

BEAUTY

THE ORDER OF COHERENCE



INSPIRED BY J. KRISHNAMURTI

SILENT PERCEPTION

Beauty

The Order of Coherence

A meditative exploration of coherence in thought, perception, and awareness.

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

INSPIRED BY J. KRISHNAMURTI

Written by Silent Perception

"Beauty is the order of coherence." — *Silent Perception*

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To contact the author, email: hello@silentperception.co.uk

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TABLE OF CONTENTS

INTRODUCTION

STRUCTURE OF INQUIRY

CHAPTER 0 – THE ORDER OF COHERENCE	3
CHAPTER 1 – THE COHERENCE OF PURE PERCEPTION	5
CHAPTER 2 – THE COHERENCE OF THOUGHT	6
CHAPTER 3 – THE COHERENCE OF INSIGHT	7
CHAPTER 4 – THE COHERENCE BETWEEN THOUGHT AND PERCEPTION	8
CHAPTER 5 – THE COHERENCE OF SENSITIVITY	10
CHAPTER 6 – THE COHERENCE OF BEHAVIOUR	11
CHAPTER 7 – THE CORRUPTION OF BEAUTY	12
CHAPTER 8 – THE DESIRE FOR BEAUTY	13
CHAPTER 9 – BEAUTY THROUGH CREATION	14
CHAPTER 10 – BEAUTY IS	15
EPILOGUE – A REVOLUTION IN BEAUTY	17

Introduction

This book is an exploration of coherence.

Beauty has long been treated as a surface phenomenon — something to be tasted, measured, expressed. But this book does not explore beauty as an object of perception. It explores beauty through **coherence**.

The approach taken here is simple but radical.

We do not ask: **what is beautiful?**

We ask: **what makes perception incoherent?**

For when perception is coherent, beauty reveals itself as the order of that coherence — **Beauty is the order of coherence.**

Coherence can exist through thought, perception, behaviour, and society. And, when it does, beauty is revealed.

Incoherence can exist through thought, perception, behaviour, and society too. And, when it does, beauty is concealed.

Coherence and incoherence can coexist. It is possible for the order of coherence to relate to the disorder of incoherence.

Example:

Perception becomes incoherent through fragmentation — such as self-centred desires that oppose the well-being of others and the world. While the fragmentation is incoherent and disorderly, awareness can embrace that fragmentation to establish an order in perception at a deeper level — the whole sees the fragments.

The order in the coherence of awareness embraces the disorder of the incoherence in thought.

The writings that follow are derived from direct observations of the mind.

The book begins by discussing the different types of coherence beauty may reveal itself through, and culminates by uncovering beauty in its most fundamental form.

The book is written to be concise, simple and clear — to value the readers time.

In this spirit, the influence of Jiddu Krishnamurti and David Bohm is present throughout. But this is not their book. There are no echoes, only the action of insight that listening makes possible. Krishnamurti's radical negation of the observer — and Bohm's vision of coherent perception — are not explained here. They are lived through the rhythm of the reflections.

Structure of the Inquiry

Chapter 1 — The Order of Coherence

Order means arrangement. Coherence means connected, consistent, and harmonious. Beauty is the connection of parts arranged in a harmoniously consistent way.

Chapter 2 — The Coherence of Pure Perception

When thought is silent, the mind is pure perception. In that silence, there is no fragmentation, and coherence reveals itself as the natural order of perception.

Chapter 3 — The Coherence of Thought

Thought enters perception in the form of meaning. When the meaning is incoherent with perception, thought distorts perception. When the meaning is coherent with perception, thought extends perception.

Chapter 4 — The Coherence of Insight

Insight is a perception into our conditioning. The perception transforms our conditioning in a coherent way. The transformation is immediate, total, and irreversible.

Chapter 5 — The Coherence Between Thought and Perception

Perception is shaped by thought. When thought comprehends its interference, it ceases to distort perception and coherence between thought and perception is restored.

Chapter 6 — The Coherence of Sensitivity

True sensitivity is not emotion — it is the ability to perceive subtlety. The ability to perceive subtlety is a form of coherence.

Chapter 7 — The Coherence of Behaviour

When the mind acts without seeking approval, its movement aligns with the order of nature. In that authenticity, behaviour becomes coherent.

Chapter 8 — The Corruption of Beauty

Beauty is incorruptible, but the idea of what beauty is has been corrupted by society — society bombards individuals with false notions of beauty. A coherent mind is resilient to these false notions of beauty.

Chapter 9 — The Desire for Beauty

When beauty is believed to lie outside of ourselves, desire arises to possess it. Desire fragments the mind — incoherence is produced, and beauty is concealed.

Chapter 10 — Beauty Through Creation

Beauty can arise through what we create — music, art. To act with beauty, thoughts about the creator must be absent. When thought reflects on itself, beauty fades.

Chapter 11 — Beauty is

Awareness, stillness, and silence are one — they are profoundly coherent. They are the substance perception is formed from. When perception is incoherent, its substantive elements remain coherent — there is always the presence of coherence in incoherence.

Chapter 1: The Order of Coherence

Throughout the book we discuss beauty as the order of coherence. In this chapter we explain what order of coherence means.

Order means **arrangement**.

Coherence means **connected, consistent, and harmonious**.

Beauty is the order of coherence. We can define beauty as follows:

Beauty is the **connection** of **parts arranged** in a **harmoniously consistent** way.

Coherence

The order of coherence can be observed in many areas of life.

Coherence in Objects

Objects coexist coherently — for example, a bird stands on a branch. The bird does not interfere with the branch, nor does the branch interfere with the bird.

The bird and the branch coexist in a coherent order. There is beauty in this experience.

Coherence in Sensation

Sensations coexist coherently — The hearing of a sound does nothing to prevent the seeing of a vision.

Sound and vision coexist in a coherent order. There is beauty in this experience.

Coherence Between Thought and Perception

Perception displays facts. Thought is a representation of a fact. When thought accurately represents a fact, thought and perception are coherent. Beauty is experienced.

Coherence Between People

People are containers of meaning. Perception acquires meaning, thought expresses meaning, and personality is the embodiment of meaning. When the meaning of one person is coherent with the meaning of another person, they experience beauty in their relationship.

Coherence Between People and Society

When society is structured in a way that reflects the well-being of the people, the people have a coherent relationship to the society in which they live. Beauty is experienced here.

It should also be noted that incoherence exists in many areas of life.

This chapter explored the perceptions that led to the realisation: beauty is the order of coherence.

Chapter 2: The Coherence of Pure Perception

Perception is never still. It is a movement — but what determines the nature of that movement? Ordinarily, we believe we are seeing the world directly, but most of what we call perception is shaped by the activity of thought. Thought does not merely describe — it interprets, measures, compares, and remembers. In doing so, it overlays perception with the structure of the known. And in that overlay, perception is altered. What is seen is no longer, simply, what is — it is what thought coerces us into seeing.

Pure perception **is**, when the overlay **is not**.

Thought must be still for the mind to be silent. And in that silence, perception moves freely. In this movement, the mind is aware but not focused. Perception is unfolding without a motive. There is no division. Only a sense of being immediately present.

Pure perception is effortless — not because it is passive, but because there is no interference from thought. The mind is not straining, not anticipating, not naming. It is simply aware.

Thought ceases to interfere with perception only when it has understood the limits of its function. Thought is the movement of memory. It can organise, measure, compare, and describe — but it cannot generate something truly new. When this is understood — not as an idea, but as a fact — thought concedes to perception (when it needs to uncover the unknown), and no longer interferes. Perception becomes disentangled from knowledge and the mind falls silent. In that silence, perception is a coherent whole.

The wholeness of pure perception is an order of coherence.

Chapter 3: The Coherence of Thought

In the last chapter, we said:

- Pure perception is coherence.
- Pure perception is, when the overlay is not.

While this is true, it is liable to create the assumption that coherence can only exist when thought is not entering perception. But this is not true. Thought can enter perception coherently.

Thought will always alter perception, but that alteration does not always distort perception. The alteration can assist perception.

Thought Assisting Perception

Thought can assist perception by superimposing a true meaning on perception — the meaning imposed by thought **extends** the meaning of the thing being perceived.

This is a form of coherence.

Example: Solving a Technical Problem

You are faced with a technical problem. You begin looking at the situation. While you are looking, thoughts arise to provide you with additional information about the situation — knowledge of how the system works, common causes of the problem, suggestions of things to test. Those thoughts assist you in solving the problem.

Thought Distorting Perception

Thought can distort perception by superimposing a false meaning on perception — the meaning imposed by thought **distorts** the meaning of the thing being perceived.

This is a form of incoherence.

Example: Making a Snap Judgement

You perceive someone and immediately make a judgement about them. The judgement is believed to be a true reflection of them, and you begin to relate to that person on the basis of that judgement.

The Coherence of Thought

Thought can be coherent. Thought can be a thing of beauty.

Chapter 4: The Coherence of Insight

We said perception can be coherent when thought is absent or when thought is coherent. When perception is coherent, perception is whole. When perception is whole, insight may arise. Insight is a whole perception — a flash that illuminates a part of the mind's conditioning, revealing it to perception.

The outcome of insight is determined by the nature of the condition it illuminates. Insight can illuminate either an **orderly** condition or a **disorderly** condition.

An Orderly Condition

When the revealed condition is **necessary**, thought continues to function with that condition. Thought now acts with a complete understanding of how that condition is operating — whereas before, thought was acting in ignorance of how it was operating.

Example:

When you have the insight '*the origin of thought is memory*', thought continues to function from memory, but with an awareness that those thoughts are coming from memory.

A Disorderly Condition

When the revealed condition is **disorderly**, the condition is immediately nullified.

Example:

When you have the insight 'belief X is false' — the illusion created by the belief immediately disperses, the delusory thoughts you have about the belief lose their vitality, and you become incapable of colluding with others around that belief.

Insight exposes truth to perception, and that truth is irrevocable and irreversible. The mind immediately transforms from one state to another, without any possibility of regression. The transformation of insight is complete.

Insight establishes a coherence in the conditioning of the brain that reflects a coherence in the behaviour of the individual. The transformation of insight is total.

Chapter 5: The Coherence Between Thought and Perception

Ordinary perception is not silent. It is rarely whole. We believe we are seeing what is, but what we are seeing is shaped — subtly, continuously — by thought. Thought shapes perception with feelings, words, images, judgements, remembrances. And in that shaping, perception becomes distorted.

This distortion is not always obvious. It enters quietly, without announcement. The moment something stirs us — the trace of a memory, a surge of emotion, a fragment of belief — thought begins to act. And in that action, it colours what is seen. The colouring is not neutral. It changes the fact.

Take emotion. Perception filtered through emotion is not clear. When we are angry, frustrated, or hurt, we react on the basis of the emotion we are feeling. Anger narrows perception. It excludes nuance, exaggerates division, and projects its own intensity onto the world. Even after the emotion subsides, its residue lingers — influencing how we interpret events, how we speak, how we listen.

This is not a fault of emotion. It is the structure of thought operating through feeling — the reaction of anger, anxiety, despair. When these movements arise, thought is drawn into conflict, narrative, and repetition. Perception becomes fragmented.

Then there is recognition. We meet someone, and immediately we know them. But what is this knowledge? It is the past imposing itself on the present. It is a memory asserting relevance. The face, the voice, the manner — they trigger associations. We respond to the person, according to what we know about them — we are more giving to someone who helped us in the past, and less giving to someone who wronged us in the past.

This is subtle, but powerful. The moment we recognise, we start acting from the known. Recognition dulls perception. It tells us that we already know, and insinuates that nothing more needs to be seen. The mind closes around familiarity. And in that closure, sensitivity subsides.

The same occurs with judgement. We judge others constantly — their character, their actions, their worth. And we often believe these judgements are true reflections. But a judgement is not perception. It is a conclusion drawn by thought. Once judgement enters perception, we relate to the person on the basis of that judgement.

These are not just private distortions. They affect how we relate to one another, how we interpret the world, how we understand ourselves. They shape the very fabric of daily life. And because they are so familiar, so automatic, we rarely question them. We call them instinct, intuition, reason. But they are all products of the known.

Thought interferes with perception not because it is malicious, but because it acts reflexively to respond to what it sees based on what it knows.

Freedom from interference is possible in two ways:

1. Thought must understand the ways it interferes with perception, and the danger of doing so.

When thought understands the danger of a particular form of interference, it naturally ceases to interfere in that way.

Example:

When thought understands its thoughts about **Person-X** are not **Person-X**, thought ceases to believe in, or produce, imaginary narratives about **Person-X**.

2. The mind must remain watchful for thought entering perception.

When the mind sees thought enter perception, it will act in one of two ways:

1. The thought will be kept if it assists perception.

Example:

The thoughts that assist in solving a technical problem.

2. The thought will be discarded if it interferes with perception.

Example:

The frustration that interferes with solving a technical problem.

When the mind does not see thought enter perception, interference can quietly fuse with reality, moving the mind into a state of illusion.

Example:

You make a negative snap judgement about someone, and avoid speaking to them.

Distortion can only be alleviated through perception and understanding. Thought can only be transformed from an incoherent state to a coherent state through comprehending itself.

The comprehension of thought enables thought to understand when it is necessary and when it is not necessary. This establishes a simple relationship between thought and perception:

Perception is pure until thought is necessary. When thought is necessary, it functions. When thought is no longer necessary, it falls back to silence, and pure perception resumes.

Thought understanding itself is the order of coherence in the relationship between thought and perception.

Chapter 6: The Coherence of Sensitivity

Sensitivity is often mistaken for emotional depth. We think of it as the ability to feel strongly or be easily moved. But this quality — though expressive — is not what we mean here. That kind of sensitivity is built from memory. It is steeped in emotion, wrapped in identity, and shaped by personal experience. It is not the mark of a silent mind. It is the echo of a conditioned one.

True sensitivity has nothing to do with the cultivation of feeling. It is not a personality trait or an emotional reflex. It is the capacity of perception to detect subtlety — not because it has become more refined, but because it is free from interference. The more silent the mind, the finer its sensitivity. Like a net whose mesh becomes more delicate as noise subsides, sensitivity expands in stillness. The quieter the mind, the more it can perceive.

Thought often presents itself as feeling. We are moved by what we remember, expect, or project. A tone of voice, a familiar expression, a remembered hurt — these stir reaction. What we call sensitivity is often a loop: memory provoking emotion, emotion reinforcing the memory, and the two dictating our response. This loop is not clarity. It is sentiment.

Sentiment is not the same as perception. It may feel genuine, but it is based on the past. It brings the residue of experience into the present and overlays the real with the known. This is not openness. It is simply a reflex. The senses are shaped by association. And where there is association, there is selection. The mind accepts what it recognises and filters out what it does not.

Sentiment gives the illusion of experiencing a situation at a deeper level, while it actually promotes superficiality by moving the mind's focus from the situation to its **reaction** to the situation. This distortion does not make us more sensitive. It makes us less perceptive. Sentiment is selective. It does not move with what is. It orbits what was.

True sensitivity is entirely different from sentiment. It is not emotional. It is not a product of thought. Sensitivity exists irrespective of whether the mind is thinking or not — when thought is present, sensitivity can be aware of it; when thought is absent, sensitivity can be aware of it.

While sensitivity is not created by thought, its effectiveness can be influenced by it. In the same way it is difficult to hear a mouse in the middle of an orchestra, it is difficult to sense the subtleties of thought in a noisy mind. This is why, as thought comprehends itself and becomes quieter, the mind appears to become more sensitive. It is important to note that sensitivity did not become greater — interference became lesser. The mind is made quiet not by suppression, but through understanding. And in that quiet, the field of awareness becomes exquisitely sensitive — not emotional, but sharply alive.

Sensitivity exposes subtlety. To be aware of subtlety is an expansion of coherence.

Beauty and sensitivity are one.

Chapter 7: The Coherence of Behaviour

There is an order in nature that has not been created by thought — the tree is there; it is not a thought.

This order includes decay, imbalance, and death — yet within these movements, nothing is out of place. The falling of a leaf is not separate from the rhythm of the tree. The dissolution of one form gives life to another. The storm does not violate the sky — it expresses it. There is no interference in this movement. There is only coherence.

The mind seldom meets nature coherently. It observes through the lens of comparison. It interprets through the veil of memory. Thought imposes its images: of beauty, meaning, ownership, survival. And in doing so, it separates itself. But this separation is not in nature. It is in perception.

This separation has produced a fragmented notion of beauty — beauty through opinion. We feel validated when another says ‘you are beautiful’. The validation solidifies the self in an emotionally positive way, but the emotion quickly fades, causing us to seek validation again.

Through focusing on the reactions of others, our actions become distorted in terms of what others think. We act for others and lose sight of our true nature. Our true nature means to act authentically — to express who we are, not what we think others want us to be.

The authentic unfolding of ourselves is analogous to the order of nature — a tree grows, not for you to decide it is beautiful but because it is expressing what it actually is. When the mind can express itself authentically, without seeking the approval of others, the mind harmonises with the order of nature. And in that order, there is coherence in behaviour.

Beauty is not limited to what we receive; it can express itself through our actions.

A mind in truth is an act in beauty.

Chapter 8: The Corruption of Beauty

Thought is the movement of memory. It builds and organises, recognises and remembers, but it cannot perceive what is truly new. Its function is to represent, not to see. And the primary way it operates is through the construction of images — not just visual pictures, but psychological structures: meanings, expectations, roles, and identities.

The moment we encounter something, the mind responds with familiarity. “I know this,” it says. A face is matched with a name. A person is matched with a personality. This happens so quickly that we do not notice it. What we see is immediately distorted by the image that thought has assembled. This is not a conscious deception. It is simply thought maintaining a consistency with the past.

Images do not merely describe. They prescribe. They shape how we feel, how we act, and what we see. They enter perception without us being aware of it and fuse with reality — we do not question their presence. This is why the image is a trap: it is thinking masked as perceiving. And beauty is susceptible to this trap.

We carry internal templates — shaped by culture, preference, memory — of what beauty is supposed to be. These templates arise from familiarity and are sustained by repetition. When something fits this template, we call it beautiful. But this is not beauty; it is a conditioned reaction.

Society conditions us to these reactions because beauty has become a business — in this way, beauty becomes corrupted. Beauty is incorruptible, but what has been corrupted is the idea of what beauty is. Society bombards us with assertions of what beauty is and, over time, it becomes normalised. Most significantly, we forget what real beauty is and become ignorant to the profound meaning missing in our lives.

It is only when we see a marvellous view and experience the emergence of real beauty, that we are stunned by the depth and purity that is revealed to us. In that moment, we briefly realise the superficiality of what our minds have become.

A mind that has understood itself is free from this superficiality — a coherence that implies sensitivity and the absence of distortion. For such a mind, beauty is incorruptible because it is not a fleeting moment that can be forgotten — it is the coherent order the mind calls home.

Chapter 9: The Desire for Beauty

Aesthetic experience is a mirror in which we recognise our idiosyncrasy. We say, “This moves me,” or “This is beautiful to me,” and with such statements, we build and reinforce our identity. Aesthetic experience is also used to get others to build an image of us — we post pictures of ourselves online portraying how we want to be seen. This affects how people relate to us. In this way, the propaganda is reflected back on us, further reinforcing our identity.

Beauty is one of the qualities sought to build our identity — we want a beautiful body to feel uplifted in ourselves, we want a beautiful beach to receive attention from others, and we want beautiful experiences to feel like we are really living. Beauty becomes a kind of psychological nourishment — something to consume, remember, repeat. This movement has nothing to do with real beauty, but everything to do with desire.

When beauty is thought to exist outside of ourselves, we begin to think in terms of separation. Desire enters to bridge the gap. Time and effort become thought of as requisites to experiencing beauty. Beauty becomes entwined with struggle, frustration, desperation, and envy.

The believed absence of beauty within ourselves becomes a reference for our own insufficiency, and that insufficiency becomes part of our identity. It creates a void that demands to be filled.

Desire is an intensive thought process — the desire for an expensive car requires a lot of thinking, time, and effort. When desire pursues something unattainable (such as the illusion of beauty), the intensity of thought becomes even more furious, with no end.

Beauty is coherence — the coherence of a silent mind free from thought or the coherence of a thinking mind that is not fragmented.

The assumption that beauty lies outside of ourselves produces fragmentation — **the self** and **the beauty**. That prevents beauty at the level of thought.

Desire arises in an attempt to join the fragments — **the self** acquiring **the beauty**. Desire is a process of thought. That prevents beauty at the level of a silent mind.

The assumption (beauty does not lie in me), and the desire that arises out of it, prevent beauty. This causes the person to experience no beauty. In this way, the assumption (beauty does not lie in me) creates the experience of no beauty in me. The assumption is self-fulfilling. It is the perfect illusion.

Chapter 10: Beauty Through Creation

Creation is often imagined as the work of an individual — the artist, the genius, the visionary. Culture celebrates the creator — emphasis is placed on the individual who created the work, but people rarely question the manner in which the work was created.

Some works have a beauty to them that others lack. So, why is there this difference?

To create a work of beauty, the creator must be in a state of beauty. When perception is coherent, beauty is. It then becomes possible for beauty to act through the individual and enter a work.

Creatives have various terms for this coherent state — ‘being in the moment’, ‘the creative flow’, and so on. Outside of our own creations, this state is evident in others when we watch them perform live.

The factor that prevents beauty is the interference of thought. When thought begins to reflect on itself, rather than remain in the creative process, perception falls out of the purity of creation, and the beauty dries up.

I watched this happen at a live orchestra performance. The music moved from everyone playing, to everyone stopping to make space for one musician to have a solo. He began playing and there was this feeling of immense beauty. His face was displayed on a big screen for the entire audience to see. At one moment, you saw his face change. He went from being in the moment to thinking about himself in the moment. As this happened, you felt the beauty evaporate from his performance, and watched him on the screen, desperately trying to get ‘back in the zone’.

Abstraction causes the mind to become fragmented and beauty to be concealed. The abstraction often surrounds identity — our place in the experience, what we want to bring to the experience, and what we want out of the experience. Abstraction causes us to fall out of act.

Beauty arises in a mind that is coherent, and that coherence can be communicated to another through act — arousing beauty in them.

When the mind is coherent, whatever it creates will be beautiful.

Chapter 11: Beauty is

Awareness and perception have an indivisible relationship, but they are different. To assist in understanding the difference, we can use the analogy of a whirlpool.

Whirlpool and Water

A **whirlpool** is a movement of **water** in a **pattern**.

The whirlpool is water. So, the whirlpool is one with the water around it.

The **whirlpool** is the **pattern**. The **substance** of the whirlpool **is water**.

Perception and Awareness

Perception is a movement of **awareness** in a **pattern**.

Perception is awareness. So, perception is one with the awareness around it.

Perception is the **pattern**. The **substance** of perception **is awareness**.

Awareness is not only the field in which perception takes place; awareness is the substance perception is made of. To understand this, you have to understand the energy of the mind — the energy of the mind is awareness.

The Substance of Perception

The mind is energy. The energy is unpatterned. The qualities of the energy are stillness, silence, and awareness.

The unpatterned energy can pattern itself. When the energy is patterned, it produces new qualities.

Example:

Energy can be patterned into an emotion and produce the quality: anger.

When the energy is patterned into anger, we experience anger and act angrily, but the qualities of stillness, silence and awareness remain. This is possible because the pattern produces an additional quality (anger) but does not lose the qualities of the substance it is made out of (stillness, silence and awareness).

Example: No Anger

When there is no anger, the mind is: stillness, silence and awareness.

Example: Anger

When there is anger, the mind is: stillness, silence, awareness **and anger**.

The Beauty in Awareness

Stillness, silence and awareness are complete, stable, and indestructible. That is profound coherence. That coherence remains even when the energy is patterned into a form that is incoherent. This means everywhere in life, irrespective of the pattern, there is an underlying sense of coherence and beauty.

Incoherence is an ugly whirlpool made of beautiful water.

Epilogue: A Revolution in Beauty

A self-centred thought process must produce a fragmented mind. A fragmented mind must produce a fragmented society. A fragmented society must result in the fragmented mind isolating itself.

Fragmentation begets fragmentation.

A mind free from fragmentation is a whole mind. A whole mind is a compassionate mind. The whole mind will usher in a new age of intelligence — a compassionate coherent order that will create a new society.

Compassion is coherent intelligence.

The transformed mind will transform the world. Nothing will be untouched — like a fire does not choose what it burns.

The revolution of coherence is a revolution in beauty.