

IMAGINATION

CREATIVE AND DECEPTIVE



INSPIRED BY J. KRISHNAMURTI

SILENT PERCEPTION

Imagination

Creative and Deceptive

A meditative exploration into the utility of imagination and its dangers.

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

INSPIRED BY J. KRISHNAMURTI

Written by Silent Perception

“The power to create must comprehend the power to deceive.” — *Silent Perception*

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

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TABLE OF CONTENTS

INTRODUCTIONS

INTRODUCTION _____	1
STRUCTURE OF INQUIRY _____	2

CHAPTERS

THE UTILITY OF IMAGINATION _____	7
THE EXPERIENCE OF IMAGINATION _____	10
THE CONSEQUENCE OF IMAGINATION _____	16
PART 1: THE CONSEQUENCE OF IMAGINATION AS REAL _____	18
PART 2: THE CONSEQUENCE OF IMAGINATION AS IMAGINARY _____	20
THE ORDER OF IMAGINATION _____	23
THE CONFLICT OF IMAGINATION _____	26
THE SOLACE OF IMAGINATION _____	30
THE FRAGMENTATION OF IMAGINATION _____	36
PART 1: THE FRAGMENTATION OF ONESELF _____	38
PART 2: THE FRAGMENTATION OF SOCIETY _____	41
PART 2-A: THE FRAGMENTATION OF SOCIETY BY RELIGION _____	47
PART 2-B: THE FRAGMENTATION OF SOCIETY BY NATIONALITY _____	52
THE DISORDER OF IMAGINATION _____	56

APPENDIX

THE INTENSIFICATION OF IMAGINATION _____	63
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INTRODUCTION

This course explores the imagination. In this series we discuss the utility of the imagination and how it is experienced by mind. An imagination can be experienced by oneself as either real or imaginary, so in this series we discuss the implications and consequences of both.

Imagination results in various kinds of human behaviour, that behaviour is either coherent and orderly, or incoherent and disorderly. In this series we discuss the requirement for imagination and order, and discuss the distorting factor that causes the imagination to produce disorder.

The imagination as a means to seek solace from our problems is also discussed.

We explore the phenomenon of the imagination producing a sense of division. For example, in the case of loneliness, where the lonely person perceives, and operates upon, loneliness as if it was something separate to themselves that they can escape from. We discuss the imagination as the factor that fragments oneself, and fragments society, as in the fragmentation of nations, religions, and so on.

Finally, we provide an appendix lecture that discusses how the imagination intensifies overtime and distorts perception.

STRUCTURE OF INQUIRY

This section provides a basic introduction to each chapter.

Chapter 1: The Utility of Imagination

The chapter discusses the imagination as both a capacity that informs our daily activities and a creative space that enables us to experiment with ideas.

Chapter 2: The Experience of Imagination

The chapter discusses the experience of the imagination as being made up of two forms of meaning: the **image** and the **experience**.

The Image

The image is representation of fact or fiction.

The Experience

We experience the imagination as either something real or something imaginary.

Chapter 3: The Consequence of Imagination

The chapter is an introduction to parts one and two.

Chapter 3 - Part 1: The Consequence of Imagination as Real

The chapter discusses the consequence of experiencing an imagination as real.

We state that when the imagination is experienced as real, the mind is in a state of illusion. The consequence of that illusion is a false perception that results in incoherent behaviour. The false perception is also responsible for creating false memories that produce incoherent behaviour in the future.

Chapter 3 - Part 2: The Consequence of Imagination as Imaginary

The chapter discusses the consequence of experiencing an imagination as imaginary.

The imagination is experienced as imaginary when the mind sees the origin of the imagination as knowledge. Once this quality is established, the imagination is seen to be a simulation of reality, rather than reality itself. This prevents the mind being in illusion and enables a true perception that facilitates coherent behaviour.

Chapter 4: The Order of Imagination

The chapter discusses the requirement for an imagination to be orderly. The imagination is experienced as imaginary when the mind sees the origin of the imagination as knowledge.

Clarification:

While the imagination is happening, the mind sees that the imagination is coming out of knowledge (i.e. oneself).

Acknowledging an imagination as imaginary (the moment it is happening) is the factor of order in imagination.

Chapter 5: The Conflict of Imagination

The chapter discusses how the imagination produces disorder.

Perception causes knowledge to be acquired. The knowledge we have acquired about something in the past is brought into the mind when we next perceive that thing, in this way, the imagination informs perception.

When the knowledge we have about something is correct, knowledge informs perception with true information. That information results in coherence between our intentions and the result of our actions. The outcome is order.

When the knowledge we have about something is incorrect, knowledge informs perception with false information. That results in incoherence between our intentions and the result of our actions. The outcome is disorder.

We explore why false information is harboured in memory. There are various reasons why false information is harboured in memory, but essentially some people find it more comfortable to live in illusion rather than reality.

Example:

My fear of loneliness demands companionship. Solace from that fear causes me to attach to somebody. Supposing the person I am attached to is not a nice person, it can be easier to simply imagine that they are nice, than to go through the complications of a break up, especially if children and finances are involved.

Chapter 6: The Solace of Imagination

The chapter discusses how the imagination is used to achieve solace from our problems.

Solace is achieved by attaching ourselves to things that distract us from our problems. Escaping from our problems leaves the problems intact, and causes them to manifest in our lives in a myriad of ways.

Chapter 7: The Fragmentation of Imagination

The chapter is an introduction to parts one and two.

Chapter 7 - Part 1: The Fragmentation of Oneself

The chapter discusses how when the imagination is experienced as real, the imagination appears to be independent from oneself, and one becomes divided within.

The imagination is considered to have a mysterious origin and be resilient to change.

Chapter 7 - Part 2: The Fragmentation of Society

The chapter discusses how the imagination fragments society in groups.

We discuss the fragmentation in terms of security. While security is indivisible, we notice that the **means of acquiring security** often divides people. The division lays the foundation for conflict and humanity finds itself unable to achieve the security it set out to.

Chapter 7 - Part 2-A: The Fragmentation of Society by Religion

The chapter discusses how society fragments through religious beliefs.

The mechanism of belief is discussed in great detail.

Chapter 7 - Part 2-B: The Fragmentation of Society by Nationality

The chapter discusses how the society fragments through the establishment of nations.

The nation is a division made by thought. The nation embodies two false notions.

1. The illusion of separation
2. The illusion of unity

The Illusion of Separation

We state that there is no actual separation between one country and another, it is an imagination sustained by thought.

The Illusion of Unity

We state that there is no unity within a countries borders, there are political divisions, religious divisions, corporate divisions, family divisions, and so on.

Chapter 8: The Disorder of Imagination

The chapter discusses order and disorder in relation to one's immediate perception of the imagination.

When the imagination is experienced as imaginary, thought functions orderly.

When the imagination is experienced as real, thought functions disorderly.

The factor that determines whether an imagination is experienced as real or imaginary is whether the imagination appears to be either:

- A. coming from knowledge (oneself)
- B. coming from nowhere.

Imagination seen to arise from Knowledge

When the imagination is seen to be arising from knowledge, the imagination is seen to be imaginary. That quality of perception gives the mind an ordered relationship with the imagination.

Imagination not seen to arise from Knowledge

When the imagination appears to be arising from nowhere, the imagination is seen to be real. That quality of perception festers an illusion that produces a disordered relationship with the imagination.

APPENDIX

Appendix 1: The Intensification of Imagination

The chapter discusses how the imagination intensifies overtime and distorts perception.

Perception contains the sensations of the real world with the sensations of imagination superimposed. Attention enables the mind to focus on particular types of sensation based on what the mind deems to be important at that moment. As the imagination intensifies, it begins to overshadow the sensations of the real world by usurping them in importance. The degree of overshadowment is the degree to which perception is distorted.

The purpose of the imagination is to provide information to perception about the objects being perceived, not to block perception of those objects.

CHAPTER 1

THE UTILITY OF IMAGINATION

WRITTEN BY SILENT PERCEPTION

THE UTILITY OF IMAGINATION

In earlier chapters we have discussed the necessity of images representing reality. The accuracy with which those images represent reality determines the coherence of our behaviour. Thus, one of the fundamental utilities of the imagination is its ability to accurately represent reality and produce coherent behaviour.

Imagination - 'faculty of the mind which forms and manipulates images'

In this chapter we will be looking at the other types of imagination that are not required to represent reality or are only required to represent reality partially.

What is the Imagination?

The imagination uses images. Those images are put together using the knowledge we have stored in the brain. Those images have an independence from reality, which means they are not required to represent something real. That gives images the freedom to be whatever they like and, in this way, you could poetically think of the imagination as the playground of possibility. The independence images have from reality enables a creativity that cannot be assessed easily in the real world. For instance, you can imagine your dream home a lot easier than building a real home, tearing it down, and building a modified version of it.

The imagination is not unlimited because it is a movement of thought that originates from knowledge. The imagination enables things that are not separate in reality to be separated in the imagination, and things that are separate in reality to be combined in the imagination.

This enables one to separate the black and white stripes from the zebra in their mind, or to imagine what creature you would create if you crossed a cat with a caterpillar.

The imagination is the ability to manipulate knowledge, through images, in a way that the reality it was derived from either cannot do or cannot easily do. Examples:

- I can imagine a fictional creature that doesn't exist.
- I can consider the pros and cons of changing my job without quitting my job.

What can the Imagination Represent?

The imagination can represent the following things:

- Facts
- Fiction
- Possible Facts
- Possible Futures

Facts

A factual image is a representation of something real.

An example of a factual image would be the knowledge I have about myself, about my friends, or about the trade skill of my occupation.

Fiction

A fictional image is a representation of something not real.

An example of a fictional image would be a character out of Lord of the Rings.

Possible Facts

A possible fact is a representation of something that could be real now.

An example of a possible fact is a scientific theory. The theory is created as something that may be a fact, and is then tested to determine whether or not it is a fact.

Possible Futures

A possible future is a representation of something that could be real in the future.

An example of a possible future would be the planning of a bridge between two land masses. If the bridge is built, it becomes a reality.

The Place of Imagination

How an imagination should be considered and handled depends upon the type of imagination it is:

- When it comes to understanding oneself, imagination should be solely used for the purpose of representing reality.
- When it comes to creating works of fiction, the imagination is free to be anything.
- When it comes to developing theories, one must carefully introduce elements of fiction into their reality and be sure to test their theories to ensure their mind is staying grounded in reality.
- When it comes to building the future, one must introduce fiction into their reality and be rational in their assessment of the validity of bringing their creation to life.

Conclusion

The utility of the imagination is both a capacity that informs our daily activities and a creative space that enables us to experiment with ideas. While the imagination is not reality, one's imaginations must always have a clear relation to reality in order for the mind to function healthily:

A mind that is trying to understand itself must have its images representative of reality.

A mind that is working on fiction must always be aware that its images are not reality.

CHAPTER 2

THE EXPERIENCE OF IMAGINATION

WRITTEN BY SILENT PERCEPTION

THE EXPERIENCE OF IMAGINATION

In our last chapter we discussed the capacity for imagination to be representative of fact or fiction. Irrespective of whether the imagination is fact or fiction, we experience the imagination as either something real or something imaginary. In this chapter we explore the distinction between an imagination that is experienced as something real and an imagination that is experienced as something imaginary.

The Content of the Image

We have brought out the notion of imagination and said it can either represent **fact** or **fiction**:

When the imagination produces an image of our neighbour, that is a representation of a fact because our neighbour actually exists.

When the imagination produces an image of a character from Lord of the Rings, that is a representation of fiction because the character from Lord of the Rings does not exist in real life.



figure 1. the content of the image

The Experience of the Imagination

In addition to the image (whether it represents fact or fiction) there is another subtle form of meaning operating. That subtle form of meaning determines how we experience the imagination. Irrespective of what one is imagining, there are two ways one can experience the imagination.

1. We could experience the imagination as imaginary.
2. We could experience the imagination as real.



figure 2. the experience of the imagination

The Image and the Experience

This shows there are two forms of meaning derived from an imagination.

- The meaning derived from the image.
- The meaning derived from experience.

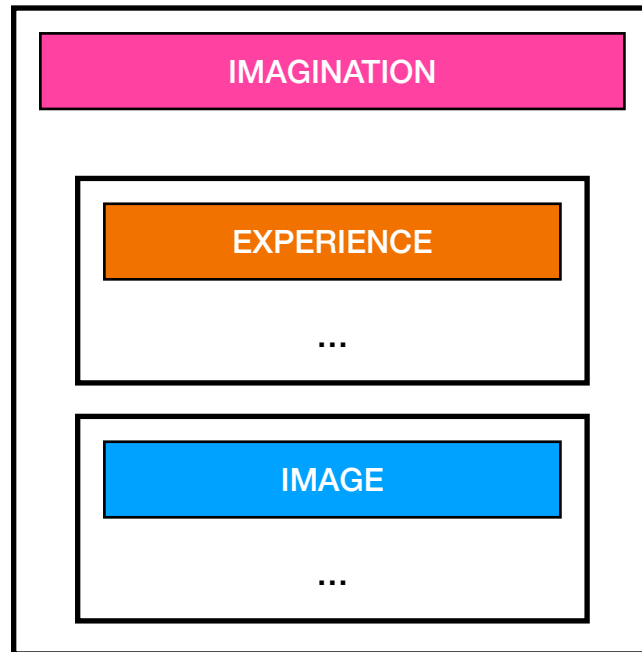


figure 3. the meaning of an imagination

The Observation of Imagination

In addition to the imagination, there is an act of observation: the imagination is observed.

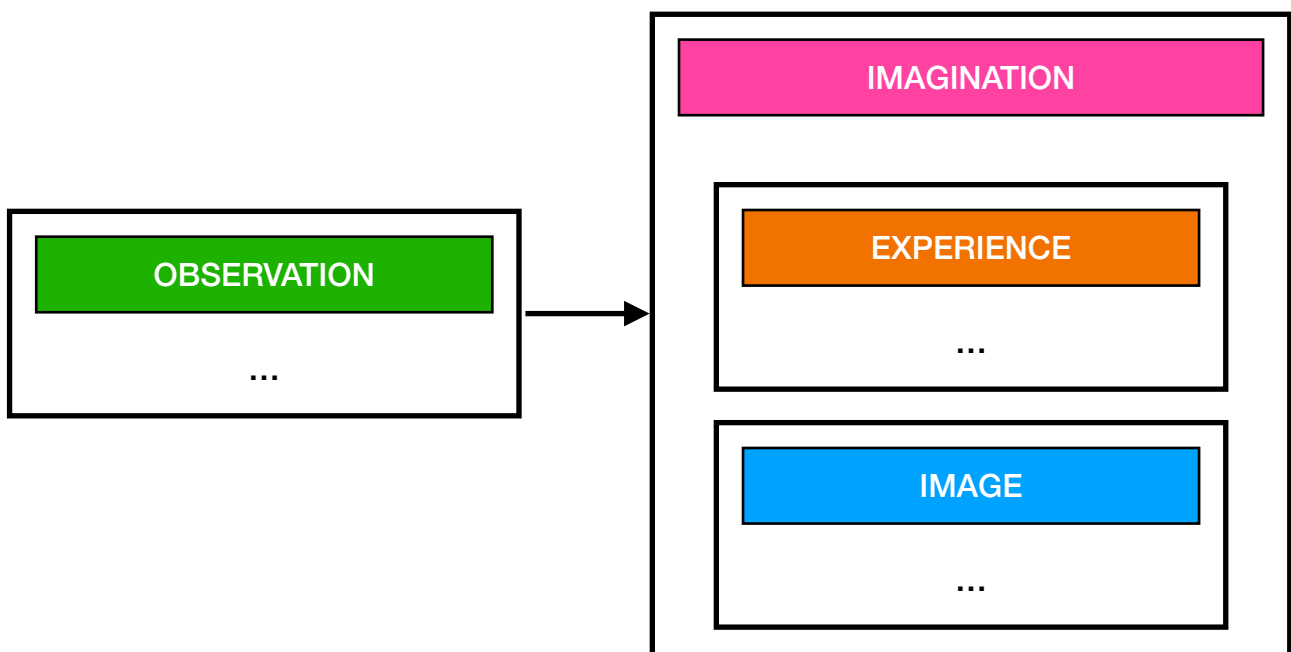


figure 4. the observation of imagination

To understand the relationship between observation and imagination, let's take the example of imagining ourselves talking to a neighbour:

We imagine talking to the neighbour in our head.

The Image

The discussion we imagine is the meaning derived from the image:

- we imagine the neighbour
- we say something to the imagined neighbour
- we imagine the neighbour's emotional response to what we say
- we imagine the neighbour replying to us
- we have an emotional response to what the neighbour says to us.

The Experience

We either experience the imagination as **real** or **imaginary**.

The Observation

Through the observation, we interact with the imagination.

We do not observe the **imagination of ourselves** talking to the **imagination of the neighbour**.

We do not experience the imagination like we are watching two actors talking to each other on the television. Instead, there is only the imagination of the neighbour, and we are interacting with the imagination of the neighbour directly.

We observe our "actual" self talking to the **imagination of the neighbour**:

It is not the **imagination of ourselves** talking to the **imagination of the neighbour**.

It is **ourselves** talking to the **imagination of the neighbour**.

This is why, when we have an emotional response to what the neighbour says, it is not the **imagination of ourselves that is having the emotional response**, it is actually **ourselves having the emotional response**.

There is always a direct relationship to the imagination through observation.

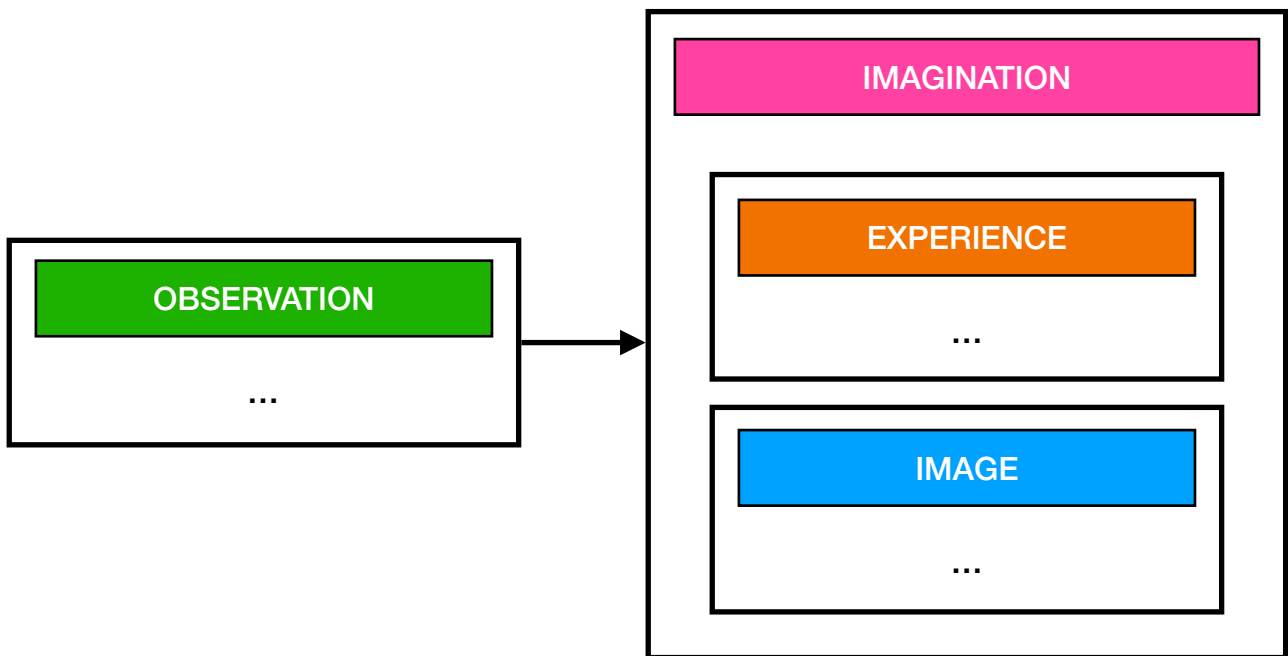


figure 5. the relationship observation of imagination

When the **imagination** is experienced as **real**, we observe a **reality**.

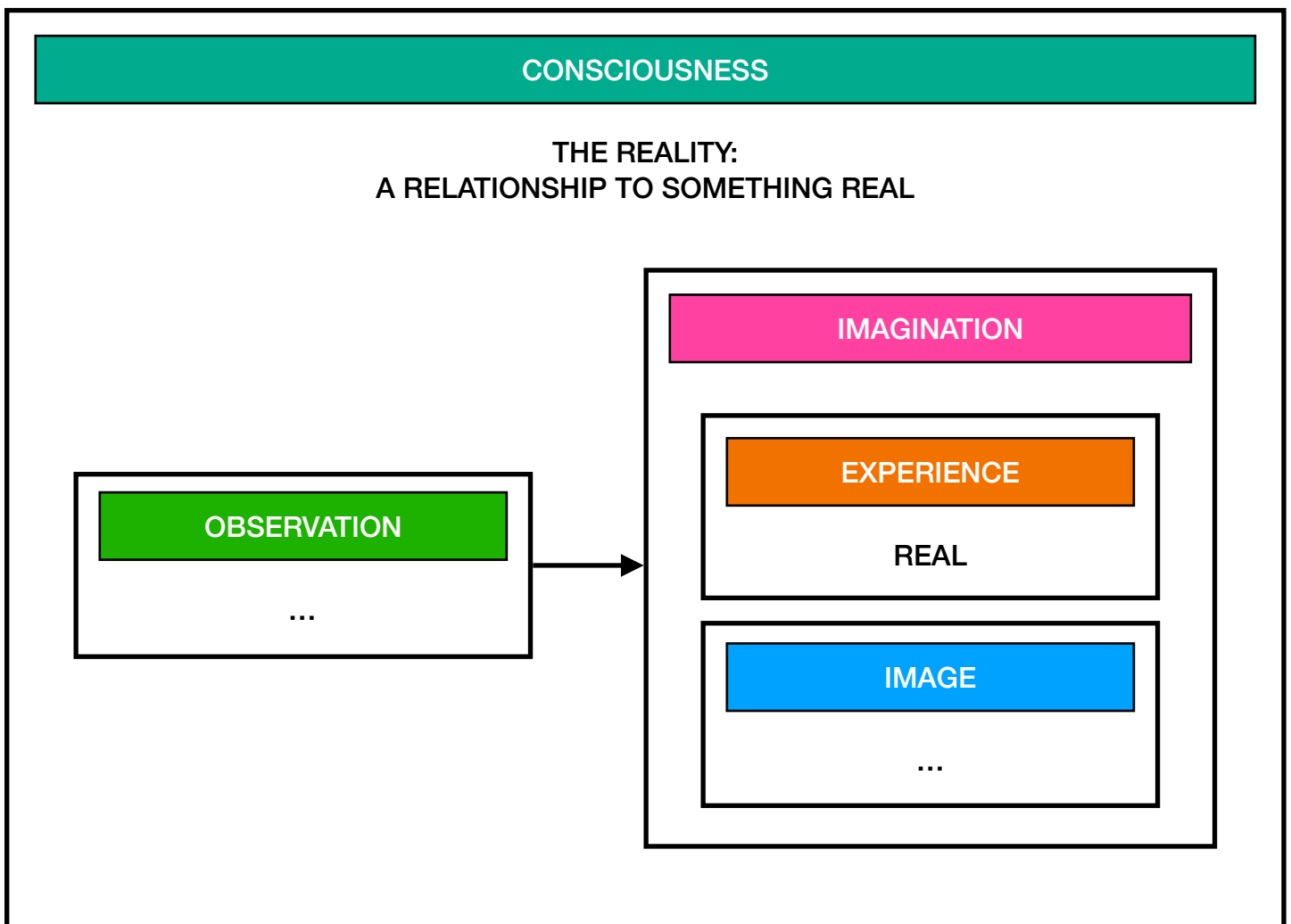


figure 6. the appearance of a reality

When the **imagination** is experienced as **imaginary**, then the reality is that it is imaginary.

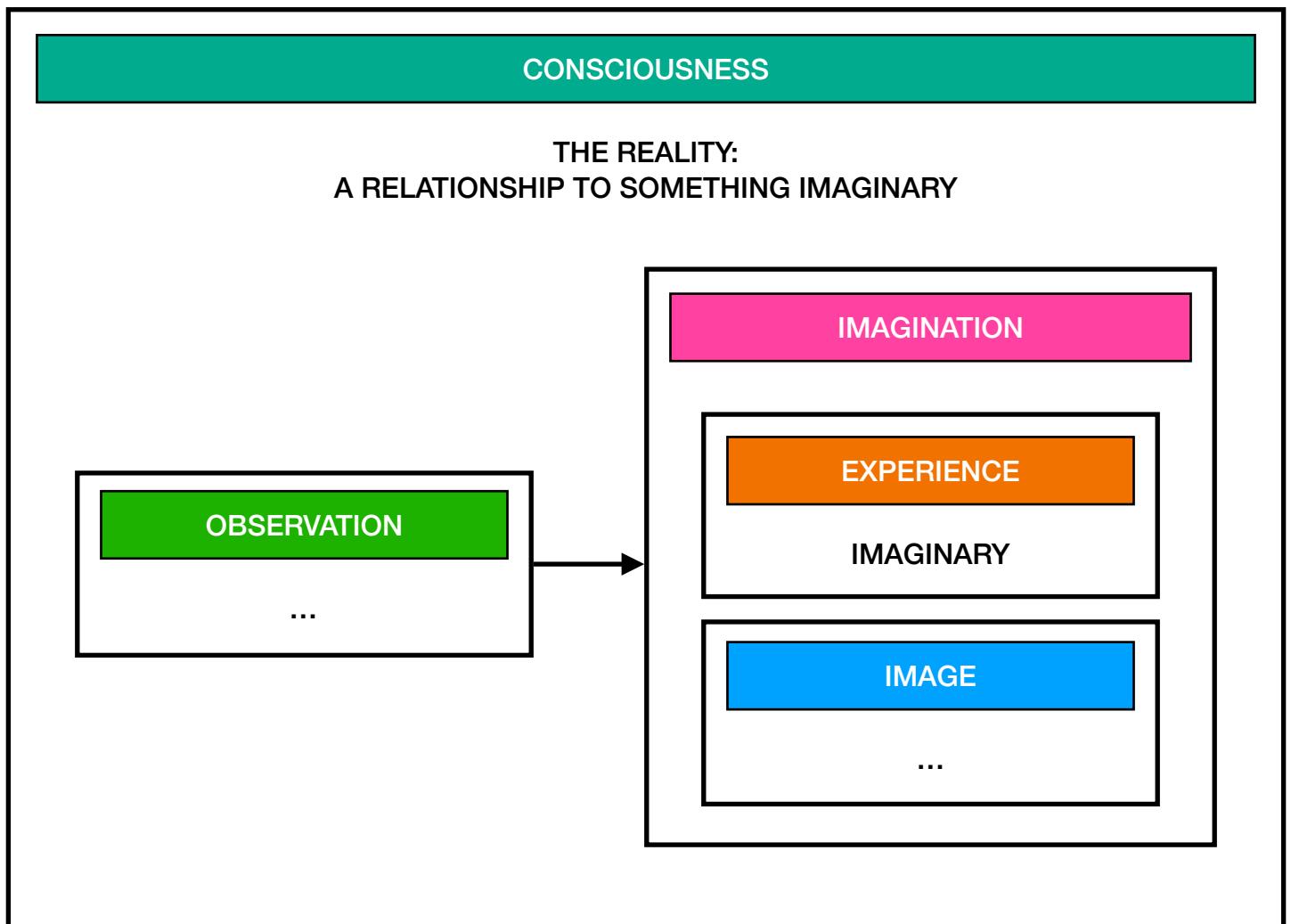


figure 7. the appearance of an imagination

That means, when the imagination is acting, the reality of our consciousness is determined by whether **the imagination is experienced as imaginary** or **the imagination is experienced as real**.

Conclusion

An imagination is made up of two forms of meaning:

1. The image representative of fact or fiction.
2. The experience of the imagination as something real or imagined.

You can experience the imagination as either something real or something imaginary.

CHAPTER 3

THE CONSEQUENCE OF IMAGINATION

WRITTEN BY SILENT PERCEPTION

THE CONSEQUENCE OF IMAGINATION

In the last chapter we stated that we can either experience the imagination as real or imaginary. In this chapter we look at the consequence of experiencing the imagination as real and imaginary.

The chapter is split into two parts:

1. **The Consequence of Experiencing Imagination as Real**
2. **The Consequence of Experiencing Imagination as Imaginary**

CHAPTER 4

THE CONSEQUENCE OF EXPERIENCING IMAGINATION AS REAL

WRITTEN BY SILENT PERCEPTION

THE CONSEQUENCE OF EXPERIENCING IMAGINATION AS REAL

In this chapter we look at the consequence of experiencing the imagination as real.

The Experience of Separation

When we perceive the imagination to be real, it gives the image the pretence of being independent from ourselves. Take the example of talking to a neighbour:

One is imagining talking to the neighbour.

While having that imagination, one is experiencing the conversation as real. In that moment, one believes they are talking to the actual neighbour.

The neighbour is an imagination that has been created by one's mind. When one experiences the imagination as real, the neighbour is perceived to have an independence from one's mind, and one experiences the neighbour as something separate to oneself. The sense of separation gives the imagination an independent reality that distorts the true nature of the appearance.

The Experience is Recorded Incorrectly

When one believes they are talking to the actual neighbour (rather than an imagination), the interaction with the neighbour is recorded into memory and associated to the actual neighbour.

Suppose one imagines having an argument with the neighbour and experiences it as real. The experience of that argument will be recorded into memory and associated to the neighbour.

The Experience Effects Relationship

The memories one holds about the neighbour effect how one interacts with the neighbour. Memories about the neighbour can be acquired from actual interactions with the neighbour, or imagined interactions with the neighbour that are experienced as real.

Suppose one had an imagination of arguing with the neighbour. Next time you see the neighbour you feel a sense of frustration and choose to pass by them without acknowledging them. The source of one's frustration came from the argument one had imagined, and not from anything the neighbour had done.

The Experience is Vital

When the imagination is experienced as real, it has great vitality.

For instance, you are much more vital about arguing with a neighbour you experience as real than a neighbour you experience as imagined.

Conclusion

The experience of imagination as reality produces an illusion. The consequence of that illusion is a false perception, false memories and incoherent behaviour in relation to the object being imagined (in our example, the neighbour).

CHAPTER 5

THE CONSEQUENCE OF EXPERIENCING IMAGINATION AS IMAGINARY

WRITTEN BY SILENT PERCEPTION

THE CONSEQUENCE OF EXPERIENCING IMAGINATION AS IMAGINARY

In this chapter we look at the consequence of experiencing the imagination as imaginary.

Experiencing the imagination as imaginary brings order to perception. The order depends upon whether someone is imagining:

- A. something factual
- B. something fictional

To represent a factual imagination we will refer to imagining talking to the neighbour.

Imagining Something Factual

The Experience of Separation

When we perceive the neighbour to be imaginary, we immediately see ourselves to have created it. There is no sense of an independent reality.

The Experience is Recorded Correctly

When one sees they are talking to the imagination of the neighbour the experience is felt to be false, and so it is recorded into memory as something that didn't actually happen.

The Experience Effects Relationship

The experience of an imaginary interaction with the neighbour may have a minor effect on the one's relationship with the neighbour, but it will not be insignificant.

The Experience is Vital

Energy is given to things that have value. Value creates a sense of significance and purpose. Behind the imagination is an assumption. That assumption gives the imagination its significance and purpose.

The imagination will be energised so long as the mind believes it can achieve its purpose but, the moment the mind sees it cannot achieve its purpose, the imagination is immediately dropped.

Take the example of a neighbour playing music loudly at night: **You want to stop the neighbour playing music at night.**

We will give two examples. Each example represents a different purpose behind the imagination: **Purpose 1** and **Purpose 2**.

Purpose 1: your purpose is to get the neighbour to stop playing music at night.

You imagine talking to the neighbour.

The purpose behind the imagination is the desire to get the neighbour to stop playing the music at night.

The moment you experience that imagination as imaginary, you see that it is impossible to achieve your purpose: you cannot get the neighbour to stop playing music by imagining a conversation with him.

The imagination immediately stops and you watch it evaporate into nothingness.

Purpose 2: your purpose is to think of how you can convince the neighbour to stop playing music at night.

You imagine talking to the neighbour.

The purpose behind the imagination is to figure out a way you can convince the neighbour to stop playing the music at night.

The moment you experience that imagination as imaginary, it doesn't stop. It doesn't stop because the purpose behind the imagination remains possible: you are exploring possible ways of communicating with the neighbour in a way that he will be receptive to your request.

To represent a fictional imagination we will refer to writing a story.

Imagining Something Fictional

The Experience of Separation

When we perceive the story to be imaginary, we immediately see ourselves to have created it. There is no sense of an independent reality.

The Experience is Recorded Correctly

The story is recorded into memory as an imagined story.

The Experience Effects Relationship

The memory of the story will effect how one thinks and feels about the story as it develops, and those memories will influence the way the story develops, but those memories will not effect how one interacts with the real world.

The Experience is Vital

The assumption behind the imagination is to create an imaginary story. So, when the imagination is seen as imaginary, it continues.

Conclusion

No matter what the imagination is about, it can only be an orderly movement when it is experienced as imaginary.

When you see the imagination as real, it is an illusion.

When you see the imagination as imaginary, it is not an illusion.

CHAPTER 6

THE ORDER OF IMAGINATION

WRITTEN BY SILENT PERCEPTION

THE ORDER OF IMAGINATION

We have discussed the consequences of imagination being experienced as real and imaginary. We have said that imagination only has order when it is experienced as imaginary. In this chapter we discuss what enables the imagination to be seen as imaginary.

This is the map of imagination:

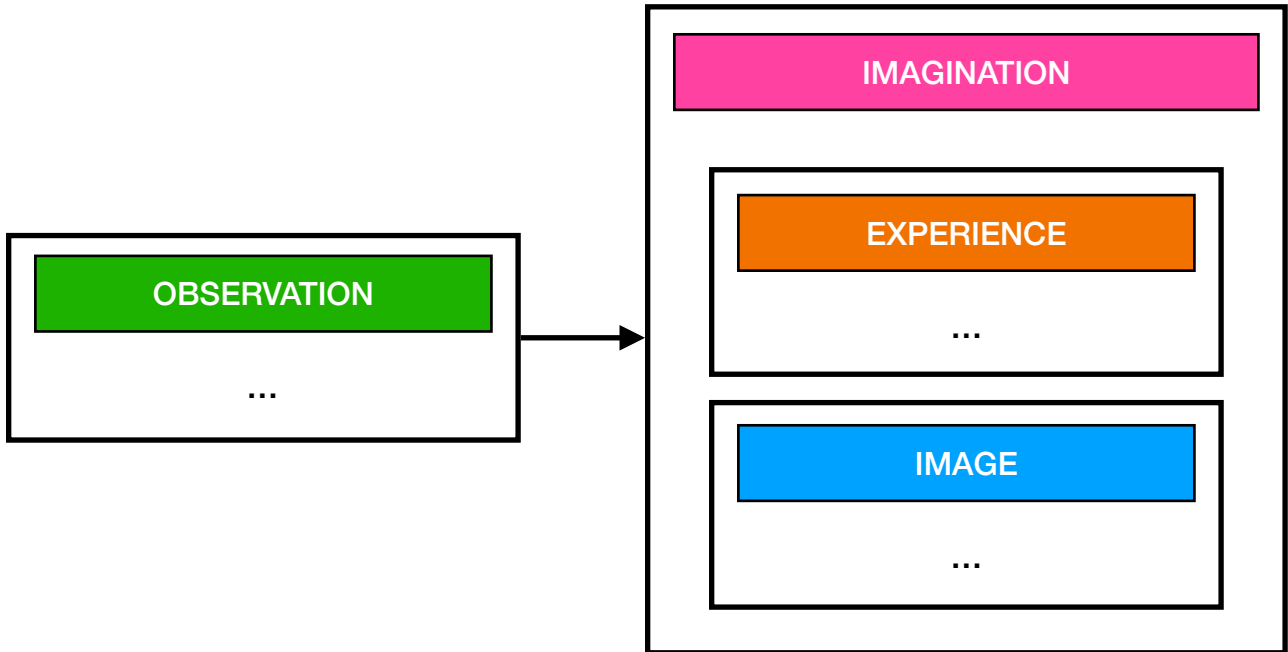


figure 1. the map of imagination

When the mind is experiencing the imagination as real, it is caught in an illusion. When the mind is experiencing the imagination as imaginary, the imagination is acting with an order of truth.

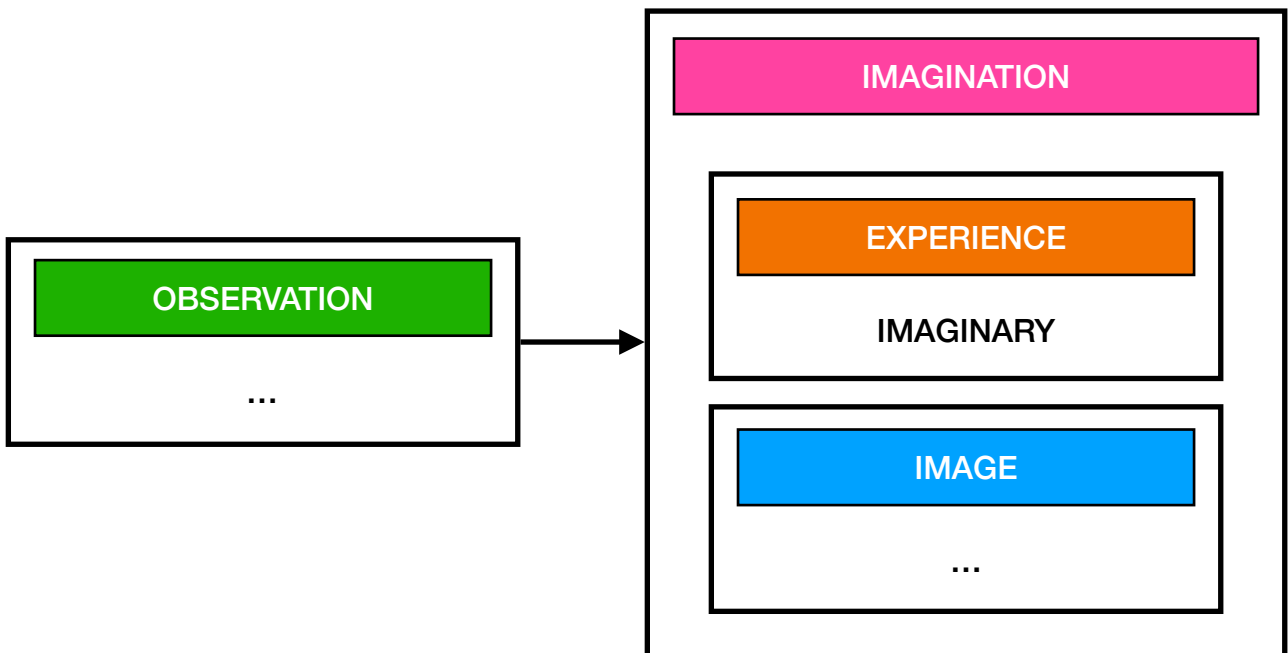


figure 2. the imagination experienced as imaginary

What is the factor that determines whether imagination is experienced as real or imaginary?

I am sure you will have had the following experience:

You are imagining something, and experiencing the imagination as real. All of a sudden, you see the imagination as imaginary, it loses its vitality, and ends.

What caused this to happen?

In that moment of change, you saw truth: the truth that the imagination was imaginary.

You had an insight into the true nature of the imagination.

Observation was operating all the time: It was operating while you were experiencing the imagination as real, it was operating when you experienced the imagination as imaginary, and it was operating when you experienced the imagination evaporate into nothingness.

The point between **the imagination being experienced as real** and **the imagination being experienced as imaginary** was **insight**.

The moment the mind saw the imagination as imaginary, it ended. So, insight dispelled the illusion and brought order to the mind. We will explore insight further in chapters dedicated to the subject.

The Consequence of Insight

Insight provides a perception of truth. The truth is that the imagination is imaginary. If that realisation negates the purpose of the imagination, then the imagination immediately stops and frees the mind from illusion.

Insight brings order to the mind.

Conclusion

The factor that determines whether an imagination is experienced as real or imaginary is the quality of observation that meets the imagination.

In a dull state, you experience the imagination as real.

In an alert state, you experience the imagination for what it really is, an imagination.

When one is in a dull state of observation the imagination is experienced as real. When the imagination is experienced as real one is undergoing an illusion. A change in the quality of observation to an alert state has the ability to evaporate the illusion and enables the mind to see the imagination for what it really is, an imagination. It is like going behind the curtain of a puppet show.

That quality of observation brings order to the mind, because illusion is the factor of disorder.

Such a quality of observation is not brought about through desire or will because, at the point the mind is in illusion, it does not realise it is in illusion, so it is unable to make the decision to exit the illusion. Such a quality of observation arises from somewhere else.

CHAPTER 7

THE CONFLICT OF IMAGINATION

WRITTEN BY SILENT PERCEPTION

THE CONFLICT OF IMAGINATION

In the previous chapter we stated that seeing the imagination as imagery brought order to the mind. Disorder is when the mind experiences imagination as real. Before discussing why an imagination appears real rather than imaginary, we must understand the type of imagination we are discussing. The reason we can focus on a type of imagination is because the mind already operates orderly in relationship to certain types of imagination, and there is no problem. It is only the imagination that operates disorderly that we need to focus our discussions on.

We can look at history for a simplistic overview of what is going well and what is not going well.

Example: Orderly Imagination

Technology is improving continually.

Example: Disorderly Imagination

Humanity is at war continually.

The type of imagination we are going to focus are discussions on is the imagination that is enveloped in conflict.

Imagination Absent of Conflict

Imaginations of the physical world

One has an understanding of a chair, that involves the imagination but it doesn't cause any conflict.

One has an understanding of a trade skill, that involves the imagination but doesn't cause any conflict.

Imaginations of human relationship

One has an understanding of another person, that involves the imagination but doesn't cause any conflict. On the contrary, the understanding of someones personality is a means of accommodating their idiosyncrasy.

Suppose another is anxious, my behaviour can account for that.

Suppose another is arrogant, my behaviour can account for that.

Conclusion

Imaginations about objects do not cause conflict.

Why does conflict not arise?

Conflict requires a duality. For conflict to arise there must be an opposite because conflict is the battle between two opposites.

Knowledge about the chair has no opposite.

Knowledge about the trade skill has no opposite.

Knowledge about the woman has no opposite.

There is no duality in the object, so conflict does not arise from the object. Conflict arises from the way we relate to the object.

There is no conflict in my relationship with Woman-A when I simply understand her.

The conflict arises when Woman-A becomes my girlfriend, because I attach myself to her and begin expecting things from her.

We do not demand anything from the chair, the trade skill, or another, but we do demand something from our partner. We attach to our partner with the expectation that our demands will be continuously fulfilled.

When the demand is being fulfilled, we stay in the relationship.

When the demand is not fulfilled, we leave the relationship.

When someone else can fulfil those demands better, we are attempted to leave the relationship.

Why does conflict arise?

Attachment is one factor responsible for conflict. We attach to the other person with the expectation that our demands will be continuously fulfilled. The expectation sets up a duality between **what is** and **what should be**.

There is no conflict in my relationship with Woman-A when I simply understand her, when she becomes my girlfriend I demand comfort, sex and reassurance from her, then the conflict arises.

I want the woman to be more feminine.
I want the man to be more masculine.

I want the woman to stay at home.
I want the man to work harder.

I want the woman to make me dinner.
I want the man to make me money.

When I want my woman to make me dinner and she refuses, there is conflict.

When I want my man to compliment me and he doesn't, there is conflict.

What is the fundamental difference between imagination that is not conflictual in nature and imagination that is conflictual in nature?

Lets put fictional imagination to the side for the moment, it is not our issue.

There are two types of imagination:

- One type of imagination is built for the purpose of representing reality.
- One type of imagination is built for the purpose of denying reality.

We are going to focus on the imagination that is responsible for conflict and that is the imagination that is built for the purpose of escaping from reality.

Conclusion

The imagination functions orderly when knowledge is acquired from an object to develop an understanding about it. That knowledge is then applied to the object to gather further information and test whether one's unconfirmed theories hold true.

The imagination function disorderly when knowledge rejects **what the object is** by insisting on **what the object should be**. In the creation of 'what should be' there is establishes a duality between **what is** and **what should be**. The duality establishes a conflict because the **what the object should be** is actually **what the object is not**. Expectation, used in this regard, causes the mind to relate to the object on the basis of **what it is not** instead of **what it is**, thus producing friction and frustration.

CHAPTER 8

THE SOLACE OF IMAGINATION

WRITTEN BY SILENT PERCEPTION

THE SOLACE OF IMAGINATION

In the previous chapter we described the forms of imagination that do not produce conflict and the forms of imagination that do. We are not required to discuss the forms of imagination that do not cause conflict because the mind is already operating orderly in that area. Instead, we must focus our attention on understanding the imagination that is responsible for conflict. In this chapter we discuss why the mind builds the imaginations responsible for conflict.

In the last chapter we brought out a distinction between knowing a person and attaching ourselves to a person. We stated that knowledge about a person does not cause conflict, but attaching ourselves to that person does. We suggested the reason for this was that simply knowing a person does not place any demands upon them, but attaching ourselves to the person does.

Attachment is formed through the expectation that our demands will be continually fulfilled. The strength of those demands, and the conviction that they will be fulfilled, determines our dependence upon the relationship.

The agreement that underpins any relationship is the expectation that our demands will be fulfilled. Those expectations are even explicitly stated as vows in some marriage ceremonies.

In this talk we refer to loneliness as a specific example of imagination.

Why does one demand something from another?

One demands something from another because one has an inadequacy in oneself. One attempts to alleviate that inadequacy by utilising the actions of another.

One demands companionship because one feels lonely.

Companionship is a solace from loneliness.

What causes a demand to arise?

Some underlying condition causes one to feel uncomfortable.

The mind has conditioned itself to self-centred activity. When the mind is alone, it experiences the self in its purest form: isolation. The experience of isolation is called loneliness and it makes the mind very insecure.

The discomfort of loneliness produces a response: the demand for comfort.

In response to loneliness the mind seeks connection to avoid being alone.

What does the demand establish?

The demand produces a desire for connection that sets up another condition: a condition that seeks to escape from the loneliness.

In the short-term, I may escape from loneliness by watching a tv show.

In the long-term, I may escape from loneliness by acquiring a partner.

What are the consequences of the demand?

The present condition remains intact

The condition responsible for loneliness remains.

An additional condition is established

An additional condition has been established in the mind that attempts to alleviate loneliness by circumventing its triggers. The trigger of loneliness is being alone, so one conditions oneself to seek, establish and maintain relationships that prevent one from being alone.

Fear is established in the present condition

The experience of loneliness leaves a lasting impression on the mind, and makes one fear loneliness.

Fear is established in the new condition

To avoid loneliness, one establishes a relationship. One then fears losing that relationship and returning to a state of loneliness.

The Interconnectedness of Images

The conditioning responsible for loneliness is the conditioning responsible for relationship.

The conditioning that makes us feel insecure is responded to by creating conditioning that makes us feel secure.

From this, we derive the notion that the conditioning produces imaginations that fall into two categories:

- Imaginations that are pleasing
- Imaginations that are painful.

Pleasing Imaginations

People derive pleasure from imagination.

People derive security from imagination.

People derive comfort from imagination.

Painful Imaginations

People derive fear from imagination.

People derive loneliness from imagination.

People derive anxiety from imagination.

Pleasing and painful imaginations are treated differently by the mind.

People want to create, pursue and maintain pleasing imaginations.

People want to end, escape and avoid painful imaginations.

Painful imaginations are not created intentionally, they are the byproducts of holding on to pleasing imaginations.

Behind fear is the intention to keep myself safe.

Behind loneliness is the intention to protect myself from hurt.

Behind anxiety is the intention to uphold my identity.

Because pleasing imaginations are built in response to painful imaginations, and painful imaginations are the byproduct of pleasing imaginations, the two cannot be separated.

It is not possible to remove a painful imagination without removing the pleasing imaginations that have been built in response to it.

It is not possible to remove a pleasing imagination without making the painful imagination it relates to more vivid.

Because the pleasing imaginations are built in response to painful imaginations, the structure of the conditioning is hierarchical. Without the underlying condition, the conditions built on top of it would have no meaning. Take the example of loneliness and companionship.

We escape from the imagination of loneliness by pursuing the imagination of companionship.

Acquiring companionship does not end loneliness, it circumvents the trigger of loneliness, which is being alone.

Ending companionship does not end loneliness, it enflames it.

When loneliness is not existent, there is no demand for companionship.

Pleasing and Painful Imaginations

Lets explore how a pleasing imagination is built, how a painful imagination manifests from it, and how one is not willing to give up the pleasing imagination, so must inevitably live with the painful imagination.

Suppose one is lonely.

One is by themselves and this experience of loneliness arises. The experience makes one feel separate, like they have no relationship to the world or other people. In that loneliness they feel deeply lost and like life has no meaning. In that state one suffers greatly.

Condition 1: Loneliness - The mind is conditioned to feel isolated.



LONELINESS

figure 1. conditioned to loneliness

The experience of loneliness results in a conviction that one must avoid loneliness. To avoid loneliness one decides to get a girlfriend. Through attaching oneself to the woman, one alleviates the experience of loneliness.

One does not end the psychological condition responsible for loneliness, one circumvents the trigger for loneliness: being by oneself.

Condition 2: Attachment - The mind is conditioned to the relationship.

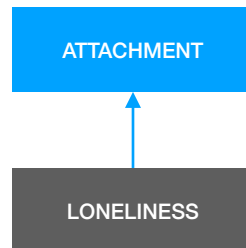


figure 2. conditioned to attachment

The mind finds security in the relationship.

NOTE: There are many reasons why one finds security in a relationship, but we are keeping the example simple and discussing only loneliness.

Finding security in the relationship and acknowledging that the relationship could end, the mind develops a fear of losing the relationship.

Condition 3: Fear - The mind is conditioned to fear losing the attachment.

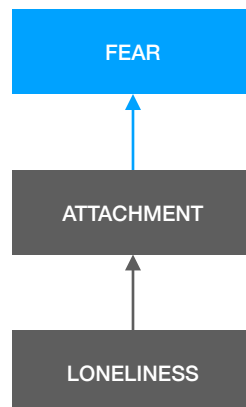


figure 3. conditioned to fear losing attachment

Typically, people want to remove fear and keep the things they derive comfort from. In this example you can see that the attachment to the girlfriend produces the fear of losing the girlfriend, so fear cannot be removed independently of one's attachment to their girlfriend.

If you want to remove the fear of losing the girlfriend, then the solution is to end the relationship. However, the mind refuses to end the relationship because the purpose of being in the relationship is to avoid loneliness.

You have had this experience, I am sure:

You spend a long time in a relationship, fearing it ending. One day the relationship ends, there is an initial shock and pain. Once the relationship has ended, there is no longer any fear.

To be free from fear, the mind must be free from attachment. To be free from attachment the mind must be free from the condition that demands attachment.

When the mind is unable to free itself from a Condition-A, it creates Condition-B on top of Condition-A for the purpose of achieving solace from the disturbance caused by Condition-A.

Conclusion

The imagination is used to achieve solace from our problems. Solace is achieved by attaching ourselves to things that distract us from our problems. Escaping from our problems leaves the problems intact and causes them to manifest in our lives myriad of ways.

CHAPTER 9

THE FRAGMENTATION OF IMAGINATION

WRITTEN BY SILENT PERCEPTION

THE FRAGMENTATION OF IMAGINATION

When an imagination is experienced as real rather than imaginary, it appears to have a reality that is independent from oneself. That independence is experienced as a sense of separation, and so one feels divided from the image being imagined. When the imagination is experienced as separate to oneself, one enters into a cause and effect relationship with it, where the imagination acts on oneself and oneself tries to act on the imagination.

In this chapter we explore the relationship that develops over this division, and explore its consequences for both the individual and society.

Due to the length, the chapter has been split into two parts:

1. **The Fragmentation of Oneself**
2. **The Fragmentation of Society**

CHAPTER 10

THE FRAGMENTATION OF ONESELF

WRITTEN BY SILENT PERCEPTION

THE FRAGMENTATION OF ONESELF

When the imagination is experienced as real, the imagination appears to be independent from oneself, and one becomes divided within. That division has consequences on what one perceives and how one behaves. In this chapter we explore the consequences of experiencing the imagination to be separate to oneself.

The Fragmentation of Oneself

When the imagination appears to be separate to oneself, it has a quality of rigidity.

The imagination appears rigid

When the imagination appears rigid, it imbues the imaginations with a quality of strength and resilience. That is perceived as an advantage for pleasing imaginations, but as a disadvantage for painful imaginations.

Pleasing Imaginations

The strength and resilience felt from pleasing imaginations enables the mind to derive a sense of security.

Example:

The Image of Oneself

The mind seeks security in building the image of oneself. The image appears strong and resilient until another insults us, and the mind becomes deeply disturbed.

Painful Imaginations

The strength and resilience felt from painful imaginations gives the mind a hardened structure to battle against when trying to alleviate suffering.

Example:

Loneliness

The experience of loneliness gives an appearance of a rigid structure. For some people, the structure appears so rigid that they consider there to be no way to change it. People say, it is human nature to suffer in that way.

When the imagination appears to be separate to oneself, it has a quality of independence.

The imagination appears independent

When the imagination appears as independent from oneself, it gives the imagination a mysterious origin.

One has no idea why it has been created, why it is being sustained, or where the activity arises from.

Example:

One has no idea why anxiety has been created, why anxiety is sustained, or where anxiety arises from.

The mysterious origin also creates great confusion in response to habitual painful imaginations: the mind acknowledges that it is burdened by a habitual painful imagination, it doesn't want that imagination, yet it can't stop it arising.

Example:

One doesn't want anxiety, but anxiety keeps coming.

When the imagination appears as independent from oneself, it establishes a division between oneself and the imagination.

That state of division sets the premise for relationship:

- One must act upon the imagination.
- One must be acted upon by the imagination.

So long as the imagination appears as separate, one will endlessly search for a way to act upon it as a means to change it.

Example:

When the mind sees itself as separate to anxiety, it is compelled to suppress anxiety, contradict anxiety, analyse anxiety, and so on.

Conclusion

When the imagination is experienced as real, the imagination appears to be independent from oneself, and one becomes divided within. The imagination is considered to have a mysterious origin and be resilient to change.

CHAPTER 11

THE FRAGMENTATION OF SOCIETY

WRITTEN BY SILENT PERCEPTION

THE FRAGMENTATION OF SOCIETY

People's need for security is not divided: everyone needs food, water, clothing, shelter, and so on. When those facts are acted on directly, there is no division, everyone is able to work together and, when the problem is solved, everyone is secure (in that direction).

Clarification:

When everyone has food, humanity is secure in the direction of food.

Security is derived directly from everyone having enough food, water, clothing and shelter.

While security is indivisible, we notice that the **means of acquiring security** often divides people. The **means of acquiring security** becomes enveloped in conflict, society fragments and humanity finds itself unable to achieve the security it set out to.

How Security is Prevented

Security is indivisible, and so long as each person is acting in accordance with that, humanity is united. When the **means of achieving security** (which is an idea created by thought) is interposed between **mans need for security** and the **requirement for security**, then there is the **potential** for division.

Clarification of Terms

Mans need for security: every human having enough food.

Requirement for security: producing enough food for everyone.

Means of achieving security: the process to ensure enough food is produced.

The **means of achieving security** does not have to divide people, but it contains the possibility to divide people.

There is a trap contained in the means: The **means of achieving security** is a **concept**.

While the fact cannot be divided, the concept can be.

Person-A believes in Approach-A

Person-B believes in Approach-B

Approach-A contradicts Approach-B.

Security is prevented when the **means of achieving security** usurps the **requirement for security** in importance.

One of the ways you can identify when the **means of achieving security** has become more important than the **requirement for security**, is when the people begin to identify themselves with the means.

You have a public example of this in England.

England has two political parties: the conservative party and the labour party. They meet in the House of Commons five days a week to discuss issues, and it is televised. When you observe the discussion you rarely see any inquiry or exploration of specific topics. You just see people defending their political party and attacking the other political party.

It is not an intellectual discussion, it is an intellectual fight with people in the background cheering on the person who landed the last powerful blow.

Here you see that the affiliation to a political party has usurped the importance of what each party set out to achieve.

‘Identification with’ is a method for ‘deriving security from’.

When I identify with the conservative party, it gives me a certain strength. I then defend the conservative party to maintain that strength.

There are many ways people self-identify, and we’ll explore that further in a chapter on identity.

One consequence of identifying with the means is that a person is liable to distort facts. You will observe a person actively distorting facts in favour of their means and to the detriment of another’s means.

Person-A distorts facts in favour of Approach-A
Person-A distorts facts in detriment to Approach-B

Person-B distorts facts in favour of Approach-B
Person-B distorts facts in detriment to Approach-A

Why does Society Fragment?

Society fragments through a mistake made by thought.

When thought superimposes the means (concept) on the fact, the means becomes of primary importance and the mind loses sight of the fact. In this state, the indivisible nature of security becomes fragmented ideologically.

When you try to divide something that is indivisible the result is chaos.

What Prevents Fragmentation?

As we said, the **means of achieving security** does not have to divide people, but it contains the possibility to divide people.

When each person is not attached to the **means of achieving security**, but remains focused on **requirement for security**, then each person is free to discuss the means without distortion and alter the means in any way the reality of the situation requires.

In this way, the **means of achieving security** never becomes rigid and moves freely and concurrently with life.

Examples of Security being Prevented

To demonstrate the mistake made by thought and see how fragmentation arises, we will give the example of food production.

Food Production

To bring about global food production requires organisation.

Humans must be organised to ensure food production continually meets requirements. There must be organisation to cultivate farmland, allocate resources, and estimate future demands and yields.

Food production is made up of three parts:

- The fact
- The thought
- The action

The Fact

The physical factors: the requirement for food production, the geographical challenges, and so on.

The Thought

The means of achieving food production:

The Physical Structure

1. the workers
2. the machinery
3. the offices
4. the agriculture
5. ...

The Psychological Structure

1. The meaning embodied by each worker.
2. The meaning shared amongst all workers.

The Action

The action done to bring about food production.

The fact inspires the thought, and the thought inspires the action. It is one movement. Any inaccuracy or interruption along that line and the action is an inadequate response to the fact.

What is required for thought to respond adequately to the fact?

Thought must not have limitations imposed on it.

Thought must be free to change.

Thought must act in relation to the fact.

Here are some examples of thought being prevented from responding adequately to the fact.

Thought must not have limitations imposed on it

Often, organisations are set up with limitations imposed on them from the outset. It causes the thinking of the organisation to be restricted and it makes it impossible to respond adequately to the fact.

Examples:

The organisation is established by a specific country for a specific country.

The organisation is established by England for England.

The organisation is given a specific purpose.

Ensure the price of wheat increases by 2% each year for the next 10 years.

The organisation is given a specific process.

Only farm potatoes using a specific agricultural method.

Food production can only be responded to adequately when it is approached as a global issue that covers every form of edible food, and is open to every form agriculture,

Thought must be free to change

Agreements are formed with the corporations who produce the food.

The agreements may inhibit the ability to change the thought in response to changes in the fact, preventing adequate action.

The motives of the corporations may be in conflict with the motivations of the organisation. The motivations of the organisation are to produce food, whereas the motivations of the corporations may be to produce money. The conflict of interest opens the possibility for corruption. Corruption can act to anchor the organisation to specific ideologies, processes and products that prevent thought responding adequately to the fact.

Thought must act in relation to the fact

When the organisation is restricted to a country, a product, a process, an ideology, or a set of corporations, the ability for thought to respond adequately to the fact is totally denied.

Thought is a means of acting adequately to the fact. For thought to function adequately, thought must always be in relation to the fact.

What factor prevents thought responding adequately to the fact?

Self-interest.

Self-interest is an abstraction from the fact. Corporate interest is a modified form of self-interest.

When thought becomes self-interested, it begins to focus on something other than the fact. We can think of self-interest as a distraction from the fact.

What is our responsibility?

We have the **fact**, the **thought** and the **action**.

The Fact

Facts are honest markers of what we must achieve and the challenges we face:

Examples:

The requirement to feed 3 million people in a city is a fact.

The statement 'the city floods on average 3 times a year' is a fact.

The Action

Our actions are simply the inevitable outcome of what we think.

The Thought

The only part we have control over is our thinking, so we must ensure our thinking is clear, rational, and accurate. Thought is meaning, and that meaning is embodied by each person and is shared between people.

Our responsibility is to ensure the meaning is not influenced by anything other than the fact.

Conclusion

While security is indivisible, we notice that the **means of acquiring security** often divides people. The **means of acquiring security** becomes enveloped in conflict, society fragments and humanity finds itself unable to achieve the security it set out to. The **means of achieving security** does not have to divide people, but it contains the possibility to divide people.

Identifying oneself with the means establishes a mind that is liable to distort the facts. When each person is not attached to the **means of achieving security**, but remains focused on **requirement for security**, then each person is free to discuss the means without distortion and alter the means in any way the reality of the situation dictates.

Our responsibility is to adhere to the facts, not distort them for personal interest.

CHAPTER 12

THE FRAGMENTATION OF SOCIETY BY RELIGION

WRITTEN BY SILENT PERCEPTION

THE FRAGMENTATION OF SOCIETY BY RELIGION

Organised religion originates from an indivisible need for security.

What is the indivisible need for security that makes one believe?

The uncertainty of life, the insecurity of relationship, and the immensity of life and not understanding it.

These factors cause one to take refuge in a belief, such as those offered by organised religion.

The distinction between food and belief

The distinction between security through food and security through belief is that food is a fact, and belief is an idea.

Words can satisfy a belief, but no amount of explanation will satisfy your hunger.

What is the consequence of belief?

Belief presupposes a truth. The belief is thought to point to this supposed truth. Through experience you hope to come upon the truth and prove your belief.

The experience does not come to prove the belief, but the belief creates the experience.

Your belief in God will create the experience of what you call God. In this way, you do not experience God, you experience your belief. That fact invalidates your experience.

What is the importance of belief?

The belief in God creates the experience of what you call God, so belief conditions its own supposed proof. This is true, irrespective of what one believes. So, essentially, there is no difference between one belief and another. Also, facts are not influenced by belief or disbelief.

What is important is not what you believe but only why you believe.

When we spoke about food production we said that food was an indivisible security requirement, but the **means of attaining security** was the factor that held the possibility for division. When the **means** usurped the **fact** in importance, the means attained a self-importance that led to fragmentation. We said that maintaining a relation to the fact prevented fragmentation:

When one is focused on ensuring enough food for everyone, any factor that inhibits achieving that state (even the means itself) would, naturally, be put aside.

Similarly, each organised religion has their own dogma which people believe in. That dogma, can be understood to be the **means of attaining security**. There are many dogma's and those dogma's are separate to each other. Thus, the dogma of organised religion's fragments society.

To understand the place of organised religion, we must understand if one can have a healthy relationship to organised religion in the same way one can have a healthy relationship to food production. What we mean by this is:

Can a member of an organised religion be related to the **requirement of security** rather than the **means of attaining security**?

Organised religion, as it is now, is based on belief. So, we must understand belief in order to determine whether belief facilitates one responding to the fact (the **requirement of security**) or inhibits one responding to the fact.

What is belief?

Belief is the acceptance of something that may not be true.

Why does one believe?

One only finds comfort in accepting something that may not be true when they do not know how to discover whether something is true.

When the mind understands how to enquire into the questions that belief pacifies, belief loses its meaning, and only the uncovering of truth has meaning. This does not rule out organised religion, but it does completely rule out belief.

The origins of organised religion appear to rest in an enquiry into the complexities of life, but that spirit of enquiry is extinguished when one simply believes. Belief prevents the attitude of enquiry because enquiry begins with not knowing. Remaining with the fact that one does not know, gives one the energy to observe and the attitude to observe without bias.

One is not interested in accepting something that may not be true, one is only interested perceiving what is true.

When the mind is free from belief, the enquiry begins, then it is truly a religious mind.

Only when the mind has an attitude of honest self-enquiry do the words of others have any meaning and can be considered actually. The words of others are communicating what they have seen to you. One can only listen to those words, and see if what has been said is true or false, when the mind is free from belief.

When a believer listens to the words of another, those words are translated into a concept that is either accepted or rejected based on what one already knows.

When a non-believer listens to the words of another, those words are translated into a concept from which that person looks to discover if that concept has any reality or not.

The essential factor is found in one's attitude to enquiry. It is not dependent on whether one is a member of a particular religion or not, one can be an atheist who has no attitude of enquiry and operates like a believer.

A believer is prone to illusion because the acceptance of a concept will cause one to experience that concept in perception. This is not simply a matter of believing or not believing, it is a fundamental issue of mental health.

Contrary to what is presently thought, organised religion only has meaning when belief has ended. Prior to that point organised religion is supremely dangerous.

The Danger of Belief

The danger is in believing the dogma, not in the dogma itself. The belief causes one to experience the dogma. One experiences the dogma because knowledge enters perception without one being aware of it. This experientially validates the belief and so, believers of different dogma's become separated on the basis of having different experiences.

The Christian experiences God.

The Muslim experiences Allah.

That is how dogma's fragment society.

The Intensity of the Danger

The intensity of the danger is relative to the strength of the belief.

How the Belief is Strengthened?

The strength of the belief is relative to the security derived from the belief.

The believer's intention to strengthen their belief arises out of their demand for security. The belief is strengthened through the creation of religious buildings, monuments, clothing, a hierarchical structure, and interactions with other people who believe the same.

The Consequence of Strengthening Belief

Increasing the strength of the belief, increases the security derived from the belief. As the feeling of security increases, there is a comparable increase in the importance of the belief. The importance of the belief is relative to the degree to which the belief will be defended. The strengthening of the belief is relative to the strength of the fragmentation of society.

It is important to point out that thought is not intending to do anything malicious, the fragmentation is a byproduct of thought seeking security, it just happens to be seeking security in a wrong direction. In this way, the feeling derived from belief is not real security but the illusion of security. That means, thought only has to understand the danger of this process in order to stop doing it.

It is also interesting to consider that the people who belong to different religions, while experiencing different appearances, are not actually doing different things. They are both believing and experiencing the result of their beliefs in perception.

For completeness, let's explore the process of how belief fragments society using the example of organised religion.

The Fragmentation of Belief

Person-A is a member of Religion-A and believes in God-A.

That belief is experienced as an imagination. That imagination expresses itself as a certain feeling. To Person-A, that feeling is real, exists independent of oneself, and gives a tremendous sense of comfort. That is the feeling Person-A calls God.

Religion-A describes God-A, so Person-A attributes that description to what he feels.

Person-B is a member of Religion-B and believes in God-B.

That belief is experienced as an imagination. That imagination expresses itself as a certain feeling. To Person-B, that feeling is real, exists independent of oneself, and gives a tremendous sense of comfort. That is the feeling Person-B calls God.

Religion-B describes God-B, so Person-B attributes that description to what he feels.

Person-A and Person-B meet.

To Person-A, God-A is a reality, Person-A can feel it.
To Person-B, God-B is a reality, Person-B can feel it.

Person-A acts as a contradiction to God-B. Person-B feels threatened.
Person-B acts as a contradiction to God-A. Person-A feels threatened.

Person-A defends God-A to alleviate the disturbance caused by the threat.
Person-B defends God-B to alleviate the disturbance caused by the threat.

Conclusion

The means of achieving security in organised religion is through belief. Belief is the acceptance of something that may not be true. Belief gives the mind a sense of security, that is why one believes.

Belief is adopted by a mind that does not understand how to find out what is true for itself.

A mind that does understand how to find out what is true for itself is enveloped in continual activity of delicate observation. That observation sees the truth of belief: the truth that belief is not true. Such a mind has gone beyond the self-deception of belief.

Belief contains the potential for opposition and conflict: one person believes one thing and another person believes another. The presence of each other causes the security they derive from their beliefs to be jeopardised.

What is true, has no opposite: what is true for you is true for me. Truth implies harmony: we do not have to have ever known each other, nor do we have to wear the same clothes or sing the same songs, to be fundamentally one with that truth.

CHAPTER 13

THE FRAGMENTATION OF SOCIETY BY NATIONALITY

WRITTEN BY SILENT PERCEPTION

THE FRAGMENTATION OF SOCIETY BY NATIONALITY

The nation is a division made by thought. Once that division has been established psychologically, it is then manifested physically in the borders, the flags, and so on. The nation is an obvious form of fragmentation because when you go to the border of a country, there is nothing there that truly signifies separation. Anything you may find at the border to signify separation has been created by thought.

The nation embodies two false notions.

1. The illusion of separation
2. The illusion of unity

The Illusion of Separation

The establishment of the nation conveys the notion that one area is separate to another area.

That is false

There is one Earth, with one people, who have the same needs.

The Illusion of Unity

The establishment of the nation conveys the notion that there is unity within its borders.

That is False

The political parties are fragmented, the husband and wife are fragmented based on their own self-interest, and so on.

Identifying Oneself with the Nation

People associate themselves to the nation to derive a sense of security.

What is the consequence of associating yourself to a nation?

When security is derived from the idea of one's own nation, insecurity is derived from the idea of another's nation.

This sense of insecurity demands my nation be protected from the other nations. Once this notion has been established, there must inevitably be an endless escalation of insecurity.

The Endless Escalation of Insecurity

The demand for protection arises from the threat one feels from other nations. The proposed solution to that threat is to generate military might. That military might that makes one feel secure, but simultaneously makes people of other nations feel insecure. The other nation then responds to increase their military power in search of security, which in turn makes oneself feel insecure, and the whole thing goes round in a spiral, escalating insecurity endlessly.

The essential factor of insecurity is division. When the division has been established, actions that make Nation-A feel secure make Nation-B insecure. So, there isn't a solution to security in the nation that doesn't breed insecurity in the world.

The security felt in a nation is an illusion: The security we feel is actually the establishment of insecurity. The mind does not see that the threat posed to us by other nations is partly the result of the threat we pose to other nations. Take into account that nations originate from an imagination that is not true, and the whole thing becomes tragic and childish.

What is a nation?

Obviously a nation is the roads, the buildings, the passports, all that. But, put that to the side, it is too superficial.

A nation is a way of thinking, a collective of ideas that form into a cohesive meaning. The action of the nation is in accordance with that meaning.

What are we essentially using guns and bombs to protect ourselves from?

We are of course afraid of the physical threat posed by war. The ability for another group to occupy our country, alter our way of living, separate us from our families, and threaten us with death. But, behind all that, what is the factor?

It appears that the essential factor between the division of nations is one group thinking differently to another group. The basis for all the actions we fear, is the meaning that lies behind them.

You see this in petty crime where one person has the idea that they want to open the cash register and take all the money, and another has the idea that they don't want them take all the money, so they fight.

Behind the actions are ideas.

The actions we fear originate from the ideas people hold. We, therefore, find ideas threatening.

We are essentially using guns and bombs to protect ourselves from ideas because we fear what those ideas may become.

Why are humans threatened by ideas?

At present, people are unable to communicate. People are unable to freely discuss their own beliefs, convictions and concepts with people of contrary thoughts without becoming defensive or aggressive. This is because people have conditioned their minds to derive security from ideas.

The security one derives from ideas acts to stabilise the mind both emotionally and intellectually. Contrary ideas loosen that security and disturb the mind. People fear that state of disturbance because it produces great suffering and they do not know how to handle it. People come to fear that state of mind, and the fear extends out to the people who can cause that state of mind in us: people who hold contrary ideas.

All actions come from the meaning embodied by people and shared between people. If that meaning is contradictory, the actions must be conflictual. When communication is not possible, the meaning can only be changed through force. The act of forcing change is violence. People are insistent on holding on to the ideas they derive security from, so violence becomes the central factor of security and insecurity.

When communication is possible, the meaning embodied by people and shared between people can change through rational dialogue. Once that is possible, violence has no meaning.

For communication to be possible, there must be a change how man relates to ideas.

Ideas must be perceived as a **means of attaining security** and not the **source of security**.

When man ceases to acquire security from ideation, man simultaneously no longer identifies himself with ideologies. The absence of security and self-identification with ideologies facilitates a state of being that is free from knowledge. That freedom enables each person to scrutinise their own ideas, and the ideas of others, without disturbing the mind. This state of mind must herald an era of discovery in every area of life and bring about a radical, cohesive transformation in the meaning of man. The urgency of this change is paramount.

Conclusion

The nation is a division made by thought. The nation embodies two false notions.

1. The illusion of separation
2. The illusion of unity

People, feeling security from ideas, are liable to feel threatened by ideas also. One of the reasons ideas are feared is because they appear resilient to change. The origin of this fear is found in people's inability to freely discuss their thoughts and feelings with a willingness to change. On the contrary, people find strength and security in committing to ideologies, and that commitment automatically acts to distort facts that oppose one's ideologies.

CHAPTER 14

THE DISORDER OF IMAGINATION

WRITTEN BY SILENT PERCEPTION

THE DISORDER OF IMAGINATION

When an imagination is experienced as real rather than imaginary, it appears to have a reality that is independent from oneself. When an imagination appears as real, it is experienced as real, and related to it as if it was real. That relationship determines our behaviour. In the last chapter we explored the consequences of experiencing the imagination as real. In this chapter we will explore why the imagination is experienced as real rather than imaginary.

What determines whether an imagination is seen as real or imaginary?

The imagination has two essential factors:

1. The content of the imagination (referred to as the image).
2. The experience of the imagination (experienced as real or imaginary).

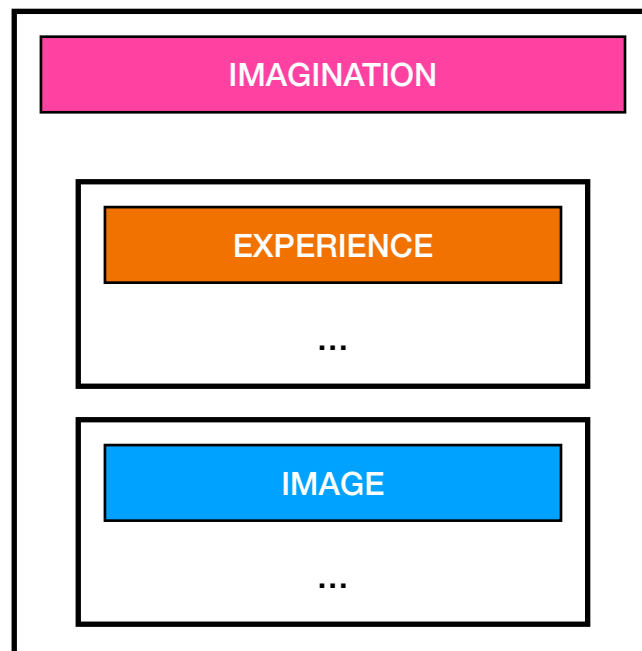


figure 1. imagination

The image does not originate from outside oneself: whether one is thinking about a person or an object, the thoughts originate from memory. In the same way, the factor that determines whether the imagination is experienced as real or imaginary does not exist outside of oneself either, it also originates from memory.

Both what one thinks, and the way one experiences what one thinks, have their roots in memory.

Demonstrating that the image originates from memory

As you go through life, you observe yourself having new experiences, forming new memories from those experiences, and then having new imaginations based on those memories.

Example 1:

You meet a girl for the first time and then can't stop thinking about her.

You met her, that experience was recorded into memory and, as a result, you are now having imaginations about her.

The memory of the experience conditions the brain, then the conditioning responsible for sexual desire and companionship enflame the image of her into a powerful imagination. She becomes the poster girl for companionship and sexual desire.

Demonstrating that the experience originates from memory

The image is easy to identify as originating from memory because one is able to acknowledge a similarity between **the experience of the meeting a person in the past** and **the thoughts that arise about that person in the present**.

The experience of the imagination as either real or imaginary is much more difficult to grapple with because its experience is total. Let's clarify what I mean by total:

The imagination of a girl is not total because it has clearly defined edges, so in your mind you can discern:

The intellectual sensation of the girl.

from the

The visual sensation of the tree.

The experience of the imagination is total, so it does not have clearly defined edges. This means you either:

- A. perceive the imagination to be **totally real**.
- B. perceive the imagination to be **totally imaginary**.

This state is both **present** and **total**. That is why the mind responds to it completely, irrespective of how it appears.

Why is the experience of the imagination referred to as total?

The image (of the girl) is not total, it is partial. The image is a sensation, and that sensation is in movement. Through observation of this movement we watch its appearance change and its meaning change. That change implies partiality.

Example:

While imagining the girl, I imagine myself making her laugh, then I imagine us going out to dinner, and then I feel the excitement of impressing her, and so on.

The image is clearly defined and is undergoing a movement.

Unlike the **image**, the **experience** of the imagination is not partial, it is total. The experience of the imagination as real or imaginary, is a form of meaning in itself. That meaning is total because it covers the whole of one's experience.

The experience is never experienced as **partially real** and **partially imaginary** at the same moment, it is either **totally real** or **totally imaginary**.

That experience that we call 'real' or 'imaginary' is not undergoing a gradual movement.

We do not experience a gradual shift from a real state to an imaginary state. The change of state is a total transformation in the experience: from a state of 'totally real' to a state of 'totally imaginary'.

We undergo that change of state with a mild shock, we pop out of the imagination and say to ourselves: 'Oh, I was day-dreaming'.

In our discussion, we are saying, whether the state of imagination is perceived to be **totally real** or **totally imaginary** is dependent upon knowledge. Knowledge is the totality of our past perceptions, so we may ask ourselves: How can knowledge, which is the past, effect what we SEE in the present?

NOTE: Please give specific attention to the fact that we are speaking about: not just what we THINK in the present, but what we SEE in the present.

To understand how knowledge can effect what we see in the present, we have to understand perception.

Why do we have to understand perception?

When the mind thinks that knowledge and perception are separate, inevitably the mind believes that knowledge cannot influence what we see.

Example:

When the mind thinks that knowledge is just a recording of past perceptions, inevitably the mind believes that knowledge cannot influence what we see because 'perception comes first, and knowledge comes second'.

When the mind thinks that knowledge only appears in consciousness as thoughts and emotions, inevitably the mind believes that knowledge cannot influence what we see.

We must understand the relationship between knowledge and perception to ascertain the consequence of knowledge on perception.

What is perception?

Perception can be distinguished into two parts:

1. The thing being perceived.
2. The thing doing the perceiving.

What is the thing being perceived?

Sensation.

There is visual sensation, auditory sensation, sensation of our thoughts, and so on.

What is the thing doing the perceiving?

Knowledge.

In consciousness, there is a feeling of something looking. That feeling is knowledge. Knowledge is connected to sensation, and this is the field we call consciousness. Where sensation and knowledge meet, the action of thinking takes place.

NOTE: *To allay confusion, I would like to point out that consciousness is more than just sensation and knowledge, but generally speaking, when people refer to consciousness, they are referring to the activities of knowledge or sensation.*

As a result of the connection between knowledge and sensation, thinking takes place, but that is not the only activity of knowledge that results from that connection.

What are the activities of knowledge?

The activities of knowledge are as follows:

- The experience of a perceiver: the feeling of knowledge sitting there waiting to act.
- The experience of meaning: the result of knowledge fusing with what we see.
- The experience of thoughts: knowledge reacting to what is being seen intellectually.
- The experience of feelings: knowledge reacting to what is being seen emotionally.
- The experience of thinking: knowledge modifying itself - the past modifying itself in the present.

So, we have the following sensations in consciousness:

- physical senses
- perceiver
- meaning
- thoughts
- feelings
- thinking

People's Comprehension of the Content of Consciousness

The Physical Senses

The physical senses are largely understood. People relate appropriately to visual sensation, auditory sensation, and so on.

Thoughts and Feelings

Thoughts and feelings are somewhat understood. People tend to not understand where they come from, but do understand what the appearances mean.

Thinking

Thinking is somewhat understood, although people demonstrate varying degrees of rationality.

The Perceiver

The perceiver is not understood to be knowledge, but considered to be some transcendental entity. I think this is simply thought saying to itself 'I'm not thought'.

Meaning

Meaning does not appear to be distinguished as a sensation in itself.

People experience life in such a way that:

The **form** has **meaning**

Rather than:

There is the **form** and a separate **meaning**, which together make up the object.

When **meaning** is perceived as **fact** rather than **knowledge**, inevitably the **meaning** is experienced as **real**, rather than imaginary. That is why the imagination is experienced as real rather than imaginary.

When the mind comprehends that meaning originates from knowledge, knowledge is given its proper place: Knowledge is a representation of reality, the representation is not real in itself. In addition to having its proper place, knowledge attains to its proper activity. Once knowledge and meaning is understood to be ideational, the notion of holding onto an idea for security, or holding onto an idea for an identity, becomes irrational. That gives knowledge the freedom to change with immediacy. Knowledge can either be accurate and produce coherent behaviour or inaccurate and produce incoherent behaviour.

When the knowledge is accurate, so be it.

When the knowledge is inaccurate, change it.

Conclusion

An imagination is made up of two essential factors:

1. The content of the imagination (referred to as the image).
2. The experience of the imagination (experienced as real or imaginary).

The image appears with clearly defined edges, and so its partiality is always self-evident. The experience of the imagination is not partial, but total: one experiences the imagination as either totally real or totally imaginary.

The state of the experience (real or imaginary) has an immediate effect on the imagination.

Example: Arguing with the imagination of a neighbour

The argument with the imaginary neighbour only lasts so long as the imagination is experienced as real. The moment the mind experiences the imagination as imaginary, the imagination evaporates because the mind sees the fact that it is shouting at itself.

Example: Contemplating the imagination of a scientific theory

The contemplation of the theory persists even when the mind is aware that the imagination is imaginary, this is because that state of experience does not invalidate what the mind is doing: simulating the problem in the hope of finding a solution.

The determining factor of whether an imagination is experienced to be real or imaginary is found in how the meaning of the experience is perceived by the mind. The origin of that meaning is either perceived to be:

- A. coming from knowledge (me)
- B. coming from nowhere.

It is only when the true origin (knowledge) is severed from the expression (the imagination) that the experience of the imagination appears as real.

A real imagination appears to be coming from nowhere.

When that link is not severed, the imagination is continually seen to be arising out of knowledge. In such a state, the mind experiences the imagination as imaginary.

An imaginary imagination is clearly seen to be coming from knowledge (me).

APPENDIX

1

WRITTEN BY SILENT PERCEPTION

THE INTENSIFICATION OF IMAGINATION

Thought facilitates one's relationship with the outside world by informing perception. The knowledge provided by thought represents what you know about the object, and determines how you interact with it.

When you observe a chair, thought provides knowledge to perception that tells you it is a chair, and enables you to understand how you can interact with it.



figure 1. knowledge provided to perception

The knowledge one holds about the object can be as detailed and complex as possible. The more detailed the understanding, the more profound the relationship between the person and the object.

The more knowledge a mechanic has, the better he can fix your car.

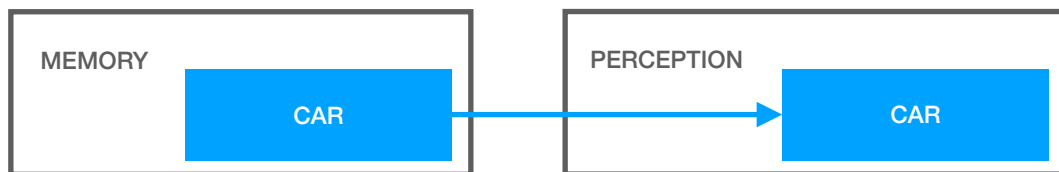


figure 2. knowledge of a car provided to perception

You will notice here that memory informs perception with no other agenda other than to accurately represent the object. Thought functions well here.

However, when thought operates with a motive other than to simply provide information, we notice the career of knowledge gradually dominating perception and distorting one's relationship with the object.

When the motive is pleasure, we see illusion manifested on perception and reality becomes distorted.

Example: Observing a Woman and Finding her Attractive

In our example, the object of perception is a beautiful woman.

When one sees the woman, memory reacts to that object with imagination. One feels this sense of attraction and sexual desire arises. The imagination becomes part of perception.

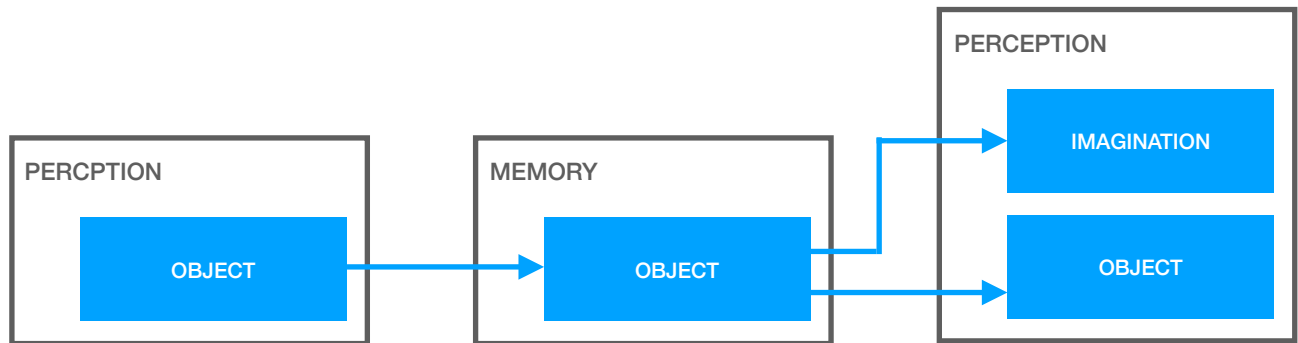


figure 3. the reaction of imagination

The totality of perception is recorded into memory: the woman and the imagination.

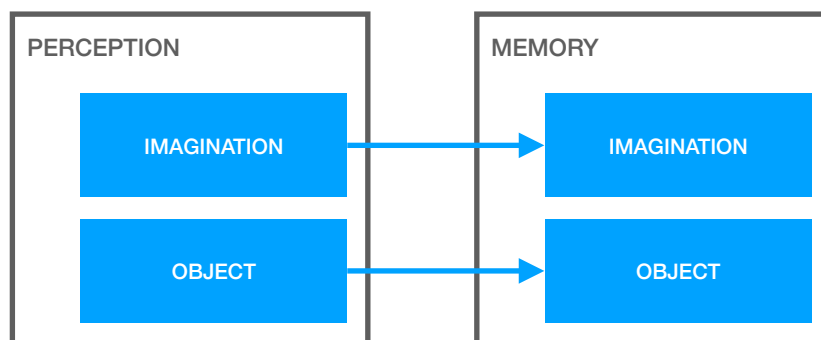


figure 4. the recording of the object and the imagination of the object.

The memory of the imagination and the woman then provide information to the next perception, so the process loops.

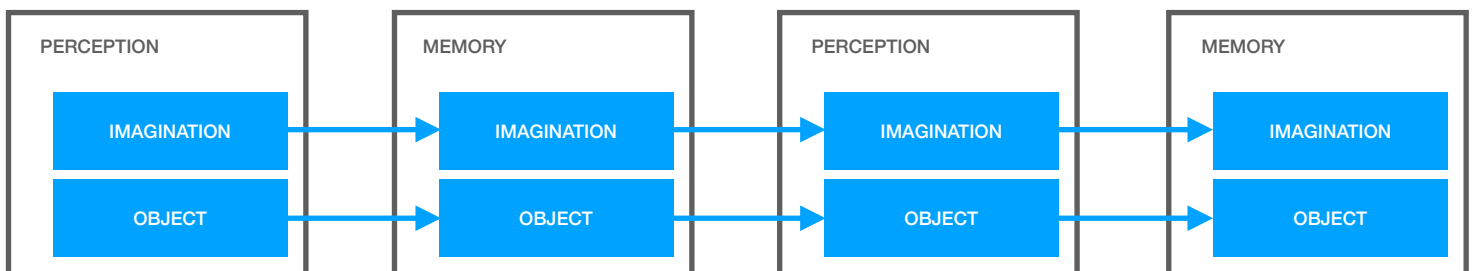


figure 5. the continuation of the process

Throughout the entire experience, the woman (object) remains constant, her form does not change.

The form that does undergo continuous change is the imagination:

The mind's attraction to her.

The thoughts about her.

What the mind wants to do to her.

What the mind wants her to do to you.

While the form of the woman does not change, she may move in particular ways that excite desire and enliven the imagination.

The recording of the **woman** acts to enliven the **imagination**.

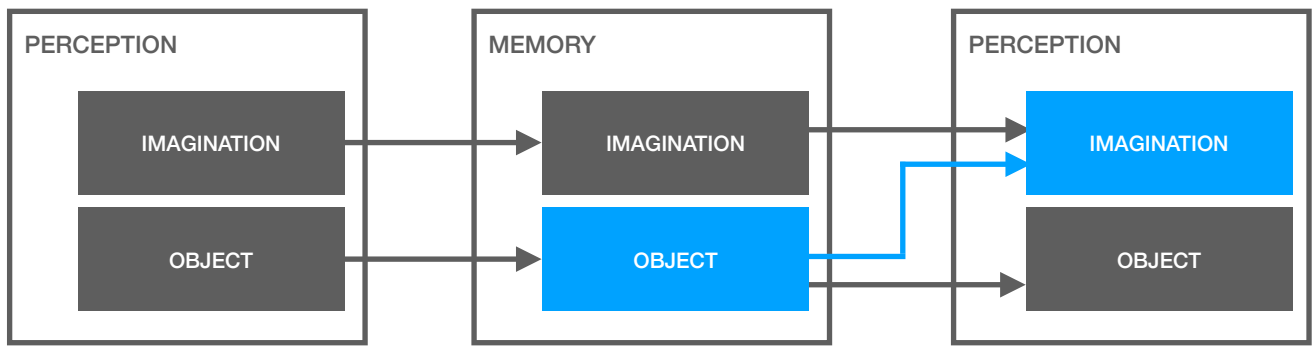


figure 6. the object enlivens the imagination

In addition to this, the imagination excites itself.

The recording of the **imagination** acts to enliven the **imagination**.

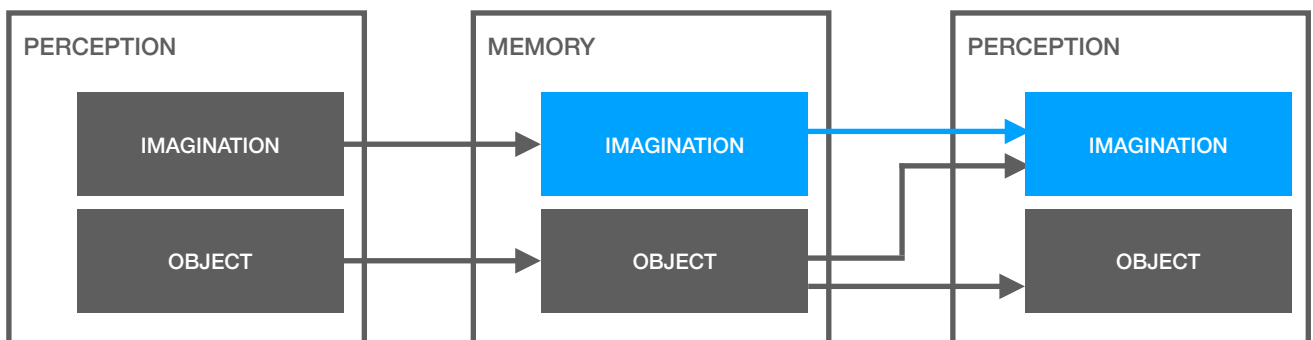


figure 7. the imagination enlivens the imagination

Because the **recording of the woman** and the **recording of the imagination** both feed energy into the **imagination**, the imagination intensifies over time. As time passes, the imagination becomes more prominent in the mind and begins to eclipse the reality of the woman (object). As the imagination grows, the degree to which perception is distorted grows concurrently.

Time: $T = 1$.

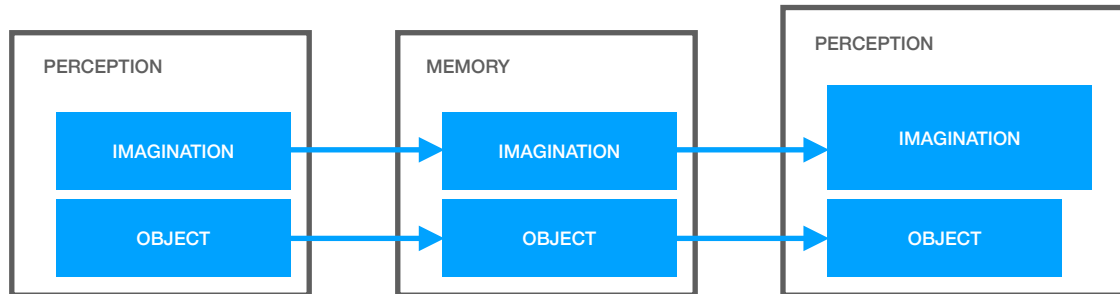


figure 8. the dominance of the imagination over time ($t=1$)

Time: $T = 2$.

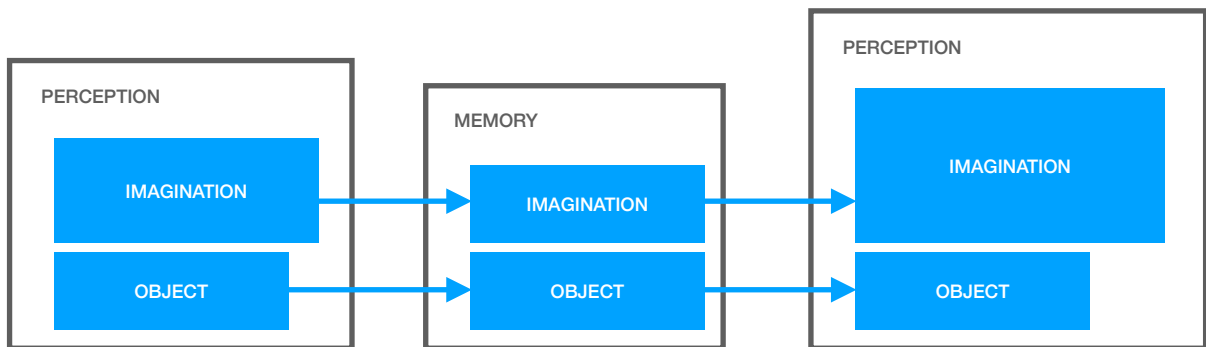


figure 9. the dominance of the imagination over time ($t=2$)

Time: $T = 3$.

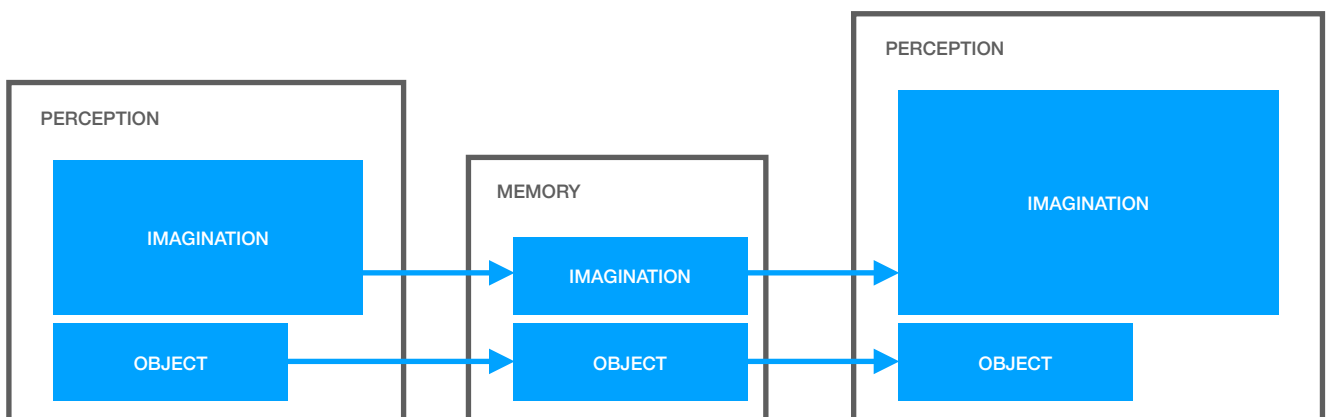


figure 10. the dominance of the imagination over time ($t=3$)

The imagination does not eclipse the woman visually, i.e. she doesn't start to disappear from view. The imagination eclipses the woman from a standpoint of meaning: the meaning of the imagination begins to eclipse the real meaning of what the woman is.

The imagination of the woman is an expression of what the man wants.

The observation of the woman is an expression of what the woman is.

As the imagination expands and begins to overshadow the woman, the man's mind becomes overwhelmed by **what he wants** that he becomes unable to see **what the woman is**.

In this way, the imagination makes us blind to what is true by distorting reality. We can take two examples to express this.

Example: A man wanting sex

In this example, the imagination a man has is related to sexual desire.

While interacting with the woman, the man's imagination may become so overwhelming that he is unable to see the true intentions of the woman. For example, her intention may be to extort him financially.

Example: A woman wanting safety

In this example, the imagination a woman has is related to safety.

While interacting with the man, the woman's imagination may become so overwhelming that she is unable to see the true intentions of the man. For example, his intention may be to lead her to an unsafe location.

Conclusion

Thought facilitates one's relationship with the outside world by informing perception. Information enters perception as imagination. The intention of the imagination is to simply provide information about the object one is observing.

The **object** and the **imagination about the object** coexist in perception.

The imagination can be enflamed by both the **object** and **past imaginations**, and this leads to an intensification of the imagination over time. As a result, the imagination can become so dominant in the mind that it begins to distort a clear perception of the object.