they’re not on my system.’

This response expresses the point I am trying to make. You see, she didn’t feel caring and responsible for the children; her care and responsibility was for the system. If the issue was not on the system it was not her responsibility, her goal was to resolve the issues on the system. Here we can see that this sense of total care and responsibility becomes limited by the estab-

lishment of a goal producing a sense of 'care for' or 'responsibility for'. 'Care for' and 'responsibility for' implies a boundary: 'I care for this more than I care for that' or, if two things are seen to oppose each other then, 'I care for this, and I don't care for that'; both expressions imply the negation of that sense of total care expressed as 'I care'. That 'care for' and 'responsible for' implies in it 'not care for' and 'not responsible for', and therefore a person is not operating as total care and responsibility, since that means care and responsibility for anything thrown at you, care and responsibility for anything sensed, care and responsibility for all the content of consciousness, not the labelling of some content as 'in my care' and 'not in my care'.

Now, we got to this point by discussing goal, motive, direction, achievement, scope and its relation to the activity of thinking and the effects on care, responsibility, and learning as a result of its constriction through an established sense of importance. We started by discussing the question of concentration and were talking about what was implied in it. We said that among other things concentration implies focus, focus implies goal, and we said goal implies image. The image contains qualities, basically pleasure or security, which we believe will be imbued in us while pursuing the goal to the point of achievement. To achieve implies direction, which is the action that we think must be done in order to bring about the actualisation of the qualities symbolised by the image of the goal. Thinking then becomes focused, through a sense of (self) importance, upon the measurement between our actions and the achievement of the goal; this causes people to relate to the world on a competitive basis, which acts to corrupt our human relationship and we then learn about (condition ourselves to) human relationship as a corrupt movement. Once a goal is established (something which can be achieved to accrue pleasure and/or security) a motive is established (the demand to have or demand to keep) and then desire acts in accordance with the motive to acquire, sustain, or reject.

Motive is a broad term; it relates to the term motion and basically means 'that which moves a person to act'. In our use of the word we have limited it currently to relate only to an image. As an example of this, let us consider a person who creates an image of himself as a top businessman. When that image appears in his consciousness, he feels emotions of pleasure (status and power), comfort, and security that he then wants to retain or intensify for his own psychological stability. So, first he has the image of being a top businessman, then the demand for the qualities of that image motivates him to act, and the goal is to become or remain a top businessman. Motive is, however, a broader term than merely the image-based relation that has been explained here. We shall not delve deeply into this at present, but motive, that which moves a person to act, can also come into being from a non-image-born source; an example of this may be the scenario of a bus hurtling towards you, that will compel you to act by jumping out of the way because of the imperative motive of keeping the body alive. Thus a motive can be the activity of an immediate, primitive, bodily intelligence rather than an impetus sourced through only a thought-born, image-based, goal-projected activity.

We opened the question of concentration and said that concentration implies effort, reward, distraction, resistance, conflict, and focus. We said that focus implies goal, and through a discussion of what is involved in a goal we established that concentration, too, implies exclusion, direction, motive, and recognition. Continuing with the field of concentration . . .

Concentration implies desire, and an end . . .

Implied in concentration is desire, and an end. The end of that particular concentrated effort can be either when people believe:

1. they have achieved the goal, or
2. they have done enough towards it for the moment. This is,

of course, the temporary form of ending that implies succession, continuation, and repetition.

The end, whether permanent or temporary, is related to a dissipation of desire.

Concentration implies wilfulness . . .

Wilfulness is implied in concentration. There are two terms that reference a person's action; those terms are 'will' and 'wilful'. We can make a distinction between them as follows:

Will is the focus of desire without my focusing on it self-consciously; a wilful act is the self-conscious focusing of desire.

Desire's relation to wilfulness, motive, direction, and goal is thus:

*Wilfulness is the self-conscious focusing of desire.
A goal is established and the motive is expressed as
desire in the direction of achieving that goal.*

Now, to come back to a discussion of concentration in general. Exclusion and focus go hand in hand: one focuses *on that area* by excluding what *is not that area* from observation. Concentration operates in the same way, irrespective of the object concentrated on. The basis of a willing concentration is an image containing what one believes one will receive through doing it. Images have the ability to modify themselves endlessly and it is this factor which, while being a fundamental requisite for the malleability of the brain, can also, in relation the goals, cause one to pursue one's own mental projections indefinitely. This is often referred to in common speech as 'vicious circles'.

As long as one pursues the sense of security promised by goals one will endlessly create and chase one's own mental projections; however, while the form the goal takes can be

immensely varied, the common factor giving impetus to all of these goals remains the belief that the security longed for can be achieved through the actualisation of an image. As such, the end of the pursuit for security through an image is not the result of learning of one particular image's inadequacy in bringing one security, but is instead the result of a deeper understanding in the very perception of that particular expression, which shows the incapability of any and all images to bring the security that is longed for. Such a perception is observable in every image ever expressed into consciousness – it's just a matter of seeing it. Once that inadequacy has been observed, there is a transformation in the action of image for the person concerned – a change not only in how the image is related to but also a change in the very necessity of the production of images themselves. This may be understood as a total change in the activity of image, as the change is not merely in how one responds to an image but is actually a change intrinsic to the creation of an image itself.

The expressions of concentration are glorified in this society. However, when we consider concentration in terms of an exclusive and limiting activity, perhaps we will consider it fairly and acknowledge both its capacities and incapacities so as to not glorify it as being an activity through which anything can be created. Training oneself to concentrate is training oneself to limit observation, therefore limiting what the activity of thinking is related to and thus limiting the breadth of learning available through the content of consciousness. To be trained solely in concentration is to the detriment of choiceless awareness, and a denial of an understanding and appreciation of an activity of such astounding divine magnificence and beauty. The training of concentration without the necessary understanding of its capabilities and incapacities must inevitably act to limit intelligence. Through concentration, one may accumulate an immense amount of knowledge in a particular direction, but the activity of intelligence has the capacity to operate without the

establishment of a direction, and there is a very fruitful education waiting for one who is willing to take that step. Concentration's directed nature cultivates people to be specialists and most people are quite content to spend all their days working towards a specialisation. In such a lifestyle an extremely important factor is often overlooked, never given serious attention, and never really learnt about, which is this sense of awareness and the meaning intrinsic to it – simplicity, purposelessness, freedom, sensitivity, health, among many more.

Awareness relates to one's willingness to listen. Listen, in this context, means: to listen to auditory sensation, to listen to visual sensation, to listen to thought (watching both the intellect and the emotions move). Also, in this context, listen implies not the intention to listen for something, but just to choicelessly listen and experience what unfolds and unravels. The extent to which one is aware is determined by the extent to which one is willing to choicelessly sense, and that means the extent to which one is willing to connect with the present moment – like sitting in a stream and feeling the pressure of the water as it rushes past you. Awareness imparts a sense of being free from direction in the moment and in that freedom the mind attains a heightened state of sensitivity that allows for the exposition and observation of the subtleties of conscious content. This freedom from direction allows one to perceptively probe into previously unseen areas of existence and develop an understanding and appreciation of them and an interest in them. The most prominent new area of activity uncovered will be the perception of the movement of thought which, as a result of a heightened sensitivity, will be seen in exactly the same way it was before but at a lot deeper level. One may, too, through this awakening of awareness, develop a great passion for some skill, like painting or science, but the most notable change will be an interest in thought. The importance of this interest cannot be underestimated, and will determine greatly how that person behaves. The reason for this is that the understanding of thought is not

a personal understanding. When one understands something of one's own thinking, one simultaneously understands that same thing in the thinking of others. In the answering of a question of oneself, many questions of others are answered.

The understanding of oneself is the understanding of mankind.

Without freedom, sensitivity cannot flower. Without this sensitivity, the beauty intrinsic to consciousness is unobservable and one loses a great sense of creativity and spontaneity in life which makes one's travail very repetitive, monotonous, and dull. Often it is the intention to progress as fast as possible in a particular direction that dissipates this sense of freedom. And, of course, speedy progress is not a bad thing; however, when maintained in the absence of freedom and beauty, narrow minds flourish. And narrow minds are, regrettably, the most willing fighters, seeing the will to fight as their greatest strength rather than a great weakness preventing social harmony and real security among all man.

Through discussing the essential incapability and failure of methodical approaches to change man's psychological structure, the activity of concentration and the factors which make it up, we have come to understand that while concentration limits the area in which learning takes place, there is still a natural learning taking place, effecting the conditioning of man. We are interested in whether psychological transformation is possible, and through our enquiry so far, we have learnt that the act of concentration implied in all the methodical approaches is incapable of bringing about this change. Methodical approaches fundamentally seek a certain outcome, and intrinsic to that movement is the distorting of one's thinking in the attempt to bring about that result. We have understood that life-long conflict is the result of this approach, and that deep down we are not concerned with fighting our problems, but ending them. While we have found no solution in our enquiry so far, we have

been made aware of a natural act of learning taking place. Through awareness of this fact, we begin to question learning itself – what is the ground from which learning flows; what is the requisite in which the capacity to learn abides?

So, what is the ground of learning?

It is here that we see an expansion in our questioning. Previously, when we asked ‘what is concentration’, concentration being an activity of the known (of memory), our questioning was considering the activity of knowledge (the use of knowledge and the expression of knowledge) but now our questioning is considering the activity through which knowledge is being gathered rather than merely expressed. We are questioning the requisite for accruing knowledge rather than the expressions of knowledge accrued.

The question is not of *how* one accrues knowledge, as the ‘how’ in that question would imply an act forcefully carried out (by the observer) to acquire knowledge; this would merely lead us back to the activity of a concentrated effort which we spoke about previously. Since the capacity to learn does not require concentration, our questioning of the requisite for knowledge acquisition does not require goal, motive, direction, focus, exclusion, recognition, reward, resistance, effort, conflict, distraction, wilfulness, desire, and an end, as these are all expressions of knowledge, not the ground from which the capacity to acquire knowledge exists.

- Learn:* 1. To gain knowledge through experience.
 2. To fix in memory, memorise.
 3. To become informed of; find out.

Learning: 1. The act of gaining knowledge.

The question of learning implies intelligence, experience, sensation, observation, meaning, knowledge, and understand-

ing. When we ask the question *'what is the ground of learning?'* we are asking: *'what activity in the psyche allows for the capacity to acquire knowledge?'*

This is different from the question *'What actually gives us, as human beings, the capacity to store knowledge?'*, in which the capacity to store implies a space that can retain, a container. This is effectively what a human being is: a retainer of sensation, albeit temporarily; whether that *'temporarily'* is the 70 years in which a human retains a concept or the immediate coming into being and passing away of the ever-present visual sensation. So, we're not asking how is knowledge stored, but instead the following:

What activity in the psyche allows for the capacity to
acquire knowledge?

To enquire into this question we shall discuss what's involved in learning, a question which we said above implied intelligence, experience, sensation, observation, meaning, knowledge, and understanding. Since we are questioning the acquirement of knowledge, we'll start with knowledge:

What is knowledge?

- Knowledge:* 1. *The sum or range of what has been perceived, discovered, or learned.*
2. *Understanding gained through experience.*

Knowledge is, therefore, the total recorded perceptions of one's experience through the action of understanding.

What is understanding?

- Understanding:* 1. *To grasp the meaning (or the fact) of.*
2. *Recognise as present or implied.*

Understanding is meaning captured.

What is meaning?

Meaning: 1. Something that is conveyed or signified; sense or significance.

Meaning comes from two sources – a ‘raw’ source, and a ‘knowledge based’ source:

the raw source: the meaning inherent in the very perception of a conscious form (the raw sensation of a form’s expression).

The knowledge source: the meaning embedded in the form by knowledge. This takes place upon recognition of the form and activates memories related to that form.

The meaning sourced through knowledge is activated (and embedded into the form) only after the raw source has been recognised.

To clarify these two sources of meaning, let’s take an example. Right now I am looking at an object. The visual perception of this object shows that it has a certain shape made of a mixture of colour; this is the raw visual perception of this object and is what we are referring to as meaning derived from a raw source – that which is actually seen with the eyes, heard with the ears, smelt by the nose, and so on. There also comes further meaning, as the response of memory, while perceiving this object, which says: ‘it’s wooden, it’s a statue, it’s one foot tall, it’s of a woman with no arms and short hair with crossed legs, the base is two inches by two inches by a centimetre, it’s been sculpted out of a single piece of dark wood where the grain travels vertically, there’s a shine on the right side of the surface of the wood where the light in the corner of the room is meeting it’, and so on, all this is the type of meaning that is being infused into the form through knowledge. Meaning, of either type, comes into being as sensation.

What is sensation?

Sensation: 1. An elementary awareness of stimulation.

Sensation is formation abiding in the mind.

Formation: 1. The act of giving form, shape, or existence.

In our questioning of what is the requisite for the capacity to learn, we now have on the one hand sensation (formation abiding in the mind), and on the other hand knowledge (recorded formation, which we call information).

So, one naturally asks, What is the nexus?

Nexus: 1. A means of connection; a link or tie.

What is the nexus between sensation and knowledge?

Observation is the active connection between sensation and knowledge. Through this connection (through observation) two essential capacities exist:

1. The recording of sensation; sensation observed is recorded.
2. Knowledge meeting sensation.

Through observation memory responds to sensation.

Observation is the activity by which formation abiding in the mind is recorded: that means that observation is the action by which sensation is recorded. The action of learning is, therefore, the action of observation.

One's observant sensitivity determines the capacity and quality of one's sensory retention.

While we have uncovered observation as the basis of recording, we have also understood that observation is an action dependent upon sensation to acquire its formation. Therefore, we must go into this question of sensation itself, because the quality of a person's learning is related to not only the willingness of that person to observe, but also to the breadth and depth of that sensation which is available to be observed. So we ask:

What activity is responsible for bringing
sensation into consciousness?

Before continuing, the boundary we are crossing with our current questioning should be firmly and fundamentally clarified.

This is a distinction of the utmost importance.

Only with a real comprehension of this distinction can a person bring about an act that opens their mind to new sensation rather than merely directing their focus to the sensations that are already there. This act of 'opening the mind' is referred to in the book as the action of attention, and is perhaps the highest purpose of this book. Without really comprehending the distinction of the boundary we are crossing, one must inevitably live misinterpreting some form of concentration as the action of attention, and by so doing, unfortunately, prevent oneself from learning of an abiding activity of astounding divine magnificence and beauty with the power to put all symbols in their proper place.

The distinction is between:

1. The activities that take place in relation to the content of consciousness (the activities which take place after that sensuous conscious content has arrived).
2. The activity responsible for bringing sensation into consciousness (*the activity which 'opens the gate' through which stimulation can be expressed sensuously into consciousness for objective witness*).

Our questioning now is concerned with ‘the activity responsible for bringing sensation into consciousness’ but since we have, so far, spent so long discussing Point 1, above, it seems only right that we state how Point 1 and Point 2 are related, so as to allow for a smooth transition into this other field.

Through the action of intelligence comes experience. Experience is sensuous conscious content that is observed. That observation produces an understanding that is recorded as knowledge, and stored as memory.

So, we return to our question: *what activity is responsible for sensation itself? What activity is responsible for the content of consciousness?*

Such an activity must be related to observation, sensitivity, sense, understanding and the comprehension of meaning, and be understood to have a capacity to gather; all these factors are summed up by that one word intelligence.

What is intelligence?

- Intelligence:* 1. *The capacity for understanding; ability to perceive and comprehend meaning.*
 2. *The capacity to acquire and apply knowledge.*
Root meanings: a. *Perception, discernment, sense.*
 b. *Understanding.*
 c. *Gather, choose.*

Intelligence is not a mere after-product of sensation; intelligence is the very action responsible for sensation itself.

It is here that we further clarify the distinction of our recent questioning. Up until recently we have been discussing actions that take place in response to conscious content. We have been discussing the content of consciousness as sensation, which is observed and causes a response of memory; that means we

have, up until recently, been discussing the after-products of consciousness. Now, however, we are beginning to enquire into the activities responsible for that conscious content itself. It is here that our questioning is leaving the realms of conscious activity and entering those of the unconscious activity responsible for the creation of consciousness. We are, therefore, also discussing the activities responsible for creation itself, and not merely the activities of memory deciding what to do with that which has been created.

Before questioning the action of intelligence and the requisite components of its activity, we should first clarify what is actually received through intelligence. Through intelligence comes understanding, recorded as knowledge, which is the activity of learning. We spoke of learning as being essentially the acquisition of knowledge which alters how memory responds to sensory stimulus; that alteration can cause either a different action, or a similar action which is more complex, to be carried out by an individual. The capacity for understanding to cause a behavioural adaptation situates it as an activity of primary importance in the enquiry of a person who sees an implicit danger in the continuation of consciousness's present state. The activity of understanding is commonly implied in those words 'transformation' and 'change' when they are referred to in a humanitarian context.

The reader is reminded of the context in which this whole enquiry is taking place. It is predominantly centred around an interest in whether there can be a transformation in the psychological structure of man.

We should emphasise that word transform in the above statement. It is important to highlight and distinguish this word so that we may better understand the question of psychological transformation. We have two terms that are often used interchangeably in common speech – *change* and *transform*. The dictionary holds these two words to have the following meanings:

Change: 1. To cause to be different.

2. The act, process, or result of altering or modifying.

3. The replacing of one thing for another; substitution.

Substitution: 1. The uniform replacement of one expression by another.

Transform: 1. To change the nature, function, or condition of.

2. To be altered radically in form.

Form: 1. The essence of something.

2. The mode in which a thing exists, acts, or manifests itself.

The essential distinction between transformation and change is related to depth, the depth being the extent to which a thing is understood. We may term change as a superficial adjustment (a modification of a thing's expression), and transformation as a deep mutation in the structure responsible for an expression itself. This distinction holds a drastically different behavioural adaptation:

- change references a substitution and replacement of a behaviour. This means that the basic urge remains intact and is simply expressed in different form;
- transformation references an end. This means that there is no longer that basic urge demanding its expression.

The fundamental difference between *transformation* and *change* is the stark difference between *end* and *continuation*.

*Change is a pretence of transformation, it is
an action taken without understanding.*

There are several distinguishing features between transformation and change:

- Transformation takes place through a perception that reveals an understanding of the danger of a particular

behaviour. In light of this, the natural intelligence of the body ceases to supply that psychological construct with energy, causing it to wither and die – like a plant not getting sun.

- Change takes place through an intention to alter a particular behaviour. It has its source not in an understanding of that behaviour, but in a dislike of that behaviour. The intent to modify starves one of the ability to perceive and understand that behaviour. Thus, the structure responsible for that behaviour is sustained.
- Change implies substitution, which means to put one thing in place of another: in change, the essence is continuing to act but now merely in a modified form. Change signifies the continuation of a basic urge while its desired expression is altered in form.
- Transformation is a mutation in the essence responsible for a form. This way, the basic urge is dissolved, preventing the expression of any form that the urge may be capable of producing.

Change can change back; transformation is permanent.

The distinction between transformation and change hinges on this act of perception resulting in the acquisition of an understanding.

Why does perception result in transformation
while a conscious effort results in change?

Through perception an understanding of the behaviour perceived is acquired. That behaviour can be understood to be either safe or dangerous. Safe behaviour causes the accumulation of knowledge – an addition of meaning to the structure responsible for that behaviour, and this allows for an increase in the complexity of that behaviour's expression. Dangerous behaviour causes a transformation in meaning of that whole

structure. The meaning of that structure goes from a state of harmless to harmful. It is then the natural intelligence of the body to starve this psychological structure of energy. Once a behaviour is understood to be dangerous, the necessity for its expression is changed and so, too, is how its expression is viewed (both in oneself and others). This way the decline and inevitable death of the behaviour is reinforced both personally and culturally (or inwardly and outwardly, if you prefer). And why does a conscious effort not transform? Simply because a conscious effort begins with a negation of perceiving one's behaviour, thus denying the whole momentum resulting from the act of understanding.

Intelligence acts to prevent danger, not redirect it.

While on the subject of conscious effort, we can also bring out another distinction between change and transformation. Change, as we said, implies a conscious effort; that means choice. Therefore, change implies choice. Transformation, not being governed by conscious effort, means that the alteration of the psychological structure through transformation is not governed by choice.

Transformation is choiceless.

Thus, transformation is not determined by the knowledge one has. That is a staggeringly powerful statement that implies a coherence, harmony and unity across the whole species and further. This might at first seem difficult to comprehend, but, as was firmly stated earlier, our enquiry is leaving the realms of the responses that are sourced from the knowledge that differs between each of us, and we are entering into a dimension that has a totally new field of play – a field where there is not an individual choosing his or her own destiny, but instead a field in which the individual is being choicelessly swept along.

To understand the choicelessness inherent in transformation, one must understand the workings of understanding itself.

So, what is the action of understanding?

How does understanding operate?

Understanding is expressed into consciousness and in that moment one *recognises that they've understood*. Notice here that the action of understanding expressed into consciousness is an action in which you recognise that something has *already happened*. The expression of understanding in consciousness is, therefore, not really something new in itself, but is actually an indicator that tells us that something has already happened. When first observed, this is a stunning perception because it reveals that the action of understanding has been acting prior to its expression in consciousness. As such, the expression of understanding observable in consciousness is the tail end of a larger activity that has already taken place unconsciously.

The movement of understanding takes place unconsciously at first and is then expressed into consciousness. An illustration (Figure 2) depicts this.

Understanding is an action comprising an unconscious counterpart and a conscious counterpart.

The perception of understanding in consciousness is met with a sensation of recognition. Recognise means to 're' 'cognise',

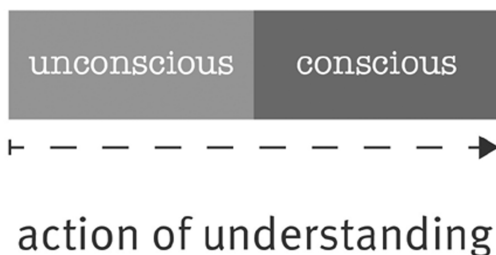


Figure 2.

meaning 'to know again'. The expression of understanding into consciousness is the conscious counterpart of the whole movement of understanding. It is responsible for imprinting on memory, conceptually, the actuality of the change that took place unconsciously. Thus, the whole movement of understanding is responsible for the acquisition of two types of knowledge:

1. A conceptual knowledge – this is acquired through perceiving the conscious expression of understanding.
2. A non-conceptual knowledge – this is what is created prior to the conscious expression of understanding, and is the 'real' knowledge that the conceptual knowledge represents.

More broadly, what one must understand is that the appearance of a form in consciousness is not the beginning of a movement, but actually the tail end of a movement. As such, the action of understanding responsible for transformation is an activity that precedes its expression in consciousness. Transformation is an action that alters the psychological structure prior to an expression in consciousness; once an alteration has taken place, there is then an indication of this alteration expressed into consciousness. One is then aware, through observation of that sensation, that one has transformed.

As such, there is no choice in transformation, because transformation is not the after-product of a conscious appearance. Transformation precedes the conscious appearance and then an appearance enters consciousness, and from that point one becomes aware that a transformation has taken place: transformation is not something that you see and then decide what to do with it; it just happens and you know of it only when it has already happened.

There is no choice in transformation; by the time you're aware that it has happened, you have already transformed.

Transformation may be thought of as a circumvention of suffering, an action free from choice and therefore confusion, an action so total that it is not subject to recurrence and repetition, and an action so immediate that there is no space allowing the mediation of hope.

While highlighting the contrast between change and transformation, it is important to acknowledge that change, and the desire to change, can be very hostile psychologically. After all, the desire to change is probably one of man's greatest sorrows. The reason for this hostility is that in the absence of an essential mutation, the behaviour one wishes to end is still continuing and this can cause 'inner' conflict and self-loathing. To change something that is essentially continuing is not an ending but merely a conditioning that educates the individual to express the same disorderly behaviour in a modified form. As such, while change might make people think that they are freeing themselves (a pretence that accentuates the usefulness of change), they are really unwittingly cultivating the same disorderly behaviour, but in a new direction.

We may say that if an essential urge expresses itself through an action that is disorderly, harmful, and dangerous, then all satisfactory substitutions of that action must also be disorderly, harmful, and dangerous in order to fulfil the urge's criteria. We can, therefore, state that the essential urge is dangerous, rather than merely stating that one or more of its expressions is dangerous. Change is, therefore, dangerous in itself, as it maintains a dangerous essential urge while cultivating a variety of expressions that satisfy it. Change, while being an activity cloaked in honourable intentions, may actually be understood to be an action that creates whole new avenues for an essential disorder to express itself. This may be better understood through an example.

Let's say a person has an essential urge to dominate. He or she expresses this urge through a business etiquette that seeks to strengthen the power of his or her own business while weak-

ening another's. This action implies selfishness, ruthlessness, corruption, fear, and a whole host of other implications. As this person goes through life, he or she will either be negligently content with such a domineering behaviour and continue with his or her business etiquette, or, seeing the disharmony caused by such behaviour, become dissatisfied and seek to change it. The focus here is on a discontentment with the expression. The response to this is a desire to change it, not a concern to understand it. Through this attitude transformation is neglected and freedom from the basic urge to dominate is denied. With the basic urge maintained, he or she will inevitably cultivate a new form of domineering behaviour. Without freedom from the pleasure of domination the person may perhaps attempt to dominate his or her partner, children, or intellectual field (whether that be carpentry or cardiology).

Change is dangerous, psychologically, because the seeking of new paths without the understanding of old steps can lead you into similar journeys.

Transformation acts through the understanding of one's steps without considering new paths, it incentivises a heightened state of sensitivity that maintains a capacity to capture the beauty of travail.

The psychological form of a human being is the structure of knowledge. A mutation of that form, as opposed to an addition to that form, is what we call a transformation. The form (structure of knowledge) that currently abides is there as a result of the understanding of one's experience. Knowledge is a vast field of qualities in a state of association and interrelation. Through the act of transformation one's knowledge about something mutates fundamentally and as a result of this one's relationship with that thing alters. Relationship is a state that takes place through perception. Through perception there is established a contact and in that contact is a state of relationship. An alteration

in one's relationship to something is therefore related to an alteration in the appearance of that thing. This alteration takes place because of one's knowledge altering. We said earlier that there were two type of meaning – raw meaning and knowledge infused meaning. Through transformation, since knowledge has been altered, there is an alteration in the knowledge that is infused into that conscious appearance, and so the appearance undergoes a perceptive change. To see something differently is representative of an alteration in the association and interrelation of those qualities contained within the field of knowledge. Through this observational alteration as a result of transformation, a reinforcing factor is created which prevents the person slipping back into the behaviour that existed prior to the transformation.

When we speak of transformation in the psychological structure of man, we are not emphasising an importance of modifying one's behaviour merely partially or superficially, but are instead emphasising the importance of a mutation that is both deep and essential. Superficial modification has the capacity to slip back into the original behaviour, meaning that the behavioural adjustment is only short term. This implies confusion with regard to how one is behaving and makes one often dart between polar opposites in search of an answer. A mutation implies an action that is not confused, and this demands a learning that is both clear and complete. The requisite for this clear and complete understanding is a deep perceptive penetration into the workings responsible for a particular expression.

Through understanding that the distinguishing feature of transformation is depth, one awakens to the importance of seeing conscious expressions deeply. The determinant factor of the depth of one's perception is the extent of one's sensitivity to the present moment. Transformation thus demands a heightened state of awareness in the moment, and thereby opens the following questions:

1. Is a heightened awareness possible?
2. What is required for a heightened awareness?

What one is aware of in the moment determines what knowledge can be acquired from, and applied to, a situation. Intelligence, as we previously stated, was 'the capacity to acquire and apply knowledge'. As such:

Awareness is intelligence.

The quality of awareness is a person's state of intelligence.

When we raise the question of a heightened awareness, a greater sensitivity to the present moment, we are really questioning whether a person can increase intelligence.

Anyone who questions whether there can be a heightened state of awareness, which means an increase in sensitivity, is challenging the notion that intelligence is a static birthright. Through questioning whether there can be a heightened state of awareness, one is uncovering whether intelligence is a static birthright or a dynamic living movement.

Perhaps more poetically put as:

Can intelligence flower?

To explore such a question, we need to enquire into the activities responsible for intelligence.

So, what is the activity responsible for
allowing intelligence to operate?

The requisite for intelligence is the action of attention. Through the action of attention, intelligence acts and that intelligence determines the content of consciousness. The action of attention is, therefore, a determinant factor of what is seen and an increase in a person's intelligence is expressed as an increase in the conscious content that is available to be observed.

Most people, in my opinion, are to some extent aware that an increase of awareness in the moment is possible through a

forced effort to be silent. While in this forced silent state, an individual feels a greater sense of connection to oneself and the environment one is residing in. It is important to clarify, however, that attention is not this; it is not the result of a conscious effort. One must not think of attention as the result of a forced effort to observe that will make one quiet, allow one to listen, learn, and see more, but instead understand attention to be an action which is a natural residue of understanding. This means that the silence that establishes the heightened state of sensitivity related to attention abides as a result of the understanding that comes through the observation of oneself (particularly the observation of the movement of thought). This can be put more simply as:

*As one sees more and learns more of oneself,
the mind becomes quieter. That quietness is attention.*

In that whole movement from seeing through learning to quieting, there is no requirement of a concentrated effort. This whole momentum of psychological transformation does, however, begin with a willingness to listen – to listen to visual sensation, to listen to thought, and so on.

A forced effort to listen brings its own state of silence, which holds a certain capacity to give access to the observation of a greater space and, concomitantly, access to more subtle forms of conscious content. This is, however, only a minor capacity when compared to the ever-increasing capacity of the silence that resides as a result of the action of attention.

At the end of forced listening is the most attuned ear.

The distinction between the silence of attention and the silence of a forced effort is akin to the distinction between change and transformation. Through a forced effort to listen, one can momentarily be more sensitive to one's being, but this is only

short lived, as soon one will lose the will to generate the forced effort responsible for the increase in awareness and once again unconsciously slip back into a somewhat negligent state. Attention, acting as a result of understanding, is not burdened by this momentary spike of awareness before the inevitable slip, but is instead an evolution in awareness (meaning a gradual increase in intelligence) as one observes and understands more of oneself.

Self-knowing is the nutrition of a flowering intelligence.

Understanding that attention is responsible for allowing intelligence to operate, and is thus responsible for an increase in a person's intelligence, we ask:

What is the requisite for attention?

First, what attention is not. Attention is not the result of a forced or concentrated effort. A forced or concentrated effort implies focus and a goal, and implied in that is the desire to attain or achieve something. Focus, goal, attainment, and achievement all imply a somewhat fixed thing that someone is either trying to get to or trying to become. The movement from where one is (physically or psychologically) to the place that one wants to get to implies a direction. Direction implies a movement from 'this' to 'that'. Attention, having no relation to a forced or concentrated effort, means that it does not originate from any action that is subject to a sense of direction. As such, if one's action responsible for bringing about a silence contains a sense or implication of direction, then that action is not the action of attention. This point has been brought up because it has become evident to me, through my enquiry, that often people in the initial stages of considering attention will confuse the action with that of a forced effort. And, as a result of this, their self-understanding will plateau.

Essentially, attention is not an action that can be forced into being; it is not a product of thought. Attention is not an action

brought into existence through a forced effort to become or to achieve, or brought about through a forced effort to silence consciousness. What this means is that attention is not an action that exists as a result of contradiction – the reason you want to bring something new into consciousness is because you are not happy with what is there, and the reason you want to silence consciousness is because you are unhappy with the noise. Rather than being essentially contradictory, attention is embracive. It is the action of allowing what is there to be seen. Allowing what is there implies a silence of mind that contains no intrinsic sense of contradiction, and this is one of attention's most important qualities – its capacity to cause a perceptive non-conflictual relationship with anything. If we, for the moment, refer to the manifestation of the contents of conscious as sound – visual sound, auditory sound, the sound of one's thinking, and so on, attention may be understood, not as a mental silence that suppresses sound, but as a mental silence that embraces sound.

Attention is a silence that embraces sound.

Attention may also be understood to be expressive of a willingness to listen. A willingness to listen does not imply a desire to stop noise. And, that 'willingness to listen' is not the same as a 'desire to listen to', as the basis of this desire implies the establishment of a target that one wishes to listen to.

*The requisite for attention is a silence
that is not the cessation of sound.*

'A silence that embraces sound' is a very important factor to understand about attention. Attention is embracive, meaning that it covers the content of consciousness; therefore, whatever forms are acting through consciousness in the moment are capable of being observed. Often we think in the context of *this*

or *that* (i.e., either *this* exists or *that* exists, but *this* and *that* do not exist simultaneously). Because attention is not a product of thought, it is an action that does not exist either in opposition to, or in congruence with, any product of thought. As a result, attention can simultaneously abide throughout the whole duration of thought, irrespective of its content or severity. We may thus define attention's relation to thought as pervasive.

Pervade: 1. To be present throughout; permeate.

Permeate: 1. To spread or flow throughout.

2. *To penetrate something.*

3. *To pass into or through every part of.*

There is also a hierarchical order of effect here. In a state of attention, the qualities that make up that action have a relation to thought. That movement of thought could be, let's say, the movement of a particular problem. In that moment, as attention is acting, the qualities of attention have an effect on the movement of thought, but the contents of that thought do not have any effect on the act of attention. This is a both a delicate and complex issue that we will carefully address and cautiously expose throughout the remainder of this book.

Understanding the effect that attention has on our thinking will help us to understand this subtle activity.

Through discussing attention's effect on thought we will know of it, through awakening to it in our daily lives we will know it.

In order to go into this, we must first clarify a distinction we alluded to earlier in the book: this distinction refers to the two different sources of conscious content. The distinction is between the following:

1. The conscious content sourced from the five senses.
2. The conscious content sourced from memory.

To recap, the conscious content sourced from memory is thought – the intellect and emotion.

Irrespective of these conscious forms being sourced from different locations, they are both observed and recorded, and inevitably affect our behaviour. For instance, perhaps in school we observe our relation with a ball and become educated in a sport. And perhaps, too, in our daily lives, we are insulted by another, hurt, and educated through that hurt in such a way that it affects our relationship with them.

What is most important is that the sensations that we witness are seen and recorded correctly, so as to give us a coherent understanding of reality.

In relation to the conscious appearance of our five physical senses, this coherence is acquired through perceiving the object from many different viewpoints and through this we derive an understanding of what the object being witnessed essentially is. In relation to the conscious appearance of memory (intellect and emotion), this coherence is acquired through the depth at which one perceives the thought, because one cannot walk around fear in the same way one can walk around an architectural feature to derive its character.

A factor of primary importance in the coherent understanding of thought is that the thought itself, which is sourced in memory, is perceived in the moment to be a product of memory. The appearances of thought are fundamentally memorial representations of actual things. If this representational nature is not observed in the very moment that a thought is acting in consciousness, then that thought can become confused with the real entity it represents and bring about an incoherent understanding. To clarify this we may take the example of hurt.

One gets insulted. That insult is heard and is recorded into memory. One becomes hurt. As is quite common with hurt, the memory of that insult keeps popping up into conscious. Often, not only will the exact memory appear in consciousness, but it

will inspire a 'whole theatrical performance' in the mind surrounding the situation – one will imagine a multitude of events which didn't actually occur. One such event is the imagination of the different ways in which one could respond to the insulter to the betterment of oneself. This imagination will centre around the mental vision of the insulter acting in varying degrees of violence towards you, and the perception of that will act as an impetus for you to respond to it. In this state, even though one is relating to an imagination of the insulter, one will become temporarily fooled into believing that one is relating to the real person. This acts to fill one's memory with events (namely, behaviour by the insulter) that have not actually happened, and result in an incoherent understanding of one's relationship with that person. This is commonly referred to as taking a situation out of context.

Thought is always a representation of reality, and it is this momentary inability to distinguish representation from reality that is the main reason for thought causing an incoherent understanding and an inadequate behavioural response.

An inability to distinguish between the representation and the real is not only responsible for how a thought is recorded, but also for how long that thought continues to act consciously. The impetus behind the seemingly endless escalation of one's hurtful imagination lies in the fact that one momentarily believes that one is relating to the insulter rather than to a memorial mirage. The illusion is that one feels under threat from something real and not from something imaginary. Most of the sorrow generated from an insult comes not from the insult itself, but from the imagination that responds to it. This distinction between representation and reality is therefore a very important factor in the understanding of how to deal with hurt because when that insulter is seen to be a product of memory, as opposed to a real entity, the imagination stops. It stops because one sees that the whole event is purely one's own creation: the scenario one has created in one's mind, the context

of the relationships taking place, the emotions of the characters involved, and so on – it is all your invention.

*To see, in the very movement of thought itself, that it
is memorial and not real is an act akin to that
of pushing stop on the stereo of hurt.*

To immediately end the memorial perpetuation of an insult gives one the freedom to see, and the freedom enquire into, the question of why one initially personalises the insult in the first place. It is this enquiry that holds the possibility of total freedom from hurt and flattery.

An inability to distinguish thought's representational nature results in one creating an incoherent view of reality. For example, two people who are gossiping about someone are merely discussing their ideas of that person, and those ideas may be totally incorrect. Failure to comprehend thought's representational nature can cause the gossips to believe that they are accruing factual information rather than just opinion. This incomprehension is responsible for the allure of gossip – the intention to receive factual information. The incoherence is derived from an inability to distinguish thought's representational nature, whereby a learning of reality takes place in relation to the imagination rather than in relation to events in reality.

Thought, whether accurately representative or inaccurately representative, is sensed and recorded into memory. Being unable to distinguish thought's representational nature can, thus, be very dangerous if that thought, which seems so accurate, is actually inaccurate. The capacity of thought to be recorded back into the field from which it was generated (memory) reveals that thought operates along the lines of an internal loop-back. Thought is the expression of memory (knowledge) into consciousness, that expression is then sensed, and, through observation, that expression is recorded and is added to the knowledge which was responsible for creating it in the first

place. That altered knowledge can then come into consciousness in the next moment slightly differently. If this happens, then yet again the expression is observed and recorded; thus we have an internal loop-back effect. Because thought is recorded back into the knowledge that was responsible for its creation, the education that one receives through it is self-reinforced, even if it is inaccurate.

Through attention, thought's representational nature is immediately self-evident. Intrinsic to the activity of thought in consciousness is a meaning that states that it is representational. Thought's representational nature is a quality readily understandable in thought's very appearance. Understanding momentarily that thought is representational in nature is not the result of some complex logical abstract construct, it is simply the result of a willingness to observe thought as it is acting in consciousness, then this representational essence is self-evident. Thus, through the action of attention, there is the capacity for a consistent panorama of understanding – the understanding of thought in which thought's memorial basis is always implied. Attention is, therefore, responsible for a change in the perception of a major activity (thought) that affects the conditioning of man, and the progression of mankind as a whole. Thought goes from a state that is 'sometimes real' to one that is always relative, and this is forever maintained perceptively as empirically obvious. This has immense implications for oneself and the world.

Knowledge varies from person to person. It acts to infuse consciousness with meaning and this determines how one responds to that conscious content. An immediate comprehension that this meaning is sourced from one's own memory, rather than it being real in itself, develops a certain freedom from its appearance. This freedom changes how one responds to that conscious content and so changes one's behaviour. Knowledge differs between us and is responsible for the differences in our behaviour. Attention, not being a product of thought, is, therefore, not

sourced from this pool of knowledge that differs from person to person. Attention, the factor responsible for immediately comprehending thought's source to be memory is, therefore, an activity which is the same across the whole species. This means that the learning of thought's interference upon perception is not a personal learning, but the exact same learning across the species as a whole. Each human learns the same lessons about thought's interference upon perception – the consequences of knowledge infusing conscious forms. This is the one and only true act of collaborative intelligence. And, the implication that attention can alter how one responds to thought implies the capacity in oneself to act freely in a way that is not burdened or governed by the restraints of thought's inevitable subjectivity.

A collaborative intelligence is necessary if each person is to have the capacity of acting harmoniously with others while in their state of sensory separateness. It is clear to see that an action born of knowledge can vary from person to person as knowledge is accumulated through experience, and experience varies from one person to the next. However, through the action of attention each individual is performing an activity that is not governed by his or her conditioning and which is essentially the same activity across the whole species. The transformation in how thought is related to also implies a transformation in the learning of thought. In a state of attention, one is free to observe the conscious appearance of thought in a state of doubtful scrutiny; that very state is a state capable of transformation because it is expressive of a heightened state of malleability with respect to the conditioning. Collaboration is not, and has never been, the act of imitating, and conforming to, a dictated pattern, such as those regularly set by society. Establishing this merely creates the belief of togetherness (the phenomena of grouping) but is essentially holistically divisive and acts to breed conflict and violence, as we can all quite clearly see in today's society. Collaboration implies common. To truly act with reference to an activity that is essentially

common means that, as one lives and learns, one is simultaneously revealing an understanding of an activity that is common to each of us. Thus, through the action of attention, a person will begin to uncover the commonality of man, and not only a commonality with man, but with the animals, plants, and perhaps, too, with life itself.

A collaborative transformation in man demands an activity that can:

- see thought as the movement of memory; see thought's representational nature;
- be capable of revealing and understanding the fundamental structure of knowledge responsible for a particular thought while having a creative capacity to, without choice (as choice implies a decision based on memory), mutate that structure;
- act in the absence of the urge to respond. Response is an action taken to change a thought in the next moment, whereas what is necessary in the understanding of thought is the lack of a response to allow the natural operation of a particular thought to act, be seen, and be understood.

These factors are prevalent in the action of attention, but there are other factors also needed by man when considering a sustainable transformation. Such a transformation must bring man into a healthy state, both physically and psychologically, so as not to be burdened by the conflict of regret and resentment. To act healthily is an action of sanity and both of these factors demand a clear and simple perception in which the danger of something is undeniably present throughout its entire conscious appearance. As such, health and sanity with respect to knowledge implies a learning of fact.

Sanity: 1. Soundness of judgement.

Health: 1. The general condition of the body or mind with reference to soundness and vigour.

- Soundness:* 1. *A state or condition free from damage or decay.*
 2. *The quality of being prudent and sensible.*

- Prudent:* 1. *Wise in handling practical matters; exercising good judgement or common sense.*
 2. *Careful about one's conduct; circumspect.*

- Circumspect:* 1. *Heedful of circumstances and potential consequences.*

- Vigour:* 1. *Physical or mental strength, energy, or force.*
 2. *The capacity for natural growth and survival.*
 3. *Enthusiasm; intensity.*

Due to the capacity of thought (when not perceptively distinguished as a movement of memory) to create, through observation, a continuous false learning while in a state of contact with a representation, there arises the need for an activity which has the capacity to bring a realistic order to the field of observation. An order of realism in the field of observation demands an action which can see thought's representational nature immediately as it is expressed consciously; such an activity must reveal the nature of thought as memory in the very perception of the sensation of thought itself. In such a state, there is no sense of necessity or compulsion for the action of logic to organise or analyse the movement of thought that was previously observed, thus removing the urge for one to mull over what has been. This implies a state in which the very observation of thought itself manifests a sense of its own completeness in the moment. We are alluding to the awakening of an action that can bring an order of health, sanity, and clarity to the field where sensation contacts knowledge; we are speaking of an action that can bring a realistic order to the field of consciousness itself.

Can there be order in consciousness,
 and if so, what is the ordering principle?

The action responsible for bringing intrinsic order to the field of consciousness is what is referred to in this book as the action of attention. Attention is the action of maintaining a realistic, quiet, clear, present, healthy, and sane relationship between knowledge and intelligence. Attention is the nexus between knowledge and intelligence so that there is no interruption of pretence in the flow from one to the other.

We have spoken about 'What is the requisite for attention' and said that the requisite is a willingness to listen. That willingness means to be silent 'inwardly', and that silence is not implicative of the cessation of sound, but the embrace of sound. We have explained that the necessity for attention is the capacity for a real learning of the interference of thought upon perception, and we have highlighted the social importance of attention through alluding to its collaborative nature. Three questions, however, still remain:

1. What causes attention to gain a more prominent place in the life of a person?
2. How does one know attention is acting?
3. What is attention?

Attention cannot be consciously created by a cunning act of thought: how does attention gain a more prominent place in the daily life of a person?

We have a deep desire in us to be 'good' human beings. It is this desire to be good in ourselves and care for the world that causes us to resist certain conditioned behaviour that is contrary to this. Contradicting our, at present, natural behaviour brings about a great sorrow in us that we commonly refer to as the pursuit of change or the act of becoming. People, rarely finding a way out of this endless 'inner' conflict, either escape to places where the behaviour does not flourish or give in and become what they tried so hard not to be.

The awakening of attention comes as a result of an honest enquiry into oneself. Through the enquiry, as long as one is

honest, one develops an understanding of what actions do not work to transform man's conditioning. Through learning what does not work, one ceases to use that action in the pursuit of change, it becomes meaningless. After sufficient self-examination, one reaches a point in which contradiction, no matter how powerful one's will, is insufficient to bring about a behavioural transformation. One then ceases to fight oneself. In this state, one is no longer fighting oneself, but still maintains that deep desire to be a good human being and free oneself from the grip of one's brutal conditioning. In the absence of contradiction, one is simply left to observe the operation of this brutal conditioning, and in that state one learns. The quality of this act of perception, along with the alterations that one witnesses taking place in one's conditioning as a result, bring about an interest in observing conscious content (especially thought). This develops a willingness to listen, and attention begins to gain, and continues gaining, a prominent place in one's daily life.

*Psychologically – do not seek to acquire,
finish with what is meaningless.*

I would like to think that, in what has been said in the previous pages, this has somehow been conveyed to you.

Intrinsic to a willingness to listen is the development of two qualities.

1. An interest to see at greater depth:
as one learns more through the action of attention, one develops an understanding that the flowering of intelligence is relative to an increase in the observable content of consciousness. One thus develops an interest in how to be more sensitive.
2. An interest to see all consciousness's content:
one develops an appreciation for all sensation, and one does not favour the perception of a particular type of sensation over and against the others. One respects the

place of both intellect and emotion in thought and observes the interrelation between them.

Failure to develop an appreciation for the importance of perceiving the sensuous interrelation of both the intellect and emotion is a major flaw in many current approaches to changing behaviour. This lack of appreciation develops an unbalanced interest in the operation of thought and brings about unbalanced solutions to psychological problems. It develops a distorted understanding of behavioural drives and appears to become a basis for intellectual conflict rather than collaboration. A person stating that 'emotions hold the answer' is merely a person refusing to observe the movement of intellect with as much vigour as they do emotion; this must inevitably mean that the person concerned has not understood that intellect and emotion are inseparable parts of one system. This ignorance inevitably leaves one to speculate about the areas of consciousness that he or she resists observing.

Each perceivable form is a piece of the puzzle in its own right. To reduce the complexities of the system of thought for your own convenience is to belittle the magnificence of your thinking. You will never find a complete answer when you are fixated upon a tiny area. Fact is fact, and its acknowledgement expands daily, irrespective of whether it is convenient to you.

Attention is not the result of a conscious effort:
how does one know attention is acting?

The origin of attention is unconscious. Attention is the action responsible for giving rise to the content of consciousness and, in the absence of control, giving that conscious movement the freedom to flower and be observed. Attention can be known to be taking place through observation of a change in consciousness.

When we ask the questions:

1. *How does one know attention is acting? or,*
2. *What is the state of consciousness in which attention is acting?*

the answer is really very broad and subtle, because in attention many things take place. Initially, as one 'dips one's toes' into this activity, the action of attention will be known to exist and be acting through a state of silence in the mind that gives the capacity to observe the movement of thought.

The awakener will first know attention as a silence that sees.

A challenge that can bring about an initial awareness of attention can be found in the following question:

Is it possible to observe thought as it is acting?

If the challenge posed through that question is responded to immediately in action rather than through abstract conception, then it is possible for one to come face to face with this silence that sees. If one responds to that question, not merely intellectually, conceptually, speculatively, fancifully, romantically, sentimentally, or verbally, but instead answers it in action, then that very action is the action of attention. Furthermore, it is that action which we are enquiring into. We are enquiring into this seemingly innate ability for consciousness to be aware of itself, and the implications of this awareness.

To actively delve into the implications, consequences, capacities, depth, and subtleties of that silence that sees is the living action of the verbal question 'What is attention?'

So, what is attention?

- Attention:*
1. *Take care of.*
 2. *Be present at.*
 3. *Awareness.*
 4. *Having or showing insight and sensitive understanding.*

Attention is not an act of concentration, therefore attention is not an activity of goal, motive, direction, focus, exclusion, wilfulness, desire, and an implied end. Attention does, however, embrace all of these activities.

Attention is not implicative of exclusion. Attention is not an activity directed towards a fixed point which rejects anything which isn't that point from one's awareness; attention is, instead, an embrative activity comprising of breadth, depth, and subtlety. Due to this absence of direction, attention does not come with a sense of 'something flowing out of you towards something'. When we spoke earlier of concentration's implied directed nature, we spoke of a sense of a division between the observer and the observed; this sense of division gave the false impression that one could act upon thought (characterised as a sense of energy flowing out of you) and the impression that thought was acting upon you (characterised as a sense of energy flowing into you). Attention does not produce this sense of division between the observer and the observed, and thus does not create a sense of something flowing out or flowing in. Attention is a state in which the observer is itself the observed.

Attention is choiceless awareness.

The action of attention means to see what is. Attention is implicative of a willingness to listen. It is embrative. To embrace means to see and learn, and that implies diligence. Diligence essentially means 'to read' and therefore the action of embrace is the reading of what is. To read 'what is' is attention. Attention is the embrace of consciousness – attention covers visual, auditory, gustatory, olfactory, and tactile sensations, and also the sensations of thought. Through attention, consciousness is its own teacher.

*One who can read the book of oneself
doesn't require any scriptures at all.*

Attention implies learning . . .

Attention is not the activity responsible for learning but it facilitates learning; as we highlighted earlier in the book, the activity responsible for the recording of sensation is the act of observation. Attention, instead, relates to learning, not in the sense of the capacity for a person to learn, but through supplying consciousness with content. Attention also aids learning through bringing about a clarity to the observation of thought. Attention creates a sense of freedom from the necessity of knowledge to respond to thought – the action of attention stops thought being reactive to itself. This allows one to maintain a direct, clear, and simple relationship with the initial movement of thought that responded to an event, free from the addition of further abstractions. This results in a simplified perception of the initial response of knowledge, allowing the eruption to be understood and ended before further abstraction generates exponential complexity.

Attention is not born of an established goal and so does not act under the premise of reward or punishment. The action of attention is, therefore, not an act originating from a prior decision of what to become (i.e., what one wants to change about oneself), but is instead an action originated from simply an interest to learn about what one is. As stated previously, attention means ‘to read’ and through observation what one is reading is the content of consciousness. Thus, in a state of attention, one is learning about the content of consciousness.

You don't know what you don't know.

An appreciation for attention comes through an appreciation of learning. That appreciation of learning comes through an understanding that ‘you don't know what you don't know’. It is an understanding in which one is aware that one's thoughts and behaviour are sourced from a limited knowledge – know-

ledge being one's total recorded perceptions. It is an understanding that brings an awareness that consciousness is this immense untapped resource and that knowledge is this limited collection of acquired resources. From understanding that one can only respond from what one knows comes a great sense of the importance attached to attention and observation working together in harmony to educate and condition the brain coherently. There is also a comprehension of the simplicity and beauty of learning in which consciousness is this land that is openly revealing itself to anyone who is willing to observe what is unfolding.

Attention implies choicelessness . . .

Attention is a state expressive of an understanding that houses a freedom from the creation of goals to act as an impetus that brings change. In this state, one is no longer working on the premise of what one wants to change about oneself, and what parts of oneself one should be observing.

Choice is the active weighing up of two or more knowns. The culmination of this comparative measurement results in a decision. The root meaning of decision is 'to cut'. Through the act of comparative measurement (choice) there comes a point that one 'cuts' (decides) and that brings about an action. That action will establish an intention or desire that will direct one in some way. For example, if one does not like anxious behaviour, then one's decision may be to educate oneself to, or act with a pretence of, confidence.

Attention is an activity related to deep psychological learning, and it is not subject to distortion. Attention is not an activity that acts to help one achieve one's goals, but instead acts to help one understand the implications and consequences of them. Attention implies 'a willingness to scrutinise'. It is an action that is not effected by the structure of knowledge that thought has put together, but it is an action that willingly scrutinises that structure.

Through learning, you cannot choose what you will learn because you don't actually know. The only effect that choice has on learning is the prior decision as to what direction one wishes to learn in (i.e., medicine, athletics, history, etc.) and from that the unknown unexpectedly, without choice, reveals itself.

Through choice, one may create a concept of what they want to learn: for example, one may say, 'I'm going to learn to juggle', and in a matter of hours or days they might be quite correct – they can juggle to a certain extent. There is, however, a distinction to be made between the knowledge that is accrued through the act of juggling and the knowledge responsible for the desire to learn to juggle. The knowledge accrued through the act of juggling is the acquirement of muscle movements and hand eye coordination that is responsible for the juggling skill. The desire to learn to juggle is formed from what one considers the act of juggling to bring one (pleasure, and so on). There is no harm in either of these, but it is possible for the act of juggling to be personified (just as we spoke of earlier in the book, with respect to singing). This personification causes one, through the acquirement of juggling skill, to glorify oneself – for example, one might create the notion that they have a certain status and that can make one feel important. As we have said, this personification can 'muddy the water' of the simple collaborative beauty intrinsic to the learning of a skill – that is, that skill can become a basis for competition that allows one to retain one's self-created sense of importance.

Anyone who really awakens to an awareness of the simple joy intrinsic to learning, irrespective of what one is learning about, naturally shuns this personification associated with one's creative art – for such a person, the doing of the activity has importance, not the doer.

Art is the beauty of doing; not, 'I am a beautiful artist.'

In the absence of personification there exists a clarity with respect to the learning of a particular skill. And, to one who is interested in learning, that clarity is an essential requisite. That clarity is the expression of an understanding that learning takes place through the performing of an activity without any necessity for abstraction.

The doing is the learning.

While 'doing', there is always an observation concurrent with that 'doing' and, therefore, the act of seeing and doing are inseparable – where there is doing, there is learning. Seeing, doing, and learning are, therefore, one indivisible activity. Seeing, doing, and learning are one field that is embraced by the action of attention.

In respect of psychological transformation, there is no action you can do to transform, you can only observe how you are behaving and have the learning that comes about as a result transform you.

Psychologically, you cannot do anything; the seeing is the doing.

Attention implies wait upon . . .

One of the definitions of attention is 'wait upon'. However, the word 'wait' could easily be misinterpreted in the context of attention. The misinterpretation of 'wait' would be the association of attention with a laid-back attitude. It is not this: on the contrary, attention is implicative of great seriousness and careful examination. Attention is a highly energetic state. And, it is the extent to which one is energetic that determines one's sensitivity in the moment.

Where there's the least dissipation of energy there's the greatest state of attention; as such, attention is energy.

There is a sense in the word ‘wait’ that does have a relation to the act of attention. Because attention does not imply ‘action upon’, the act of attention may be understood as ‘a waiting upon the conscious movement to reveal itself’. There is an important distinction to be made between this type of waiting and the laid-back type of waiting. The laid-back type of waiting implies a state in which one is dormant while waiting, whereas the waiting intrinsic to attention is implicative of a highly energetic, careful examination of the conscious movement as it reveals itself in each moment. The waiting related to attention is not a dormant state that waits for a predicted future event, it is implicative of an appreciation that thought takes place through time, and that for one to be able to examine that thought in its entirety a perception throughout an interval of time will be required. Attention is an energetic investigation.

Investigation: 1. A careful search or examination in order to discover facts.

Attention implies freedom . . .

Attention implies freedom. It is a state of no psychological attachment and, thus, implies an act free of dependence. Attention is not an action sourced in a goal. To act in accordance with the dictates of a goal implies dependence – one is holding on to what that goal promises. One maintains devotion to a goal through the hope of achieving the qualities that are promised as a reward of its accomplishment. The factor responsible for maintaining one’s devotion to a goal is this sense of hope, and, therefore, hope is the factor responsible for this ‘holding-on’. Since attention is not an action sourced through the establishment of a goal, it is, therefore, an activity that does not cultivate any sense of hope or dependence. Thus, we can understand that attention at no point, from requisite through to effect, implies any sense of dependence, hope, attachment, or a sense of holding on to something.

It is only through dependence that attachment can be established psychologically. Attention maintains a quality of resilience to attachment. In a state of attention, the arousal of dependence is observed coming into being and passing away. The observation of dependence passing away is the factor that prevents the imprinted memory of the experience having a sense of 'living on'. This sense of a memory 'living on' is the factor responsible for attachment. Therefore, the momentary observation of the coming into being and passing away of dependence is the act responsible for a psychological state free from the brain's compulsion to attach. In this sense, dependence, in a state of attention, becomes a conscious invitation to attach rather than the inevitable outcome of negligence in which one suddenly wakes to the sorrow of attachment – an unconscious fall from grace.

Grace: 1. Seemingly effortless beauty or charm of movement.

Attention implies presence . . .

In the very nature of attachment is the implication of holding on to something. Holding on implies the sense of retaining either

1. that which one believes they have now, or
2. that which one believes they have a right to have at some point in the future (such as a partner, a house, and so on).

This second point can be understood as attachment in relation to a goal. Attachment in the case of a goal implies a hope of accruing something in the future. The word 'future' implies the conception of time and, as such, attachment, when implicative of the future, implies this conception of time, both as a path through which to acquire and a path through which to lose. Since attention does not operate within, or is effected by, this dependence and attachment framework, there is no sense of reaching out to the future. Attention is, thus, a state that

operates with a total absence of the conception of time. This understanding is represented in one of the definitions of attention described above, which was 'be present at'. A mind in a state of attention is always present to the activity taking place. Owing to this factor of presence, attention is a current abiding activity in itself, which is concurrently embrative with the movement of the content of consciousness.

Attention implies letting go . . .

The desire to become may be defined as an activity of 'holding on' 'to achieve'. Attention may be defined as an activity synonymous with letting go. Here we have 'holding on' and 'letting go'. Now, commonly, 'letting go' is taken to be the opposite of 'holding on' and, therefore, in this misunderstanding a new avenue of problems arise. You see, the problem with 'holding on' is that it implies a forced effort (to either keep what one already has, or acquire something which one does not have), and so, when one understands 'letting go' to be the opposite of 'holding on', there is then the implication of the necessity for forced effort to enable one to 'let go'. The distinction between 'letting go' and 'holding on', in an oppositional context, may be likened to as 'an effort to push' and 'an effort to pull'.

This holding on and letting go exists in both a physical context, with respect to the accumulation and loss of possessions, and a psychological context with respect to the images that one holds. Take the example of the image of oneself. One holds on to qualities that are synonymous with what one thinks one is in an effort to retain one's self image, and one lets go of qualities dissimilar with what one thinks one is, again for the purpose of retaining one's self image. We can, therefore, understand that when 'letting go' is taken to be the opposite of 'holding on', we have established polar opposites which are related essentially to the same thing: in our example, that 'thing' is the intention to retain the meaning of the image of oneself.

Similarly, in a physical context, the action of letting go and holding on centre around the maintenance of bodily security.

We must be clear in our communication that this sense of letting go that implies effort is not the meaning of letting go that is being related to attention. This meaning of letting go that we are using is meant to convey a sense of freedom from the demands to become. If one takes 'letting go' to be the opposite of 'holding on', then one is still operating in the field of becoming (acting to achieve), only now one has a new image to long for and act in accordance to, which is whatever one believes is necessary to 'let go'. The 'letting go' of attention is, therefore, not synonymous with any sense of effort, but is instead synonymous with a sense that effortlessly the burden of knowledge is being lifted, dissipated, and eased.

With respect to this different meaning of letting go that we have alluded to, one may question:

In this act of 'letting go' what is one letting go of?

Through this sense of letting go, one is letting go of all sense of direction, which means all desire.

Desire: 1. To wish or long for; want.

Desire is a very important essential psychological urge to be free from because it is the compulsion to act in accordance with desire that blinds one to seeing, and educating oneself to, the movement of thought. Desire is essentially the act of wanting, or, to put it another way, 'the demand to have'. Desire is an accumulative action, and in accumulation is implied a 'reaching out'. To 'reach out' implies direction. If one observes desire closely, one will see the operation of desire as such:

Perception → Contact → Sensation → Desire

There is first perception, then, in that perception, there is contact with something (some object etc.), in that state of

contact (infatuation) there comes an arousal of sensation, and then desire acts in response to that sensation.

We said that the action of observation is the action of recording, and that recording becomes knowledge. Now, if one observes closely, one will reveal that the 'arousal of sensation' which follows the 'contact' with an object of perception comes into being as a result of the knowledge one has accumulated while perceiving the object. Since desire acts in response to the arousal of sensation, it follows that knowledge is the factor responsible for desire. As such, a state of freedom from desire is a state of freedom from knowledge. This is why, when we speak of 'letting go' being synonymous with an ending of desire, we refer to it as being recognised through a sense of freeing the mind from the burden of knowledge. The freeing of the mind from the burden of knowledge is not meant in the sense of erasing knowledge, but instead in the sense of relieving consciousness of the undercurrent of a thirst to become, achieve, possess, and reward.

Another question one may ask is:

If 'letting go' is not born of a forceful
effort, then how does it come in being?

The essence of this question is synonymous with the following:

How does attention come into being?

It is a question that is woven into every part of the discussion of '*What is attention?*'

Attention implies energy . . .

In order to explore the question of 'How does attention come into being' we have to enquire into the question of energy. To understand attention's relation to energy, we first have to understand the dissipation of energy because when you are not dissipating energy, what are you left with? Energy.

So, what is the dissipation of energy?

First, all action is energy. The distinction referred to in the terms 'physical' and 'psychological' is merely that of a conceptual distinction, in reality the physical and the psychological both exist in one united field. That field is the field of action, and in applying this conceptual distinction, there is both physical action and psychological action. Both physical action and psychological action dissipate energy – to go for a run dissipates energy, to elaborate upon a concept dissipates energy, and to wallow in sorrow dissipates energy.

With psychological regard, we can, therefore, say that thought is a dissipation of energy (into fragmented patterns). In attention, one sees thought in its operation, and through the observation of thought operating there comes a natural learning of the consequences of thought's interference upon perception. Through this observant self-learning, various thoughts can be understood as meaningless and/or dangerous. As a result of this revelation, the natural action of intelligence prevents thought from expressing itself in such a manner. Where thought used to function as a needless dissipation of energy, that operation of thought no longer exists and, as such, there is no dissipation of energy in that direction. Therefore, we may say that:

Through the action of intelligence, the consequences of understanding thought's meaningless and dangerous interference with perception, is the negation of those thoughts which needlessly dissipate energy.

In a state where thought is 'running wild', there is an immense dissipation of energy and this state is one of inattention.

Inattention: 1. Lack of attention, notice, regard, or due care; negligence.

Attention: 1. Awareness; care; diligence.

Inattention is a state of immense dissipation of energy; attention is a state in which there is an absence of this immense dissipation of energy. As we said earlier, when energy is not dissipated, what are you left with? Energy. In a similar context, when you do not have inattention, what are you left with? Attention. Therefore:

Attention is energy.

The awakening of attention is the rise of a silence that exists as a consequence of understanding. The prominence of the action of attention in consciousness is not related to a forceful effort to become attentive, but instead attention comes naturally as one observes, as one learns of the consequences of, one's inattentive behaviour. Through the act of attention comes an understanding that, without resistance or resentment, puts certain movements of thought away for the rest of a person's life; the understanding that comes through the act of attention is the action responsible for transformation.

The act of attention is the capacity of the plant to be nourished,
 observation is the absorption of nourishment,
 understanding is the nutrition,
 and the growth is responsible for the flowering of goodness.

This is the rise of attention in human consciousness.

Attention implies negation . . .

Previously, when we spoke of concentration, we spoke of a wilful act used to act upon the movement of thought to try to circumvent one's thinking; once one has understood this to be an invalid response through the observation of its activity not being capable of bringing about the effects which one hoped for, control ceases in response to the movement of thought. Therefore, the consequence of this understanding is the cause of an ending; this ending is the action of negation.

- Negation:* 1. *Something that is without existence; nonentity*
 2. *The absence of something considered affirmative.*

Affirmative: 1. *Confirming something as true or valid.*

Negation is the act whereby a behaviour ceases to be created as a result of an understanding of its meaninglessness or danger.

Taking the example above, we can see that the desire to change thought has been negated, leaving one with the perception of how thought is currently operating. The very observation of the failure of one's attempt to control thought to enact change is the understanding that revealed the invalidity of control as a factor capable of bringing about a psychological transformation.

Negation has a relation to understanding and understanding is the result of learning through perception. Negation is not a movement commonly adhered to by the general public; the movement of change adhered to by most is that of positing, in which one speculates the existence of something and pursues that. Here we have a distinction between two movements:

1. Posit: Knowledge \rightarrow Pursuit
2. Negation: Unknown \rightarrow Understand

Posit is the pursuit of change through the desire to acquire, whereas negation is an ending without choice.

Self-learning is the factor responsible for cultivating an independent, logical, good, healthy, and sane mind. It is the action of uncovering the unknown. Through the understanding of oneself, negation acts psychologically, and therefore negation is the transformation that is responsible for a human being flowering in goodness. And, it is the flowering in goodness that is the only real measure of humanitarian psychological progression.

Attention implies sensitivity . . .

To observe the movement of a psychological problem is the active enquiry into that problem. It is through this observant enquiry that the answer to the problem comes into being; therefore, the answer does not have to be brought to the problem, but instead the answer is born out of the perception of the problem itself. Thus, we may understand the abstraction of the psychological problem to a concept that is then mulled over in the mind, to be an action that distracts us from a clear perception of the real problem itself, and, thus, acts as an inhibition to the birth of an answer. In the absence of such a conceptual abstraction, one is left to simply observe the movement of the problem. In that state there is a subtle necessity to see, in the problem itself, all of the factors that are responsible for generating that problem and all of the sensations that are intrinsic to the conscious appearance of the problem. The act of enquiry demands a silent and cautious state in which the problem can flower and reveal itself in consciousness in its entirety; that state is implicative of a heightened sensitivity.

Through observation, sensation is recorded and becomes knowledge. Observation has a certain scope through which information can be recorded as memory. An increase in this scope expresses itself as a consciousness which naturally includes subtler sensations which all contribute to the grosser manifestations of thought that were already perceivably there. The range of a person's scope is his or her sensitivity, and so, when we speak of a heightened sensitivity, we are speaking of an increase in the awareness of the observable area. Both these statements point to sensitivity:

*range of scope.
awareness of the observable area.*

An increase in sensitivity can express itself simply as an awareness of a tree that you hadn't noticed before or, perhaps more

importantly, the perception of an essential factor responsible for the expression of a thought.

Intelligence means 'the capacity to acquire and apply knowledge'. The capacity to acquire and apply knowledge is determined by the sensitivity of the individual and, as such, sensitivity is the essence of intelligence. But why does sensitivity increase, and what causes it?

Why does sensitivity increase, and what causes it?

As we said previously, attention implies energy. Through the act of attention, meaningless and dangerous thought patterns are negated. The energy that was previously dissipated through the expression of these thought patterns is now stored and capable of being utilised in a different form consciously. This 'stored' energy can now be utilised by the body to display subtler energy patterns in consciousness. Those subtler energy patterns are the deeper factors that make up the undercurrent of thought. These undercurrents, which were previously unconscious to the individual, are now, through this increase in stored energy, being brought to the surface, allowing observation and understanding to act in relation to them.

The appearance of these 'undercurrents' in consciousness is relative to an increase in stored energy as a result of a reduced dissipation of energy. While we may refer to the appearance of subtle thoughts as 'undercurrents', it is a somewhat misleading term due to its relative nature – an undercurrent would only be regarded as such in comparison to the depth of perception you are used to. Essentially, irrespective of the relativity of the term, what we can understand is that the appearance of an 'undercurrent' is just like the appearance of any other form of consciousness. That means, that which is responsible for the appearance of an undercurrent is similarly responsible for the appearance of any other conscious form. So, since *'the appearance of these 'undercurrents' in consciousness is relative to an increase in stored energy as a result of a reduced dissipation of*

energy', and '*that which is responsible for the appearance of an undercurrent is similarly responsible for the appearance of any other conscious form*', it follows that the very content of consciousness itself is the expression of this stored energy. The reduction in dissipated energy results in a higher state of energy that generates the subtle consciousness responsible for a heightened state of sensitivity. This sensitivity allows for the expression of subtler thought-forms into consciousness, which are in turn observed. That which is observed is recorded and, thus, this heightened sensitivity is responsible for a heightened intelligence. Thus, sensitivity is the basis of intelligence. Empirically, it does appear that those exhibiting a higher intelligence do appear to live as entities that have shrugged off many of the superficial dissipatory burdens that perhaps those exhibiting a lower intelligence remain caught by.

We may state, therefore, that the basis of consciousness is energy and that energy is the fundamental basis of sensitivity, which acts to reveal the so-called hidden, so-called unconscious, content. Through an increase in sensitivity, the previously unobserved layers are brought into consciousness to be seen, understood, and give rise to a natural psychological restructuring (a change in the conditioning of the human being) at these levels. An increase in abiding energy allows thinking to operate at previously unobserved depths; that thinking is essentially creative, and transforms the psychological make-up.

Attention implies interest . . .

The qualities of interest are curiosity, care, and silence. Interest is an action in silence brought about by a curiosity that generates a state of care. Interest relates to attention through this quality of silence because 'to pay attention' means to be quiet. Interest also implies humility, which is a state of being characterised by an acceptance of not knowing that generates a willingness to learn. Humility is the act of understanding that the

answer does not exist in memory, and so the body gives its energy to the sensations responsible for the acquisition of new information instead of giving that energy to thought. Humility is a comfort in the acceptance that one does not know, a state that is a factor of immense importance in learning and especially as an attitude to life in general. The distinction between those who are humble and those who are not is a quality that determines the extent to which one's conclusions can be challenged by another without the onset of threat. That threat results in an inability to scrutinise one's established conclusions and acts as an impetus for argument through discussion. It acts to distort one's capacity to think clearly, both alone and with others.

Attention implies insight . . .

We spoke earlier in the book of the capacity for insight through the act of observation, and it is attention that yields this capacity. Insight means: mental vision or perception; penetration by the understanding into. From the previous definitions, we can understand that insight is made up of two factors: perception and penetration. Insight is the observation of a movement of thought whereby thought's constituent parts appear as conscious content. The action of insight is the explicit appearance of subtle conscious content simultaneously alongside their grosser manifestations, which gives us the capacity to learn of the workings of these subtleties. Through insight, the movement of thought under observation has its subtle nuances discovered; insight is, therefore, expressed in consciousness as a change in the depth of what is observed rather than a change in the thing observed itself. While the thought itself may not change, there may still be a change in our behaviour as a result of the perception of the other subtle factors that have been brought to light.

To clarify what is meant by the term 'subtle factors of thought', we'll refer to psychological time. One subtle factor

intrinsic to thought is the sensation of time: take the following as an example:

1. The remembrance of an experience which brought either great joy or sadness:

Remembrance is the coming into being of a thought that plays out, in consciousness, the visualisation of an event accompanied by other sensations along with the momentary arousal of emotion. During this episode, there's the implication, intrinsic to the movement of thought itself, of time. In the case of remembrance, the implication of time is that of the past. This means that in the act of remembrance, one senses 'the past' in that very appearance. That appearance of thought contains a sense of 'the past'.

2. The expectation of an event that will bring either great pleasure or pain:

The expectation of pleasure or pain is yet again the coming into being of a thought that plays out, in consciousness, the visualisation of an event accompanied by other sensations along with the momentary arousal of emotion. During this episode, there's the implication, intrinsic to the movement of thought itself, of time. In the case of expectation, the implication of time is that of the future. This means that in the act of expecting, one senses 'the future' in that very appearance. That appearance of thought contains a sense of 'the future'.

Through insight, the implication of time intrinsic to the act of thinking is perceived explicitly as a constituent in the conscious appearance of one's thoughts. That subtlety which was previously unobserved is, through the action of insight, now seen.

Time, as the majority of humanity understands it currently, is the confused relation of two activities; as a result of this confusion, people call both these different activities 'time'. This

confusion is the result of people having been unable to perceptively distinguish the difference between these two activities. However, irrespective of this, there are two types of time:

Real time

Time is required for a tree to grow, for a flower to bloom, for the sun to rise, the birds to chirp, and for oneself as a human being to go from Italy to Spain or from one's home to the office. Without this 'real' time, none of the previously referred to movements could take place. Those movements, to which time is intimately related, are the movements of space, and therefore time is intrinsic to space.

Psychological time

The knowledge housed in the brain as a result of learning gives rise to the capacity for a human being to act in a continuously intellectually refined manner. Memory, having an immense capacity for survival and complex expression, also has an immense consequence if not understood precisely. Memory is effectively 'the past'; any time someone refers to 'the past', they are actually referring to memory; that memory to which they're referring exists as a fact in the present. The memory, to which they're referring, is an actual thing stored in the brain at this very moment and is not something which someone is able to reach back through time to seize and bring to the present. In this way, the term 'the past' is, in some senses, misleading, as it always implies 'a non-current moment', whereas its actual source is memory, which exists in the current moment. Negligence of the source of thought being memory is the factor responsible for a lack of clarity in respect of this 'false' sense of time. Being susceptible to the falsification of the past, one is also susceptible to the falsification of the future through imagination. When thought, as a result of a lack of understanding, is capable of conjuring the sensation of the past, there can also

be the conjuration of the sensation of the future. This sense of 'future' accompanies the expressions of expectation, fear, and pleasure, and this sense of psychological time has a dramatic impact on one's behaviour. One has only to watch expectation, ambition, and anxiety a little to begin to uncover the consequences of psychological time, and one has to observe only very briefly the structure of the workplace and the education system to understand the broadness with which psychological time is not distinguished as a false appearance by humanity. As 'real' time is intrinsic to space, psychological time is intrinsic to thought.

As we said, insight allows for the capacity to see, in the very movement of thought itself, the constituent factors which make up its grosser expression. One of the factors we brought out was the perception of this sense of time intrinsic to the movement of thought. The action of insight in comparison to the absence of insight is akin to the difference between a movement of thought in which psychological time is explicitly observed and a movement of thought in which psychological time is unconsciously implied. Through the observation of this explicit constituent of psychological time, one's behaviour inevitably changes: whereas one's decisions were previously based on a factor of time which was taken to be unquestionably true, one's thought is now acting with a perceptive understanding of that sensation's falsity. As such, freedom from the turmoil of expectation, fear, and pleasure is determined by the body's capacity to display the appearance of psychological time simultaneously alongside the expressions of expectation, fear, and pleasure in consciousness. As a result of this subtler awareness, one's behaviour naturally changes; it is not that one decides to do something differently, but simply that, in the light of more information, one's action is inevitably different.

In attention, one sees the sensation of time as a constituent of thought, part of the immediate activity itself, and not something successive or progressive stretching out from the present

moment. The sensation of psychological time establishes a belief in, and often a hope for, the idea of psychological progress that lies at the basis of various theoretical approaches to altering human behaviour. Progress is generally thought of as the path to success in every area of living, but for me, success is psychologically a treadmill, an activity in which you exert a tremendous amount of time and energy but don't actually get anywhere. The failure of these therapeutic approaches is partly akin to the misinterpretation of the reality of psychological time; working on the basis of such a false premise, one's efforts must inevitably result in failure.

Learn what you are, not what you want to become.

'Learn what you are' implies an infinite learning of newness; 'learn what you want to become' implies the display of repetitive imagination.

Consummation is another capacity of insight. The success and progression attributed to the above-mentioned psychological approaches exist as the result of a sense of incompleteness in the moment. It is this sense of incompleteness that is the driving force behind the desire to change and the desire to continue. Through the act of insight causing the perceptive negation of psychological time as a reality, this sense of incompleteness is not maintained and, instead, thought is seen to be complete in each moment. This sense of completeness does not prevent thought flowering in the next moment, but it does stop the thirst of dissatisfaction, which demands better or more. A momentary sense of consummation produces an ongoing state of psychological contentment.

Through insight's ability to uncover the facts of thought through the revelation of thought's constituent factors, one may understand insight's capacity to be an action which sees the false in the false and the truth that it is false. This capacity, especially with respect to time, is the factor that negates the

incentive to become psychologically. Through insight's capacity, it may be said that 'attention gives thought its rightful place', or 'in attention thought doesn't create a wrongful place for itself'.

Attention implies compassion, health, and order . . .

Attention implies compassion. To understand compassion, we have to begin the exploration from the negative and start by understanding what compassion is not. Earlier, we said that a person's understanding of time was a confused relation between real time and psychological time, and, in a similar sense, a person's understanding of compassion is a confused relation between real compassion and a false compassion (which is generally referred to as pity). Compassion is not pity; pity is one of the activities targeted by charity marketing techniques to encourage people to hand over their money. This technique works by exploiting man's disgust at his own selfishness. Each one of us is somewhat discontented with the fact that society has imposed a more or less constant encouragement towards being selfish through a great sense of insecurity being awakened, both actually and conceptually, when considering not being so self-concerned. To live selfishly is a life led in a state of negligence towards the suffering of mankind, and it is pleasure which predominantly allows this selfish attitude to be sustained.

Pleasure is the negligence of all sorrow.

The technique of extorting money by arousing a feeling of pity essentially works by making people aware of some form of suffering that is taking place in the world and, through the perception of this suffering, one becomes aware of one's own negligence towards this matter. The awareness of one's negligence produces a sense of sorrow and the brain then wants to be free of this sorrow because it is a cumbersome and painful ordeal that

affects the brain's orderly functioning. The charity then offers a solution to the disturbance (that of handing over money) and through this transaction the sorrow is dissipated. The fund-raising of charities is expressed as being very worldly in context, but is actually, when based on pity, a very personal affair.

Taking the above into consideration, we can understand several aspects of pity:

- Pity is a response to suffering.
- The intensity of pity is relative to the extent of one's negligence.
- Pity can come into being and be temporarily relieved through the act of giving without ever being fundamentally ended. The experience of pity is, therefore, one of continuation with repetitive termini.
- Pity is a personal experience, a movement from 'my sorrow' to 'my relief'.

We said compassion is not pity.

- Compassion is not a response to suffering.
- The intensity of compassion is not relative to one's negligence.
- Compassion is not relieved through giving.
- Compassion is not personal. (This will be incredibly difficult for most to even be open-minded about, but the truth of this will be explained further throughout the book and exposed further throughout one's own perceptive self-examination.)

So, we now have two questions:

1. If compassion is not the result of suffering, then how does it come into being?
2. What is compassion?

Take the first point: if compassion is not the result of suffering then how does it come into being?

To understand this, we have to understand disorder; through the understanding of disorder will flower order, and that order is the action of compassion. So we ask:

What is disorder?

- Disorder:*
1. *An ailment that affects the function of mind or body.*
 2. *To throw into confusion or disarray.*
 3. *To disturb the normal physical or mental health of; derange.*
 4. *To upset the order of; disarrange; muddle.*

We are all aware of disorder to a certain extent. A person who isolates himself may be aware of the disorder apparent in loneliness and one who owns a business may be aware of the disorder apparent in the selfishness of the workers. Disorder can be very obvious or very subtle and it can show itself non-stop for years or only rise to the surface every once in a while.

Disorder is an unstable settling of the psyche. Owing to this instability, one's mind is not like a large rock in the rushing waters, but is capable of being unearthed and thrown into the wash before once again temporarily settling down. This is perhaps a metaphor which many would agree to be an accurate representation of the majority of humanity's psychological travail, and perhaps, too, a metaphor whose reality is so prevalent that it would be accepted by some to be humanity's everlasting pattern, or might even be considered by some to be what makes one human. Such people live with the axioms:

The human condition is to be in disorder.

The human condition is to suffer.

While this condition of disorder and suffering is commonly observed all round the world, it is by no means a condition

which mankind must everlastingly repetitively endure. Suffering is an educational perception that reveals to someone the 'wrongness' of a particular behaviour and acts as an invitation to change for good. An example of disorder can be observed in one who actively maintains the building of a self-image as the basis for their psychological security. One who believes in a 'positive' conception of oneself, and shows this off to others, retains a somewhat settled mind; this appears all well and good, but it is essentially an unstable condition. Being open to being influenced by one's own and others' opinions in a positive way, one is also open to being influenced by one's own and others' opinions in a negative way. Through experiences such as these and other unforeseen circumstances of everyday life, one encounters situations that inevitably act to alter one's conception of oneself. The alteration of this conception will have a direct impact on one's sense of security and, thus, on one's intellectual and emotional stability. The fragility of self-conception as a basis for psychological security is most starkly revealed through the hurt we feel as a result of insult, and this shows the extent of humanity's present psychological disorder. With reference to one's psychological stability through self-conception, the rule is: positivity settles and negativity disturbs. That is why positivity is considered to be so important psychologically. This movement between settlement and disturbance is the pattern of disorder that is based around this image of oneself. The attempts to retain this positive self-image cause corruption, isolation, conformity, imitation, reservation, embarrassment, deceit, violence, distortion, fear, pleasure, grandiosity, resentment, jealousy, and many other phenomena.

Seeing the chaos, confusion, brutality, and isolation of disorder, we obviously want to be free from it. Beyond the daily earning of bread and butter, what is obvious is that all of us are searching for an activity capable of healing and cleansing our present problematic demands and desires. Both desire and demand are the expression of knowledge and memory (which

is our conditioning), and, thus, we are essentially interested in finding an activity that can healthily and collaboratively alter our conditioning. Being unaware of the transformative capacities of perception, learning, and negation, people pursue and adopt a set of behaviours which society has told them is healthy.

It is hoped that, by now, you will have begun to see the incapability and superficiality of this worldwide tradition of positing psychologically.

Through positing, we have cultured an attitude whereby we don't face our problems. When we speak of understanding disorder, we are implying the understanding of all the ways in which one seeks solace – the understanding of everything involved in the refusal to face one's problems. When we do not face our problems, but merely adopt a behaviour that society considers healthy, then that action must inevitably lead to a refined escape from our problems. Escape takes many forms: take cardiovascular fitness as an example. Cardiovascular exercise is, within reason, clearly an action that promotes a state of physical well-being. What is often done, however, is that people will pursue cardiovascular fitness as an escape from some form of psychological disorder; that cardiovascular pursuit will then yield all the pleasurable thoughts and emotions common to achievement, self-comparison, and so on. Through this thirst for achievement, and the pleasure of success, one's thought will be predominantly consumed by this pursuit and in that way one temporarily forgets one's psychological disorder. Exercise in this context is, thus, an escape, albeit temporarily, from the sorrow of psychological disorder and one's inability to face it.

Order does not come from escape, it comes from facing and understanding one's own established disorder. It is not that a disorderly entity must demand health and order, but instead, through the cleansing of the disorder of oneself, one will see health and order flower naturally without any predisposition.

Health and order are not actions born of an ideal, or something played out according to a blueprint (generally referred to as a method), but instead health and order naturally flower through cleansing oneself of disorder.

Interestingly enough, this understanding of order naturally existing when disorder is ended is implied in two of the above definitions of disorder:

3. *To disturb the normal physical or mental health of; derange.*
4. *To upset the order of; disarrange; muddle.*

These imply not that order must be created, but that order is already there, but has just been ‘messed up’. The conception of order in which order doesn’t need to be created but instead disorder just has to be ended, is, perhaps for some, a revelatory image of order; a state of order in which there is not a path to it. That means that one in a state of disorder can never know what order is, only when disorder is ended does one come upon order and can begin to learn about what it means to live an orderly life. It is not that one learns about order and gradually comes upon it, it is that through ending disorder, one’s action is orderly, and then one can begin to observe one’s own actions and learn what order is. One can only learn of order when one is already that order. That order is itself compassion.

So, if compassion is not the result of suffering,
then how does it come into being?

The perception of one’s own disorder is the active operation of the ordering principle. Disorder consumes an immense amount of energy and, through perception revealing the constituent factors of disorder, a person develops a state in which various activities of disorder which he or she was previously burdened by are denied totally as just being too silly. The energy previously used to act out disorder, conflict with disorder, analyse

disorder, escape from disorder, or suppress disorder is now stored; that energy is now able to be expressed through the body in a different manner. Do you notice a similarity to the coming into being of sensitivity referred to earlier? It is no coincidence: it is the same energy, all part of one united movement of transformation. This same energy, previously dissipated as disorder, is now patterning itself as a form of compassionate order.

What is compassion?

Compassion is a quality that is often used synonymously with the term real love. The general consensus of the term 'love' implies dependence; it is often a term used to depict the act of protecting your security net – family, friends, business, and so on. Compassion has no relation to dependence. Compassion is not a quality that is divisive. It is not a source of conflict and it holds no capacity to distort the act of thinking.

Compassion is a quality most assiduously sought out by the young, who are resisting entrance into the selfishness of society and the seemingly meaningless mournful round of coming into being and passing away, or sought out by those who are older who have attempted to find security and satisfaction in the structure of society but, owing to certain unforeseen circumstances, have been dislodged from their comfort zone and cannot bear to begin again to repeat the same pattern. Both of these types of people seek a deeper sense of connection to life. Conceptually, love and compassion seemingly possess such a gift and, as a result, these vulnerable types fall into the pursuit of love and compassion. The vulnerable then come into contact with two types of exploiters, either those who genuinely (but falsely) believe they possess compassion, or those who accept that they don't, but know that it's more profitable to act as if they do. These 'false prophets' exist generally around the schools of spirituality or self-improvement and claim to be able to offer the qualities that the vulnerable seek. Owing to the

claim of the possession of true compassion by those that do not actually possess it, true compassion is never experienced by the vulnerable and, as a result of this, the conception of compassion has been misused and distorted enormously throughout the ages.

Compassion, while being merely myth to some or so astonishingly uncharacteristic of mankind that it appears unbelievable to others, is, in reality, just another factor of existence. Astonishment is not the measure of truth, but is, instead, simply a factor relative to the lifestyle one is used to. For example, a tribesman living in the jungle and going to New York or Tokyo is likely to be far more astonished by the civilisation than one living in a developed country with access to the Internet. In a similar sense, compassion may be astounding to most of humanity whose sense of love is merely a glorified dependence and who may, as a result of an absence of any serious education into the importance of a perceptive self-examination, be considered the tribesmen of compassion.

Compassion means order, both (so-called) inwardly and outwardly. This order shows itself through one's conduct and behaviour. Compassion is the energy flowing through you that has a sense of care – a care for how you treat another, a care not to hurt them (either psychologically or physically). Compassion exudes this abiding sense of care that cares totally and implies embrace. Compassion cares in every thought so that it does not personify, entrench, and begin a discourse of disorder, and compassion cares for every life form so that life does not have to fight you to survive but instead communes with you to share the cosmos. That sense of care moves with the awakening of sensitivity and intelligence and, through their continual illumination of subtlety, acts to cleanse consciousness of disorder and, through that, maintains the health of both the body and mind. Compassion is the light in which fear withers and, as a result of a reduced social phobia, there ensues less social isolation and more open communication. Compassion also moves

with other factors that we have not yet explored, such as serenity, beauty, tranquillity, peace, and, perhaps harder to fathom, that sense we have of space and silence.

In a state of attention, it may be said that:

Compassion is attending.

Attention implies healing . . .

When we use the term 'healing', we are referring to the ending of psychological problems. Our conditioning at present with respect to psychological problems is to act upon them to circumvent their movement. Through this attempt, the effectiveness of one's particular methodology to successfully circumvent the movement of one's thinking is analysed on a comparative basis through time. As a result of analysis, one accumulates a vast amount of knowledge concerning the effect of the methodology on the problem, but not necessary knowledge of the problem itself. To accumulate means 'to condition oneself to', and so, through this act of psychological analysis based around an adopted methodology, one is acting to further condition themselves to that methodology. While each method may appear slightly different, they all essentially follow the same pattern: the effect of this knowledge accumulation causes a person to 'try harder', which means resist more, suppress more, escape more, greater effort, greater cunning, further denial, further abstraction, continuance in sorrow, and so on.

Attention, being a totally different activity to the dualistic conflict of a maintainable forced effort, feels a lot different to the act of analysis. Through analysis, the accumulation of abstract knowledge is observed, a continuation of that abstraction as a sense thinking over the concept, and, through this, a movement in which one is wilfully organising their accumulated perceptions. Through attention the revealing of the problem itself is observed, and through this observation comes an

understanding that changes the meaning associated with a certain behaviour or simply dissolves the conditioning responsible for it. In a state of attention, one is not accumulating knowledge abstractly about the movement under observation to mull over at a later date, but instead, through the observation of the movement of the problem, the problem itself is momentarily seen to be losing its hold, its grip, its validity, its vitality – this is the sense of real ending.

Ending is a movement not a finale.

What we're implying here is that the action of attention has a non-temporal healing capacity, which means that in the very action of observing the movement of thought, the cleansing of one's conditioning is taking place – the seeing is the healing; the seeing is the freeing.

As one is attending, the problem thing is leaving.

Thoughts contain many subtleties; in the case of the movement of a psychological problem, it is possible to experience the subtle sensations of reality, validity, necessity, and importance. The psychological problem exists, even though we might not like to admit it, because we feel (through these sensations) that the problematic response is in some way validated and adequate. We may not like the way we behave, which is why it is often termed a problem, but in some senses we will accept that we behave in that particular way for a valid, necessary, and important reason. Take the case of anxiety: we may feel inconvenienced by the way we respond to anxiety but we are somewhat content to maintain that inconvenience because the actualising of the thing we are really afraid of is deemed too painful to bear. These sensations of reality, validity, necessity, and importance thus play a crucial role in the birth and sustaining of psychological problems. Being to some degree aware of

this, it is often these factors which analysis tries to change in order to relieve oneself of a problem. Through analysis one searches for information and creates concepts in an attempt to falsify the problem, invalidate the problem, lower the severity of the problem, or convince oneself of the absurdity of one's usual comforting response; all these actions are a form of self-deception in their own right, and are actions undertaken without understanding (actions implying the absence of perception).

Analysis is a conditioned reconditioning.

Analysis, in the context of psychological problems, is the acquirement of an understanding that is liable to distortion. The intention of analysis is to 'get better', meaning, essentially, to be free of one's problems. This premise to 'get better' and not 'get worse' is the factor responsible for analysis's capacity to distort facts. Facts are distorted in an attempt to arrive at the desired outcome quicker. One is aware of this, and this awareness results in a lack of trust in one's analysis and, thus, a lack of confidence in one's opinions and conclusions. Trying to create a healthy mind through this movement is, therefore, not possible, as the model is actively resisting its moulding.

Through attention, however, the plasticity of the mind is a living freedom in each moment. The action of attention, while acting from an unintentional compassionate undercurrent, maintains no conceptual purpose. As a result of this purposeless activity there is no intention to distort facts and a lack of trust in one's knowledge is not created. In a state of attention the model never resists its own moulding, and that means freedom to change. Through attention there is simply the sense that the movement itself is revealing the truth of itself, and that information is recorded in the absence of any apprehension of distortion, but with the cognisance that one's perception is always that of a point of view.

Analysis's abstract and personifying activity maintains and ingrains psychological turmoil, while inevitably failing to transform the psychological structure. Attention, being the travail of transformation, allows the observation of the movement to reveal itself and, through understanding, create its own home in knowledge, furnished with many qualities, including those of reality, validity, necessity, and importance. Psychological healing is, thus, the action of fundamental transformation acting through the immediate perception of the very movement of sensation itself.

Once one has understood attention to be an act of psychological healing the question inevitably becomes: What can it heal?

What is attention's healing limitation? What exactly can compassion relate to in a person and what can it not?

When we speak of the act of healing through attention, we are speaking of the psychological field, we're speaking of the freeing of the mind from its personally and societally conditioned disorder. Understanding that, when we speak of attention and healing we must be clear that attention is not going to heal your broken leg or regress a severe biological illness. Taking this into account, our question as to attention's healing capacity thus becomes:

To what extent can attention act in the psyche?

Psyche: 1. The mental or psychological structure of a person.

Can attention cover the so-called five senses? *Yes.*

Can attention cover thought as intellect, emotion, and physiology? *Yes.*

Can attention cover knowledge both as memories and imagination? *Yes.*

Can attention cover previously unobserved depths of mental activity? *Yes.*

Let us for the moment refer to the term 'extra sensory'. I hope you won't be too repulsed by this word as it has been severely misused and relegated to a position deemed only acceptable for consideration by a young child or a mad scientist. It is, however, a very interesting and extremely delicate natural avenue of exploration within the context of one's perceptive self-enquiry. So, can attention cover the sensation of *déjà vu*, the possible experiences of telepathy such as the sense of being stared at, and so on? *Yes*.

Can attention cover dreams? *Yes*.

Attention, thus, has the capacity to cover the whole field of the psyche and so it follows that compassion has the capacity to relate to the whole psyche of man and mankind at all levels.

Attention implies freedom . . .

If you can excuse the personality of the writer for the moment, this quality of freedom implied in the action of attention is, for me, the most psychologically securing principle with respect to thought that exists in life. This fact is the sole reason why I feel so secure within the field of thought, and this factor is the second most profound basis for the totality of my security in general. I maintain a reverence for freedom and feel in awe of its very existence.

So, what is freedom?

Or, perhaps, in a more correct approach to questioning psychological matters, we should ask what freedom is not and simply scrutinise what we are left with. Freedom is not a state of being free from something. When we speak of freedom, we're not insinuating the freeing of oneself from a psychological movement in the way that a convict frees himself from prison in a jailbreak; the psychological meaning of freedom is not 'to break out of confinement'. Freedom is also not the state that exists as a result of an ending, and neither does freedom exist at the

culmination of a method or as the result of achievement. Freedom is not created through a wilful act and, as such freedom is not born of thought through choice.

What is freedom?

A psychological problem is a movement of thought, and while that thought is moving it takes up a certain amount of space in consciousness. That thought itself is a pattern, and so we may say that the space of consciousness patterns itself in the form of that moving thought. Severe problems, while they are acting in consciousness, have a sense of being 'all-consuming'. A problem that appears 'all-consuming' refers to the sensation one experiences in which the whole space of consciousness is patterning itself as the problem, or perhaps, to put it another way, thought's expression of the problem is utilising all of the available space in consciousness. When a person is consumed by the problem to such an extent that he or she cannot do anything other than act in accordance with the dictates of the problem, in this state of consummation the problem will play itself out inevitably.

Freedom is a term that relates to space, not the space of consciousness as we know it, but another totally different kind of space. When a problem is acting, consciousness is patterning itself as thought; this patterning takes up the available space of consciousness to varying extents, depending upon the severity of the problem. The common therapeutic approaches are fundamentally based around resistance, avoidance, suppression, and escape; the actions of these approaches are themselves activities of thought and therefore act to take up more of this available conscious space as resistance pattern, avoidance pattern, suppression pattern, or escape pattern. As such, these common approaches will never give the mind space, since the therapeutic studies are only interested currently in the generation of patterns and the factors that produce a willingness to sustain that pattern. This thought pattern firework show creates a noisy

mind and in that state clear perception of the initial memorial response that gave birth to the show is inhibited.

Freedom does not act in resistance or ignorance of the problem, and neither does it act to suppress the problem or escape from the problem. Through the act of attention comes this quality of freedom and this freedom expresses itself as a sense of space. We said that as a problem moves in consciousness, it patterns itself, and in response to this one may be conditioned to resist, suppress, or escape from the problem, which also has its own perceivable form of pattern emanating as conscious content. When that content is attended to, there comes into being a sense of space that is freedom. This additional sense of space brings with it a real sense of relief because, through its very coming into being, one now feels less consumed by the ordeal of the problem because it is occupying a lesser proportion of one's total mental space. The existence of this factor of 'relief' makes a person much more content simply to observe the operation of the problem than desire to do something about it (which is always a desire based around a desperation to make the problem go away). One is aware of freedom through this sense of space.

One question one may ask is:

If freedom is the coming into being of space,
will that space not also become patterned
if the problem is severe enough?

No. Freedom is a totally different kind of space. This is why it is referred to as a fundamental principle of psychological security within the field of thought. Freedom is not the same kind of space which patterns itself, but is instead a totally different kind of space which, by its nature, is incapable of patterning as thought. This means that this space is not the space of consciousness as we know it, but is instead part of a totally different dimension of existence which can act in thought but cannot actually be affected by thought itself. Conditioning is

essentially the accumulation of imprinted pattern, which then determines the production and expression of other patterns; the space of freedom, not being subject to this 'sense-store-express' activity, is thus a form of unconditioned space. The unconditioned space is necessary for creativity to work in accordance with the conditioned space responsible for understanding. Through the collaboration of creativity and understanding embracing psychological act in the moment through perception, the newness inherent in psychological transformation becomes not only possible, but inevitable.

We have brought up the existence of two different kinds of space. To be clear on this distinction and not be liable to romanticism, sentimentality, or the thought of some fictional hocus-pocus, we must first understand space itself.

What is space?

Remembering that we are following a psychological line of questioning, we should first clear up one possible confusion. There is the space that exists between London and New York, the space that exists between the walls of one's house, and the space that exists between two sounds, often referred to as the interval. Through this kind of space one can travel from point to point relative to time. To go from my home to the office requires time, to watch the sunset requires time, and so on. This sense of space is formed through the act of measurement by thought and, over long distances, such as the conceptual measurement from London to New York, might be inaccurate, but can be very refined over short distances such as the conceptual measurement of objects in proximity to one's body, which is often referred to as spatial awareness. This kind of sensation of space is responsible for the difficulty or ease with which one carries out parallel parking or could be the cause of an attack of vertigo; this is not the kind of space we are referring to. We're not referring to the sense of space derived from the measurement between two points.

We are referring to the sensation of psychological space, and we are saying that there are essentially two kinds of space which make up this psychological experience. To understand the distinction between these two kinds of space we must first, as we said above, understand space.

So, again, what is space?

The sensation of space may be thought of as a mental resource utility. The extent to which one feels that sense of space is the extent to which one's mental resources are available for utilisation or, conversely, when a stark lack of space is sensed, the extent to which there is a lack of available mental resources.

When discussing the two different kinds of space, it would be helpful to associate some terminology with them to allow easier verbal referencing. It seems that there are two words previously used to distinguish this spatial difference. Unfortunately, these words, like many of the words referring to subtle operations of the mind, have been misused and confused enormously. However, with our impetus to be original, we must not get bogged down by what others have said (including me) but, through our enquiry, observe the operations of our daily activity in order to uncover the relative existence of these terms and their true meaning. These two essential sensations of space we shall term the brain and the mind. Attention is the space of the mind with all the implications alluded to previously and all those yet to be discussed; the brain is the space within which all the operations of intellect, emotion, physiology, visual sensation, auditory sensation, gustatory sensation, olfactory sensation, and tactile sensation take place.

The brain has its own set of mental resources and thus maintains a sensation of space consciously. Those mental resources will then be utilised by the brain to carry out all sorts of processes, from the production of visual sensation in consciousness, the intention responsible for bodily movement, and the generation of a sense of hunger, all the way up to the concep-

tual activities of theoretical thinking. As those mental activities are required for use they become activated and utilise the mental resources of the brain, thus limiting the sensation of mental space. The activity of the mental faculties is pattern, essentially, and thus pattern is the factor responsible for effecting the sensation of this kind of space (the space of the brain). The emanation of pattern comes into being through utilisation of the brains resources.

The mind, too, has its own set of resources and thus maintains a sensation of space consciously. The resources of the mind are all the qualities of attention we have spoken about so far and many more. The qualities of attention alluded to are not produced as a result of any machinery of the brain, but instead exist as present unchanging qualities intrinsic to the space of the mind itself. It is this incapacity of the space of the mind to pattern itself in accordance with the mental faculties of the brain that distinguishes it from the space of the brain. The space of the brain patterns itself in accordance with the mental faculties, and earlier, when we spoke of thought, we stated that the activity of these mental faculties is everything involved in the response of memory. These mental faculties respond based on memory: from the simple act of breathing to the rapid avoidance of a vehicle that is hurtling towards you, it's all the response of memory. Thus, the conscious space of the brain can pattern itself through the activation of the mental faculties because that space exists in a continuum with memory, and there is also the capacity for that pattern to condition the brain because of this continuum. As such, the inability of the space of the mind to pattern itself exists as a result of its space having no continuum with memory. The space of the mind is unconditioned.

Attention is the act that allows the space of the mind entrance into the human being. The qualities of the space of the mind, being unaffected by the activity of the mental faculties of the brain, are, therefore, both a profound and unshakable

mental utility. We stated, too, that the act of attention can cover all the activities of the space of the brain and, therefore, the space of the mind is not divided from the space of the brain, but instead embraces it. So, the space of the mind is a space existing in a totally different dimension that can cover the field of the brain's activity and act within it while never being capable of being altered by it. People have patterned themselves solely according to the activities of the brain and that has brought about the continual cultivation of the brutal, selfish, and superficial society in which we live. The only real revolution in mankind is that of awakening to the space of the mind and allowing the qualities contained within it to act through the human being and, thus, transform the psychological structure compassionately. As man's continual technological advancement creates a more interconnected physical environment, there comes an increasing demand for this space of the mind to act through the human being and develop a more collaborative psychological condition.

Attention shows itself as a sense of space existing in the absence of the compulsion for thought to respond immediately from memory. The appearance of this space of mind reveals itself as the only thing in life truly incapable of corruption by the activities of thought. It is a factor more precious than that view that aroused a sense of beauty in you and more essential to the essence of life than most ever realise.

The field of thought may be in a state of utter turmoil – a great storm may be taking place which is conjuring up conceptions with seemingly no logical basis, a sense of immense desperation causing sudden sporadic, equally illogical, resistances, escapes, and suppressions, a sense of insanity, of hopelessness, of fear that this storm will never end, and that this event will irreversibly change what one is and cause one to lose a part of oneself which one holds dear. But through the act of attention, the space of the mind always exists consciously, even in the midst of turmoil, and resides compassionately, lovingly,

tranquilly, calmly and at peace, watching the whole discourse unravel; it is that space existing from moment to moment, not just coming alive in the midst of trouble, that is the greatest security in the field of thought.

Attention implies unconditioned . . .

The act of observation has its own qualities, which is something seemingly overlooked by most. People generally seem to be aware that the object or action which they are observing has qualities and that through perception it is possible to comprehend the existence of those qualities and further understand the depth of their meaning. However, people seem less cognisant of the fact that the very act of observing has its own qualities, which can also, through perception, be comprehended and understood. Here, what this book is essentially trying to point out is the fact that the act of observation itself is not a null thing.

Null: 1. Of no consequence, effect, or value; insignificant.

Unaware that the act of observation is a thing in its own right, people have little or no interest in its activity. It is, perhaps, this absence of interest that has made observation and the qualities of it a blind spot in mankind's consciousness. Being somewhat blind to the act of observation itself, one is inevitably left with the presupposition that the thing being observed is all important, thus limiting the search for psychological transformation to the mere objects of observation rather than the act of observation itself and beyond. As a result of this lack of awareness towards the act of observation, an enquiry into this activity, which is clearly so essential in life, never comes into being and, thus, never has a chance to flower.

Most people live in a psychological state where the object of observation is all-important and there is more or less total ignorance of the act of observation itself. This state is not something casual, but dramatically affects how one sees the world and

one's fundamental understanding of human psychology. Being negligent to the act of observation itself, one lives solely aware of the existence of the objects of perception and the consequences of their existence (including the consequences created from one's own memory). Through living with this very object-centric mentality, one is always aware of the interference of memory upon perception and, thus, observes one's conditioning erupting like a fountain in relation to everything they are aware of. As a result of this, one inevitably asserts that conditioning relates to everything and denies the existence of an action that is essentially unconditioned. One's ignorance of the subtle abiding qualities of observation itself causes the development of a general understanding of human psychology and consciousness as an action that is totally burdened by conditioning in every part of its existence. Inevitably, and understandably, a person who has never been aware of the operation of an unconditioned activity will be liable to assert that his or her conditioning determines everything psychologically (a sentiment concurred with by the majority of the population). Such a person considers conceptions to the contrary to be either ludicrous or so immensely unlikely that it will rarely inspire a serious, perceptive self-examination. This inhibits one's learning of observation, which is, of course, the instrument of enquiry. This prevents one coming upon an understanding that reveals the psychological objects of perception to be conditioned (thought) but the activity responsible for that perception to be unconditioned. The responses to what is seen is a conditioned activity, but the activity which makes that perception possible is not conditioned.

Another factor that prevents any real, serious investigation into the act of observation is our rigid adherence to the scientific discipline. It is not my intention to either downplay or upplay the usefulness of science: invention, which is likely to be the source of most of the objects around you at this moment, speaks for itself.

Science is depended upon because, essentially, people know enough to be sceptical about their perceptions and what they think they know. People are aware that their sensuous organs operate from a point, their knowledge is accumulated from that point, and that means that their knowledge (irrespective of how much they have accumulated) is always that of a point of view and is, thus, limited. That means that while you may have accumulated knowledge that cannot be disproved (at the moment), you could always be wrong or, at the very least, have only a partial understanding of the totality of the thing you are attempting to understand. Through understanding this, science comes into its own, and is, thus, the most intelligent and logical way in which to analyse the truth of an object of perception, and the most clear and factual way with which to scrutinise and doubt the opinions of oneself and others. But it is here that my point is made.

‘Science . . . is . . . the most intelligent and logical way in which to analyse the truth of an *object of perception*’. Observation itself, not being an object of perception in the divisive and distinct sense that the scientific doctrine is used to, means that people have no idea how to approach this question. As a result of the act of observation not having this material separate existence, people are left bewildered as to how to enquire into it because they cannot measure it in the form they are used to, and that’s frightening to an intellectual for several reasons:

- They fear acquiring and developing an understanding that cannot be challenged by scientific rigour. They see those who take this journey reject the doubtful scrutiny of a scientific approach, lose their marbles, and become spiritual fodder in the hands of gurus, mystics, scriptures, drugs, or crystals.
- Not being able to accumulate scientific knowledge regarding their perceptions, they are afraid that what they think and what they will learn will never be able to be demonstratively proved and, therefore, their ideas will be rejected

by anyone who maintains scientific rigour. As a result of this one may lose the respect of one's colleagues. This is a thought becoming popular across most of society, an opinion that 'if it's not science, it's not valid', which is, of course, in a lot of cases, a valid sentiment.

First, one's perceptive self-examination is an enquiry open to scrutiny, doubt, and reinvestigation. The impetus of one's scrutiny and doubt has its source in a deep demand in oneself to be honest, backed by an understanding of the meaninglessness of self-deception in this regard. The impetus of one's scrutiny and doubt is not something sourced from an intention to guard oneself against violent intellectual opposition. One who has a willingness to undertake this journey is invested with a real sense of seriousness, responsibility, interest, and care to find out the truth of what one is: it is not the action of some juvenile or mid-life crisis in a person who is seeking more pleasure.

As for the second point, it really holds a quiet beauty in itself. You see, the point of a perceptive self-examination is not that you become an expert with the ability to educate others, leading to a whole new array of docile, suggestible human behaviour, but, instead, that each is responsible for undertaking an independent, perceptive self-examination themselves and, through that, become free to discuss and share their observations with others. The whole point of this perceptive self-examination is that it transforms you; it does not demand that you prove to others what exists or what you are: you become a living proof, a living truth, of the reality of psychological transformation. You become that demonstrable proof.

*It's the responsibility of each to bring about
their own psychological transformation.*

So, in our culture, we have many facets of society subtly conditioning us to be perceptually inhibited human beings. Percep-

tual inhibition is not merely a casual absence of a momentary occurrence, like that of missing a shooting star, but is, in fact, the prevention of a seed becoming fertilised and flowering unto death.

It is hoped that by now the reader will either be aware or be starting to develop an appreciation, or a conception, at least, of the possibility that the act of attention may hold some qualities and capacities which the action of thought does not. Thought, existing in a continuum with memory, is, thus, the action of memory; as such, the capacities of thought are the capacities of memory and knowledge. Both knowledge and memory are the basis of conditioning and so thought may be referred to as the capacity of the conditioning. Attention, existing in the absence of the continuum of memory, is, thus, the action of another space; that space, being essentially unconditioned, means that attention may be referred to as the capacity of the unconditioned.

*Attention is the opening through which
mind acts in the matter of the brain.*

Attention implies commonality . . .

We have spoken above of the qualities of attention and began tentatively to bring out how a person's relation to the world changes when attention is awakened. It seems necessary to continue in this vein, so that those of you who are awakening to the action of attention may recognise, in the non-temporal transformation of your daily living, the similarity of your experience to mine and to that of any other person who is flowering attentively.

The writer and the reader were both essentially the same psychological form when the action of attention was not established in relation to thought, which produced in us the same expressions, demands, behaviour, and conduct. One felt a sense of a void in life, an absence of beauty, a desperate necessity to

acquire and experience, a compulsion to isolate and guard oneself through a sensed dissimilarity with other members of society, and so on.

Now, we are both awakening to the same activity (the action of attention). Awakening to the same activity means that we are undertaking the same journey and, as a result of this, we are transforming psychologically in the same way. Another way of stating 'awakening to the same activity' could be 'relating to the same energy'. It is this energy that, as we said previously, is imbued with a real sense of compassion, that transforms one's conditioning responsible for those previously maintained expressions, demands, and habitual behaviour. The sense of a void referred to previously is directly related to the demand in oneself to acquire and experience; through attention, though, one's awareness to what is unfolding in consciousness generates its own sense of fullness in life, which brings into consciousness beauty and in that the desperate demand to have more does not arise. We must be clear that attention does not quell ambition: attentive people are probably the most kindly ambitious people on this planet and, after all, my aim is to change the psychological make-up of the whole world! What attention does do, however, is to redirect one's sense of importance from the thirst for, and achievement of, the goal to the qualities of the travail of one's approach. Attention brings an immense sense of energy with which to act: a couch potato is really a mindless person.

Prior to awakening, we both existed as the same form, but now we're awakening to the same action (the same energy) and that energy inevitably transforms what we are in the same way. That energy of attention exposes one's conditioning to the conditioned entity itself, that exposition generates an understanding, and that understanding transforms the conditioning and, thus, alters what that entity is. This understanding dispels the sense, if one really understands what is being conveyed here, of us being different – the periphery of existence may

express itself in a multitude of forms but only peripheral eyes could attest to the statement 'we're all different'. One person might have a marvellous talent while another does not have that talent, but that doesn't make them different because, if the second person began to acquire the skill related to that talent, then he or she would be walking the same path as the first, discovering the same things that the other has already learnt.

Each is superficially unique, but essentially the same.

The periphery of existence expresses itself in a variety of forms which, upon superficial examination, lead one to testify that we are all different. However, upon deeper, more careful examination, one finds that the fundamental basis for all of these expressions is the essential factors of one's conditioning, which is similar across the whole of mankind. A person is conditioned by pleasure, fear, hope, belief, sorrow, and so on; these are patterns common to all of us and condition all of us, and are fundamentally responsible for the creation of the structure of the conditioning shared by all mankind. One may enjoy surfing, another poetry, but both are motivated by pleasure; one may hate spiders, another heights, but both are motivated by fear; one may worship Allah, another God, but both are motivated by belief, and so on.

Through the outward superficial observation of such a varied range of expressions as these, it appears to take a human very many years to develop even a partial understanding of the similarity of mankind's conditioning; this is probably because this process requires a large amount of both time and knowledge, and the broadness of such an understanding is determined by many varied experiences in different geographical locations. This begins to develop a comprehension that the painter in France is essentially similar to the businessman in Asia, irrespective of their garments or cultural upbringings.

There is, however, another way in which to uncover the similarity of mankind's conditioning at a much more rapid rate; rather than merely observing the activities of other people, one observes very sensitively the operation of one's own conditioning, which, in itself, gives access to an immense wealth and depth of honest information that cannot be so easily or quickly gleaned from the observation of the activities of others. By observing the subtler conscious movements that stimulate one's own responses of memory, one begins to understand the essential requisites for such responses and, thus, develops a fundamental understanding of human psychology.

By observing that a multitude of expressions exist in relation to the same singular, subtle, conscious appearance, one is able to derive an increased awareness of the commonality of conditioning, of mankind, and of consciousness. For instance, one may see in a developed country, while walking down the High Street of any city, the arrogance of young estate agents sitting behind their desks in their suits. One may also see, in the tribespeople of less developed countries, the pride in putting on garments made of feathers and jumping around a fire chanting. Superficially, these activities might seem worlds apart, but, upon closer inspection, similarity at their source is revealed. When one observes in oneself that, through personal comparison, one is liable to accept the resulting pleasurable imaginations of having a certain status, position, and power over others, then that causes the generation of a sense of pride which makes one feel psychologically secure. The acceptance of an illusion of pride causes arrogance, and this is what both the estate agent and the tribesmen are exhibiting. Once that is seen, it becomes obvious that dissimilar behaviours do not necessarily equate to fundamental differences.

Seeing the operation of subtle conscious energy is incredibly important. Referencing the above example for a moment, it is important to be aware of the operation of psychological security, pleasure, and pride in all of their facets because then you

have a clear point of reference to the real thing. It is important to see the actual subtle activity moving in consciousness, rather than simply conceptualising its existence in the absence of any real relationship with it. When you see the real thing, you have something to work with, something to probe into; when you have merely speculated its existence, you are marooned watching a puppet show.

Being interested only superficially in a psychological regard one develops a mentality prone to show concern for superficial adjustments with the intention of changing the fundamental factors of one's make-up. A current example of this is a news story that just flashed up on my computer screen while logging out of an Internet mailbox. I will not reference or quote exactly, but it reads something like this. The title references how to improve your health and it gives the following five suggestions: brush your teeth, socialise, swim, have sex, and do volunteer work. I hope you share my dismay at the superficiality of these claims. I may smoke, do drugs, worship organised religion, and skydive, but thank god I've always brushed my teeth. It becomes so appallingly ridiculous.

Part of being sensible and responsible in this life implies that one takes care of this psychological structure that is, unfortunately, so clearly capable of rejoicing in stupidity and violence. The only real factor that prevents one conforming and imitating stupidity is the understanding of its utter futility and meaninglessness, and the only real factor preventing violence is the understanding of the commonality of mankind. An understanding of the commonality of mankind is in itself an understanding which devitalises a deep sense of threat, to understand that both the most stunning model and the most brutal soldier feel, in essence, just like you is really an astonishing realisation. Both stupidity and violence are determined by one's understanding, and that, in turn, is determined by one's willingness and capacity to observe all that is unfolding in the content of consciousness.

As a result of one's subtle perceptive undertaking, one has the ability to very quickly and fundamentally recognise the similarity between oneself and others, and also eventually develops the ability to rapidly psychologically profile the qualities and capacities of others. Through this awareness, one continually solidifies both an understanding of the commonality of mankind (through relating the essential factors of others' behaviour with the intentions and urges observed in oneself), and an understanding of the operation of the basic psychological constituents that condition the brain.

One may acquire a large amount of knowledge superficially but the depth of one's perception is directly related to the broadness of one's understanding and, as such, determines one's conduct and behaviour throughout one's existence.

*What is the state of your mind?
Quality is the depth, not the frontier.*

Attention is the action through which understanding takes place. Attention's capacity to observe the superficial activities of consciousness, as well as to penetrate and expose the essences of everlastingly more subtle conscious constituents, implies that attention is the action responsible for revealing the commonalities of life. Commonality is an understanding through which one learns of the similarities between entities in existence. Through attention, one learns of the commonality between oneself and other humans, between oneself and the other creatures of this planet, and, too, beyond even the biological and genetic similarities, one learns of the similarities between oneself and the planets and stars with the help of physics and mathematics.

Through penetrating into the constituents of consciousness, one becomes aware of much more essential common factors of life than the ones referenced above. Through the act of understanding oneself, attention is penetrating the constituent factors of thought to understand the interference of the interrelation of

emotion and intellect upon perception. Here, the understanding of commonality begins with an awareness of the similarity between oneself and others and eventually flowers, through attention penetrating the fields of consciousness, into an awareness that when you go deep enough (beyond even the responses of memory) there are actions operating in one that are not merely similar to those operating in another, but are actually the same actions operating across both entities. Some action is not merely similar, but the same. Some action has a commonality that is pervasive, rather than merely personal.

Most people believe that consciousness is personal and that it is really only through the so-called five senses that there exists any kind of relation to each other. If this were true, then what would you expect to find as you probed deeper into the subtler manifestations of consciousness? Surely, you would expect to find a more isolated personal space. This is, however, not what one uncovers through attentive exploration; what one finds instead is that there is even more commonality at these subtler depths, and the revelation of these constituents causes an even more essential awareness of commonality than those observed at the grosser levels of consciousness.

The uncovering of the commonality of the psyche is unintentionally the conditioning of a compassionate care.

Simplicity . . .

The last thing that will be discussed about attention is not necessarily a quality intrinsic to the action itself, but is more of a relative quality. The action of attention, while being full of qualities of which we have spoken, is actually a very simple action. Attention implies quietness, as to pay attention means to be quiet. Attention is often confused with an action arising from a desire to look, but that's really an act of concentration. Attention is, instead, the action whereby one is just silent, not

silent with an intention to exclude sound or focus in on one particular sound. That silent state is a highly receptive state, and conscious receptivity implies listening.

Attention is a listening silence.

And that is really so simple. This simplicity, while being so easy, is also the factor that makes the action of attention so easily overlooked.

One's state of attention is one's momentary willingness to be quiet.

Attention is quietude.

One might ask:

If attention is really so simple, why write about it at all?

Unfortunately, in this time of humanity's existence, an interest in self-knowing is extremely low. People seem to take little care to observe how this momentum of thinking, which determines the quality of their lives, actually works. The awareness of one's thinking has even been socially stigmatised. Observing one's thinking has been erroneously associated with an act of self-loathing, it is referred to as being 'self-conscious' and thought of as a negative act of unrealistic personal judgement. So, when someone asks, 'Why write or talk about attention?', my response is to ask the questioner 'What other factors exist in this world that are going to ignite the spark or plant the seed of a perceptive self-examination?'

Will popular society inspire its people
to come together to discuss this?

As a result of humanity's lack of interest in the observation of thought and the subtleties of consciousness, we as a species seem to have become somewhat socially withdrawn. We seem

to meet each other not with the purpose of communing, combining, and sharing honestly, but instead, in a lot of cases, to merely display and portray a certain image of ourselves. We socialise in most cases to simply prove to ourselves that the image we hold of ourselves is true. This is why when that image takes a knock socially it is considered disastrous by many. Thus, socialising takes place through this burdensome mask that exists until one becomes comfortable enough, perhaps in the company of a single trusted individual, to remove it. Humanity at large appears to not have the willingness to come together and discuss these deep topics seriously in a friendly, yet scrutinising, atmosphere; if they do, then often self-image will inhibit free discussion and the environment will become hostile and argumentative. All this debilitating social conditioning prevents humanity exploring together and understanding just how alike we are. And it is the understanding of that likeness which devitalises the fear in us that is responsible for our urge to prove ourselves to others, which in turn is responsible for the hostility of a scrutinous environment and the glorification of the self-image. Thus, it is not that it is impossible to encourage a perceptive self-examination through this avenue, but when you take into account the current psychological state of man, it becomes clear that some factors have to change in the individual to allow for this event to act as a bridge between us rather than as a factor that creates a rift between us, because we've got enough of those.

So, if coming together is somewhat off the table,
then what else is there? The personal imposition
of society's idolised image perhaps?

Society's idolised image seems to accentuate the importance of skin-deep health and 'beauty'. Earlier, I opined that pleasure was the negligence of all sorrow, and our current society is fundamentally pleasure based and flowering in sorrow. It seems that people's attitude towards pleasure is that it is a

sensation good enough to live and die exclusively pursuing. We have a society that tries to find happiness through the balancing of pleasure and pity. Society has one axiom, which is 'be happy', but never explains what it is. There is no real exploration into what happiness is, or how it comes into being, but instead there is the subtle insinuation that you acquire it personally. That implies two things 1. possession, and 2. the neglect of others. This attitude has created a self-centred materialistic society and has allowed for the continued transition of wealth to fewer and fewer people through time. This is a pattern that is continuing, irrespective of what any politician says, and it is responsible for the abuse of technological advancement – an abuse that causes technological development to be turned towards profit instead of alleviating the physical sorrows of the poor. This is a factor that is testament to our selfishness; we have the capacity to solve the ailments of the Third World but we are instead exploiting them and the ground they stand on.

A mantra of this civilisation is happiness through pleasure in possession: happiness through the ownership of a house, a car, a partner, or a business. It is even insinuated that everlasting happiness exists through the possession of a big house and a physically attractive partner. This is a belief relied upon to conclude a large majority of western-made films; without it, the ending would inevitably portray an everlasting struggle in life, which is, of course, more akin to reality. This image of happiness is subtly very dark, because it implies that you must struggle to attain or sustain happiness, and if you're born poor, unattractive, or dumb there's the implication that you are, in some senses, the butt of some cosmic joke which conditions you to believe that life is somehow against you.

So, if the socially idolised image is not going to inspire a perceptive self-examination because its advocates are too busy pursuing pleasure, then will the daily observation of others behaviour encourage this?

The observation of other people's behaviour shows little, if any, qualities of attention. Most people have no sense of mental space and exist in a state of constant occupation. At work they are occupied with duty, at home they are occupied with family, and while they're going from one to the other they are probably occupied with some form of media through either their phones or car radios. From childhood to adulthood (if that transition even exists any more), there is this constant movement from one form of absorption to another.

There are, thus, very few external factors that are likely to inspire an attentive attitude. This is mainly because money talks loudest and so a lot of propaganda is financially motivated. It is unlikely that one will see a sign stating 'Observe the movement of thought', a sign asking 'What is silence?', or some other literature used to encourage the arousal of attention because it is not a very profitable notion. While society is, of course, a mixed palette of people and there is no intention on my part to insinuate that everyone in society is like this, it is an attempt to allude to the popularised mentality of the population and, through that, highlight the unlikelihood of attention being awakened in the masses through these means.

Socially, we seem to be left surrounded by people who are either burdened by disorder and filling up their time with constant occupation in an attempt to maintain a productive form of escape, smart but poor and dosing themselves up on drugs to escape from the routine misery of going to the office each day, wealthy but hurt through various experiences of human selfishness that have led them to believe that it's better to own than be owned and thus willingly sustain various forms of modern day slavery, or those who are kind and have given up, more or less, on civilised society and gone off to help build up the Third World countries which are inevitably going to follow the same pattern. Thus, we are left with education, which, perhaps mystifyingly, teaches everything theoretical, very few things practical, and totally neglects the importance

of a perceptive self-examination. And, to top it all off, if things get really bad we get caught in the net of the psychologists, therapists, and counsellors who, while being incapable of living orderly lives themselves, seem quite content to help you achieve order in yours.

So, why talk about all this?

Because it is necessary and important to bring about a transformation in man's psychological make-up. We are becoming more interconnected physically and our selfish psychology is feeling the strain; each day the demand for a compassionate and empathetic psychological transformation is becoming more starkly delineated. There's very little out there in society currently that will ignite that flame of attention, which is why I have taken it upon myself to do so.

Attention has been written about specifically because of the possibility of one recognising it. Through the text above, the possibility has been opened for recognition of what has been written in the book as you perceive and awaken to the action of attention. It is not an exact form of recognition but more so a possibility of one relating a concept conveyed in the book to a real activity taking place in your consciousness. This has been done for the following reasons:

- To signify the existence of attention;
- To further one's understanding of attention;
- To solidify the place of attention in life;
- To begin to shake up the conception that we are all so different;
- To bring one back to a perceptive self-examination.

With reference to the last point, the demands of people's lives may cause them to cease their perceptive self-examination temporarily. While living, they may, months down the line, realise the truth of something through observing themselves

and relate that to something previously read in the book. Through this, there is the possibility that it will cause the reader to come back to the book, interested in re-reading that section, and seeing whether something else is revealed to them in the light of their new understanding. Such activity can reignite the intensity of their enquiry, or aid in the expansion of their consideration when faced with the questions that are asked in the book. When returning to such a text in this mentality, you will always learn something new.

We have gone into the question of what the action of attention is, and, while it is a very delicate question, we have uncovered many qualities that make up this action:

Divisionless
 Learning
 Listening
 Embrace
 Revealing
 Freedom
 Responseless
 Sensitivity
 Intelligence
 Space
 Silence
 Interest
 Insight
 Compassion
 Order
 Health
 Healing
 Dissolving
 Commonality
 Simplicity

We have also clarified certain qualities that are not synonymous with the act of attention:

Concentration
Authority
Control
Goal
Direction
Exclusion
Resistance
Attachment
Reward; Punishment

Moving on from this point, where we have discussed the qualities of attention itself, it seems now that someone awakening to the existence of such an activity may benefit from a discussion of what it means to live attentively. The question of living attentively implies a discussion of the transformation that takes place in the action of thinking as a result of an increase in sensitivity. That increase in sensitivity in turn causes a change in the depth of one's perception while attending.

So, what will one notice while living attentively?

Through living attentively one will reveal that the action of attention is the action of wisdom.

One will notice that attention has a relation to that term wisdom.

- Wisdom 1. The ability to discern or judge what is true, right, or lasting; insight.*
- 2. Common sense; good judgement.*
 - 3. The ability to think and act utilising knowledge, experience, understanding, common sense, and insight.*

Both intellectually and emotionally, thought is the response of memory. Thought presents itself as the superimposition of an image upon consciousness; this image is then observed,

recorded, and can, thus, become a basis for a future memory response. Consciousness is made up of the appearances of the so-called five senses and of memory. Thinking is the action that takes place upon perception of this conscious content, it is the act of measuring the content relative to what one knows. Since the content can be sourced from either memory or the external world, it is, therefore, possible for thinking to act in relation to an appearance of knowledge instead of relating to an appearance sourced from the so-called five senses. The appearance of thought is always that of a representation of something real. When thinking is relating to an appearance of thought, one may be understood to be relating to a knowledge-based representation, also known as a symbol. In relation to this moving symbolic display, understanding acts and knowledge is recorded. Thought, being essentially representative and not being real, apart from the fact that it's actually happening, demands that one be very serious about how it is handled. It is clear to see that, owing to thought's abstract nature, if one is careless and just lets thought run wild, then, as a result of imagination's ability to be recorded, it will not take long for memory to become riddled with possibly large amounts of unreal information.

Wisdom relates to this question of the brain caring for the conscious display of its own conditioning. A lack of care, and, as such, a lack of wisdom, implies negligence towards the observation of the operation of thought. Negligence in relation to thought is the factor responsible for thought attaining the state of reality rather than that of representation. This 'attaining the state of reality' exists as a result of a lack of perception of the movement of thought. This might seem strange at first, so let's go into it.

It might be strange to conceive that, through negligence, something can be 'attained' (such as that of a sensation of reality), but the use of this word attainment is not implicative of gaining something, but actually that of losing something.

So, what is lost?

Through being negligent to the movement of thought, a sensation of understanding is lost. The understanding that is lost is the immediate comprehension that the basis of thought is memory.

In the movement of thought there are many meanings existing within it that can be perceptively derived. Through not observing this movement, sufficient meaning cannot be derived from any one of thoughts appearances to enable an accurate understanding of it. While there are many subtle meanings intrinsic to the appearance of a thought, the one we are focusing on in the context of this discussion is the meaning that indicates the source of thought to be memory. Attention implies a diligence that embraces one's thoughts as they are appearing in consciousness: it is a state absent of negligence. Through this act of attention, thought is observed and its meaning effortlessly derived and understood. Attention reveals, through observation, the source of thought to be memory. This means that as thought is acting in consciousness, it is being comprehended by the brain as a display of memory or, to put it another way, thought's memorial basis is momentarily self-evident. In this instance, thought is not taken to be a reality, but a representation (and that is the reality). Through attention, the self-evident understanding of thought's memorial basis dramatically affects how that thought is recorded and how the human responds in the future to either the reappearance of the thought or the real thing that it represents. Attention, in relation to thought, thus has a *real* effect on human conditioning, conduct, and behaviour.

While thought is a real happening in itself, to take its appearance as a reality rather than a representation is to be fooled into thinking that the symbol is the real. This produces a false understanding that results in an unintentional act of self-deception. Our negligence towards thought is responsible for deceiving ourselves without us even realising it. Attention,

being a state absent of negligence, is not liable to cause this act of self-deception. Through being attentive to thought, the truth of its activity is self-evidently perceived and understood, and it is this that is considered wisdom. Wisdom means 'the ability to discern what is true' and thus, through attention acting in relation to thought, the understanding derived through the perception of thought's momentary conscious appearance reveals its memorial basis, and that is a truth of thought. Thus, one factor of wisdom intrinsic to the action of attention is that it gives one the ability to identify thought's images as memorial representations and act accordingly.

Identify: 1. To ascertain the origin, nature, or definitive characteristics of.

One of the most fundamental and noticeable changes in a person's daily life as a result of attending is that the movement of thought is seen, irrespective of its contents, to be a constantly flowing response of memory. This clarity transforms thought's appearance from having the status of reality to it having the status of representation. As a result of this essential transition, many factors change. In attention, thought is seen to contain a sensation whereby one understands thought's representative nature and its source to be that of memory, so there's a deep change in how thought is seen and understood. That change in understanding also affects what is being recorded into memory, so there's a change there, too. Memory is responsible for thought and one's behaviour, both of which are the response of memory, and so there is also a change there. Clearly, all of these aspects, which are effected by the act of attention abiding in relation to thought, are essential factors determining how the brain is conditioned. Thus, it does not require much thinking to understand that if the essential factors of thought are changing to such an extent, then the effect filtering through to the superficial layers of one's thinking must be colossal.

So, what are some of these more superficial changes?

One of the superficial changes one will become aware of is the ability, through attention, to immediately dissipate nonsensical thought patterns that would have previously, in the absence of the attention, continued, perpetuated, and intensified indefinitely.

You might have noticed that in specific instances certain thoughts seem to keep on repeating. There are several reasons for this eventuality, mainly that of the pursuit of pleasure, or the drive to solve a problem or settle a disturbance.

In the case of pursuing pleasure, the repetition of the imagination will act to continue to stimulate the conditioning responsible for the creation of pleasing imagery. Through energising the conditioning responsible for the imagery, the imagery expands and grows and keeps yielding pleasure until it peaks and enters its demise, a descent into boredom.

In the case of the drive to solve a problem, the repetition of the imagination will be used as a way to either analyse the problem (meaning breaking it up into constituent parts for inspection) or rotate the problem so that one can look at it from different angles and consider the options for handling the problem. Technologically, this act of imagination, used in combination with experimenting with the reality of the problem to derive additional facts of it that can then be factored into one's thinking, has proved itself to be not only a sensible and logical approach, but also a very effective and revealing one. Psychologically, however, this activity has failed, primarily for the following reasons:

1. A lack of observation of the psychological problem. This happens because one has not understood the necessity of perception to allow for the consequence of learning to change one's conditioning, and thus one is inhibiting from acquiring the facts.

2. One fears facing one's problems alone. Most people maintain a dependent attitude and regularly seek others' support and encouragement. It is only you who can face your psychological problems, and the independence, seriousness, and courage required for that are qualities lacking in a lot of individuals.
3. Imagination usurps reality. A fear of facing one's problems, or simply a lack of understanding of perception's transformative capacity, leads one to seek (a false) progression through relating to the memorial image of the problem rather than the reality of the problem itself.

Insult can be used as an example of this that perhaps everyone can relate to.

Insult, when it is personified, causes the sensation of hurt. That hurt is expressive of a psychological disturbance resulting from the security one derives from the image of oneself taking a knock. A surge of imagination follows hurt for the purpose of remedying the disturbance. Through this movement of imagination, the brain is trying to return the sense of security felt in the image of oneself that was lost through the insult. Once that sense of security is acquired, the imaginative flow ends and the brain returns to its orderly functioning. Please note here that the basis of the brain's ability to function normally is determined by the brain's state of security. Without that security, the brain is not capable of orderly functioning and psychological disorder is the result. Security, both personal and societal, is, thus, one of the most important factors in life.

Hurt: 1. To experience injury or pain.

Psychologically, hurt means 'to reduce the validity of the securing characteristics of oneself', or, to put it another way, to invalidate what one believes one is. The imagination that responds to remedy this acts for the purpose of bringing one back to a state of security in the short term. This is dangerous because

the short-term pursuit of security neglects the long-term consequences for one's conditioning. An example of this is the act of belittlement that exists in the imagination that responds to hurt. One tactic to return security to the image of oneself is to use the imagination to belittle the insulter; this acts to invalidate their opinion and remove the impact of the insult. In the short term, one successfully relieves the psychological disturbance but the long-term effects are not so harmonious. The consequences of that belittling imagination will affect how one relates to the insulter next time – one may disregard them and cease caring for them as a human being, avoid them, actively attempt to exclude them, or try to invoke hostility towards them personally or socially to make others similarly discredit them. The point that is trying to be made here is that the intention to return oneself back to a state of security in the short term can have socially disastrous consequences. What is required is a way to free oneself from the hurt and return oneself to a state of orderly functioning without conditioning the brain to these consequences. So, we ask:

How can one free oneself of hurt
without any inhospitable consequences?

First, we have to understand why we deal with hurt the way that we do. The onset of hurt, and the desire to relieve it, reveals to us that something must change. It is how one responds to this demand for change that will determine what one will become as one ages, and what the formation of one's psychological structure will be. There are two fundamentally different ways to respond to the demand for change.

One is insulted. That insult personifies, generates hurt, and one feels a sensation of pain, sorrow, and belittlement. In that state there comes into being the demand by the brain for change: why? To avoid getting hurt again. It is at this point that there are two fundamental responses to this demand for change, only one of which people seem to ever act out.

The first response is the response that we all seem to make, and that is to investigate how one can stop the insulter. This enquiry is expressed through the imagination of threat and violence towards the insulter, the purpose of which is to instil a satisfactory amount of fear into the insulter in order to educate him or her not to insult you again in the future.

The brain's attempt to protect us from hurt is responsible for an immense cultivation of mental violence. We can also see this not just personally, but socially, by observing those who project a personality that radiates an aura of violence. Such people can be viewed in a beneficial and positive context not because their conduct represents constructive or caring behaviour, but because of the implication that by associating ourselves to them, we are partially secured against the threat of hurt from others. The fundamental factor of this first response is that when confronted with change, even when the source of the problem is psychological, a person always tries to change the external environment. The person attempts to bend the external world to his will to prevent situations that he fears happening. This inevitably maintains man's psychological structure and causes not only the perpetuation of violence (either cunningly hidden or explicit), but also the forced cultivation of the world, and now the cosmos, in line with man's fanciful pleasures and fears.

It is hoped that you will concur that the direction in which mankind is moving as a result of the behaviour referred to above is clearly not safe and that the adoption of a different response may hold vast personal and societal benefits.

We now come to the second fundamental response that we referred to.

So, what is the second fundamental response to the demand for change that is extremely rare in human consciousness?

It is really quite simple when you think about it. The first response to change was concerned with changing the external

environment so that certain situations that would have aroused unwanted responses (such as hurt) never happen. The second fundamental response to change is, therefore, not about changing the external world but instead is about changing the make-up of the responder, which is you. In the context of hurt and insult, the second fundamental response would be an enquiry into oneself in order to understand why insult causes hurt, and a resulting exploration into whether it is possible to change the psychological make-up of oneself so that the insult is never personified and hurt is never aroused.

These two responses are radically different from each other, not only personally, but also socially. The first fundamental response causes the incitation of personal violence under the guise of guarding oneself, and causes a perpetuation of violence throughout society as a whole. This is because an insult (which is an act of violence) is responded to with either threat or disregard (which is also an act of violence); it's just like a game of tennis where the ball goes back and forth and occasionally bounces off and hits someone in the audience. The act of insult, from the perspective of the person being insulted, is actually an invitation for that person to arouse and perpetuate violence in themselves. Insult is an invitation to join with violence. The second fundamental response, if it is possible to free oneself of the capacity to be hurt (and it is), means that the insult (which is an invitation for oneself to be violent) stops dead at you. The violence is immediately dissipated, not aroused in oneself, and not reflected back to the insulter or society. This psychological change is dramatic because the brain's capacity to cleanse itself of violence also prevents itself being a node that encourages the acceptance and spread of violence throughout society as a whole.

Which response a person acts out is directly related to whether or not that person has awakened attention in relation to thought. The response acted out is inevitable based on that person's understanding: it is not a choice. The response

inevitably acted out is determined by the individual's understanding of the capacity for fundamental psychological transformation. In the absence of attention, a person will probably think that it's only possible to change small likes and dislikes, but that the more fundamental responses, such as that of hurt to insult, are not capable of being changed without surgery, drugs, or a forced reconditioning that would require a length of time longer than the person can afford. In fact, an ever-widening possibility, capacity, and rapidity of fundamental psychological transformation can be revealed through living attentively. As a result of this, a person's opinions on just what it is possible to change in the psychological field opens up enormously. Later, we will discuss this, and also the question of what understanding is necessary in order to alter the psychological structure so that insult is not personified and hurt not created – a state in which one is incapable of being hurt. For now, though, we will explore attention's effect upon hurt in a person that is already conditioned to personify insult.

With attention awakened, the imagination that responds to hurt is covered by this quality of wisdom. That wisdom reveals that the imagination that is responding to hurt is sourced from one's own memory. In this state the attempts to belittle the insulter through one's imagination become unreal and, thus, ineffective. The act of wisdom reveals the meaninglessness of this form of imagination and the other forms of imagination that commonly manifest in response to hurt. That quality of meaninglessness causes the conditioning responsible for that act of imagination to be starved of energy, and this prevents any escalation of its subject matter. The imagination is totally dissipated. This is what one will observe taking place in oneself while abiding attentively.

Now, in this state, what takes place?

One is hurt, and the imagination (through attention) has been stopped. Therefore, one is left with the fact that one is hurt.

What does this mean?

Previously we alluded to the capacity of people to change their psychological structure in order to be incapable of being hurt. The altering of that structure requires an act of understanding, and that act of understanding requires the perception of something. What is required for one to perceive is the structure responsible for sustaining that sensation of hurt. One is now in a state where the imagination that used to respond to hurt is no longer acting and therefore no longer clouding one's perception. In this state of coming face to face with hurt, one is able to perceive hurt with clarity and understand it.

So, what does the end of the imagination
that responds to hurt mean?

It means that one layer of abstraction has been removed and this now allows for the clear perception of what remains.

What does one now see?

One sees that hurt is the result of personalising an insult. This is a very important understanding because it reveals that the source of hurt is the association of an insult with the image of oneself. The understanding of hurt is the exposition of one piece of the puzzle that begins to make a person question what the image of oneself is (its qualities and consequences, one of which is hurt) and whether the image of oneself is necessary at all. It opens an enquiry into a factor that is both personally and socially accepted without question. What one does know at this point, however, is that if the image of oneself was not to exist then the insult would not personify and generate hurt.

The alleviation of the imagination that responds to hurt begins an enquiry that challenges the very existence of the image of oneself.

By peeling away an abstract layer of imagination, one is allowed access to perceptively penetrate the deeper condition-

ing responsible for hurt. This shows attention's relation to depth and its capacity for a penetration by the understanding into our psychological structure, all made possible by this intrinsic quality of wisdom.

So, what else will one notice while living attentively?

Through living attentively one will develop a sense of comfort in, and a necessity for, thinking for oneself. A scrutinous and doubtful attitude will arise that will embrace the contradiction of others while maintaining a friendly attitude and a sense of togetherness without arousing any sense of threat. Attention creates independent compassionate thinkers.

The wisdom that freed oneself from the imagination of hurt is an action that similarly frees oneself from all nonsensical thoughts. We have discussed the imagination that responds to hurt, but take the example of the imagination that responds to anxiety. Anxiety is born through the brain acknowledging that it is in a situation where it is possible that one of its fears might come to fruition. A feeling of anxiety is created, and the imagination acts in response to this. The purpose of that imagination is to alleviate the anxiety. The brain does this by creating imaginations that attempt to alter one's belief in the possibility of the situation that one fears arising. The act of imagination is utilised as a means to bring the brain back to state of security and orderly functioning. The imagination that responds to anxiety exists in the following main forms:

1. The acting out of possible future scenarios in which the feared situation will not develop.
2. The acting out of possible future scenarios in which the feared situation will develop.

The imagination of the feared situation not arising is clearly the act of trying to reduce one's anxiety. This is achieved through reducing the believed likelihood of the fearful situation happening and one coming to harm. However, point two,

which alludes to the imagination of the fearful situation arising, may, at first, seem peculiar. It may seem strange that in response to anxiety the imagination would act to create the eventuality of the feared situation happening, especially given that its purpose is to try to bring the brain back to a state of security. This imaginative acting out of the feared situation is done for the purpose of preparation, and it is through feeling prepared for the situation that the brain derives security. The imaginative creation of the fearful situation acts as a pre-assessment of what one would do if such a situation should arise, and through this one feels prepared.

When the brain maintains a psychological structure that is conducive to hurt, anxiety, and a whole host of other 'security shattering' phenomena that we have not yet discussed, the brain is susceptible to disturbance. In such a state, the imagination becomes an important, if not an essential, tool for bringing stability back to the brain. The capacity to be made insecure, and the dependence upon the imagination to make one secure, culminates in an essentially debilitating mental condition. This condition is the extent to which the brain is suggestible. In the absence of attention, and knowing no other way to deal with the problem, the settling of the brain comes not only through the display of securing imaginations, but also by means of the ease with which the brain accepts those imaginations as true. It is this factor of 'ease of acceptance' that is responsible for a cultivation of suggestibility.

If we know of no other means with which to settle our mental disturbance, the brain is required, through the imagination, to bring us back to a state of security and orderly functioning through:

1. The creativity and skill with which we can imagine;
2. The ease with which that imagination is accepted.

The ease with which we accept imagination is the extent to which we are suggestible. The cultivation of suggestibility is a

dangerous thing because through it we are training ourselves to believe in something essentially not real. Suggestibility implies the act of blurring the lines between imagination and reality, and that confusion has serious implications. People are not stupid; when they start upon this path they know (albeit perhaps subtly) what a mess they are getting themselves into, but they do it because, in the midst of mental disturbance, regaining security and orderly functioning is deemed to be so important that they demand to arrive there at any cost.

So, what is suggestibility with reference
to psychological problems?

Suggestibility: 1. Responsiveness or susceptibility to suggestion.

Suggestibility implies dependence, assurance, trust, and authority. The cultivation of suggestibility exists for the purpose of psychological security. Suggestion is accepted on the basis of the necessity for the brain to have security, and that security expresses itself as a state of mental quietness that allows the brain to function normally. The impetus behind the cultivation of suggestibility exists as a result of one not knowing how to be free while in a state of psychological turmoil, and more essentially because one has no point of reference with which to perceptively penetrate into the factors responsible for the onset of that disturbance. Not knowing how to be free while in the midst of uncertainty, which is one of the capabilities of the act of attention, the brain seeks to achieve solace through devitalising that uncertainty. We attempt to achieve solace through imagination; this is the act whereby we try to convince ourselves that the conditions that surround this uncertainty are either false or harmless, and this alleviates the discomfort we feel. When one's own act of imagination fails to sufficiently alleviate discomfort, we begin to lack confidence in our own abilities and reach out to others for help. This act of reaching

out is the act of delegating responsibility to another. This then generates all the symptoms of a person who is not independent or an original thinker; those symptoms are a longing for authority, dependence, and a thirst for trust – perhaps most neatly packaged by that word companionship. Through the flowering of suggestibility, not merely in relation to one's own imaginations but also that of the assertions of others, suggestions (and, thus, opinions) gain tremendous importance. Suggestions and opinions, and the qualities that can be derived through them, then become major factors for one's psychological comfort, security, and order while also unwittingly becoming an inevitable factor of psychological instability and a hindrance to the growth of intelligence and awareness which is so intimately related to independence and originality. This whole movement of cultivated suggestibility is responsible for the creation of a docile person.

- Docile:* 1. *Easy to manage, control, or discipline; submissive*
 2. *Yielding to supervision, direction, or management; tractable.*

To blur the lines between imagination and reality, and seek the authority of another, implies the cultivation of dependence and negligence. Here, the demand for security is seen to inhibit a willingness to self-examine, which fundamentally means the neglect of one's personal responsibility. The capacity for the concoction of dependence, authority, and suggestibility to create a sufficiently satisfactory solace from one's psychological disturbances prevents the careful observation of one's thinking gaining a prominent place in one's daily life. That being so, an interest in observation is never born, an understanding of what it means to silently observe the movement of thought never tasted, and an awareness of attention's transformative capacities thus remains forever hidden. In such a state the observation of disorder, which is the only real ordering principle, is

denied. Hence, man accepts living in a state of conflict, inevitably destined to seek solace, and therefore life for such a person becomes a daily struggle.

Fortunately, though, through living attentively one does not become vulnerable to this state and instead flowers independently. Through attention there is not the demand for one to create order imaginatively or seek the assertions of another, but instead simply to observe the operation of disorder, and through doing so, comprehend the truth of it and transform the structure responsible for it.

To comprehend the causes and consequences of thinking in a particular way results in that thought being given its proper place in the mind. The meaning of 'a thought's proper place in the mind' is made up of two factors:

1. The creation of the thought

This refers to when the thought is created, which means identifying what situation will cause memory to respond with this thought.

2. The consequences of the thought

This refers to the consequences of the thought's existence, which means identifying what events will be triggered as a result of the thought.

The comprehension of a thought's causes and consequences are determined by the understanding that acts through simply perceiving the movement of that thought. The effect of this understanding is that the thought will be created and utilised only when its consequences are deemed to be the right response to the presented event. A lack of understanding of a particular thought will cause its production and utilisation to occur in situations where it is not adequate. This can only result in the continuation of the difficulties in the presented event and, through one's inadequate response, generate additional factors of complexity.

The understanding of a particular thought also changes how one responds to its conscious appearance. Take the example of a grandiose thought about oneself. One possible response to the appearance of this thought is that of emotional elation, a feeling of self-confidence, and a comfort in considering oneself to be better than another. However, for those who have accumulated sufficient knowledge to negate the image of oneself as being a valid psychological principle of security, the appearance of self-grandiosity is responded to as something pathetic, comedic, and futile. This is because one who has taken the time to observe self-grandiosity has inevitably understood its pretentious nature, and understood that it is generated as a result of a feeling of personal insecurity which one attempts to rectify through proving oneself (to oneself). One has understood that the desire to impress, excite, astound, or amaze another is desired solely as a means for one to accept oneself. The impressing of others is used as a way for people to prove themselves to themselves. In this instance, one desires to validate the image one holds of oneself.

The act of understanding has the capacity to comprehend both the causes and consequences of a particular direction of thinking. This means that through the act of understanding the capacity to transform both when a thought is created and how it is responded to when it is created is yielded. Attention acts to facilitate the understanding of one's thinking, and this stands as a testament to attention's capacity to aid in the transformation of thinking, and the behaviour of man. It is this capacity for a transformation in both when a thought is created, and how it's responded to when it is created that defines attention as an action that is capable of causing a total transformation in the conditioning of the brain, rather than a partial change that is open to contradiction or regression.

The understanding of thought that is sourced through the perception of its conscious appearance is responsible for giving thought its rightful place.

A person is independent because they have a certain comfort in facing problems alone; a person is dependent because they have a fear of doing this. Wisdom is responsible for creating a sense of comfort in facing one's psychological problems. The ability to identify imagination's representative nature and memorial basis produces a contentment that arises simply through observing thought's movement. This is because the memorial identification of the imagination reveals its physically harmless nature. Thought may consciously portray a scenario of harm, but that scenario has no reality that can harm you. This contentment in observing thought facilitates the learning of thought. In this state of contentment one is able to become much more immersed in psychological turmoil than was previously possible. Previously, one may have bolted at the first sign of danger, but now one contently observes oneself getting thrown around in the wash and develops an understanding of the interrelation of thought's constituents. This lack of threat allows for an honest and penetrative education of thought, but also develops a willingness to look. This willingness to look is further enhanced by the effects one notices on one's thinking and behaviour as a result of understanding thought. All together, this culminates in a willingness to be an independent explorer of thought, with a real impetus to honesty that honours both scrutiny and doubt.

Upon initial consideration, the contentment in observing thought might appear only personally beneficial, but be we must remember that life is a movement in relationship and whatever change happens in us, through our behaviour, is reflected out into society as a whole. Thus, one's contentment in observing thought has very important social benefits.

Various behaviours we exhibit have inhospitable effects socially. Becoming threatened by contradiction, for instance, makes one defensive and less able to openly discuss the topic under consideration. Becoming frustrated may act to inspire a sense of threat in another and cause one to go into one's shell.

There are, of course, many more examples, which undoubtedly you are aware of. These problematic responses arise while we are in relation to our partners, co-workers, or friends. Our ability or inability to face these problems determines the quality of the relationships we have with people. These inhospitable social behaviours are responses caused by our conditioning, and so when we have a willingness and contentment to observe thought, we similarly have a willingness and contentment to observe these behaviours. Without this, we may have previously dealt with a social problem abstractly; we would have distanced ourselves, in our isolation explored a resolution through the imagination, and come to some kind of conclusion. Then, we would have come back into real relationship with that person and proceeded to try to impose our proposed remedy upon them. The other, being aware of this intention, would probably resist and thus the stage would be set for conflict. Now, if we are willing and content to confront the reality of the problem, we meet it in a totally different way.

Without escaping from the reality of the situation into one's imagination, one sees clearly that the problem presents itself while in relationship with another. This means that the understanding of the problem can only come while in relationship with the other person. The reason for this is that it is only through that actual relationship that the real problem will present itself, reveal itself, be understood, and thus engender the possibility of a resolution being uncovered. When the problem presents itself, it is the responsibility of each person involved to observe the part they play in the creation of this inhospitable behaviour.

The resolution of the inhospitality may require different behavioural adjustments in various members of the group who are communicating. The behavioural adaptation in each person must also be an adaptation that is agreeable to all the other people involved. Whether the relationship is that of two partners or a large committee, all the people involved will have and

share different points of view. In all such instances, our skill in communication is determined by:

1. Our ability to articulate our thoughts accurately.
2. Our skill in listening, which is not merely the act of comprehending words, but the ability to derive the meaning behind another's intentions (e.g., scrutiny, doubt, and questions) without taking personal offence.
3. Our skill in asking questions in a way that doesn't threaten or belittle another.

The problems of relationship and communication are serious as they hinder man's progression in every avenue that requires people to work together. People commonly meet together in an attempt to solve a particular problem or help move something forward. While discussing this particular issue, each person will begin to notice that various communication problems arise that act to inhibit their dialogue. These communicative problems express themselves in people exhibiting behaviour of a defensive, argumentative, resistant, apprehensive, or frustrated nature, as well as many more factors, such as feeling misunderstood, unimportant, neglected, and so on. All these communicative problems act to hinder society's progression. Communication happens between humans in many forms and volumes are written about linguistics, body language, and the impact of emotional states upon communication, such as the power of seduction. Essentially, though, communication is the transference of meaning between remote entities and, as such, communication is a huge part of relationship, if not the fundamental requisite for relationship in general.

To respond adequately to the challenge of socially inhospitable behaviour and solve it completely, each person involved must experience contentment in observing his or her own behavioural responses, and through this develop an understanding of the causes, qualities, and consequences of such

behaviour. In this non-abstract way of dealing with the problem, the problem is brought out and investigated simultaneously by each member of the relationship.

Through such a relationship where each member is aware of the existence of these communicative problems, understands that their appearance will always be an inconvenience, and maintains a willingness to learn of them when they arise, then for such a group the attentive attitude which can transform human relationship exists collaboratively. For each member abiding with this attitude far more will be revealed than just the odd particulars of a specific communication issue. More fundamentally, each member will simultaneously see and learn (1) that it is possible to solve the problems of human relationship, and (2) the necessary humble, honest, attentive, present and impersonal attitude that has the capacity to settle such disturbances. Through such a discussion, each learns about the necessity of dialogue in bringing about a change in human relationship, the danger of emotions and concepts which act to break apart direct contact, the hostile defensiveness and biased listening caused by the rigidity of a belief or the invention of a plan which one feels compelled to actualise, the uselessness, stupidity, infantilism, and isolation of a brain that is unwilling to face and educate itself to these expressions, and so on.

One question one might ask is:

What if the others are not attentive to
their behaviour, but only you are?

Individually, you cannot solve the whole group's inhospitable behaviour. It is the responsibility of each person to bring about his or her own psychological transformation. What is possible, however, is for one to transform oneself and stop one's own brain creating inhospitable social responses. In this way one becomes a node that stops the perpetuation of ill feeling socially, and promotes the demise of such responses. One promotes the demise of socially inhospitable responses by not expressing

them oneself; this allows others conditioned to act that way to begin to comprehend that such behaviour is not an inevitable result of a specific social stimuli.

Irrespective of the intentions of others, one is able, in oneself, to maintain a friendly attitude and a sense of togetherness socially, even when confronted with violent opposition.

Another realisation that will become prevalent as one lives attentively is that one will maintain an honest and non-conflictual awareness of what one is and what one does, and a more present state of being.

In the act of attention nothing is resisted, which allows for the clear observation of the movement of thought as it flowers consciously. Thought is free to flower in a state of no resistance and reveals, through observation, all the constituent factors that make up its expression. As a result of this, certain subtleties of thought which were previously unobserved, because the resistance intrinsic to control suppressed them, are now consciously observable. Attention allows for the conscious exposition of the deeper factors that make up the behaviour you have probably been observing yourself doing for many years.

To end control (in respect of our thoughts) means to end the state of contradiction that we experience with our own behaviour. In this state where resistance is absent, we have a totally different relationship with thought. This new relationship comprises a careful inspection of thought in the absence of the demand to respond, alter, or correct it. To respond to, alter, or correct thought is a demand that circumvents a thought's natural movement. Thus, this new relationship allows thought the freedom to complete its action, and this has very important implications for an entity that has the ability to remember. Through attention, we observe the coming into being of a thought, its movement as it intensifies, and the inevitable withering of it. Intrinsic to the very movement of a thought itself is the ending of it, and it is through the continual act of attention that this natural ending is observed.

A thought has its own natural ending, it does not require intervention to end. What is important is that you see that ending, not create that ending. Then, in your relation with thought, everything changes.

The perception of this natural ending is something only made possible through a lack of resistance because that natural ending is only possible when that thought is not interfered with. Whether or not this natural ending is observed has dramatic implications for how the memory of the event is recorded. This is because it is only through the perception of the thought ending naturally that one experiences the ending of that thought. To see that ending is to experience that ending. When one experiences that ending, the memory of the event that is recorded also includes the fact that it has ended. The inclusion of this ending in the memory of the event prevents that experience living on; it is now memorially settled as completed. It is, therefore, only when a thought occurs and one, for whatever reason, doesn't perceive the natural ending of it that the memory lives on, popping into consciousness throughout one's life. The perception of this ending is necessary because the reality is that the event has ended, and so for memory to cohere with reality that memory must allude to the same fact. In both reality and in memory, the event must be complete in order not to live on.

Through observing the whole discourse of a movement of thought the natural ending of that movement is observed as a reality and, as a result of seeing this nothing substantial is memorised and carried over to the next moment. We only retain a vague notion that the event happened and so an impetus to remember (play back the memory of) the event in our minds in the future is not established. Attention, being responsible for allowing the awareness of this natural ending to take place, means that attention is also responsible for the prevention of needlessly memorising a movement of thought in order

not to carry it over to the next moment. As a result of this, attention is responsible for preventing an enormous amount of repetition and monotony in our lives. Through this, we can understand that another result of living attentively is a less burdensome past, and thus we feel a sense of freshness in the moment and a sense of newness in life. This is an experience that contrasts with people's daily sensations of feeling either burdened by the past or driven by it.

Most are unaware of the effect that perceiving the natural ending of a thought has, so we must explore the attitude of someone who has not understood this in order to help bring him or her out of it. An inability to observe the whole discourse of a movement of thought prevents the observation and understanding of that thought's ending and, thus, inevitably results in that thought obtaining some imaginary career in knowledge. As a result of the absence of this perception, we are then left with an incomplete imprint of the event on memory that will inevitably rise to the surface and present itself in consciousness at various points in the future. In an attempt to rid ourselves of the appearance of these cumbersome recordings we employ knowledge to resist them. As we have previously alluded to, this act of resistance fails to prevent the remembrance of the event occurring or alleviate how it interferes with the clarity of our perception. The question that comes out of this acknowledgement is:

The act of control does not free us from the effects of our conditioning, so why do we continue to control thought?

If people understood the incapability of the act of control psychologically, then the desire to resist thought would end. Man's current understanding of control is that control is not a complete answer to his psychological problems, but that it is still a valid tool to use because of its ability to slow the growth of a problem. This is the purpose of control with respect to psychological problems – it is what a car's brake is to momentum:

it decelerates you in the short term but doesn't alter the direction you're going in.

So, what is control?

*Control is to feel compelled to drive into
that wall, worried about your brakes.*

The wise man is not concerned with the quality of his brakes; he's concerned about the compulsion he has to drive into that wall. And when, through understanding, the brain is free from the compulsion to drive into that wall, what do your brakes matter then? They do not matter one jot, because brakes are designed to reduce your momentum towards a direction in which you do not want to go. When you are free of the compulsion to further harmful conditioning, you are no longer interested in how to slow your progress down, you are interested solely in how to speed your progress up. As such, one demands always to be in the highest state of energy possible so as to naturally allow oneself to progress as fast as possible: you don't put the brakes on feeding starving children.

A man who is concerned with control is a man who is living in a state of conflict, and a religion that speaks of the need for control is a religion that is not primarily concerned with the compulsion that brings about that sensed need to control. In both instances, they're humans who are not concerned with the problem itself, but with the speed of its progression. One who is content to impose control on a problem rather than look at it is a person who has validated the usefulness of resistance as a satisfactory tool to reduce the speed of the growth of their illness. Such a man has accepted living a life in conflict. A person's acceptance of living a life in conflict, or a person's active refusal to live such a life, is perhaps the greatest test of a man's intellect, and, as such, is the factor which has the capacity to break man out of this state of perpetual personal and societal conflict:

*A tenacious dissatisfaction with living
a life of conflict is a great start.*

For such a man, a life led in a state of conflict rings, very loudly, a false note, the existence of which is so stark and honest that it cannot be settled merely by some fanciful, seemingly highly intellectual, conception produced by thought. And so, for such a man, if that false note is really held, looked at, attended to, and taken as the truth that it is, then it becomes the chime that resonates to cause the beginning of a transformation in man to free himself of conflict. That false note is an indication, through sorrow, of the need for change. Sorrow is an indication for change: that is its purpose.

The false note of conflict heralds the dawn of a peaceful era.

The limitation of control is that it can put the brakes on the progression of psychological disorder and through this create a comforting notion that one's illness is under control. Control cannot, however, recondition the brain. This is because the act of control, being essentially an act of resistance, hinders the observation of one's problematic behaviour, which in turn hinders the learning of that problem's causes and consequences. It is the perception and recording of these causes and consequences that recondition the brain by altering a person's understanding of the validity and necessity of that behaviour as an adequate response. Thus, there are two factors that determine why one controls thought.

1. A lack of understanding of the transformative consequence of perceiving thought.
2. A lack of understanding of the uselessness of control to recondition the brain.

It is through observing control that the uselessness of its activity will become apparent. Thus, through perception, an

appreciation for both points one and two, above, is acquired at the same time. We must therefore uncover what factor prevents the clear perception of control's failure. So, we ask:

What factor inhibits perception of the uselessness of
controlling thought?

The most fundamental principle that prevents this realisation is the appearance of psychological time. This is because psychological time is used as a factor to make us comfortable with what we know; it is yet again a factor of thinking (an imagination) designed to bring us back to a secure state. Let us take an example.

Please be reminded that 'psychological time' is a sensation intrinsic to the act of thinking (sensed as a spatial deviation from the present moment, often referred to as the past or future) and not the movement of real time in which a tree grows or a flower blooms. The appearance of psychological time, when not attended to with sufficient vigour to reveal its illusory nature, acts as a digression from the activities taking place within this 'real time' and was once, through discussion, referred to as a betrayal of the present.

One becomes faced with a situation that creates uncertainty. One uses some form of control (a method) to attempt to remedy, or lower the severity of, this disturbance, but fails to some extent. A period of time goes by and the situation settles.

After such an experience we become aware that we were disturbed by a certain situation and that our attempts to control the disturbance were inadequate. An acknowledgement of this inadequacy, mixed with an acknowledgement that a similar situation could arise in the future, causes us to become insecure. The imagination that responds to regain that security implies the use of psychological time. In order to regain that security, the imagination must convince the brain that it is capable of controlling the disturbance next time. The debilitation akin to this act of imagination is that it arouses confidence

in our ability to control and develops a faith in the efficacy of its use next time, instead of simply leaving us with the fact of its failure. In this way the understanding of control's failure is distorted and masked. The way in which the imagination does this is through strengthening a person's belief that, in the future, his or her willpower will be sufficient. This belief is developed through the following factors:

- one will try harder;
- one will do something slightly differently next time.

This develops a sense of hope that creates confidence in one's ability to control in the future, and a sense of security and psychological stability in the present. It is, however, a false sense of security that keeps one repeating an action that reveals, through each occurrence of it, its failure to control thought.

In this instance, psychological time is a form of self-deception. One has already tried to control the problem, probably in many different ways and to many different levels of intensity, and each has failed to end the problem: that is the fact, that is the truth, and that is the reality. However, psychological time causes one to reject this clear observation of control's failure and so, too, reject the natural understanding that comes from that vision. The rejection of this observation causes the prevention of an understanding that would dictate the ceasing of control and cause the onset of a relationship with thought in which resistance is absent. However, since that understanding has been prevented, it causes one to repeat the same pattern while at the same time hoping for a different result next time.

The same pattern always yields the same result.

Here, one hopes, the reader will capture a notion of the severity of the danger caused by a rejection of observation and a prevention of understanding which, taking into account man's

current technological capacity for food, clothing, and shelter, may position this inhibited perceptive act as one of the most critical and central crises of mankind's present day.

The brain's demand to return to a state of security so that it may have the capacity to function normally causes an act of imagination that denies an accurate understanding of control's inability to dominate thought. Why does this happen?

Why is the demand for security
established through harmful means?

1. One does not see the long term harm that it causes. But this is a perception viewed only by one who is free from the demand to control thought, and it is a factor that acts as a reinforcement of this freedom that further shows control's inability to effect a change in one's conditioning.
2. There is no contentment in remaining with the disturbance. One has no willingness to experience pain, but instead is conditioned by an immediate desire to escape it.
3. One knows no other way to deal with the problem.

Point three reveals many things, including psychological time's real purpose. People continue with a failing methodology because it feels safer to stay with something that 'might' work than to admit that they have no idea what to do. Therefore, it is this fear of not knowing which exists as the basis for the utilisation of psychological time in this debilitating manner. The action of psychological time, irrespective of its superficially positive, hopeful appearance, is not used as a means with which to solve psychological problems, but is instead used as a means to postpone immediate action because a person simply has no idea what to do.

Hope is the spearhead of a fearful shaft.

By discussing with people a totally different way to handle these psychological disturbances, these three factors referred to

above can be removed. To advise people of perception's capacity to transform the essential factors of their conditioning and insist that they experiment with this themselves is an occasion for the beginning of a fundamental psychological healing.

Perhaps the reader, through his or her own observations and all of our discussions so far, will now be somewhat aware that psychological transformation does not come through the acting out of particular psychological demands, but instead comes through the silence of perception, which increases sensitivity and exists in a space that allows for comfortable viewing. This culminates in a greater depth and clarity of conscious content. As such, while many say time is a great healer, psychological time in this regard is a debilitation responsible for denying the natural honest act of intelligence taking place upon perception of the incapability, and failure, of certain behavioural responses to bring about the change desired or expected. Thus, for me, a misuse of psychological time is the factor maintaining the stagnation of the capacity for man to psychologically transform.

- Stagnate: 1. To stop developing.*
 2. *To become sluggish or dull.*

Through the capacity of attention to reveal an awareness of the whole truthful discourse and end of any and each act of thought, one lives a life that is much less burdened by this misuse of psychological time. In life there will obviously be challenges, but through attention those challenges will be met with a distinct lack of imagination and the highest degree of perceptive clarity that one's brain is able to afford.

We must also look at this operation of psychological time wholly and understand that while we have alluded to the stagnatory capabilities of psychological time, we must understand that psychological time, especially the conception of the future, has a certain relevance in logical thinking which can be seen in the consideration of a career to earn money, or the purchase of

a meal for the evening. While living attentively, one will have the ability to distinguish between a proper and improper use of psychological time, and it will be akin to something being kept on a leash. In this analogy, psychological time doesn't become something under one's control, but instead, through attention, one will become aware of when the use of psychological time in one's thinking has gone beyond the bounds of sensible utilisation (e.g., imagination is 'running wild') and so that thought, and the continuation of it, will be seen by the mind as something meaningless and stop immediately. In a world consumed by psychological methodologies implying an act of control that is reassured by a misuse of psychological time, one who has the capacity of attention will undoubtedly benefit from a necessary quality of freedom that will never invite such fallacies into one's home, and will cause one to remain with an honest and non-conflictual perception of what one is.

Another factor that one will notice while living attentively is the ending of internal conflict.

The end of internal conflict is brought about through the dissolving of the observable division between the thinker and thought. The end of this division results in a consciousness characterised by a perceptive awareness of the whole movement of thought, in the absence of any authoritarian rule being exercised upon it. Through understanding the meaninglessness of controlling thought there comes the dispersing of the authoritarian mechanics of the brain which results in a reduced dissipation of energy, a heightened sensitivity, and the opening of a new vista of intelligence.

Behaviour is caused by the response of memory to sensation. That memory is one's conditioning, and so to change behaviour requires a transformation in one's conditioning. A transformation in one's conditioning takes place through learning and begins with the observation of consciousness content.

When we have previously spoken of man's seeming incapability to psychologically transform, we've never stated that it has been caused by a problem with the learning process itself:

Experience → Knowledge → Memory → Thought → Behaviour

Instead, we have stated that this seeming incapability is caused by a lack of understanding of how we learn and the consequences of such learning. This lack of understanding of learning itself, including an understanding of the transformation that takes place in our opinions and behaviour as a result of something learnt, can cause us mistakenly to put a great deal of faith in our present knowledge instead of in the act of learning itself. To maintain an unwavering faith in our knowledge blocks the learning of something new. This causes the rejection of doubt and scrutiny in relation to our own opinions and ideas, and often results in an excessive and unrealistic use of doubt and scrutiny in relation to those who hold contradictory views. This state shows itself in people who stand illogically but firmly by what they currently think, demonstrating an inability to reconsider their own point of view while simultaneously distorting others' contradictory points of view for their own convenience. Not everyone behaves like this, and those who don't exhibit a much greater willingness to listen and a consistent interest in truth, even if it means that accepting that truth may bring them feelings of insecurity, uncertainty, or sorrow. The factor that prevents a person behaving in such a way is the acquirement of an understanding of the limitations of knowledge, and this lesson is embodied by the statement:

You don't know what you don't know.

Few people understand the truth of that statement actually, although they may merely agree with it conceptually. 'You don't know what you don't know' means that when you don't know something, that 'something' doesn't exist for you and

you have no awareness of it. As a result of this, your thinking cannot incorporate this ‘something’ into its calculations and so the decisions made in the light of this lack of understanding are, from the point of view of one who knows this ‘something’, deemed inadequate. This lack of knowledge will cause a response to a situation that is somewhere in the spectrum between being totally wrong and slightly wrong. If one remains attentive to this ‘wrongness’, then that incoherence between what one expected to happen and what actually happened will reveal the extent to which one’s understanding is either accurate or inaccurate.

Understanding the limited nature of both knowledge and thought is perhaps the most important building block of any brain. To understand learning itself is to reveal the limited nature of both knowledge and thought. Learning is the action whereby, through consciousness, knowledge makes contact with sensation and that sensation, through thinking, creates more knowledge. Seeing that knowledge is created through these means shows that knowledge is everlastingly limited for the following reasons:

- It is something that is capable of being added to.
- It is sourced through sensation (and sensation is limited – one cannot see through walls since vision exists within the visible spectrum, and the same kinds of limitations are true for the other sensual faculties).
- Sensation takes place through time, which is what we call experience, and no one lives forever.

Thought acts from previously recorded perceptions (which is what knowledge is), and this reveals that thought must also be limited.

As experience is limited, knowledge is limited; and as knowledge is the source of thought, thought is everlastingly limited.

Lacking a clear understanding of these limitations causes the

brain to seek comfort by investing a great deal of security in the knowledge one presently holds, and, as a result of this, knowledge is depended upon greatly for one's psychological and physical security, stability and order. The symbol of one's culminated dependence upon knowledge as a securing, stabilising, and ordering principle is consciously presented as the image of oneself, the image of a 'thinker'. The thinker is the entity that is employed to act decisively, through control, to resolve disturbances. The thinker's utilisation as something that is believed to be an adequate principle of psychological order is testament to one's lack of understanding of thought's limited nature. In seeking the establishment of order through a knowledge-based activity, we inevitably, without realising it, condition ourselves to a movement comprising fear, an obstacle to clear perception, and an inhibition to learning. So, let's explore this further.

Why does the establishment of order through
knowledge inadvertently set up fear
and an observant learning inhibition?

Knowledge can only deal with what it knows, that is the function of knowledge. And knowledge, dealing with something it knows, works very well, both comfortably and effectively. Examples of this are:

1. One feels the sensation of thirst: knowledge responds and one picks up a glass, fills it with water and drinks.
2. One feels the sensation of an itch: knowledge responds and creates the intention to move the arm, the arm moves and scratches.

And we could continue on with the examples getting more and more complex, but you get the idea.

*Knowledge responds adequately and without disturbance
to that which it knows how to deal with.*

So, what happens when knowledge faces something
that it doesn't know about, something that
it doesn't know how to deal with?

This is a situation that will inevitably arise as knowledge is limited, so let's take an example.

You are confronted with some psychological disturbance. Upon coming face to face with that disturbance, the brain will draw upon knowledge in an attempt to conjure up an adequate response to end the disturbance and settle the brain back to its normal functioning. Knowledge, however, doesn't know how to deal with this particular psychological disturbance, and upon realising that, you become uncertain and this uncertainty expresses itself consciously as a sense of desperation, panic, and confusion. The brain, now experiencing a heightened state of disturbance, demands the end of this disturbance even more furiously than before, seeking to settle back into its normal functioning.

Even though knowledge has shown that it does not have the answer, the brain, not knowing any other action capable of handling the problem, still requests from knowledge a response to the problem. The request to knowledge, this time, is different to the last. Previously, knowledge was asked for an answer but now the brain knows that knowledge cannot supply this and so its next request is that knowledge should 'invent a solution'. This 'solution' will be some action that can be imposed upon the problem, through a wilful act, for the purpose of dissipating the disturbance. The imposition of this proposed solution tends to dampen the severity of the disturbance in the short term, but does not stop it completely. As the disturbance continues to run its course while the proposed solution is imposed upon it, one's perception inevitably reveals the inadequacy of such an act as a feasible resolution. Once the resolution's inadequacy is understood the impetus behind the act dissolves and one is once again left with the disturbance.

Knowledge has now revealed its failure to free the brain and consciousness from the grip of this psychological disturbance. And, just like before, this failure of knowledge generates a greater feeling of desperation, panic, and confusion while the brain also continues its demand for the settlement of this disturbance.

At this point the brain is in a very uncomfortable state as it is under threat from what appears to be a formidable enemy and has now lost faith in its only known tool (knowledge), since it has been clearly demonstrated that, in the long term, this has had no effect. It is here that the brain issues the demand for escape: it is akin to a warrior dropping his weapons and running. This escape exists in two so-called 'realms of existence', but both have the same purpose, which is to remove consciousness from being sensually confronted by the 'enemy' (the disturbance). Those two so-called realms are the physical and psychological realms, and so one's escape can either be a physical escape such as removing oneself physically from the situation, or it can be a psychological escape through using the imagination as a distraction to remove oneself mentally from confronting the situation. The escape route taken will depend upon the source of the disturbance. If the source is a person or object, one's escape may be either to move away from it or try to harm it. If the source is the anxiety of agoraphobia, say, then one's escape may be to imagine the ease with which one could leave the situation in the future so as to coerce a sense of freedom and security in the moment.

Even after successfully escaping, the brain will still be in a somewhat unsettled state comprising both fear and uncertainty. Again, just as before, the brain will request from knowledge the settlement of these particular disturbances. Since this uncertainty and fear exists after the event has taken place and is caused by the acknowledgement of the possibility that such a situation could happen again in the future, the settling of these disturbances (through knowledge) is only possible

through convincing oneself that next time things will be different. This is achieved through imagining different ways in which one could better handle the problem in the future, and such an act tends to diminish the uncertainty and fear one feels in the present. The reality, however, is that one has just deceived oneself. This is an act of self-deception because there has been insufficient perception into the workings of the problem to give rise to an understanding that would change the conditioning. What has actually happened is merely a process of imagination that has altered one's perception of the problem, making it seem less severe, which creates a less threatening expectation of the unfolding of a similar situation next time.

This whole movement has every one of its actions sourced in an impetus not to understand the problem, but, rather, to achieve solace.

Solace: 1. Comfort in sorrow, misfortune, or distress; consolation.

Nowhere in this movement, which is so commonly undertaken, is the brain open and willing to learn of the totality of the disturbance (its causes, consequences, and constituent interrelating factors). This lack of willingness to learn is not an intentional rejection but an inevitable one, as a result of the brain's lack of understanding of the essential limitation of knowledge. This lack of understanding is responsible for the following:

- The continued arousal of fear in response to the continuation and perpetuation of a psychological disturbance.
- The unwavering intensity with which the brain keeps requesting a response from knowledge (to alleviate the disturbance).

This inevitably results in knowledge producing an inadequate response (a continuation of self-deception in order to achieve short-term solace). The initial point at which man fell

was the moment he first requested assistance from knowledge and was presented with the fact that knowledge did not have an answer. It is at this moment when the limitation of knowledge must be identified, and impart an understanding that reveals that knowledge can only respond adequately to that which it knows how to deal with. That understanding acts as a signal of the uselessness of knowledge in this regard and the necessity for a new action to take over. That new action is the action of intelligence.

Here we may present a general rule of knowledge and intelligence:

Knowledge responds adequately when one knows.

Intelligence is an adequate response when one does not know.

That is their true function in living. It is as stupid for intelligence to take over when one knows the answer as it is for knowledge to take over when memory does not hold the answer.

Knowledge is an inadequate response to something not known and results in self-deception. But what is essentially responsible for this inadequacy?

Why is knowledge incapable of adequately dealing with something that it doesn't know?

To deal with a problem correctly means to respond to it adequately. The factor determining knowledge's ability to respond adequately is whether or not one's knowledge includes an understanding of the problem. To understand something implies that one knows its cause and effect. Through knowing the problem, one knows what cause is necessary to incite a desired effect in the problem. Without knowing the problem, one does not know of a suitable cause and one is acting blind; it is like playing with a piñata. It is for this reason that knowledge is incapable of responding adequately to something that it doesn't know.

When knowledge acts in response to something that it doesn't know, its response is inevitably an action taken without understanding.

What does that mean: 'action
taken without understanding'?

Intelligence is responsible for the act of understanding and the result of this action is the acquirement of knowledge, which is what is understood. The source of imagination is knowledge. When one is confronted by a situation one either has sufficient knowledge to meet it, or insufficient knowledge to meet it. If one's knowledge is sufficient, then memory can respond adequately to the event. If one's knowledge is insufficient, then memory cannot respond adequately to the event, and this signals that intelligence is required so that one can learn and accumulate more knowledge. This is as true for physical matters as it is for psychological matters. One is able to identify when one has insufficient knowledge because of incoherence. Incoherence is acknowledged through one's action not giving the result that was expected. Physically, incoherence may be acknowledged by someone who is learning to juggle dropping the balls, which then prompts him to pick up the balls and learn from his mistakes. Physically, one may have sufficient knowledge in a certain direction and insufficient knowledge in a different direction. Psychologically, this may also be the case: one may have sufficient knowledge to drive a car, and speak a foreign language, but insufficient knowledge to do mathematics. The acknowledgement of psychological insufficiency (incoherence) is not as simple as observing oneself dropping a ball, it is acknowledged through the onset of a disturbance. Every occasion of a psychological disturbance is a signifier revealing one's insufficiency in that regard, and the need for the action of intelligence. And so, there is only one adequate response to psychological disturbance, and that is intelligence. All disturbance must be observed, and the immensity of that

observation is that it is not only signifying to you that there is a problem that requires intelligence, but it is also revealing to you (through that act of intelligence) what the problem is, and it is through the perception of this that you learn and come upon an answer to the problem.

The appearance of a psychological disturbance arises as a result of one having insufficient knowledge to deal with the situation that one is presented with. When a disturbance appears, it is the signal for intelligence to act, but when intelligence is inhibited from acting because the brain demands a response from knowledge, then the imagination that responds must lack the understanding necessary to adequately meet the problem. This is why knowledge, when it is used as a response to a psychological disturbance, is an action taken without understanding and is, therefore, inadequate.

The essence of this inadequacy, and the inhibition to one understanding a disturbance, is embodied by this act of the brain repeatedly requesting a response from knowledge. Through this, we can see that the repeated requests for knowledge to solve the problem, and its repeated failures to do so, inevitably result in a state of psychological settlement through the act of self-deception. This cycle, and the repetition of it over the course of months and years, inevitably result in the problem being sustained. This is bound to result in the consideration of oneself as a failure in the psychological field, and cause the development of a belief that one will never be free of one's particular psychological problems. In turn, that results in the demand to avoid, escape, or suppress those problems rather than generate an understanding of knowledge's incapacity in such a regard and give birth to an understanding of the necessity to observe and learn about one's problems.

A brain that is conditioned to unintentionally prevent intelligence acting in response to a psychological disturbance results in the inevitable continuation of the disturbing response (whenever one is confronted with that particular problem).

This is responsible for a cyclical behaviour rather than a psychological progression, and, as such, a person is destined to repeat his or her behaviour without ever getting free from it. In order for a person conditioned this way to feel psychologically secure, self-deception is required. As a result of self-deception's capability to settle the psychological disturbance in the short term, a person is fooled into believing that knowledge does hold the capacity for adequate responses to psychological disturbances. Through this, knowledge is given responsibility for maintaining a person's psychological security, stability, and order, and, as a result, knowledge is given an important place in the brain. Knowledge is considered to be not the cause of thought (which it is), but the judge and director of thought. This leads knowledge to assume the status of the 'authority' of the brain.

Knowledge creates representations, as images, of real things: that is, of course, what knowledge is. We hold images of anything and everything, from religions and skin colours to laminate flooring and flowers, and knowledge also holds images of other people. Perhaps more subtly, knowledge holds an image of itself, which is actually our image of ourselves. It is this image of ourselves that we are referring to when we refer to 'the thinker' entity – we refer to the image of ourselves as us, and we also refer to 'the thinker' as us. All of our experiences, possessions, and opinions act to form this image of ourselves, and all those factors have a direct relationship with knowledge. Our experiences are recorded as knowledge, possession is an association established through knowledge, and an opinion is an expression of knowledge itself. Thus, all of these factors that make up the image of ourselves have their source in knowledge. We may, therefore, understand this image of ourselves to be a fragment of knowledge that appears to represent knowledge as a whole. Or, if it is more agreeable to you, the image of oneself is a fragment of ourselves which appears to represent ourselves as a whole. Thus, we may say that:

The thinker is the symbol of knowledge. Or, perhaps more comprehensibly, the idea of oneself is the symbol of oneself.

You might wish to raise an objection to one thing stated above and remark that possession is not fundamentally sourced in knowledge, but has its source in a real object. If that is what you are thinking, then please consider this: possession is merely the idea of ownership, without that idea there is only an object which is intrinsic to itself, shared by all through consciousness, and owned by no one.

The abstract consideration of ourselves (our image of ourselves) holds a great capacity to make us feel either secure or insecure, depending upon whether that consideration is strong and positive or frail and negative. If a person has a positive opinion of himself or herself, then there is a direct and subtle correlation to that person's confidence in their knowledge, and since his/her knowledge is depended upon for psychological stability and order, this positive opinion filters down deeper still to create a feeling of security, which generates that state of psychological stability and order, thus giving the brain the capacity to function normally. While this approach does have the ability to restore the brain's normal functioning, it should be emphasised that this form of stability and order is only temporary, since there is an inbuilt fragility determined by the frailty of the image of oneself. As we have discussed in depth previously, the image of oneself is constantly vulnerable to threat and harm, the onset of which produces a state of psychological insecurity, instability, and disorder, and inhibits the brain's ability to function normally. Irrespective of this, people experiencing a sense of stability and order through the image of themselves feel that their 'security net' is strongly determined by the knowledge they possess and, therefore, it is important for a person to:

- Have confidence in what they know.
- Be aware of the failure of knowledge in the past and take steps to gather more knowledge so that they can derive a

sense of comfort from a belief in their future capability – a belief that next time, if they were to encounter a similarly difficult situation, they would be able to handle it better.

Those who lack sufficient interest to improve knowledge are confined to maintaining confidence in what they currently know, and this is responsible for stubbornness.

‘More knowledge the better’ is an opinion held by a lot of people. Socially, the acquirement of knowledge is taken very seriously and it is even given a social meaning in relation to the terms good and bad: in the context of a personal opinion, stupidity is considered bad and to be smart is considered good. This ‘bad’ and ‘good’ reference usually relates to knowledge in an academic context, but my life’s experience has shown me that often those who would be referred to socially as ‘academically stupid’ are people who tend to possess some remarkable artistic talent and seem to be honest, open, and happy. That is a clear sign of intelligence and certainly not something worthy of the individual being considered ‘bad’. Such people also tend to be very caring people, and it was once said that no one cares what you know, until they know you care.

The image of oneself is utilised as a basis for one’s perceived ability to remain stable psychologically. This, therefore, demands that we take the image of oneself, which, in this book, we refer to as ‘the thinker’, very seriously. We must, therefore, take steps to identify what this thinker entity is, its causes and consequences, and, more essentially, understand whether it has a suitable place in the psyche or whether it has attained a reality and a status which is unreasonable and unhealthy.

The thinker is the symbol of knowledge, and, due to the immense importance placed upon knowledge for our psychological stability and order, this thinker attains a level of importance synonymous with the necessity for the brain to have order and to function normally. The use of knowledge as an ordering principle exists for the purpose of establishing

psychological security, order, and stability, and its perpetuation goes under the guise of that term 'self-improvement'. Improving oneself is an immensely beautiful and complex journey, if acted out properly through a goalless quiet observation of the subtleties of conscious content. In turn, this perception facilitates the acquisition of knowledge, which can then be utilised in the next moment to allow one to perform ever more complex expressions. The field of self-improvement is, however, often presented, through the perceived necessity to create goals, as an everlasting struggle to achieve what you want to be. Through this act of self-improvement, the desire to improve is sorrowful, burdensome, and everlastingly incomplete, and this causes the formation of an opinion of oneself as insufficient. Often the proponents of self-improvement insist that its finale is happiness. But the act of pursuing a psychological goal (which is self-improvement) implies that one is in a state of unhappiness in the present. The consummation of this goal results only in an ephemeral emotion of elation and perhaps a certificate, but that is not happiness. It is hoped, for your own sake, that you are aware of both the profitability of this approach by those who peddle it, and its ultimate meaninglessness – the fact that through the popular forms of self-improvement one only changes the opinion one holds of oneself without changing essentially what one is. When self-improvement is driven by one's own conceptions of one's future self, it cannot be anything but exploitative. You are not asked to create your own goals because the instructor cares about you, you are asked to do so because they are more meaningful to you, you'll be stuck chasing them for longer, and you will be willing to hand over more money in the pursuit of them. Always remember that the best hypnotists get you to create your own reality, and attempt to direct that creation to bend you to their will.

When knowledge is depended upon for one's security, stability and order, the thinker, being the symbol of all this, is considered to be the entity at the helm, the captain of the ship of

knowledge. Therefore, the thinker becomes, in some senses, thought of as 'the leader of the brain', and, as we previously stated when discussing the acceptance of authority, suggestibility, and the capacity to control, the leader must masquerade confidently and be perceived as strong to hold any capacity to enact wilful force. This is why the field of self-improvement is primarily concerned with you creating a positive and strong image of yourself, while simultaneously avoiding discussion about resolving the problems which have driven you to seek self-improvement in the first place, because they don't actually know how to solve any. The establishment and pursuit of goals is actually a cunning distraction from the resolution of psychological problems because it inhibits a willingness to face those problems. The understanding that comes about through facing and observing one's problems is the understanding that reconditions the brain and frees it from the automatic response that is the problem itself. Through perception of the psychological problem comes the resolution, you do not have to bring the resolution to it. In the field of self-improvement, this perception of the problem is negated and, thus, so too is the act of understanding, and this takes place through the guise of progressing towards realising a goal which one believes will solve one's problem. In this sense, self-improvement is the denial of improving oneself by training the brain to focus upon its own fabrications rather than on what the reality of the problem is showing you.

The resolution of a psychological problem is never something pursued, but something discovered. And it is only upon that instant of discovery that the problem undergoes a mutation in itself.

*The only real progression towards a resolution
comes through the perception of the problem.*

The resolving of psychological problems essentially demands intelligence, which implies a conscious sensitivity with the

capacity to see and learn. The operation of intelligence is a much more subtle activity than that of creating imaginary manifestations and pursuing them. Often the factor that determines whether or not one pursues one's ideals of self-improvement is whether or not one has clearly seen the thought representing that ideal. To see that ideal clearly is to comprehend the imaginary nature of it; this prevents the instigation of a pursuit towards it and causes one to return to the reality of oneself. People who pursue such ideals often have a reduced sensitivity towards their thoughts in the moment, and thus are unable to comprehend the imaginary nature of idealism. In the absence of this perceptive clarity, self-improvement tends not to be concerned with the flowering of intelligence but, instead, with the abstraction of oneself into a mere powerful image. The field of self-improvement is, thus, not concerned with increasing one's momentary state of sensitivity, which is the only cause that holds the capacity to begin solving one's psychological problems and bringing order to oneself and society.

The ideal image of oneself is an image infused with positive qualities that generate a sense of confidence. And confidence in knowledge is determined by two factors:

1. Positive – you know what you know.
2. Negative – you know what you don't know.

To realise you know something increases your level of confidence and to realise that you don't know something lowers that confidence. The demand to feel psychologically secure creates a demand to be psychologically confident. Part of the maintenance of this confidence depends on the active refusal of humility. Humility is the state of accepting that you don't know and, for those who depend upon knowledge for their psychological stability, a state of humility causes a great deal of uncertainty and a lack of confidence. But, for those who understand the role of intelligence in life, that sense of humility is an honest requisite that allows for the capacity to explore, learn and grow.

Humility allows for psychological nutrition. For such a person, the disturbance aroused through acknowledging that one doesn't know (incoherence) is a necessary state to go through in order to identify the necessity for intelligence, the capacity to understand, and for one, through that understanding, to achieve a better quality of security. For one who understands this, a sense of security is derived not only from knowledge but also from intelligence, and, in particular, from an understanding of when it is appropriate to use knowledge and when an inappropriate use of knowledge impedes the use of intelligence.

The active rejection of humility implies a state in which an understanding of the importance of learning has been usurped by the demand to feel confident through an interest in maintaining the pretence of oneself as being a knower. This rejection is not something that comes about through conscious choice, but happens in accordance with the deep psychological demands of the brain for security, stability, and order. As such, an awareness that one has rejected a state of humility exists not through the remembrance that in the past one made a conscious choice to do so, but instead through an observation of one's daily activity in which one observes oneself flowing from one desire to the next without any sense of a quiet mind capable of free investigation. As has already been said many times, psychological transformation implies learning. Incoherence reveals to a person that his knowledge is insufficient, and humility is the maintained state of honesty in response to that which produces an interest in the direction of the incoherence and enables a learning that brings his actions into a state of coherence. Learning implies the understanding of something new and the ability to solve problems, and, in an entity that pretends it knows rather than has a willingness to learn, such a capacity is totally denied.

When knowledge is considered to be the sole psychological ordering principle, the thinker is considered to be the authority

responsible for one's thinking. As we alluded to with regard to the term confidence, the thinker must be considered at all times to be superior in order to maintain the sense of psychological security necessary to continue the normal functioning of the brain. Normal functioning of the brain is a state of mental quietude, a state in which memory is not reactive (and causing the production of conscious content) but is instead receptive (implying a state allowing intelligence to operate). In this state the brain can think clearly (perceive with clarity and act immediately). Abnormal functioning of the brain is a state where the memory is actively causing the filling of consciousness with knowledge in the form of emotional and intellectual turmoil. When the thinker is considered to be the authority responsible for one's thinking, it becomes the thinker's responsibility to settle such disturbances. That means it becomes knowledge's responsibility to settle the problems that it, itself, is causing. This avenue of order is sought through control and determined by willpower. As such, the thinker is regularly measured to assess its capability to achieve this, and its capability to achieve this is determined through its believed status. If the thinker is measured as superior, the brain remains in a seemingly stable (though temporary) order; if the thinker is measured as inferior, then that temporary order is broken, the instability of such a construct becomes prevalent, and disorder ensues.

Strangely, those who observe this never question the relevance, capability, and usefulness of the establishment of the thinker as a psychological problem-solving utility. The lack of questioning in this regard is because of some of the successes people have had along the way, this undoubtedly causes them to consider this act to be the right one, but believe that they just need to understand it better and refine it more to allow for more regular successes. The successes that are attributed to the will of the thinker do not, however, have their source in the thinker at all: the true source of these successes lies not in some forceful effort to dominate thought, but in the unplanned

appearance of some understanding of one's behaviour. A lack of subtle perception during such an event causes the success of understanding through intelligence to be erroneously associated to a success of knowledge through control. This misunderstanding then acts to validate the continuation of a forced effort in response to resolving psychological disturbances. Thus, it is actually a lapse of attention, and the desire to prove to ourselves that what we are doing is right, that is the cause of our willingness to negate the sorrow, inadequacy, and failure of a wilful act of the thinker to achieve any psychological transformation, and it is this that is blocking an understanding of the futility of control and the irrelevance of the thinker in this regard. Through perception, however, this is revealed naturally, clearly, and effortlessly. Maintaining the pursuit of the idealised self-image in ignorance of the suffering and struggle generated by it is simply a form of negligence, an active refusal to see what the activity is telling you about itself. Just as with all conscious matters, no one needs to tell you what is true (whether it be a leader or a scripture): the movement itself is the truth of itself, so it just requires that you observe it; every sensation in an expression is revealing to you the truth of its wholeness, requiring no distortion from memory as acceptance, rejection, or weighing.

*When you see something, accept half of it
and reject the other half, you're half asleep.*

If we refuse to see, or reject what we have seen, we prevent the understanding that establishes the next logical step in our thinking. We can only progress towards a resolution to a problem that we have a truthful relationship with. Similarly, it is often through inquisitive truthful perception of the inability of control to correct many varied psychological disturbances that causes us to make a fundamentally logical step, which is to cease control in response to thought totally. This brings us

(without any conscious intention) to the birth of attention in relation to thought (the perception of the movement of thought) and allows us access to the wealth of understanding that the operation of thought can reveal to us. Unfortunately, though, this is uncommon. Even those who are extraordinarily intelligent in the technological field maintain a lot less vitality and rigour in the philosophical and so-called spiritual fields. For a lot of people, being serious and responsible in one avenue of life causes the desire to 'kick back and relax' in another. This is reflected by what a businessman, who is also a family man, said to me: 'After being responsible for my business and my family, it is nice to have something that you don't have to think about and just get told what to think and what to do.' It is this attitude that is responsible for those who maintain great logical rigour in one avenue of life (science or business) becoming so slack in a philosophical or spiritual regard. This has serious implications. It is important for one to be as logical, vital, and rigorous in the field of one's thinking as one is in the meeting of one's physical demands. Meeting thought with such an honest perceptive vitality and rigour not only develops one's ability to think but also reveals the limitations of thought and the ways in which thought tries to disguise these limitations. This means that one is shown where thought is necessary and where it is unnecessary, and that enables one to meet greater challenges adequately. One way in which thought tries to disguise its inadequacy is through hope. For me, thought is not logic, sense, health, sanity, and hope, it is logic, sense, health, sanity, and its own limitation. And that limitation is not a bad thing; it is merely a state of honesty which says 'All right, I can't achieve what I want through these means', which in turn opens up the question: 'Is there another way through which I can achieve what I want?' After all, we do not have wings but we can still fly. And, of course, that is thanks to thought, but it is only sensible to utilise thought when it is capable of opening up new vistas of infinite complexity in the technological field, and,

conversely, to discard thought when its use incapacitates us from awakening to a new action that is capable of opening up new vistas of infinite complexity in the psychological field.

Docility, a sense of urgency in another direction of life (normally a financial preoccupation), or a deep fear of losing the will to fight one's own desires (because one knows of no other action capable of maintaining order psychologically) leaves one in a state of essential psychological division, resistance, and conflict – a state of internal battle. In this state, the 'controller' who is going to maintain order in the psychological field is this sense of a thinker separate to thought that will act upon thought to circumvent its movement. One's confidence in the thinker's ability to maintain psychological order is determined by the belief one has in the thinker's ability to dominate, which is determined by one's opinion of the thinker's superiority, power, and strength. Just as in human society, where weak individuals do not emanate an authoritarian manner capable of issuing commands, so, too, will one's confidence in the capacities of the thinker to command the movement of thought be diminished if it appears weak. As a result of this, the perceived superiority of the thinker is directly related to one's psychological stability through its believed capacity to be an effective authority. As such, the maintenance of the thinker is achieved through retaining a consistent subtle sense of superiority. Part of retaining this superiority is achieved through testing ourselves in order to prove that either we cannot fail or we are becoming stronger and thus will be less prone to failure in the future. A dependence upon a sense of superiority is one reason why challenges, sourced in the demand to prove ourselves, are so prevalent in human activity. It is humanity's deep desire to prove itself to itself that has created the competitive society we find ourselves in. The multitude of forms that competition takes and the vast amount of these different forms that will be adopted by a single individual in his or her lifetime indicates the ephemerality of proving oneself. Accomplish-

ment, which is the culmination of competition, provides only an ephemeral emotional satisfaction in the absence of any long-term mental settlement because, as we're all probably aware, as soon as one challenge is accomplished, the desire to pursue another is born. It is also interesting to note that one of the reasons why other people's opinions have relevance and impact in our lives is because of the demand we feel to prove ourselves to ourselves. It is through the mirror of other people's opinions that most people judge themselves and this remains so until they have the independence, originality, and self-enquiring spirit necessary to understand that they're surrounded by some pretty distorted mirrors.

Through the thinker being established as an authoritarian entity that is used solely for the purpose of maintaining order in the psychological field, the thinker attains the status of the ordering principle and, as such, gains tremendous importance psychologically. The importance of the thinker escalates to a level synonymous with the importance of order, and, as we've alluded to previously, when order is disrupted, the normal functioning of the brain becomes incapacitated. When the thinker attains a similar level of importance to order, a similar level of disruption occurs when the thinker takes a knock as a result of an insult. We have all seen the severity of the hurt that insult causes us and others. And, we would all perhaps concur that the behaviour issuing forth from a hurt mind is dangerous when taking into account the severity of the illusion and the brutality of the violence that responds to such an event.

The importance that is attributed to the thinker results in a movement of thought that is constantly measuring and assessing itself to determine its capacities; we all probably know this movement very well under the term 'self-comparison'. Just as the maintenance of the public's opinion of the prime minister's capacity to be a valid authority requires an immense amount of time, energy, and thought, so, too, does the maintenance of one's opinion of one's self-image require a similar expenditure

to prove its capacity to be a valid psychological authority. All this time, energy, and thought put into the thinker causes the thinker to become tremendously engrained, vast, and complex in the conditioning of the brain. This is something maintained by each individual, and each individual helps create the society in which we live. Thus, we find that in our society there are many factors which aid in the maintenance and sustaining of this image of ourselves, encourage the creation and building of this image, accept the said usefulness of this image, and unquestionably believe in its existence as a real entity rather than a mere form of memory. While this image might be perhaps the most engrained, unquestioned, and unscrutinised phenomenon in society today, that image only has a place so long as one believes that this image is capable of stabilising one psychologically; without that belief the conflictual consequences of the image of oneself as a psychological authority become clear and unignorable, and therefore the image of oneself effortlessly descends from its authoritarian throne.

When one is young, the image of authority is usually attributed to the parents before establishing itself as the image of oneself. As we said, for an authority to exist, there must be confidence in its ability to command and, without that, the authority will be rejected by thought. In the light of this, if, through our observations and assessments of ourselves, we don't derive enough confidence in our own abilities, then the image of ourselves will be rejected as a psychological authority figure. Once this rejection takes place, the continued demand for order by the brain produces a search for an authority figure outside ourselves. This is the delegation of responsibility to another, and it originates from a lack of confidence in our own abilities. Through this, one gets caught and exploited by another who is willing to accept responsibility for them. Such a person is one who is considered to be either smarter or stronger than oneself – it could be a guru, a therapist, an image of god, an organised religion, a community, a sexual partner, a

pop star, or a boss. The outside authority becomes perceived as the entity responsible for one's behaviour, and as a symbol of righteousness. And, this constituent of righteousness is necessary because one of the factors that maintains a comfort in human behaviour without contradiction is a sense that one is behaving correctly or rightly. As such, if someone is undecided about the right way to respond to a situation, they will allow their authority to dictate their actions and feel content, believing that they have acted appropriately.

In this psychologically authoritative state, whether one is the acting authority, or the one acted upon authoritatively, the inspiration or facilitation of an autonomous attitude to life is not created but instead a rather docile one. This is the continuation of man's psychological slumber.

One's authority, whatever form it happens to take in reality, is essentially sourced from a complex idea held in memory. That idea is made up of all the measurements which have been created and recorded while one was in some form of relationship with that authority. Whether the form of the relationship was that of speaking to the authority directly, reading something by the authority, or thinking about the authority, all of these factors and many more contribute to the building of this image of authority. Here we can see a similarity between the source of 'inner' authority (the image of oneself) and the source of all forms of outside authority – they are both image-based. Since both the inner and outer forms of authority are essentially sourced through images, they are thus both susceptible to the frailty of images themselves in the context of psychological security. When we previously spoke of the image of oneself in the context of an authority figure, we alluded to its existence comprising a necessity for order and righteousness and the need for confidence that came about through a notion of superiority. As a result of these notions, the brain became settled and exhibited a secure and stable attitude. However, since these notions were in fact image-based, they were liable to

change over time, sometimes quite rapidly. These notions that acted as the basis for one's sense of security, being liable to change, were therefore vulnerable to threat and capable of causing hurt, the response of violence, and so on. Since the outer form of authority operates in exactly the same manner as the inner form, it is poignant to note that exactly the same vulnerable consequences exist. This is because the mechanisms in operation here relate to security being sourced from an image itself (any image), and do not relate in any way to the differences inherent in what that image represents. The insecurity existing in a particular image is an insecurity inherent in all images. This is a flaw of image-based security as a whole, and is not an indication that you have simply got the wrong image.

The establishment of an authority as a basis for psychological stability, whether that authority is the image of oneself or an outside agency, is now, and will always be, an extremely fragile and vulnerable structure. We can also see that the everlastingly complex comparative construction inherent in the maintenance of such an image is not going to secure one against the fact that an image's nature is, by definition, highly malleable (that is, after all, its purpose, for adaptability and so on). When that highly malleable entity (an image) is used for the purpose of creating a rigid secure basis, it must inevitably fail because of its malleable nature. In this sense, the brain is using memory wrongly: it is trying to make something immensely and beautifully malleable into something extremely rigid, and it attempts to do this by protecting the contents of that image from contradiction. Such an act is resistant, not intelligent. One demands a total, abiding, unshakable psychological security and that requires a living permanence that is unchangeable in its nature; such a feat cannot be achieved through the malleability of an image. When you try to use something in a way that it cannot be used, or try to change something to what it's not, then you are inevitably going to fail. As such, the image of the authority, whether that sense of authority is associated to

oneself or an outside agency, is so open to rapid change as a result of one's own perceptions or the opinions and behaviour of others, that we see from this malleability that no image can ever be the source of the total, abiding, unshakable psychological security that is required for the brain's everlasting orderly functioning.

*This is important:
It is not that you're not good enough;
it is that no image can ever be good enough.*

Most people seem to accept an authority figure outside of themselves superficially, whether it be a policeman or a boss. This is because they often neglect total responsibility for their own actions in these areas of life. The establishment of an outside authority always represents the delegation of responsibility to another. Where humans most seek to delegate responsibility for their actions is where you will find the most established outside authorities:

- We have an urge to feel spiritually connected to the world and have some relation to the big philosophical questions of life; here we delegate responsibility and this causes us to make a religion, a guru, a therapist, a drug, or a philosopher our psychological and spiritual authority.
- We have an urge to feel more worldly and less personal, and this causes us to delegate responsibility through associating ourselves to some group – a political party, an environmental group, a charity, or an anti-something movement.

Much deeper than the mere act of dissipating these common and essential human urges through the delegation of responsibility, there exists the authority of the image of oneself. Here, it is how we want to be seen and considered by others that has a great impact on how we behave. This is all surrounded by the

building of a conception of ourselves for the purpose of how its structure effects the stability of our psyche.

Why does the image of the thinker
attain the state of psychological authority?

Psychological authority exists because control is the way in which we have learnt to interact effectively with our physical surroundings. Through this action, we've been able to change our physical surroundings to achieve a certain state of physical order, establish a somewhat safe environment to live in, and ease the repetition and monotony of life while enhancing the so-called 'creature comforts'. As a result of this method's accomplishments in the physical field, we have adopted the same process in the psychological field. Unfortunately, however, as a result of this method's ineffectiveness in the psychological field (which has contributed to inhibiting mankind's awareness of another kind of instrument with which to healthily nourish and order the brain), our chaotic consciousness is inevitably reducing the beneficial impact of our beautiful technological advancements. To help us unravel our peculiar capacity for infinite complexity in the technological field while at the same time appearing to have almost total stagnation in the psychological field, we should explore this image of oneself, this thinker, in great depth.

So, what is the thinker and how is the thinker established?

A memory is personified as the image of a thinker.

- Personify:* 1. To represent (an idea) in human form or (a thing) as having human characteristics.
2. To embody in one's life or behaviour.

The personification of the image of a thinker is divided, through the establishment of a certain sensation of space, from the rest of the activities of thought. It is from this separate area

of space that the authority acts, and control is issued forth over the boundary of this perceived spatial division. The space attributed to the thinker is a space that exists in consciousness, and the space attributed to thought is a space that exists in consciousness as well. Thus, this separation between 'the thinker' and thought is experienced as a spatial division in consciousness. This 'inner' division is responsible for the establishment of psychological authority and the action of control upon thought by the thinker, and is also responsible for the internal conflict mankind experiences, referred to throughout history as the battle between good and evil, often portrayed as the angel and the devil on one's shoulders. It is extremely important to understand that this spatial division between the thinker and thought only exists in conscious so long as the brain believes the thinker and thought have different sources to each other. This understanding reveals the key of how to dispel this essential conscious division that we all experience, and how to free ourselves from our relentless internal conflict. In order to dissipate this spatial division, one is required to understand that the source of the thinker and thought is the same. It is the belief that the thinker and thought have separate sources that causes them to be conceived as having different qualities and capacities to each other. How they are conceived determines how they are portrayed consciously (i.e., as separate), and this also determines how those entities behave and what action emanates from them (i.e., the thinker issuing commands of control). Thus, what is required is for one to observe the activity of both the thinker and thought, and learn about them. Through this perceptive education one will inevitably realise the fact that both the thinker and thought are the response of memory. One will realise that they have the same source and therefore exactly the same qualities and capacities. It is at the moment that this understanding happens that the division between the thinker and thought disappears and one is left with a singular movement of thought, and a consistent perception of it. It is

this understanding that ceases internal conflict, awakens attention in relation to the whole movement of thought, and opens the brain up to a new vista of intelligence – the endless river of understanding oneself.

The emergence and continuation of a thinker separate from thought is thus understood to be representative of a false division created from a lack of understanding of the common source of both the thinker and thought. That lack of understanding unintentionally creates a conscious spatial division which produces a state of mind where order is attempted through control, and implies a life led in psychological stagnation, trapped in conflict, contradiction, violence, fear, deception, and cunning.

You are now invited to watch the movement of both the thinker and thought to give birth to a personal enquiry of the above subject matter.

After arriving at the point in which the thinker is seen to have the same source as thought, we might wish to question and explore what place the thinker has in life. Because the thinker, as an activity, exists and we can utilise it throughout our life and engrain ourselves more and more to its pattern, but is it necessary to do that? And, furthermore, is it harmful to do that?

So, even if the existence of the thinker is false because it has no separate existence (it is not a real entity), what is the harm in maintaining and fostering that illusion?

There are two factors that determine the harm that this illusion causes: *inadequate response* and *the denial of your true self*.

Inadequate response

In this illusion, the act of thinking has abstracted an image of itself as the thinker who is thinking, rather than the actuality,

which is that of one continuous movement of thought appearing in varying forms. The establishment of this 'the thinker' image creates a division (between 'the thinker' and thought) and this drastically changes how the brain responds to psychological challenges. When confronted with a problem, while residing in this divided conscious state, the brain will meet psychological problems with this divided mind-set – the problem (which is merely a movement of thought disliked by the conditioning) will be associated to thought, and the thinker will be sufficiently disassociated from the problem to make the brain believe that it is not related to the source of the problem's creation. Here the stage is set for the thinker to contradict thought, and internal conflict ensues.

*Contradiction is a paralysis to understanding
the action you are contradicting. And, it is
that understanding that changes everything.*

Taking into consideration the above, and all that we have discussed previously with regard to the perceptual inhibition that takes place as a result of a person's willingness to try to exert control upon thought, we may thus understand that the establishment and continuation of the image of the thinker is itself responsible for the inadequate response to psychological problems, which is to try to overcome sorrow with conflict.

A willingness to conflict blinds one to that great teacher, sorrow.

Control is actually, as we have alluded to, an escape from sorrow, and so in this context 'to exert control upon thought' is like playing truant from school.

The only adequate response, as we have previously mentioned, involves an understanding by the brain that when a psychological problem arises it's expressive of the entirety of one's conditioning being burdened by that problem. This

understanding negates the possibility that in one's conditioning there is a split between a healthy part that will bring order and an unhealthy part (responsible for the problem) that can be ordered. Such an understanding prevents the brain from drawing upon knowledge in search of an answer and instead stops that 'drawing upon knowledge', which causes the brain to fall silent, thus facilitating a state of learning through allowing a perceptive embrace of the problem. Thus, the only adequate response is for the conditioning, which is totally burdened by the problem, to learn about the problem through perception of it and allow the understanding acquired through that perception to naturally transform the conditioning. That means attention while the problem is moving, and that is consequently what is lost through the establishment of an image that is employed to bring order.

Denial of your true self

Through the creation of the image of the thinker, the totality of what one is has been reduced to an image. The totality of an individual is actually the content of one's consciousness and the depth to which one is able to be aware of that content. Through the creation of the image of the thinker, and the engraining of that image into one's conditioning through time, one continually reduces the totality of themselves to merely the display of an image in consciousness that one considers oneself to be.

The image of oneself is a symbol of the totality of what one is.

The danger inherent in the existence and utilisation of this image is that it has its own career and, due to attaining the status of something very precious in the mind, its career has a vast impact on the emotions, the intellect, one's conditioning,

and one's behaviour. The very existence of this image creates the capacity for the brain to be hurt through insult and pleased through flattery. The greater the extent to which this image becomes precious and is used as a fundamental constituent of psychological security, the more severe the responses of hurt and pleasure will be.

Through the clarity of perception, we can observe how we respond to a whole host of situations and therefore we can derive a truthful understanding of what we are. This is a non-conflictual action that embraces learning. When we build an image of ourselves, that image is often burdened by conceptions of what we want to be or what we think we should be, rather than what we are. This sets the stage for an inhibition to clear perception comprising struggle, resistance, deception, and denial, all of which hinder the acquirement of a truthful understanding of thought.

These next two paragraphs are part of a topic that is reserved for a later time, but the issue is superficially discussed here because it has a tangential but important relationship to the point at hand. Every human on this planet has an experience of a sense of 'I'. The existence of this sensation is often a topic of hot debate philosophically, but few humans have ever shown their capacity to go beyond thought, which is the requisite to reveal the truth of, and derive a meaning of, this sensation of 'I'. Most people, remaining without any understanding of the depth, meaning, and beauty that exists as a result of the true interrelatedness and commonality of this phenomenon, maintain an image of themselves and sustain 'the thinker' illusion. Through this illusion, they begin to associate and identify this sensation of 'I' with the image of themselves. Here, in this one treacherous act, a person's understanding of 'I' becomes personal. When this is enacted by each person all over the world, humanity's understanding of the oneness of life is relegated from a reality to a mere romantic conception. This act causes an isolating outlook on life and an essential personalisation that

causes a disproportionate importance to be attached to self-preservation and inevitably spreads violence, fear, threat, greed, and corruption throughout society. As a result of this, an essential insecurity in man arises, far beyond the limits of the acknowledgement between predator and prey.

The personality cult, which, at the time of this writing, seems to have occupied most of humanity (especially in the so-called popular culture), is a term associated with those people who are psychologically geared to emphasising the image of themselves. This is socially encouraged to a huge extent, but my observations lead me to feel that the creation and maintenance of the thinker image is an act of falsely personalising that sense of 'I'. My feeling is that the act of associating the thinker image to having its source in that sensation of 'I', as opposed to having its source in memory, is the fragmentary act of robbing one of one's birthright, and that theft is the denial of one's true self – the indivisible oneness of all.

Now that we are aware to some extent of the harm of the thinker image we may ask:

Why does the thinker exist at all?

That image exists for primarily two reasons: culture and fear.

Culture

It is our culture not only to believe the image of the thinker is a real entity, but also to glorify it immensely. As a result of this cultural norm, each of us is conditioned from a young age to personalise the content of consciousness, from the objects around us to psychological sensations. An example of this happening at a young age can be seen through the vast majority of parents who condition their children to this idea of possession – they give the child a toy and ask him to recite 'my toy'. This belief, once implanted, is rarely ever questioned and

flowers into my car, my house, my holiday, my child, my anger, my anxiety, and so on. To behave responsibly in this hostile world, one must have the capacity to question even the most fundamentally accepted notions of one's civilisation, and the belief in possession and ownership at this stage of humanity's evolution is no exception.

What is possession?

Possession is merely the psychological association between oneself and a thing, whether that thing is an object, a thought, or a behavioural characteristic. Essentially, it is through this act of association that the phenomenon of possession exists, and it is through this same act of association that the construction of the image of oneself is built. If you want to test it, ask a few people to tell you what they are. Those who answer the question will give you a list of characteristics ranging from physical objects to psychological qualities, and if you ask them to tell you what they actually are without referencing any physical objects or psychological qualities (i.e. what 'the thing' is that is being associated to all these objects and psychological phenomena), you will see that they are totally stumped. This is because all they are conceptually is a collection of images associating together to form one complex image.

*The image of oneself is built through the
association of characteristics.*

*Association is the action through which
the image of oneself is built.*

The image of oneself is also maintained culturally because the meaning of its existence (the consequences of it existing) is never seriously questioned. Most axioms that people live by are easily and simply discredited with merely a few probing questions that reveal the instability of their conclusions through the visible anguish and panic on their faces. This image of oneself, just like

the other axioms people live by, also becomes very fragile with only a small amount of intellectual and observant enquiry.

Fear

The fear derived from observing a problem and not knowing how to deal with it is the other factor responsible for the image of oneself. The fear is caused by not immediately understanding how to respond adequately to the problem. When the brain is not aware of an action to utilise as an immediate response, it must then postpone action. Action is postponed by restoring the brain to a somewhat settled state while actually solving, learning, or changing nothing. Postponement is achieved through abstracting from reality through the generation of imagination, which appears comforting to the mind. The final factor of postponement usually contains some sense of the future, whether that is the invention of a goal to achieve or the establishment of a rule of how one will respond to a similar situation in the future. Through the co-operation of psychological time and the imagination of oneself, the innate demand to act immediately is postponed.

So, what else will one notice while living attentively?

One will become aware of one's capacity to contain psychological suffering.

An attentive mind is free from the desire to escape from psychological suffering due to its capacity of containment. When we use the word 'containment', we are not using the word in the sense of restraint or an act of attempting to keep psychological suffering within certain limits, but instead we are using that word to convey the ability to comfortably view psychological suffering. Attention has the capacity to comfortably embrace psychological suffering. When psychological suffering

is acting in consciousness, it takes up a certain amount of space in which to display itself and a certain amount of energy to generate that display. When control previously responded to this, it consumed yet more energy and space, and this further lessened the available mental faculties that earlier we said was expressed consciously as a sense of a lack of space. This pattern, whether it takes five seconds or five minutes, will inevitably encumber the brain and, for the purpose of returning a state of normal functioning to the brain, produce the demand to escape from the suffering. Attention, with its capacity of containment, which, remember, is a capacity to embrace and not to restrain, causes a totally different mental attitude to psychological suffering which never results in escape. In an instance where attention is given to the movement of psychological suffering, we have a state where the display of that suffering is consuming a certain amount of space and energy just like before, but this time (unlike before) the brain will not respond with control and thus will retain a certain space and save energy, alleviating the expenditure of further mental resources and preventing the space of consciousness being engulfed totally by the suffering. When control is not vitalised the brain retains a certain energy and this energy allows for the act of attention to connect with the brain and function through consciousness. Attention is observed to be acting through consciousness when one feels a sense of mental quietude while the suffering rages, and a subtly different sense of space. This different sense of space, as we previously discussed, is a space of mind that cannot pattern itself as thought (i.e. suffering) and is also made up of certain qualities itself. The qualities of this different mental space are compassion, peace, tranquillity, and beauty, among many more, and it is these qualities that relate to suffering at the moment one is attentive to it and allow for comfortable viewing. In this state, the psychological suffering is free to move, flower, and wither, all under the eye of comfortable viewing. The freedom intrinsic to attention may be

thought of as a state in which all conscious forms are free to move, and be observed. The capacity of the brain, through attention, to feel comfortable while witnessing the flowering of psychological suffering without distortion or escape is the highest facilitation of psychological learning. When a human mind can comfortably observe suffering, what structure is there that intelligence cannot challenge!

Through living attentively the content of consciousness will reveal the intricacies of itself, which includes an in-depth exposition of the workings of thought. As a result of this act of attention, one will continue to understand the operation and interrelation of thought and knowledge more each day.

What else will one notice while living attentively?

One will see the end of personal sorrow, and the birth of a compassionate sorrow.

People often search for, and idealise, a state of human existence in which sorrow does not exist at all. If such a person was hoping that attention would imply such a state then he or she may be disappointed to know that through the act of attention sorrow does remain in one's daily living. This is, however, by no means a curse but a blessing, because sorrow is not a 'bad' thing, sorrow is an invitation to adapt. Contained within that sensation of sorrow is all the information necessary to make such an adaptation possible, and it is made possible only through perceiving and understanding that information. Thus, the only adequate response to sorrow is to observe it with great care, so as to derive the meaning portrayed by its appearance.

The first question we'll discuss is:

What is the context of personal sorrow
and compassionate sorrow?

The ending of personal sorrow is not meant to convey a state whereby one's body or possessions will never come to harm, but

instead is meant to convey the act of alleviating one's psychological conditioning that is responsible for one's personal suffering. An example of this could be the act of freeing the brain from the deep meaning that the image of oneself has acquired. This freeing would in turn reduce the occurrence of self-loathing and the desire to become (the desire to invent oneself as something one is not), and also reduce the extent to which one is affected by insult and flattery, and alleviate the severity of hurt.

Compassionate sorrow is empathy. Compassionate sorrow expresses itself as a concern for starving children, the conservation of animals, peace and harmony throughout human society, the delicate balance of the ecosystem, an appreciation for the majesty and beauty of this world and its history, and so on. Compassionate sorrow is also not to be confused with the sensation of pity which is commonly used by charities to market begging.

*The birth of a compassionate sorrow is the beginning
of a collaborative intelligence within the individual itself.*

Through living attentively, one's awareness embraces the activity of thought. This is the personal display of how one's psychological structure relates to the world around them, and from observing this behaviour comes an understanding of that structure and the adequacy of it. If part of that structure is understood to cause suffering, the natural intelligence of the brain, through that understanding, will act to transform the conditioning and thus adapt one's behaviour. Through this act of attention, one is cleansed of the conditioning responsible for one's personal suffering, and this results in bringing integral order to one's personal life. There is, however, a new form of sorrow that comes into being as a result of the act of attention – compassionate sorrow.

Compassionate sorrow, as we said above, is empathy, and relates to everything embodied by that word. However,

irrespective of the distinction between personal sorrow and compassionate sorrow, there is, of course, a relation between them, which is that of the sorrow itself. Therefore, from now on, when we use the term 'sorrow', we will be referring to this factor of sorrow itself, which is common to both the personal and compassionate forms.

Sorrow is defined in one dictionary as *mental suffering or pain caused by injury, loss, or despair*. First, there is of course the suffering and pain caused through bodily injury. We are not discussing that, instead we are discussing the sorrow related to the loss of a possession, a job, a person, the sorrow of not feeling good enough, the sorrow connected with what you have done in the past, and so on. In this context, these sensations of suffering and pain occur as a result of our psychological structure. That suffering, if it is observed carefully, educates one to the unsatisfactory way that one's conditioning is structured. That perception gives one the opportunity to change. If one adapts, then that suffering is alleviated and will not reoccur in the future. If one does not adapt, then one is liable to:

1. remember that suffering in the future and be hurt by it again;
2. be hurt by a similar situation in the future.

The continuation and repetition of sorrow only exists when that unsatisfactory psychological structure is maintained, and that structure is only maintained through one being negligent towards the conscious display of that suffering. Often people are negligent towards suffering because the pain of it seems too much to face, and so they desire to escape from it. When this attitude (the desire to immediately escape from suffering) becomes an automatic response, the brain has attained not merely a state of negligence, but one of ignorance.

Sorrow expresses itself in varying forms, such as regret, grief, anxiety, anger, hatred, violence, threat, and so on. These acts of sorrow come about for two reasons.

1. One has a psychological structure that facilitates their creation.
2. There is an outside cause, which acts to stimulate the psychological structure to respond with suffering.

Sorrow is often enquired into and looked at as a thing in itself, rather than as an effect that has a cause, this means that often sorrow will be thought of in the context of having a certain degree of individuality rather than as being part of one whole movement. Considering suffering in this way results in one's attempt to alleviate suffering focusing on the expression of it (the pain) rather than on getting to the root of its expression (one's conditioning). To put it another way, sorrow will often be considered as an inevitable response in itself, rather than as the repercussion of a malleable psychological structure. By observing the whole discourse of suffering from its external cause through to its conscious expression, one is able to acquire an understanding of the psychological structure responsible for it and transform that structure. Sorrow does not exist by itself; it exists as a result of a specific psychological structure, a specific form of the conditioning. An example of this would be one who creates the image of god for the purpose of establishing a certain sense of security but inadvertently establishes the capacity to be hurt and respond violently.

One factor maintaining various forms of sorrow is man's insatiable desire to experience. The desire to have more experience, and the desire to repeat an experience that one has already had, generates an active refusal to let go of the conditioning responsible for certain forms of suffering. Using the example of the image of god referred to above, one may refuse to let go of that image because of the elation and sense of community that the belief gives them but, through doing so, unintentionally maintain the capacity to be conceptually threatened and hurt.

It is also important to point out to the hopeful among us that while attention is joy, happiness, space, silence, and creativity,

it is not a constantly maintained state of pleasure. That means that through living attentively, one is not going to spend all one's days in the midst of some peaking desirous buzz. This may once again disappoint some people. As a result of comprehending merely this factor in ignorance of all the other benefits of attention, some people may ask: If attention is not going to bring me pleasure each and every day, then why should I bother with it? It is important to understand that first, pleasure is not happiness anyway, and second, that the act of attention is implicative of a totally different attitude to life than that maintained by the majority of present-day humanity.

The prevailing attitude of the present day is that of a movement away from suffering and towards pleasure. 'Towards pleasure and away from suffering' may at first sound reasonable and sensible, but when considering that the perception of suffering is the only learning that can transform the conditioning responsible for it, then this attitude becomes seen as the factor responsible for the psychological stagnation of man. To pursue pleasure and escape from suffering literally means to refuse learning and deny transformation. This essentially comes down to a lack of total responsibility for one's actions, and it is this lack of responsibility which cultivates the numerous problems in ourselves and in society. As was said earlier:

*When you see something, accept half of it
and reject the other half, you're half asleep.*

This is the attitude of a vast amount of the young people of the present day; they pursue pleasure and neglect the sorrow that ensues. Sorrow has become something that they simply wait to pass before pursuing pleasure again. They see suffering as an inconvenience rather than a self-educator which is screaming at them. These people are half asleep. Sorrow itself is a form of incoherence, expressed as suffering and pain, which acts as an indicator signifying the need for education in a specific regard.

Sorrow itself can be ignored as an inconvenience or embraced as a constructive and adaptive function which ignites an enquiry that seeks to understand the causes and consequences of it and, more fundamentally, to question and understand whether it is healthy, necessary, and inevitable for one to behave in that way. Sorrow itself is in no way a 'bad thing'; it is only considered as this by those who ignore it and do not understand its rightful place in life. Sorrow is simply an indication that change is needed and an impetus that sparks an interest that educates.

The observation of personal sorrow educates one to the importance of healing oneself; the observation of others' sorrow educates one to the importance of healing the world.

*Personal sorrow indicates the necessity to
transform oneself; compassionate sorrow indicates
the necessity to transform the world.
Sorrow exists as the great teacher within us all,
and, like all teachers, it can be listened to or ignored.*

Recently, in the discourse of this book, we have spoken about the qualities of attention and what one is likely to notice while living attentively. One thing we should discuss now is what factors prevent one from living attentively?

What prevents one from this total
act of attention in the moment?

Attention may really be defined as a momentary willingness to sense. Implied in 'a willingness to sense' is conveyed:

- a willingness to observe and listen;
- an interest to understand;
- an openness to feel;
- a quietness of mind, and
- the capacity to embrace the content of consciousness without resorting to judgement, distortion or escape.

When we ask a question such as ‘*What prevents one from this total act of attention?*’ we are really asking ‘*What prevents one from a willingness to sense?*’

Why do we human beings retreat into the field of our own thoughts rather than embrace the openness of silence and observe what is unfolding both in the space of the so-called within and without?

There are many particular reasons for one’s specific negligent responses but, when you trace negligence to its source, you see that it is essentially a conditioned response. Thus, the factor responsible for one’s willingness to be negligent, irrespective of what one is being negligent of, is one’s psychological structure, which is one’s conditioning (knowledge). Through understanding this, it then becomes clear that it is the responsibility of self-education to alleviate this attitude. Negligence is alleviated through the understanding of oneself. Alleviating negligence is the first step towards transforming a negligent person because, after that, they are faced with the sorrow they were neglecting and can now, through perceiving it, transform the conditioning responsible for it.

Negligence is the act of blinding one to the content of consciousness. Negligence is a laziness that implies the neglect of the planet, of others, of ourselves, of our thoughts, and of our emotions; it is a neglect of the immense responsibility placed upon us by being a life form on this planet. Laziness is destructive, it promotes irresponsible behaviour, it is a psychological disease. Vitality, care, and responsibility are all one united energy; laziness is the act of turning off the tap of that energy. Attention is the act of opening that tap. Laziness is a slumber, and only the awake are responsible.

*Attention is not a directed effort towards listening
to something, attention is a silence which naturally hears.*

So, what precludes people from this total
act of attention?

1. *They don't know it exists.*

One factor that prevents people from abiding attentively is simply that they don't even know it is possible. Humanity at large does not realise that the silence of mind is not a null thing, but actually a gateway to the opening of a whole new vista of qualities and capacities that enable a new attitude towards life, and allow for a psychological education that transforms the psychological structure. Introspection feels like a taboo in society. People are not even presented with the question '*Is it possible to observe the movement of thought?*', and, instead, it is insinuated that doing so is a negative thing. All too often, I hear comments which suggest that the careful continuous observation of oneself is unhealthy and is the cause of a thing they term 'self-consciousness', which they say produces self-loathing. My feeling is that such a statement is expressive of a person who has only observed himself up to a very shallow point, the point at which sorrow came into being and he became uncomfortable, escaped, and said to himself 'I'm never doing that again.' He then advises others of this experience and that causes others to avoid it like the plague; they do not understand that they must go through suffering and understand it in order to be free of it. As a result of this, the observation of oneself, which is so necessary for the evolution of one's psychological education, stops and the psychological structure stagnates.

The essence of this is related to our apparent inability to face suffering. The term 'experience' means 'to go through', but as humans we never go through suffering. Instead, we always go up to a certain point of discomfort and then escape, and this prevents the experience 'completing itself'. Without the experience completing itself, it is there, ready to act in the next moment. All that is required is for a stimulant to set it off.

2. *Occupation*

Taking into account the selfishness of people, it comes as no

surprise that an occupation, which is largely considered the pursuit of securing oneself, becomes incredibly important. My own experience has shown that most people in a civilised society become starkly aware of this fact sometime around their twenties. At that age, a person is often living away from home with their outgoings relatively large in comparison to their income and not much in the way of savings, as their previous escapes from sorrow demanded that they spend in line with their earnings. Coming to terms with the selfishness of society causes one to develop a sense of insecurity and out of that a desperation to acquire money. In this state, the young are so preoccupied with the progression of their careers that they become unwilling to venture into a field (self-exploration) which does not offer a sizeable financial compensation for doing so.

3. The pursuit of pleasure and the demand to experience

The pursuit of pleasure acts as both an escape and a distraction from the serious and important challenges that we all must face in life. The pursuit of pleasure and the demand to experience both imply that we are driving towards the acquisition of something in the future. Such an attitude cultivates the state of being so burdened with the thoughts of our personal aspirations for the future that we often remain in almost total ignorance of the present. It is possible for our aspirations to blind us to the beauty of the journey.

4. Redirection

Popular culture is the most intrusive and crippling form of social propaganda that exists today. It conveys how we should live and what we should aspire to; it paints a picture of a

'normal' life, and even educates us incorrectly on the meaning of qualities like love and happiness. Its reach is so widespread and continuous that it holds a great potential to entice even the most socially reserved man or woman – it has now reached the stage in civilised society where any human who is capable of being converted is probably going to be. It is very possible that you know exactly what is being presented here, which in itself acts as a testament to the capacity of this way of thinking to culturally infiltrate almost all the myriad paths of human activity. While many qualities are brought out through this form of social culturing, the inspiration of a perceptive self-examination is not one of them. Earlier, we said that pleasure is the negligence of all sorrow, and this society, being predominantly pleasure based, is thus a mass redirection of awareness away from what is really important: away from the most important crisis of the present day, the crisis of consciousness. Seriousness is not an ephemeral emotional reaction to a catastrophic news story, it is the fundamental requisite of an adequate response to a challenge that you will not ignore.

5. A belief that they cannot change

Without awakening to a perceptive self-examination, one inevitably remains with one's failure to transform the psychological structure. The so-called experts offer approaches that one has either already proved to have failed or simply cannot afford, and this does not inspire even hope in the individual. One inevitably, after a very difficult journey, settles into a belief of the incapability of fundamental psychological transformation, where the only salvation for one becomes one's own particular guilty pleasure which, to the misery of such a person, contains its own particular form of suffering.

Above are some major factors that keep one from this total act of attention. The belief in one's inability to psychologically

transform, however, is a particularly difficult obstacle to overcome given humanity's present, and historical, inability to transform. When one feels psychological transformation is impossible they give up trying, stop searching, and end their enquiry. To put it simply, they either stop caring or channel that care into a much more superficial direction.

Attention is the act that can reveal that psychological transformation is possible, and this realisation can radically change one's attitude to life. Through the act of attention, our own psychological transformation takes place right in front of our very eyes. We have, of course, already discussed transformation to a certain extent but it may be beneficial to explore it a little further and also discuss our attitude in relation to it.

Transformation is not the result of control or force. Transformation takes place through the act of carefully observing the whole movement of one's thinking. Taking pleasure as an example for the moment, such a perceptive embrace would follow the pursuit of pleasure during the build-up towards its peak and back down all the way through to its trough as the expressions of guilt, resentment, fear, loss, and so on. Carefully observing the career of various manifestations of thought in this way reveals an understanding of their dualistic nature. This connects the pleasure to the pain and ends the conception that pleasure and pain are separate from each other. The awareness that exists as a result of comprehending this connection is an important part of developing a life that is integrally ordered, and such an understanding transforms one's behaviour.

It is only through observing psychological transformation taking place through the act of understanding that causes one to develop a sense of importance in clearly perceiving the content of consciousness. This ability to clearly perceive is determined by the extent to which one is attending, and simultaneously, as this becomes more apparent, so too does the belief in one's inability to transform begin to diminish. The momentum for this all begins with that simple act of attention, the

act of being quiet in relation to thought and not resisting it. As we observe, we will see that attention is the light that allows intelligence to operate and transform our behaviour. Through this act of attention, we will observe that the fundamental constituents (sensed as subtle sensations) intrinsic to the movement of thought will begin to change, and we will also observe that our own responses to those sensations will begin to change, too. Throughout the observation of this journey, the brain, through perception, will be constantly recording the unfolding of these events as memory and, therefore, there will also be a learning of the act of transformation itself and not just a learning of the particulars that are being transformed.

As we continue to attend and observe psychological transformation taking place, we continue to develop a broader appreciation for the extent to which our brain, and our conditioning, is malleable. This appreciation gives us the confidence to turn our gaze to towards, and challenge, increasingly complex and fundamental psychological problems to test the limits of our malleability. Through this increase of confidence, there comes a vast reduction in the fear and guilt associated with the disharmonious conditioning that we have accumulated in the past. This brings one into a sense of presence because what matters in this very moment is one's willingness to alleviate the psychological structure that was responsible for one's past bad behaviour, not dwell on the past in the present. Attention was once referred to as a flame, because it conveyed to others the concept that attention could burn away the dangerous conditioning that we have accumulated through our negligence in the past. This increase of confidence in our malleability is directly related to the dissipation of our belief that we are incapable of psychological transformation. So, to understand this better, when this increase in confidence is taking place, what psychological factors are actually changing in us to cause this?

What factors determine our belief in our inability to transform psychologically?

As we have said, one major fundamental factor determining our capacity to transform psychologically is a belief that we cannot change. This belief is based on a complex concept that is made up of a multitude of personal experiences. It determines what a person considers possible to change about himself (without surgery and so on) and what a person considers not possible to change about himself. This concept determines what behaviours one is willing to perceptively challenge, and what behaviours one is unwilling to challenge. One's willingness or unwillingness to challenge a behaviour is determined by the seeming rigidity of the conditioning responsible for that behaviour, the extent to which that behaviour is considered to be fixed and unchangeable.

- Rigid:* 1. *Firmly fixed.*
 2. *Incapable of adapting or changing to meet circumstances.*

Once this sense of rigidity reaches a certain point the conditioning responsible for the behaviour is considered unchangeable, and the behaviour itself is considered to be inevitable.

- Inevitable:* 1. *Invariably occurring or appearing.*

As we have said, attention has the capacity to transform the psychological structure. Attention does this by transforming the constituent parts of the conditioning responsible for a particular behaviour, and one of these constituent parts is the seeming rigidity of the behaviour itself. It is thus possible, through simply perceiving a behaviour, to alter one's consideration of the inevitability and rigidity of that particular behaviour. The understanding that affects the sense of rigidity and

inevitability in a particular behaviour effects the understanding of rigidity and inevitability in the conditioning of man as a whole. This is because once one observes a particular behaviour considered to be inevitable transform into one considered to be malleable (through the behaviour undergoing a transformation as a result of a perceptive understanding), then one reconsiders the meaning behind the appearances of rigidity and inevitability. Here, one considers rigidity and inevitability to be not fact but opinion. This understanding causes an increased appreciation for the malleability of the brain, and broadens one's horizons with respect to what parts of one's psychological make-up it is possible to change. This gradually dissipates one's belief in one's incapability to psychologically transform, and the factor responsible for this change is a redefinition of the meaning of rigidity and inevitability sensed in relation to certain parts of our conditioning. Here, we can conceive that through perception the acquisition of knowledge surrounding a certain behaviour or thought re-educates the brain to that behaviour.

Knowledge of oneself re-educates the brain to itself.

One behaves in a particular way, whether that behaviour is dysfunctional or functional, because that behaviour appears to be either rational or securing to the individual. It is the sum of these factors that partly produce a sense of inevitability about the behaviour itself. When a behaviour is considered to be rigid, the behaviour is considered to have no intrinsic capability to undergo a transformation in itself as a result of learning, and, thus, it is this sense of rigidity that inhibits a willingness for one to observe the behaviour and the momentum of thought responsible for it. When intrinsic transformation is considered to be impossible, how one relates to this seemingly fixed condition becomes incredibly important; this is where we see the progression of in-depth thinking surrounding the

escape, suppression, avoidance, or analysis of the behaviour. As we have already discussed, these acts do not transform the behaviour. What we may say, therefore, is that rigidity is the cause that redirects one's thinking away from the perception of the behaviour (an act that does have the capacity to transform the conditioning responsible for the behaviour) towards the activities, referred to above, that do not have the capacity to transform the conditioning. In fact, as one is perhaps aware, when outside influence is imposed upon a behaviour, it is strongly opposed by the conditioning. This is why attention is different and is referred to as an absence of resistance. The act of attention is not an act of outside influence, but is instead a penetration into the conditioning responsible for the behaviour itself by the understanding. The qualities of that act of attention alongside the education that takes place as a result of perceiving our behaviour and the thoughts that accompany it causes the conditioning responsible for that behaviour to transform. The transformation is observed to be taking place consciously through a perceivable change in the behaviour and the thoughts that accompany it.

Inevitability is a sensation created by knowledge, and that sensation is judged by the same knowledge that created it. This is why it is only through an act of understanding causing a transformation in knowledge that the sensation of inevitability can undergo a transformation in itself. This is also why a transformation in knowledge results in a total change in the sensation of inevitability – a change both in when the sense of inevitability is created and how it is perceived when it is created. Let's explore further how this works.

When attention is given to a movement of thought, an understanding of that thought is produced. This understanding can either be very minor or so broad that it has implications that are more far-reaching than even the specific thought that created it. When such an act of understanding takes place, minor or major, it affects the conditioning through producing a transformation

in knowledge. This transformation in the conditioning affects, in the future, both when the behavioural response is created and how the behaviour is judged when it is created. Thus, through this act of transformation, a behaviour undergoes a simultaneous mutation in both its causal trigger and its judgement. The transformation that takes place is an immediate mutation in the knowledge related to a specific behaviour; however, because of memory, one is able, through perception of this whole movement of transformation (i.e., from how one was before to how one is now), to derive an understanding of the malleability of all the constituents that transformed and a further appreciation for the malleability of knowledge in general. Rigidity and inevitability, rather than being constituents that make up a behaviour, exist as opinions about the extent to which those constituents can change in form. To observe a constituent previously considered highly rigid undergo a transformation reveals to one that the sensations of rigidity and inevitability are relative opinions rather than absolute truths. This realisation results in a broadening of one's belief in one's ability to psychologically transform through simply the perception of one's thinking. Through this realisation one comprehends that rigidity and inevitability are merely sensations that discourage one's attempt to challenge the psychological structure. It is like driving along a road and seeing a roadblock that says 'bridge out ahead', but knowing that it was put there by someone who had insufficient knowledge of the bridge you are about to cross, so you are content to carry on and go beyond it.

Understanding rigidity and inevitability in this way causes the strictness associated with them to loosen throughout consciousness as a whole. Here, one begins to develop a further appreciation for the malleability of the brain. This transition broadens what one considers possible, and increases the depth and complexity that one is willing challenge in the psychological field. The transformation specifically related to inevitability is thus: inevitability was previously considered to be a fact

about the capability of something to transform, but now, one considers it to be a malleable product of knowledge, just like all thought. This is one of the crucial things to understand about the perception of oneself and the self-knowing that takes place as a result, it is not that one is learning how to better cope with the 'psychological environment', but instead, through self-knowing, one is literally changing that environment. All thought is the product of limited knowledge, a series of recorded past perceptions, and is not something inclusive of what we might learn in the future. Thought, therefore, can never be taken to be undoubtedly factual. There is a great freedom for those who have understood this, and a great difficulty in life for those who have not.

The myriad transformations that take place in our psychological structure as a result of the attending act to reinforce the importance of attention in our lives. The awakening of attention, and its rise to prominence in our daily lives, takes place concurrently with the alleviation of our belief in our inability to psychologically transform. Attention simultaneously acts to cause a restructuring of the brain and free the brain from its self-conditioned limitation; after all, in the psychological field, the indicators of limit are those sensations of rigidity and inevitability that one feels, and those are the factors that determine our belief in our inability to intrinsically psychologically transform without outside influence (such as surgery).

My feeling is that a fundamental law of psychology is that change takes place through understanding, and that understanding happens as a result of perception. The basis of perception is determined by a willingness to look, and a willingness to look and examine implies a doubt about the inevitability of what one is looking at (i.e., a behaviour). This is why one's willingness to examine a particular behaviour moves concurrently with an understanding of the possibility of that behaviour being transformed. A willingness to look is embodied by that word scrutiny, and in order to scrutinise something one must

either consider (1) that the knowledge one currently holds might be wrong, or (2) that there might be more to learn. A willingness to scrutinise is the expression of a willingness to learn and change; it is the acknowledgement of doubt, the acceptance of the possibility that one has either misunderstood or lacks sufficient understanding, followed by the desire to correct this. The extent to which one is scrutinous is the extent to which one is interested, and in turn that determines the speed at which one learns.

Through attending, we see intelligence transforming knowledge. This transformation is known to have taken place through either:

- a change in one's behaviour or,
- the ceasing of a particular behaviour altogether.

Sufficient understanding in this regard raises the question of the accuracy of our current knowledge and the validity of our thoughts that are created by it. As a result of this we realise the necessity of observing and examining everything, and create a mind that doubts and scrutinises thought's very appearance.

Doubt: 1. Uncertainty about the truth, fact, or existence of something.

Scrutiny: 1. The act of examining something closely (as for mistakes).

2. Careful, detailed examination or inspection.

3. A searching look.

4. Continuous surveillance.

Attention covers the whole field of consciousness. Scrutiny functions in harmony with attention and so, once the requisite for transformation and consequences of transformation have been understood, one's quiet, perceptive awareness will be used to embrace all conscious content and place it under

scrutiny. This happens because the awakening of attention is the awakening of an understanding that doubts knowledge itself (the expression of which is thought). Therefore, the action of attention is, in essence, a mind willing to scrutinise every appearance in consciousness, and a mind capable of not only questioning those appearances but observing them as well. The awakening of attention is the awakening of a willing explorer of patterned space. Such a mind has been attributed to philosophers or religious persons, but in actuality it is just the expression of a healthy human being functioning adequately. Doubt demands attention because it is only through intelligence that the activity under scrutiny is revealed. Doubt is not a conflictual experience in which I see something, abstract an idea of it, then consider the possibility of that idea's opposite. Doubt demands the perception of fact, not the abstraction of fact.

We now come to a point in the book where we have discussed the following:

- How attention comes into being.
- The qualities implied in attention.
- The explicit appearance of attention in consciousness.
- The factors that prevent one from attending.

It is undeniable, of course, that there are many more things we could explore with regard to attention and consciousness, but we cannot talk forever. My feeling is that we have spoken sufficiently to enable you to begin to develop an appreciation for the perceptive silence of the mind, and hopefully sparked an interest in you to explore the effects of this silence in your daily life.

Living attentively means that one's life has become a moving enquiry. Once one is accustomed to attend (silently observe) and has this enquiring spirit, the next factor that becomes important is how one enquires – this is the interest to understand what is a valid and invalid approach to enquiry.

Living attentively implies an investigation into the world of oneself and the world that that self abides in. Therefore, questioning becomes terribly important in life, and a question is made up of two factors.

1. The question itself.
2. The response to the question.

The question itself really has very little meaning; it is how you respond to the question that determines its real importance.

A question's purpose is to inspire a real enquiry into the phenomenon it represents: that is, if my question is about physics, then its purpose is to inspire an enquiry into the physical world. A question acts as an impetus to educate; it is the origin of an interest to acquire knowledge in a specific direction.

A question is not something to be prostituted for mere intellectual stimulation. You will have observed, I am sure, those people that just flippantly pose a question without any *real* concern for its subject matter. Such people then, only concerned with intellectual stimulation, get carried away with the spectacle of the concept embodied by the question. Here, such people lose the real importance behind the question, its place in reality, and, thus, make no attempt to discover the facts about the real phenomenon. This intellectual momentum is often terminated by a conclusion or a lack of interest, neither of which ever inspire a perceptive examination. This often exists because such people have a concern to find the answer, and not a concern to understand the problem. When a question results in this response, we can conceive that the desire to find an answer denies the possibility of understanding the problem. This response to a question may be referred to as speculation, and so one may ask:

Speculation does not bring about a factual understanding, so why are people so content to pursue enquiry along these lines?

The predominant reason is stimulation – in this context, an act done to merely alleviate boredom and bolster an intellectual opinion of oneself. And the other, more forgivable reason, is that someone simply has not understood the distinction between perceiving the real activity, and the thought representing it.

My feeling is that to use a question as a vessel essentially for stimulation is an improper use of a question. For those, however, who are pursuing this form of questioning as a result of being unable to distinguish between the difference referred to above, it is important to discuss this distinction so that such people may be able to identify such behaviour, prevent the acquisition of false information, and stop wasting their time. It is, therefore, of great importance that we explore how we ourselves question.

How do we question?

- Questioning:*
1. *Showing curiosity.*
 2. *Uncertainty, doubt.*
 3. *A point under consideration.*
 4. *An expression of enquiry that invites a reply.*

A question begins with an expression, usually in the form of a verbal statement, that demands to be satisfied. There are two ways in which people attempt to satisfy a question.

- Speculation.
- Observation.

To speculate means to imagine the thing being questioned, and through this derive a satisfaction that ends the impetus behind the question.

To observe means to have direct contact with the real thing being questioned, which inspires and maintains an interest through which factual information can be acquired.

The act of 'satisfying a question' is the act of enquiring. Thus, there are two methods of enquiry:

1. Analysis.
2. Attention.

Analysis is the dissection of a whole into its constituent parts.

Attention is the perceptive embrace of the whole content of consciousness.

The fundamental distinction between these two activities is that analysis is divisive and attention is holistic. Both have their place in life. We will explore these activities further, but essentially, analysis has its place when dividing or synthesising is required, and attention has its place when an understanding of the operation of the whole is required.

Understanding that we have these two instruments of enquiry, we should explore both of them, so let's begin with analysis.

So, what is analysis?

- Analysis: 1. The division of a physical or abstract whole into its constituent parts to examine or determine their nature, essential features, value, or relationship.*
- 2. The study of such constituent parts and their inter-relationships in making up a whole.*

Analysis involves the dividing up of a whole into parts. As described in the above definitions, analysis divides a physical whole or an abstract whole into constituent parts. So, we must first understand the distinction between these two wholes.

The definition of 'an abstract whole' is defined as: a thought – *an expression of knowledge that symbolises a real phenomenon.*

The definition of 'a physical whole' is defined as: *the expression of the physical senses as conscious content.*

So, how is an abstract whole divided?

An abstract whole may be understood as a thought. That thought is divided by distinguishing particulars within it.

Particular: 1. A detail.

When we focus on a detail within a thought, that detail begins to attain a state of individuality from the thought that it is indivisibly part of; in this way the detail becomes considered as a separate entity to the thought. Through this action, the 'whole' (in this example, a thought) becomes fragmented into constituent parts. It is important to understand here that while a detail can appear to have a certain individuality from the whole it belongs to, and be considered separate to it, the actuality is that there is no separation, it is a mere 'trick' of perception – a limited area that exists only as a consequence of focusing.

Now, how is a physical whole divided?

For clarity, let's take 'a physical whole' to refer to visual sensation.

When we focus on a detail within vision, that detail begins to attain a state of individuality from the vision that it is indivisibly part of; in this way the detail becomes considered as a separate entity to the vision. For instance, there is a globe of the earth on my desk. When I focus upon that globe it attains a state of individuality from the rest of my vision. Through this action the 'whole' (in this example, vision) becomes fragmented into constituent parts.

We can understand that both a thought and a physical sensation (such as vision) are conscious content. Thus, it is through focusing on a particular part of consciousness that the division of an abstract or physical whole takes place. The division takes place through a focusing of perception. To focus is to reduce the observable area; it is an act we referred to much

earlier in the book as concentration. That which is observed is recorded, and so, through focus resulting in a reduction of the observable area, one is accumulating knowledge of a fragment of the whole that is available to be observed consciously and, through this, consciousness is recorded partially.

We must also note that human consciousness is limited by default; it is limited by the very biological factors that create it. There is an intrinsic limitation in vision that is known as the visible spectrum, and the same limitations exist for the other senses. With this limitation acknowledged, concentration is then understood to be the action by which the brain further limits a sensation that is already limited by default.

Analysis involves the dividing of a whole into constituent parts, and the same process is undertaken for both an abstract and physical whole. Essentially, division occurs as a result of one's ability to distinguish form. Take the example of a flower. One can divide the petals from the leaves and the stem because of one's ability to distinguish between their forms, and one does this on the basis of shape, colour, and so on.

A whole (such as a flower, a thought, or vision) is a form, and, through analysis, one distinguishes the 'lesser' forms within a form. Analysis is, therefore, the act of dividing form into constituent forms, and because of this there is always the implication through analysis that its divisions (no matter how minute) must always interrelate holistically with each other in some way. Therefore, through the action of analysis, there is always this activity of dividing, but also that of synthesising.

- Synthesis 1. The combining of separate elements or substances to form a coherent whole.*
- 2. The process of combining objects or ideas into a complex whole.*

One gentleman who didn't favour the analytical approach as a means to end psychological problems once described

analysis as the smashing up of a watch with a hammer and then trying to piece it back together again. While I would not concur with the severity of this description, it does, like all somewhat negative statements, contain a grain of truth that hints at an intrinsic danger. Here, the gentleman conveyed a warning that analysis is not the activity responsible for psychological restructuring. It is, however, extremely valid as a scientific tool. We shall continue.

Analysis implies:

- distinguishing;
- synthesising.

The purpose of analysis is to understand. Analysis is used as a means to enquire into the nature, essential features, value, or relativity of a fact.

Analysis is the process we have adopted technologically, and as a result we have changed our physical environment enormously. Analysis is also the process we have adopted psychologically, and as a result we have stagnated in our psychological development. We have maintained behaviours that allowed us to become dominant in the animal kingdom, but are now inhibiting our progression as a species. The failure of analysis to fundamentally restructure the conditioning of man is a necessary lesson that one must learn in order to adapt coherently to one's current united global, and soon cosmic, environment.

Analysis comprises the acts of distinguishing and synthesising, and so a situation where analysis is useful is one in which distinction and synthesis are necessary. My feeling is that distinction and synthesis are necessary in a physical context but unnecessary in a psychological context. The reasoning behind this exists through a distinction between the manner in which the 'physical' and 'psychological' appearances present themselves in consciousness.

*So, what is the distinction between the manner
in which the physical and psychological
sensations present themselves?*

The physical world originates outside of oneself and it is through the sensual organs that this world is captured and displayed in consciousness. Our sensual organs are limited intrinsically (e.g., the visible spectrum) and are also limited through being based on a point of view. These limitations force us to accumulate knowledge about that physical world piece by piece over time, and we do this by accumulating many separate views. It then becomes necessary for the action of analysis to piece together these separate views, and in order for this to happen, the ability to distinguish and synthesise the forms contained within those views is required. The reason why analysis is valid here is because the physical world is, by default, recorded as already fragmented. It is like having jigsaw pieces thrown at you one at a time that you then have to organise correctly. As stated in a previous discussion of ours, coherence reveals that you have organised the pieces correctly, whereas incoherence reveals the inaccuracy of your organisation of the pieces. This is why analysis is valid in a scientific context.

The origin of the physical world and psychological world is different. The psychological world originates from within oneself. The expression of the psychological world is thought (intellect and emotion) and has its source in memory. Because the origin of the psychological world is memory, it changes totally how the expression is to be dealt with and how psychological transformation and change is caused. This is because within one is already contained the whole thing responsible for the expression itself. For example, when one sees a tree, the whole of that tree doesn't exist inside you, only a view of that tree does, but, when one experiences and sees fear, the whole of that fear does exist inside you. So, let's explore this further.

We said analysis was necessary in a physical context because that physical whole (e.g., a tree) exists outside of us and is recorded piece by piece through relating to it from numerous points of view. For example, it requires us to walk around the whole tree in order to acquire a complete understanding of its outside appearance, and it requires us to pull off the bark in order to see what is under it. We are, thus, limited solely to analysis here because the tree exists outside of us. Thus, the speed at which we can analyse determines the speed at which we can acquire knowledge about the tree and progress our understanding of it. But, is the same true in a psychological context?

Is a psychological appearance limited?

Yes. And it is because this psychological appearance is limited that people attempt to analyse it and progress a psychological understanding through analysis. However, because a psychological appearance originates from within instead of from without, we have another option available to us.

A psychological appearance is limited; however, the origin of that appearance is not outside but inside. What this means is that the factor responsible for the limitation is not a physical sensual organ but instead something else. We cannot undo the physical limitation of the eyes, but it may be possible to undo the limitation that is preventing us from consciously experiencing the whole of fear rather than just a fragment of it. Here, we uncover the distinction between an attentive approach and an analytical approach.

Analysis is an action undertaken to understand through limitation.

Attention is an action undertaken to understand through obviating that limitation.

The attentive approach is only available to be used to understand the psychological structure because that whole structure already exists within us; it is merely a case of allowing that

structure to be expressed consciously to enable observation, understanding, and transformation to take place.

The consequences of attention in respect of our psychological structure are:

1. A reduction in the limitation of what is expressed consciously; this increases perceptive depth and allows for a penetration by the understanding into the subtler psychological constructs responsible for particular behaviours, and so follows a transformation of them.
2. One sees the interrelation of intellect and emotion.
3. There is no need for theorisation.
4. There is no requirement for separation.

‘There is no requirement for separation’: this is an important point to understand. Through analysis, a sense of division is always maintained between the analyser and the analysed. Physically, of course, there is a certain individualism between ourselves and the object of our enquiry, and this is why analysis complements the understanding of the physical world. However, psychologically this is not the case. There is not an individualism between ourselves and thought: instead, we are thought. Analysis, when used as a tool of psychological enquiry, creates and maintains an experience of separation psychologically. This is experienced as a sense of division between the thinker and thought, a topic that we discussed earlier. It is a separation responsible for:

1. Repeated requests to knowledge for an answer to a psychological disturbance.
2. The desire to control thought.
3. Psychological becoming.

Psychological becoming is the desire for us to become something other than what we are. It is a desire that is implicative of an interest to become what we are not, rather than an interest to observe what we are.

All of the factors above contribute to inhibit the simple observation of thought, a simple observation that holds very complex and fundamental capacities for psychological transformation.

Transformation is the act by which something undergoes a mutation in its form. Psychological transformation has three requirements:

- perception;
- penetration;
- energy.

Why perception?

Psychological transformation requires the act of understanding to mutate a person's conditioning, which is an act that occurs through perception.

Why penetration?

Psychologically, the thing to be transformed is a response. That response is an expression that has its source in the conditioning (knowledge). As we delve deeper into the workings of that expression, we are simultaneously educating ourselves at that depth. Furthermore, whatever is understood at that depth also causes a transformation in the conditioning at that depth.

Why energy?

Energy is required to transform the structure of knowledge itself: the greater one's energy, the greater the capacity to effect transformation.

Psychological transformation takes place through penetrating thought. Through this the thought is revealed, and in that very penetration an understanding is caused which immediately and intrinsically transforms the conditioning responsible for the thought. Through giving attention to thought, one becomes, in some senses, their own psychological surgeon.

Psychological transformation takes place through the momentary perception of thought. Through the perception of thought, there is the awareness of something never before seen, that very seeing brings an understanding, and that understanding is the factor of transformation.

At this point we can clarify the distinction between the two forms of enquiry, analysis and attention, in a psychological context as follows:

1. Analysis
 - a. distinction
 - b. synthesisation
 - c. conceptualisation
 - d. distraction to the momentary perception of thought
 - e. stagnation in one's conscious sensitivity and receptivity
2. Attention
 - a. perception
 - b. penetration (the exposition of the subtle constituents of thought)
 - c. ability to comprehend the interrelated parts of the system of thought (i.e. how emotion and intellect work together)
 - d. uncovering new understanding that transforms the conditioning
 - e. a sense of comfort in viewing consciousness that allows one to maintain an observation in the midst of intensely disturbing phenomena

Now that we have discussed the approaches by which one questions, we can explore what a question is and how it functions.

So, what is a question and how does a question function?

A question begins with the expression of a verbal statement that demands to be satisfied. The demand for satisfaction is

created as a result of the question itself arising a sense of discomfort. This discomfort arises out of the acknowledgement of not knowing. Another way to convey this is to say that a question is basically the creation of a void that demands to be filled. The creation of a void in this way can have a useful or a useless application. Whether the application is useful or useless depends upon how we respond to the void in order to fill it. One of the factors that determine whether our response is useful or useless is whether the question threatens us or not. If the discomfort produced from a void is taken non-threateningly, then it can produce a calm and humble interest in the problem. This results in a perceptive exploration of the problem through which knowledge is acquired and the void is filled. If, however, the discomfort is taken threateningly, then our fear can bring about a desperation to relieve the effect of the void at any cost. The danger inherent in this more panicked response is that the importance of the threat usurps the importance of the problem that the question has brought to light. When a significant amount of threat is experienced we lose interest in understanding the problem and, instead, become interested only in relieving the discomfort. The desperation associated with this will often make us willing to accept anything in order to alleviate that discomfort, even if that thing is not actually true. Fundamentally, therefore, we may understand that, in response to a question, there is the capacity for the discomfort intrinsic to it to be alleviated by something either true or false.

We defined a question as *an expression of enquiry that invites a reply*. The expression of enquiry creates a void and the desire for a reply is the demand for that void to be filled. Therefore, we may understand a question further by elaborating on this sense of a void. So, in the context we have been speaking about, we ask:

What is a void?

A void is a space allocated in memory that is created by the act of generating a question. That void creates sensations of

discomfort that inspire us to fill that void, and the result of this inspiration is interest. Through that interest, our awareness is directed to acquire information that will be recorded into that void. The notion of 'invites a reply' in the above definition implies that the reply (what is perceived as a result of our interest) will be received into, and stored in, that void. Here we may understand that a question not only begins an enquiry, but also determines where the result of that enquiry will be placed in memory before the enquiry has even begun.

The inherent danger of this 'filling the void' is that the void can be filled satisfactorily with false information. The response by which our interest is channelled towards relieving the discomfort as soon as possible, rather than having a willingness to watchfully wait for the true understanding to reveal itself, is an act of self-deception that fills the void with false information. Self-deception in relation to a question may be defined as a willingness to accept a pacifying concept rather than remain with the discomfort, enquire, observe, relate to the actual thing, and draw a true understanding from it. Pacification has a debilitating effect in that it dissipates a sense of interest being directed towards the real phenomenon that the question relates to, which in turn denies the perception necessary for a true act of understanding to take place.

The act of pacification has become something of an art form in the present day, but that is not surprising. When one gives up exploring a way to solve psychological problems, the next intelligent step is to educate oneself on how to temporarily alleviate those problems. There is a great, colourful palette of activities that have been introduced to society in an attempt to achieve this, and they are all predominantly used for the purpose of generating hope and redirecting interest.

The redirection of interest is achieved by taking one's focus away from the important problems of life and focusing them instead upon something not so critical. An example of this would be the development of an interest in celebrity culture.

Through this, we are able to fill our time with the questioning of celebrities' lives without falling victim to any real sense of threat because the problems being questioned have nothing personally to do with us. We may ask questions such as: 'What dress will they wear?', or whatever it is.

As always, if you want to see psychological responses in their most obvious and basic forms, then watch children growing up. Most children in western society grow up being bubble-wrapped by their parents. When the child reaches a certain age (normally college or university age), he or she is then thrust into an environment that almost immediately demands and expects that individual to be an adult – behave maturely, be responsible and be serious about their career, others, and the world. Because of this childhood bubble-wrapping, when young adults are asked to face challenges, they are almost all totally unprepared for this. As a result of the extraordinary fear that is produced by coming face to face with a challenge that one is ill equipped for, we see this redirection of interest in its most extreme forms. Essentially, that fear produces an escape, and that is basically what the redirection of interest is. These bubble-wrapped 'children', who have up until now been quite happy leading a mediocre life without much responsibility, now have immense amounts of responsibility thrown at them. Suddenly they want to go travelling! Suddenly they want to go to parties and have sex! And their specific sexual preference becomes very important. Suddenly they want to go to university! Spend three years and acquire a large debt, often on a whim. These ventures are often pursued as an escape from responsibility, and nothing more.

This is not accurately descriptive of everyone, granted. Yet, I wouldn't be surprised if this represented a large number of young adults fairly well. To be fair, the social aspect of 'party-ing' and the exploration intrinsic to travelling are both wonderful things, but when the basis for them is escape, they are only acting to maintain an attitude of irresponsibility and deny the

cultivation of maturity. A redirection of interest causes one to become ignorant of the important challenges of life and, worse still, can develop automatic responses that prevent one even having the choice of whether to face a problem or not.

The other factor of pacification is hope. Hope can alleviate discomfort in the same unhelpful way as a redirection of awareness can. Hope is essentially a belief that something will occur in the future. To alleviate the discomfort associated with an immediate challenge, the void is filled with a belief that something will occur in the future and so the void is filled with hope. This belief fools one into thinking that the problem will be solved in the future without the requirement of any effort on one's own part and, therefore, the urgency to meet the challenge is pacified. This, in my opinion, is the 'happily ever after' that causes one to go to sleep in the present while the challenge is still very much alive.

Hope is a narcotic in a crisis.

So far we have focused on the 'wrong' way to respond to a question. We said that this wrong way happened as a result of the question generating a sense of threat. That threat in turn brought about a desperation that produced a willingness for the void to be filled with false information. This false information lacked transformational understanding and acted to pacify the discomfort felt, thus alleviating the urgency to meet the challenge posed by the question. But, *what is the right way to respond to a question?*

A question is the expression of an acknowledged lack of understanding. Following the generation of a question, there comes the desire to acquire an understanding. Thus, the right response to a question is any action taken that causes the acquisition of a truthful understanding. For example, if your question is about the act of juggling, you must juggle in order to acquire a truthful understanding; if your question is about an

activity of thought, you must observe thought in order to acquire a truthful understanding, and so on. The right response to a question is the acquisition of a truthful understanding.

The act of questioning literally means: *showing curiosity; uncertainty, doubt; a point under consideration; an expression of enquiry that invites a reply*. All of these factors imply the establishment of interest. We may, therefore, understand a question as the awakening of an interest and, as such, understand that a factor of paramount importance in response to a question is where that interest is channelled. Thus, the factor that determines whether we are responding rightly or wrongly to a question hinges on where our interest is being channelled. Is our interest being channelled in a direction that will uncover the facts about the phenomenon we are questioning, or is our interest being redirected away from uncovering those facts?

The distinction between the right and wrong channelling of interest is thus:

- the right way – an interest in understanding the problem;
- the wrong way – an interest in alleviating discomfort.

The right channel of interest is that which gives rise to a desire to understand the problem, and the wrong channel of interest is that which creates a desire to alleviate the discomfort caused by the question. An interest in alleviating discomfort, in a lot of cases, causes a willingness to be satisfied by anything that sounds remotely plausible, a willingness to accept hope and redirection, which we spoke about earlier, and a willingness to escape, avoid, or suppress. The purpose behind alleviating discomfort is to create a state that is free from challenge and absent of the demand for a response to it so that the brain can return to a state of mental inactivity. An interest in understanding the problem, however, fosters an exploration into the problem itself and implies independence, originality, and coherent behaviour. The distinction between *an interest in understanding the problem* and *an interest in alleviating discomfort* is a concern for

the problem itself and a concern for only the disturbance, respectively.

The right response to a question implies that interest is channelled towards that which will result in the acquisition of a factual understanding of the phenomenon that the question relates to.

The action of a truly interested mind is one that carefully observes the movement of thought out of a demand to understand the subtle nuances of a psychological problem.

To receive a factual understanding means to receive a true understanding of the phenomenon being questioned. In order to obtain a truthful understanding one must have direct contact with the phenomenon. Observing the activity of the phenomenon will reveal the truth about it. Take thought as an example. Through the very perception of the activity of thought, its operation is being revealed and understood. The way thought is behaving is the factual and truthful expression of how one's conditioning is responding. To see that is to understand the truth of that particular activity of thought, whatever form it happens to take.

*desire seen is real desire,
fear seen is real fear,
pleasure seen is real pleasure.*

The only non-truth that exists comes about as a result of one's imagination impersonating reality. When knowledge impersonates a fact instead of merely representing it, then there is a non-truthful appearance in consciousness, and the result of this will be a non-truthful understanding.

In our discussion of the act of questioning so far, we have explored what a question implies, the purpose of a question, and the right and wrong way in which to respond to a question.

Irrespective of the benefits of responding to a question rightly, we cannot ignore that a question in itself, through the discomfort created by a void, holds in it the potential for danger (the consequences of acquiring false information). Thus, to educate others to the necessity of questioning themselves in the pursuit of understanding themselves means that we would inevitably be spreading the potential for that danger. However, seeing that the right response to psychological questions is to merely observe the movement of thought, whereby through so doing one reveals the activity's intricacies, understands those intricacies, and naturally causes a transformation in one's conditioning, an interesting question arises.

Is it necessary to question at all psychologically?

We said earlier that a question's purpose is to inspire a real enquiry into the factors that surround it, and we said that the right response to bring about such an enquiry was to observe the movement of thought. Therefore, to understand whether it is necessary to question psychologically, we must ourselves question whether it is possible to observe the movement of thought without beginning with a question. Simply, is it possible to observe consciousness without starting with a question?

Is it possible to observe the movement of thought without the prerequisite of a question?

If we enquire into this right now, we will undoubtedly uncover that a question is not required at all to begin observing the movement of thought, or the whole content of consciousness for that matter. We can observe consciously the sound of a passing car, the shapes and colours which surround us as ornaments, books, people, and so on, and thought, all without beginning with a question. Seeing this, therefore, we can say that the arousal of a perceptive enquiry is not born out of a question, but out of a willingness to look, to listen, to sense. A question, therefore, has the capacity to ignite a temporary

enquiry, one that arises for a particular reason and ends when that particular reason is settled. A willingness to look, however, has the capacity to ignite an enquiry that endures without a terminus.

Psychologically, the purpose of enquiry is to bring about an understanding, and the result of that understanding is a transformation of knowledge. So:

Is it possible to understand without
the prerequisite of a question?

Understanding comes through the act of observation. Intrinsic to the very act of observation, conscious content is revealed and the action of understanding takes place. Since a question is not required for observation to take place, and since understanding comes through that act of observation, we can, therefore, deduce that it is possible for the understanding of something to take place without first posing a question about it. So, yes, it is possible.

Simply, can you observe without a question?

Yes. And every action that comes as a result of observing is also possible without the prerequisite of a question.

What, then, is implied in a life led without
the need to question psychologically?

Without the need to pose any questions, there is just the requirement that one stays alert. All that is required is that one silently observes the unfolding of conscious content, and that is a very broad statement. It implies that one observe everything and discover just how sensitive it is possible for one to be. It also implies that one uncovers what factors of life inhibit one from this very sensitive state of living – lack of sleep, stress, and so on. One is free to observe everything and anything, from the complexities of a deeply entrenched fear to the way in which one walks, one sits, one thinks, or how one's meal really tastes

and how each mouthful is ever so slightly different. To stay alert is all that is required of one psychologically. Through that alertness, one progresses an understanding of oneself and humans in general in each moment. That alertness is expressive of an original and independent psychological exploration and education. Through such an attitude, it matters not what 'the others' say or do; it only matters whether one has seen it for oneself. We said earlier that most axioms and opinions that form the 'rules' by which people live are easily discredited merely by asking a few probing questions, or conducting short personal observations. The understanding that comes about as a result of one's own perception, however, is not liable to this fragility.

Sensitive eyes do not create fragile minds.

As a result of understanding this one's attitude to life changes. One's attitude changes from posing the right question followed by a short-lived enquiry before once again entering a stupor into an alert state comprising consistent enquiry. Through the latter attitude, one becomes interested in really experiencing what it means to be human and live in this world, and implied in that is a demand to be as sensitive as one can possibly be. This attitude comprises a sensitivity that has an inbuilt necessity to become more sensitive. This is an awake lifestyle, a flowering of sensitivity. In that state, there is an absence of mulling over intellectual conceptions of psychological phenomena that is replaced by a sensitive silence abiding in beauty. Such a state is implicative of the highest degree of psychological intelligence. In such a state there is only one movement of consciousness, one act of perception, one inextinguishable movement of learning, and an awareness that embraces all this simultaneously. Such a state does not demand the creation of a question and, therefore, no void demanding to be filled; one is thus freed from the basis responsible for self-deception.

Alert, free of self-deception.

Much earlier, 'second-hand human beings' were mentioned. A human being is only second-hand through accepting another's conclusions and perceptions instead of having the independence and originality to find out for himself or herself. We are, therefore, second-hand because another is filling our voids. And there are many vultures that seek to profit in this manner. As you fall into disorder, they will catch you in their net and condition you to their ways; caution is advised.

*The military will catch and fill you,
The business will catch and fill you,
The guru will catch and fill you,
The religion will catch and fill you,
The drug will catch and fill you,
The sex will catch and fill you,
They will all cost you . . .*

By not questioning, no void is created that another can fill.

*Not asking, I'm not demanding.
Unburdened exploration!*

We now come to the point of gathering up this book. The intention of this book has been to awaken the reader to the necessity of observing thought, and the purpose of this was primarily to inspire a psychological education and transformation. For this to happen, it was necessary for us first to discuss the approaches regularly used in the attempt to alleviate, correct or ease psychological problems, which we said were acts of either escape, avoidance, or suppression. By way of penetrating escape, avoidance, and suppression, we were able to identify the common feature essential to their failure, which we said was a perceptual inhibition – the prevention of a direct perceptive contact with the problem itself. The understanding of this

essential failure caused us to negate the use of those methods as adequate responses to psychological problems and, out of that, the importance of just simply observing those problems arose. That act of observation was expressive of an interest in the problem itself and brought about a certain quietness of mind that is a factor necessary to facilitate the observation of the content of consciousness. That quietness of mind is the active operation of what we called the action of attention, and that action begins to relate to thought upon the instant one understands the futility of control. Through continual observation of thought, we began to awaken to the importance of observation by seeing the beneficial consequences of doing so – psychological transformation. In this transitory stage between a life led feeling the need to control oneself and a life led awakening to the freedom, beauty, and simplicity of merely observing oneself, it became necessary for us to discuss what attention is and what attention is not. That discussion enabled us to better understand when we are abiding in a true state of attention and when we are reverting back to our old ways through a subtle act of control. To help better identify and solidify the action of attention in our daily lives, we explored what the qualities of attention were and the factors that prevented attention from coming into being.

Living a life attentively observing conscious content gives us a real sense of exploration and enquiry in our daily living. As part of our natural evolution as a species and our present societal conditioning, we are educated as to the necessity of questioning. Due to this abiding sense of enquiry and the common creation of questions, it was necessary for us to explore the act of questioning itself and point out an inherent danger in its activity: we said that this inherent danger was that of being able to satisfactorily fill the void created by a question with false information. We challenged whether our psychological exploration must inevitably be burdened by the danger inherent in a question and discovered that a question is

not necessary at all, only a willingness to look, to listen, to sense is.

Generalising everything that has been written so far, we may say that the whole discourse of this book has been implicative of enquiry. Attention, while being a very broad and subtle activity in itself, is one part of a larger whole, which is that of the art of enquiry itself. The very nature of attention implies enquiry and its arousal and establishment in the activity of a person is sourced from an eagerness to explore and understand, and a by-product of that activity is transformation. The awakening of attention is the arising of a seriousness that is essentially an attitude of enquiry. This whole book, while focusing on the importance of observing thought, is really about arousing a seriousness in life that flowers compassionately in every direction: personally, socially, spiritually, religiously, occupationally, financially, and so on. As such, enquiry itself and the reasons surrounding why one enquires are very important factors of living to comprehend.

So, why enquire?

Enquiry facilitates an understanding that brings a person's behaviour into coherence with the rest of life. Through this, incoherent behaviours that are responsible for suffering cease to exist. As a result of witnessing this, one attains an increased willingness to face challenges immediately as they arise, and that implies a heightened state of sensitivity which unlocks a much greater capacity to problem solve. The relationship between yourself and the world that you see flowering as a consequence of enquiring is the same relationship you wish others to have with the world and with each other. One also intuitively, as a result of one's own peaceful conduct, that the flowering of this seriousness in each human being could hold the capacity to bring peace and harmony to mankind and everything that mankind comes into contact with.

*The key to transforming oneself is
the key to transforming one's species.*

Our insatiable enquiry exists as a result of a deep care within us all. Psychologically, our caring intention has always been subtly surrounding the transformation of the psychological structure of man. This book has been created out of that care and you, the reader, have digested this book and, one hopes, observed yourself with that same care, too. Of course, it is not possible for me to be sure as to the extent of your current understanding of yourself and what your responses have been to what has been written here. What we can assume, however, is that to some extent the writing has interested you, because those who would have become bored, or even offended, would have discarded the book long before now. So, I wonder if you have ever considered why you are interested in this book?

Why are you interested in this book?

You are interested in this book because you feel you can relate to it in some way. It has been written by a keen observer of conscious content, especially that of thought. Therefore, one who can relate to this text must also be an individual who is observant and similarly interested in thought. Having a willingness to observe and perhaps also finding a joy in it implies that you are to some extent independent, individual, logical, and probably feel deeply the necessity for a change in human society. Consequently, that is the type of person who will be interested in this book. Those who simply want to be led and delegate responsibility to another will find this book threatening, cumbersome, and the means of instilling yet another problem in their lives, whereas those who are willing to enquire and examine will find this book educational and comforting. The latter is probably who you are, an observant person taking the time to read the observations of another keen observer. Also, you probably see the utter necessity of living life observantly

through understanding the benefits to your life that observation brings and seeing the disharmony caused by the negligence of others. You, like many before you and, I dare say, many to come, will have questioned whether it is possible to change such negligent human behaviour.

How to change human behaviour?

Many intelligent people seem to think that fundamental psychological change is not possible. They feel that people's behaviour is inevitably the result of their intelligence and they consider intelligence to be a fixed thing, a static birthright. While I concur to some extent that a person's behaviour is the result of his or her intelligence, my feeling is that the basis of intelligence is sensitivity and that it is possible for a person's sensitivity to increase. Therefore, I consider it possible for a person's intelligence to increase and bring about a wiser and more sensible behaviour.

*Intelligence is not a static birthright,
it's a dynamic living movement.*

The question that has plagued so many people in the past is: *how to change human behaviour?* This is an immensely difficult question, if not an impossible question, if the questioner does not understand the essential factors governing why a person behaves the way he or she does. By this I do not mean the mere understanding of the cause and effect of the conditioning, such as an awareness of the possibility of insult generating hurt and expressing itself as violence, but, instead, I am referring to a deeper understanding of the role that sensitivity and intelligence play in the acquisition and transformation of knowledge, and the factors which govern a willingness to give in to fear and barricade the doors of perception.

Behaviour is the act that responds to an event. That event can be anything sensed consciously and the basis of the

response itself is knowledge, which is the individual's conditioning.

One behaves the way one does because of the knowledge one has.

Knowledge cannot intrinsically bring about a transformation in itself because the only action that knowledge can perform to cause a change of behaviour is to imagine contradiction. The change that comes about as a result of contradiction is unsatisfactory because it is temporary and easily discouraged by the conflict that naturally responds to it.

The knowledge responsible for a person's incoherent behaviour is not 'wrong' in itself; it is the inevitable outcome of that person's level of intelligence, an inevitable outcome of how sensitive that person is. The extent of that person's sensitivity determines what he or she sees, what understanding is acquired, and what knowledge responds to that which he or she perceives. Sensitivity is one of the most essential factors determining our behaviour and, therefore, the question of '*how to change human behaviour*' implies the question: *How do we make a person more sensitive?* The distinction is 'How to see more' rather than 'How to see differently'. The essence of 'How to change human behaviour' implies the enquiry of how to bring about a stable and fundamental collaborative intelligence among mankind, rather than merely changing the peripheral outward act on an individual basis while leaving the inner structure of a person unchanged and in conflict with it. The requisite for a stable collaborative intelligence is a state in which everyone is observing the same fact. Bringing about a collaborative intelligence demands a perception of fact that each person can carry out themselves, because this negates the need for a mediator. The negation of a mediator prevents the capacity for a person to conform to a certain behaviour without truly understanding why they are doing so. As people become more independent they will become more sensitive. That

increase in sensitivity will allow them to see more, understand more, and the knowledge acquired through that understanding will bring about a more coherent behaviour in relation to the world. This is the logical lineage that causes us to speak of the necessity of an increase in human intelligence to bring about a change in human behaviour, both personally and collectively.

My feeling is that each person is intelligent and has the capacity to increase that intelligence, but that the main reason why this is not done is because one has not been encouraged to observe the movement of one's thinking and expose the beneficial consequences of doing so. It is, therefore, more important initially to encourage people to observe their thinking rather than discuss with them the benefits of an increase in intelligence. This is because through observing one's thinking intelligence will naturally flower without any intention on the part of the individual to make this happen. Then, later, when that individual has journeyed sufficiently along the path of self-knowing, the question of intelligence will arise, and, at that moment, a discussion of intelligence will have meaning to that individual.

Putting aside any petty arguments for the moment, I think we would all agree that technologically we, as a species, are progressing well but psychologically, excluding minor adjustments, we are somewhat stagnant. Science is pursuing its psychological investigations along the same lines as physics, and while this holds some medical merit, it has not been responsible for causing a transformation of the psychological structure of man. When we refer to the necessity of psychological transformation, we are speaking in a context that goes far beyond the mere convincing of man of the need to make partial changes, such as that of beginning to recycle and so on. We are instead speaking in a much deeper context in which the very fundamental structure that makes man think the way he does compassionately undergoes a mutation. Such a mutation is so fundamental that it alters how one thinks, how one acts, how one treats others, and even changes the very essence of what

one thinks one is and the importance of one's very existence in the universe, an importance that is not synonymous with an insignificant grain of sand, but instead with a significant node of immense responsibility.

Transformation is the result of understanding, and understanding comes through perception. The factor determining what one can perceive is what content one is able to be aware of in consciousness. And, the basis determining what content is available consciously is the extent of one's sensitivity. This whole phenomenon is covered by that word intelligence.

We began with the question – *how to change human behaviour?* And the logical lineage is as follows:

How to change human behaviour?

Increase human intelligence.

How do you increase human intelligence?

Observe the movement of thought.

What inspires one to begin observing
the movement of thought?

The answer to this came about as the result of a long-term enquiry by me into myself. It was an understanding that prompted the birth of this book and dramatically changed my life, since before that I had rarely written a thing and didn't even own a dictionary. Now I am sitting in the tunnel of five years of more or less constant writing, editing, and re-editing, taking up every single evening and every single weekend almost without exception, with a dictionary as my 'homepage'.

For years there was a question in me that had never been answered. Naturally, I observed the chaos in the world caused by inharmonious human relationship and had enquired passionately for years as to how to change mankind. I had negated control as an adequate response to the movement of thought, observed the birth of this action of attention and seen

the transformation that took place in my conditioning as a result. Interesting to me was why I had taken, and was continuing to take, this journey. I had spent such a great amount of time enquiring into the movement of thought, but had very little understanding as to why. I acknowledged that the effects of transformation were undeniably beneficial, but not knowing why I initially undertook the willingness to observe thought always subtly bothered me. Throughout the whole discourse of all I had enquired into (some of which you have read so far), I questioned why the person I was had specifically and willingly enquired into all this. It was that question, lying open for very many years, that eventually led me to come upon the only factor that can develop a passion in a person to begin observing thought. This is the act that will begin to shift man from a state of self-centred intelligence to a collaborative intelligence, the act that will begin the transformation of man's fundamental thinking, and the seed that can be planted to make man begin to observe himself with great care and seriousness.

The fundamental difference in my enquiry from what others seemingly did was quite obvious. Others spent their time enquiring into various forms of manifestation (pattern, sound, etc.) and in part tried to find in that pattern something eternal and limitless. My understanding was that the very nature of pattern implied both limitation and an end and, therefore, while having benefits (that we see technologically every day), it must be an avenue of exploration that could never answer the fundamental questions that each human being has. My enquiry was totally different to this approach, as it was not fixated upon various forms of manifestation, but instead was profoundly concerned with '*what is silence?*'. The difference in my approach compared to that of the others I had observed was found in the distinction between:

1. '*What is pattern?*' and mankind's attempt to 'acquire the perfect pattern'.

2. *'What is silence?'* and the implications and consequences of silence in relation to the functioning of the brain.

While it was clear that this was the underlying distinction between the two approaches, it took a long while before the factors which make a person have a concern to learn about silence were understood. Through understanding the factors which produced a profound enquiry into silence for me, it was found that if those factors could be understood by another, then it would be possible for that appreciation to understand, and abide in, silence to be established in another. My home, psychologically, was in silence, and there it was possible to see the state of a person who resided in this silence and the relation that such a person had to the world as a result of it. It is a state comprising the adoration of beauty that honoured the present moment and felt no compulsion to carry on negative sentiments past their real life span. Through seeing how I behaved in comparison to others and seeing how I exuded compassion and empathy in the absence of feeling any more connected to a family member or friend than a stranger walking down the street, why I was the way I was became of essential interest in the question of the transformation of man. Through the many years of observations that followed, I saw that having a home in silence was the source of all the peculiar differences I observed between my own mentality and that of others. By 'having a home in silence' is meant: the willingness to return to silence and feeling content in that state instead of escaping into some form of manifestation (sound) in order to obtain stimulation. Once this became sufficiently clear, it became of paramount importance to understand why I was so content to abide in silence while others actively refused that silence through a fear of it representing boredom and the potential loss of experience and stimulation. It was found that this type of fear was responsible for the constant movements of desire, which fuelled a noisy consciousness and kept one from this

silence. Silence was found to be a state in which the brain does not want, but that does not mean that it is not open to receive.

It was found that attention was an action in silence. The content of consciousness was made up of manifestation, pattern, and sound, but one's ability to take all that in was determined by one's quality of mental silence. It was a silence that did not inhibit or distort the manifestation of conscious content, and a silence that was not the cessation of sound. This silence was an art in itself, an art that I regularly refer to as the art of listening (listening to the content of consciousness). It is the act that facilitates intelligence – sensitivity, observation, understanding, and transformation.

Silence facilitates intelligence.

Understanding that silence facilitated intelligence meant that silence was responsible for a person's capacity to observe consciousness and, more specifically, it meant that silence was responsible for the capacity to observe thought. Out of this understanding the following question arose:

Why is one silent?

Not knowing and seeing the falsity of speculation in this regard, the only action that could be taken was to observe, so I endeavoured to watch the operation of this silence in relation to every conscious movement that took place. As has been stated previously, it took many years of observations to find out what actually makes me silent and simultaneously uncover what makes all humans silent. Then, one day, while observing that silence in relation to the content of consciousness, that understanding came into being.

Why is one silent?

Isn't one silent when one is interested?

What is interest?

Interest is the immediate demand to acquire. Interest creates a mental environment that is conducive to acquiring information, and that mental environment is a quiet environment. When one is interested consciousness becomes quiet, and that instigates receptivity. This understanding revealed to me that the requisite for silence to operate in the brain was the instilling of interest.

For psychological transformation to take place a person must observe the movement of thought, and that observation is an action in silence. By understanding the relation between silence and interest it became clear that in order for one to observe thought one must have an interest in thought. Once that interest was established observation would naturally follow, and the result of that observation would be psychological transformation. The question then became:

What causes an interest in thought?

People are only disinterested in thought because they feel comfortable with what and how they currently think. As such, for a person to gain an interest in thought, that person must awaken to a dissatisfaction with how he or she thinks or, perhaps more importantly, become aware of the danger inherent in how he or she thinks. This will cause one to scrutinise one's thinking through an observation of thought.

So, what causes a dissatisfaction with what and how one thinks?

The awareness of suffering. When one becomes aware of the suffering caused as a result of what and how one thinks, then one will begin to enquire into the structure responsible for it in an endeavour to free oneself from it.

If you happen to be a person who already understands the necessity of observing thought and are trying to bring about

that same quality of observation in another, then it is for this reason of suffering that you have to be very careful. This is perhaps the most delicate subject you can discuss with another – communicate something in a ‘bad’ way and the other can become threatened and defensive, communicate something in a different ‘bad’ way and the other can become abstract and conceptual, and so on. To discuss this subject with another is like walking through a minefield; in order for either of you to get through it unharmed you have to learn very quickly about the terrain you are stepping on. In order to talk to a person about what and how he or she thinks you have to be able to learn about his or her psychological structure very quickly – where his or her security lies, what his or her fundamental beliefs are, the experiences that have caused those beliefs, the reasoning behind them, and so on. You need to create an in-depth mental map of the other person very quickly if you want to be able to help them.

An understanding of the psychological make-up of whom you are talking to will enable you to discuss what and how the other person thinks with greater ease, but you will always have to treat it as a delicate operation. The very purpose of the subject is to carefully encourage the acknowledgement of past suffering in the other, uncover the reasons for it, and develop a willingness for the other to experience their particular form of suffering in the future. In this sense, you become the node for suffering to that person, you inspire its creation but you do it in a carefully controlled (and loving) manner, like a doctor giving a vaccine. What is important is that you are not clearly distinguished by that other to be a node of suffering: if that happens, then the other will withdraw. Another factor that is important is that you are not distinguished as overly intelligent. It is dangerous in a species that is predominantly either competitive or submissive to be considered as overly intelligent. If you are considered overly intelligent by a competitive person then they will either hate you or seek to become better

than you, whereas if you are considered overly intelligent by a submissive person then they will idolise and follow you, both of which are responses that are inadequate because the response you are looking for is the arousal of independence. Also, what is important is not just what you say and how you say it, but what environment you create between each other.

The social environment that you create between each other affects everything – it affects what each person is comfortable talking about, how each person responds, and so on. This environment is the quality of your relationship with each other. In order to be able to discuss a subject that is as delicate as what and how one thinks, you must form a right relationship between yourselves. You must establish a ground of seriousness so that the discussion is not overly comedic or comfortably negligent. You must establish a sense of care for each other because it shows that you are not interested in hurting each other, and this allows each of you the ability to freely challenge and contradict the other without arousing any sense of threat (there is no intellectual competition here). You must establish a sense of commonality in your behaviour so that there is not one specific person who is being scrutinised; together we are establishing an honest exploration into ourselves (how we think, and so on). Most of all, you must develop a relationship in which each of you is independently enquiring into the topic of discussion: there is no sense of docility here. Each person must find out for him/herself if what is being said is true, and there is no stable truth originating from the mouth; it must come as a result of your own perceptive enquiry. Truth from the mouth is always a false omen, even if it later turns out to be true.

You must be a light to yourself.

Through establishing this environment you develop the deepest kind of friendship – aloneness . . . shared. It is one's comfort

in aloneness that determines the extent of one's independence. Once that groundwork is laid, you can then bring about dissatisfaction in what and how the other thinks. To do this, you carefully point out to them how their behaviour is related to the suffering they experience, and you do this in a way in which they recognise the truth of it as a result of their own experience, rather than because you said so. You point out to the other the incoherence of his or her behaviour, its causes and consequences (e.g., conflict and sorrow). There is a very specific way in which you do this – instead of telling them what to think, you allow them to discover the truth of it for themselves through a question.

By asking a question, you create the environment of a shared space which both of you can explore, rather than the sense of a forced opinion that the conditioning naturally resists. A question does not maintain a fixed point of view, and in this way a question acts to open up a possibility that both of you can freely discuss together. In this sense, your communication with the other about what and how they think becomes a careful and guided enquiry for the purpose of planting the seed of perception in them.

To question, in a friendly and serious atmosphere, the causes and consequences of what and how another thinks is the act that can plant the seed of perception in another. It is the seed of perception because one's response to acknowledging the harmful consequences of one's thinking is to observe thought. That observation is the nutrition that germinates the seed and begins the flowering of a perceptive revolution. This is what I have tried to do in this book, using common experiences such as the phenomena of escape, avoidance, suppression, and control.

We should also take the time to clarify the consequences of an interest in thought. We have already stated that interest will bring an observation of thought, an understanding of oneself, the transformation of one's conditioning, and change one's

thinking. However, to expose the consequences of interest further is a beautiful spectacle because it is through the germination of this seedling that thinking begins its conditioned transformation from self-centredness to holistic.

So, what are the consequences of
having an interest in thought?

Man, as he is now, is selfish. Thus, his interest in thought will be sparked through the desire to relieve himself of his personal sorrow. As a result of this interest, he will observe thought. Through this perception, he will discover the inadequacy of escape, avoidance, and suppression, and cease those behaviours. Through ceasing to behave in such a way, he will stop responding to sorrow and be left alone with it, in a state of unresponsive quietness. In that state he will come face to face with the sorrow that his own brain is generating, a sorrow that is inescapable. Out of this he will develop an interest in the psychological structure responsible for his suffering and pain. Just as when he is confronted by a threat from the external world and demands of himself to overcome it by intelligent means, he will similarly, when confronted by a threat from the internal world, demand of himself to overcome it by intelligent means. He will use his ingenuity to learn about the problem and, for the first time, challenge his own psychological structure in the absence of resistance (escape, avoidance, suppression, control, or conflict). Intelligence now, for the first time, is allowed access to the workings of the brain.

The interest that is responsible for allowing intelligence to operate in relation to thought cannot be dulled. This is because that interest was initially sparked by a very basic understanding of the importance of observing thought, and it is this understanding that is progressed through the observation of thought itself. Learning about thought is just like learning about anything else, as you learn more about it you further an appreciation for it, and that maintains, or even increases, your level

of interest in it. This interest facilitates an independence in the psychological field, and implies originality.

*Originality is what is important, learning first
hand, not getting a hand up or a hand out.*

As one furthers an interest in observing thought, a social shift will be expressed, too. People talk about whatever they are interested in. When one develops an interest in observing thought they will naturally discuss this with others, and it will act as a social encouragement for others to observe thought. Through the expression of one's own interest, an interest in thought will be spread among mankind.

Thought is common to the whole of mankind, and so when one undertakes an enquiry of thought, one will simultaneously learn about what drives one's own behaviour, what drives others' behaviour, and link the two to develop an appreciation of the similarity between all men. As soon as you have learnt something about yourself, you have simultaneously learnt it about the whole of mankind. The observation of a personal movement of thought produces an understanding that is not personal at all, but holistic; what one calls the so-called 'personal' is actually not a unique characteristic of oneself, but a characteristic shared by all humanity. A personal characteristic is actually a human characteristic. Therefore, the understanding of oneself is the understanding of the human species.

Prior to an interest in observing thought, one's understanding of human behaviour was acquired through observing others in a similar vein to a scientist looking through a microscope. Such an observation was only privy to the superficial layers of human existence, and as such this was the level of understanding that one acquired. Observing the periphery of human existence, in the absence of depth, caused people to weigh the superficial factors heavily in their judgement of others. This acted to cause an isolated personal perspective and

neglect an understanding of the true oneness of humanity and life, and this brought about a violent and irresponsible behaviour in relation to society. The observation of thought, however, gives access to this depth and results in a greater sense of commonality and relatedness with man. Through observing thought, one gains access to the fundamental constituents that are responsible for one's own behaviour. Through watching the activity of these constituents as they culminate in a particular behaviour within oneself, people acquire an understanding that enables them to comprehend what another is experiencing internally when they perceive that person behaving in the same way. This begins to develop an understanding of the psychological structure that is common to mankind and allows for the quality of empathy.

Empathy: 1. Identification with and understanding of another's situation, feelings, and motives.

Within observation there is an intrinsic quality of care. As a result of this, along with empathy will also come compassion.

Compassion: 1. Deep awareness of the suffering of another coupled with the wish to relieve it.

The 'wish to relieve [the suffering of another]' conveys a quality of healing as being intrinsic to compassion.

Here we have the transition from selfishness to compassion. It begins with the observation of thought being undertaken for the purpose of alleviating one's own sorrow and results in it unintentionally blooming into a care for others.

The understanding that comes about through the observation of thought will recondition the brain compassionately instead of selfishly; that understanding will be stored as knowledge, and since knowledge is the basis on which human thinking is determined, there will be a transformation in the very

thinking of the person – a compassionate change in the very being of the human being. For one abiding with this interested attitude, there is an infinite amount to see. The adoration of the present moment exists in a silence imbued with the essence of beauty, and, as one's interest moves into subtler and wider spaces, the care intrinsic to that interest follows and everything one touches flowers in goodness.

The education arising from an interest in thought also allows one to relate multiple different behaviours to the same psychological source, and this acts to reduce the complexity of the psychological field enormously. This is because now, instead of one having to deal with five different behaviours, one only has to enquire into a single psychological constituent.

The factor that will change mankind is for a human being to have an interest in thought. That interest will represent a willingness to embrace the psychological structure, understand it, and take responsibility for one's own behaviour. Only when the awareness of one's own thinking is momentarily active can one adequately delve into the more common pursuits of human life, such as science, business, and companionship. Pursuing these common human activities without such an awareness causes a lack of self-responsibility. As a result of this the incoherence experienced in one's relationships throughout these pursuits will largely have their occurrences attributed to external sources (e.g., other people) and deny the incitement of personal psychological transformation. Also, without an awareness of thought, one is incapable of enquiring into the deep unsettling questions that plague one's existence.

Once an interest in thought is established, man will undertake an extremely demanding yet joyous enquiry into what he is. As he observes, he will reveal the history of his species as well as the causes and consequences of humanity's current behaviour that have created the society in which he lives. That interest will naturally bring about a silence that will facilitate a learning in a state of humble scrutiny. The experiences and

transformational consequences of this silent perception of the content of consciousness will accentuate the importance of a quiet brain, and man will have a home in silence. The conduct of a silent being is one of compassion and empathy that is constantly learning. The progression of this results in a freedom from personal sorrow and a coherent behaviour in relation to oneself and others. The combination of compassion and education result in a social coherence that is implied in the words peace and harmony.

Silence will be the conscious surface of an immense attentive, intelligent, sensitive, energetic, compassionate, careful, and beautiful undercurrent. That silent perception will accommodate a sensory fulfilment generating a moment-to-moment satisfaction in life, a contentment with what one is, and dissipate the intense desires for stimulation that are responsible for so much disorder in life. Silent perception, while transforming the psychological structure of man, will also complement an increased awareness of the physical world and benefit technological innovation. This personal transformational momentum will culminate in a social shift that will allow for a deeper communication between people and reduce the rift between the depth of one's own psychological experience and the depth at which each communicates that experience to others. A social shift will be born that will embrace the observation of thought, the discussions of those perceptions, the appreciation of aloneness, and the relevance of meditation.



silentperception

you must be a light to yourself

Thank you for taking the time to read this book.

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Thank you once again for your time.

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