

# LONELINESS

ISOLATED IN SELF-CENTREDNESS



INSPIRED BY J. KRISHNAMURTI

SILENT PERCEPTION



# Loneliness

## *Isolated in Self-Centredness*

**A meditative exploration of loneliness — the sense of separation cultivated from a self-centred thought process.**

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

**INSPIRED BY J. KRISHNAMURTI**

*Written by Silent Perception*

**“The security we seek in isolation produces the pain of being isolated.”**

*— Silent Perception*

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## INTRODUCTION

Loneliness is a common form of suffering for most people.

When we are by ourselves, with no distractions, we are left alone with our thoughts. We feel isolated, a lack of connection to others and the world, and we spiral into a deep depression. The experience of loneliness is intense and inevitably results in a fear of being alone and a fear of silence. Loneliness, in its more extreme form, causes a deep sense of feeling lost in life and an awareness that one's life, and the way one lives it, has very little meaning.

Being unable to free ourselves from loneliness, we seek to escape from it, organising our lives in ways that avoid loneliness.

The isolation experienced in loneliness makes us demand connection. To secure ourselves against loneliness arising in the future, we develop relationships that promise continuity.

I remember hearing one man say to his wife: 'The way you show me you love me is by being there every day.'

Continuity in relationships is established through mutual agreements or codependent circumstances.

Escaping from loneliness leaves loneliness intact, sustains a fear of being alone and establishes a multitude of escapes that are interwoven into the fabric of our daily lives. Those escapes are nothing more than distractions from the central fact of loneliness, and are responsible for sustaining loneliness.

For those willing to remain with loneliness instead of escaping from it, the observation of loneliness offers a profound insight into the way we have constructed our mind. A structure that, for the purpose of security, has built a wall around itself. When we are alone, we are left to stare at that wall: that is isolation.

In this talk I would like to discuss loneliness, understand what it is, why it exists and explore whether it can end.

## STRUCTURE OF INQUIRY

This section provides a basic introduction to each chapter.

### **Chapter 1: The Experience of Loneliness**

The chapter discusses when loneliness arises and describes the experience of loneliness.

### **Chapter 2: The Escape from Loneliness**

The chapter discusses why and how we escape from loneliness.

### **Chapter 3: The Insufficiency of Escape**

The chapter discusses why escaping from loneliness is not a sufficient response.

### **Chapter 4: The Consideration of Loneliness**

The chapter discusses what people commonly consider loneliness to be and how that affects their relationship to loneliness.

### **Chapter 5: The Observation of Loneliness**

The chapter discusses the necessity of observing loneliness to discover what it is and why it has come about.

### **Chapter 6: Isolation**

The chapter discusses the root of loneliness as isolation.

## APPENDIX

### **Appendix 1: The Illusion of Missing Out**

The chapter discusses the thought of missing out on something that often accompanies loneliness.



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## CHAPTER 1

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# THE EXPERIENCE OF LONELINESS

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## THE EXPERIENCE OF LONELINESS

When we are by ourselves, with no distractions, we are left alone with our thoughts. We feel isolated, a lack of connection to others and the world, and we spiral into a deep depression. The experience of loneliness is intense and inevitably results in a fear of being alone and a fear of silence. Loneliness, in its more extreme form, causes a deep sense of feeling lost in life and an awareness that one's life, and the way ones lives it, has very little meaning.

### **Conclusion**

When we are by ourselves, we face the mind we have built: a mind that is deeply insecure and perpetually self-concerned.

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## CHAPTER 2

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# THE ESCAPE FROM LONELINESS

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## THE ESCAPE FROM LONELINESS

The experience of loneliness results in a fear of it happening again and so we seek to avoid the circumstances that brought it about. We organise our lives in such a way that we are never alone: comforted by some person or activity.

When we feel fear, we escape. When we acknowledge a fear, we avoid.

To circumvent loneliness we avoid the situation that brought it about: being by ourself.

That is why the escape from loneliness expresses itself as a desire for connection.

The avoidance of loneliness expresses itself as the establishment of a lifestyle in which we are never alone. To create this lifestyle we form relationships with things, animals, people, cultural movements and intellectual pursuits. These relationships imply continuity and involve some form of investment, often expressed as a mutual agreement. Examples include:

- Owning a pet

The person interacts with their pet to feel a sense of connection.

The agreement for continuity is such that the pet is owned, becomes a possession and is there so long as the owner wants it and the pet doesn't die.

- Getting a partner

The person interacts with their partner to feel a sense of connection.

The agreement for continuity is such that both parties agree to be in the relationship.

This also explains, in part, why 'break ups', such as the death of pet or the end of a relationship, are so significant. It is significant because the breakup brings back the loneliness one was escaping from. That means, we develop a fear of ending relationships.

It is here that we see how fear branches out:

1. We experienced loneliness and became afraid of it.
2. That fear of loneliness made us fear the circumstances that brought it about: being alone. Thus, we developed a fear of being alone.
3. To avoid being alone, we established relationships with other people. We then developed a fear of those relationships ending.

When loneliness remains in tact, fear is the result, and the mind conditions itself to live within the confines of fear. Fear is accompanied by a constant sense of pressure:

- the pressure to monitor for the things we must avoid

Example: You must plan future events to ensure you are never alone.

- the pressure to act in a way that maintains the strategies we employ to avoid what we fear.

Example: there is a constant pressure to maintain your relationships with your partner to avoid loneliness.

In addition, we see that to maintain these relationships we are willing to sacrifice what we want or act in ways we do not agree with, to some degree. In English we have this word for self-sacrifice in the context of relationship, it is called compromise.

## **Conclusion**

The experience of loneliness results in a fear of it happening again and so we seek to avoid the circumstances that brought it about. We organise our lives in such a way that we are never alone: comforted by some person or activity.

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## CHAPTER 3

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# THE INSUFFICIENCY OF ESCAPE

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## THE INSUFFICIENCY OF ESCAPE

### Why is escape an insufficient response to loneliness?

Escaping from loneliness leaves loneliness intact:

Through escaping from loneliness, the capability for loneliness remains. This is because you are leaving the conditioning responsible for loneliness intact.

You are building a mind that sustains loneliness.

Escaping from loneliness implies conflict:

Avoidance implies contradiction and where there is contradiction, there must be conflict.

Because loneliness remains intact, there exists **a desire to be lonely**. It is not an intentional desire. At the same time, we condition ourselves to avoid loneliness, so there exists **a desire to not be lonely**. This is an intentional desire. Inevitably the **desire to be lonely** and the **desire to not be lonely** collide, bringing a state of mind that is in conflict with itself.

You are building a mind that battles with itself.

Escaping from loneliness builds fear:

Once the experience of loneliness is feared, I fear the circumstance that thought it about: being alone. To avoid being alone I form relationships with others and then fear losing those relationships.

You are building a mind that nourishes an interconnected web of fears.

Escaping from loneliness implies self-deception:

The fear of losing relationship inhibits us from rationally considering the relationship.

Sometimes we know the relationship is bad for us but still find ourselves unable to leave it. Sometimes we are not aware the relationship is bad for us and so we see no reason to leave.

Self-deception operates at three levels:

- What we think
- What we see
- What we remember

#### Self-deception effecting what we think

Sometimes the negative thoughts we have about our partner are contradicted by positive thoughts.

An analogy would be the husband who annoys his wife and then buys her flowers.

Sometimes we do not allow ourselves to feel the full force of the negativity.



For instance, the person knows that their partner did a bad thing, but they don't want to dwell on it because they don't want to feel bad.

An analogy would be a woman whose husband has annoyed her but she doesn't want to let it spoil her day.

#### Self-deception effecting what we see

Sometimes everyone else can see something we cannot. Perhaps all of our friends see that we are in a bad relationship, but we think everything is good.

An example of this would be someone who is in a relationship where the other person is treating them badly. Then, their friend comes along and says 'the other person is treating you badly' and, instead of listening and trusting your friend, you reject and attack your friend: saying 'how dare you...'.

#### Self-deception effecting what we remember

Sometimes we are aware of the problems in our relationship but our mind refuses to acknowledge them.

Take the experience of a breakup:

Your relationship ends and, all of a sudden, you see that person in a totally different light. You see how selfish that person was, how they mistreated you, and how they used you.

In the weeks and months that follow the breakup, the mind recollects past experiences of the relationship. When those thoughts come to mind, you immediately see them for what they are: the true motives behind their actions.

People who have this experience refer to themselves as being blind, we have this term in English called 'love blind'.

The reason this happens is that between what we see (perception) and what we remember (knowledge), there is a filter. That filter can pass the information through undistorted, partially distorted or delete it completely. Information being passed through from Perception to Knowledge, is what we call understanding. So, the filter determines what perceptions we understand. The filter is our conditioning.

This shows self-deception's consequence on determining what knowledge we derive from our perceptions. In this way, we see our fears act as a filter between perception and knowledge.

Self-deception distorts what we think, what we see and what we remember. The process is very dangerous because it acts to falsify the information it provides to the senses. This disguises both the problem and the origin of the problem, making it incredibly difficult to get to derive a truthful understanding of the process we are examining.

You are building a mind that deceives itself.

Escaping from loneliness implies attachment:

A mind that is conditioned to avoid fear by connecting itself to things that promise continuity, is an attached mind. The intensity of the fear dictates the intensity of the attachment and the intensity of the self-deception.

Acknowledging that attachment is the result of fear, and knowing that where there is fear there must be the operation of self-deception in relation to the thing to which I am attached, one can begin to see the dangerous situation the mind has placed itself in.

Out of fear comes the desire to be something, the desire to belong to something and the desire to become something.

You are building a mind that clings to objects, people and concepts.

Escaping from loneliness denies transformation:

Every form of escape works up to a certain point. Escape doesn't solve the problem but, in isolated areas, it does prevent the problem arising. This works because escape is a form of distraction. A mind that is conditioned to escape lives in distractions. Such a person feels completely incapable of solving any psychological problems and, for them, these problems are a terror: it is like living in a house with someone you are terrified of. Such a person is not willing to, or does not even understand how to, face a psychological problem.

You are building a mind that is unable to learn about itself.

Escaping from loneliness implies mental deterioration:

Escape is the refusal to understand. It is an action that, when expressed as a statement, says: 'I don't want to look... I don't want to know'.

Understanding oneself means to bring one's conditioning to consciousness so it can be observed. Exposing one's conditioning implies depth. Exposing one's conditioning is a real inward movement.

A mind that escapes from observing the fact (such as loneliness) must deny uncovering anything, thereby denying depth. In the absence of depth, there can only exist superficiality. So, a mind that is conditioned to escape, must find itself caught in superficiality. Because the premise of this movement rejects looking at the source of anything, it denies the observation responsible for depth and the observation responsible for maintaining the level of mind the person currently resides on. Thus, that is why superficiality can only become more superficial: superficiality breeds superficiality.

You are building a mind that mentally deteriorates.

Escaping from loneliness implies repetition:

Where there is continuity, there must be repetition.

Continuity means to continue what has been done. It may mean to do the thing exactly as it has been done before, or to do the thing in a slightly modified form each time.

An example would be: you either eat the same food at the same restaurant each time, or you keep eating at the same restaurant but eat different food.

Repetition with a pet

You have to feed the dog every day, take it for a walk every day, give it attention every day, think about it every time you leave the house or take it with you wherever you go.

Repetition in a relationship

You have to remember valentines day, her birthday, Christmas, your anniversary. If you forget a date there is trouble: that trouble is repetitive and the solution to the trouble is repetitive.

You have disagreements that have not been resolved and they keep reappearing routinely.

In familiarity the mind finds both comfort and boredom, thus, repetition is essentially conflictual in nature.

You are building a mind that is conditioned to repeat itself.

When the mind comprehends that escaping from loneliness has no value, the mind no longer escapes. Ending the escape from loneliness does not immediately ensure that you can begin observing loneliness, there may be another illusion preventing the observation of loneliness.

## **Conclusion**

Escape is an insufficient response to loneliness because it:

- Leaves loneliness intact.
- Builds a fragmented mind that battles with itself.
- Conditions the mind to fear.
- Makes the mind indulge in self-deception.
- Builds a mind that neurotically attaches to objects, people and concepts.
- Prevents the mind learning about itself.
- Results in the mental deterioration of the mind.
- Produces a reliance on repetition.

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## CHAPTER 4

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# THE CONSIDERATION OF LONELINESS

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## THE CONSIDERATION OF LONELINESS

The next factor that may be preventing perception now is: What we already consider loneliness to be.

We may hold some knowledge of loneliness that does not interfere with perception, but we may have some knowledge of loneliness that does prevent perception, so we have to explore this matter too.

### **Why must we explore this?**

We require an observation of loneliness so we understand what loneliness is.

### **Why does one observe?**

The reason for looking at anything (psychologically speaking) is to see whether it can change. If you believe that something (such as loneliness) cannot be changed, then the mind will not give its energy to the perception of that thing.

So, we need to explore our minds to discover if we have a belief about loneliness where we think it cannot change because, if we do, that belief will prevent perception.

### **How do we consider loneliness?**

Many consider loneliness to be a fact of human existence and posit that it is human nature to feel lonely. They justify the opinion using the fact that almost every human being feels lonely but without understanding what is responsible for the loneliness (beyond the situation of being alone). Following this opinion comes another assertion about the necessity for human relationship to alleviate loneliness. This ideology reports that loneliness is a fixed fact of human existence that can only be escaped from through relationship. A mind that really believes that it is incapable of ending loneliness will be unwilling to look at loneliness. This is because, to such a mind, the observation of loneliness is not a logical step in its enquiry, but something inconsequential. This perspective makes the mind conclude that:

Loneliness is a fixed fact.

Such a statement is beyond saying simply that 'loneliness happens' but one is making the assertion that 'loneliness happens and cannot be otherwise'. When loneliness is a fixed fact, I can't do anything about it.

But, when the mind sees that the thing that is lonely is 'me', and the 'me' is something the mind has built, and is continuing to build, over time. Then, the mind does not see loneliness as a fixed fact but as the response of our conditioning to certain stimuli (i.e. being alone). Our enquiry has shown us that our conditioning is knowledge, and knowledge is capable of being changed. When we see loneliness as the result of the mind we have built we can make the statement:

Loneliness is a condition.

When we make that statement, we are conveying that 'loneliness happens but can be otherwise'. In this statement, loneliness is a fact but it is not a fixed fact.

Now, where is the mind?

- The mind is no longer escaping from loneliness.
- The mind has a reason to observe loneliness.
- The mind knows that loneliness is a condition.

Now, that the mind knows that loneliness is a condition it can ask:

**What is the condition responsible for loneliness, why has one built it and how has one built it?**

The mind has no idea of what the condition is, why it has been built or how it has been built. That means, one has not constructed loneliness intentionally. So, logically, it must be an unintended consequence of something the mind has been building.

To enquire into this question I have to observe loneliness and, in order to observe loneliness, I must understand what it means to observe.

**Conclusion**

People commonly consider loneliness to be a fixed fact, stating it to be human nature to suffer in that way. The comprehension of loneliness as a condition intuitively suggests a flexibility that opens the possibility to be free from loneliness.



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## CHAPTER 5

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# THE OBSERVATION OF LONELINESS

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## THE OBSERVATION OF LONELINESS

I ask the question 'what is the condition responsible for loneliness?'. To uncover the answer, I must observe loneliness.

Observation requires that I do not think over the question.

When I think over the question, what am I thinking about? I am thinking about the knowledge I have already gathered about loneliness. Clearly, the answer will not come from there.

So, I reject thinking about loneliness.

Observation requires that I am not interested in finding an intellectual answer.

The moment I demand an answer, some illusion will come along and fill it. I understand the illusory and self-deceptive nature of demanding an answer.

So, I reject the demand for an answer.

I am interested in understanding the question.

Observation requires that I am not trying to end loneliness.

The motive to end something is a form of violence. I have understood violence to be a factor that destroys sensitivity.

So, I reject the demand to end loneliness.

The movement of understanding something is not a form of violence. The understanding of something may, or may not, end that thing.

Observation requires that I have not pre-determined what loneliness should be.

A mind that believes it already knows, is incapable of giving its complete attention to the observation of what is. Such a quality of observation can only come from a mind that is burdened by something that profoundly effects its life, that it doesn't understand. That state is a crisis, and that crisis is responded to with one's total energy. If it is not a crisis, then you just play with your food.

So, I reject anticipating what I should see or what loneliness will be.

All of these things that I am now not doing, are all the ways thought interferes with perception.

To observe without thought interfering, none of these must exist. A mind that has understood the danger of these things is in a better position than a mind that has not, but this knowledge is not a requirement of observation. When the mind is really interested to find out what loneliness is, it diligently observes loneliness. When there is that quality of watchfulness, thought naturally doesn't enter perception. Therefore, perception does not require training, it is the natural response of interest.

Knowledge is not required to see truth, but it does build resilience to getting caught in illusion.

With that quality of observation, there is a watchfulness that makes it possible for the loneliness to reveal itself. One is watching loneliness, so loneliness tells me what it is.

What is required for revelation?

Loneliness won't reveal itself if I run away, if I am frightened or if I resist it.

One must remain with loneliness. That means living with something which you don't understand but has got tremendous meaning and influence in your life. That state brings a great passion to observe and all one's energy is gathered to be attentive. In that state, the mind is only concerned with seeing what is, so thought does not enter.

Expectations also play a pivotal part in perception.

### **What to expect**

I want to abolish a common misconception that, upon observing loneliness, suddenly you are completely free from it.

You do not observe loneliness, see it as isolation and then isolation immediately ends. That is a trick of thought that says 'I have seen that now, now I am not that'. Instead, what you will uncover is that the understanding of loneliness, just like the understanding of anything, can only be understood in its relation to the whole. The whole being: the total structure thought has built.

That means, the root of loneliness is found to be intrinsic to the movement of one's life, not to a single point. Loneliness is not an isolated thing that I can pick off from my consciousness like I pick off a stone from my shoe.

I also do not want to insinuate by this statement that the moment I get to the root of loneliness and find it to be the result of another activity, that the understanding of loneliness has been a fruitless venture that merely redirects one's attention to another avenue of enquiry. Instead, I want to convey the notion that, as one is understanding, the whole thing is unraveling.

As one is understanding the particular conditions that make up myself, that whole self is unraveling.

So, self-knowing is not a series of stark endings of particular conditions but a gradual loosening of the whole structure thought has built. You may call it an uncovering of the mind, an unraveling of the mind, a freeing of the mind. It doesn't matter, they all point to the same activity.

Now one has understood all these things, one is in a good position to observe loneliness without any form of escape or illusion.

### **What do I see when observing loneliness?**

When one is alone, loneliness comes. In that moment, there is a feeling of isolation.

### **Conclusion**

The observation of loneliness without any preconceptions about what one will see, and without any judgements about what one does see, is the basis for understanding what loneliness actually is.

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## CHAPTER 6

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# ISOLATION

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## ISOLATION

### What is isolation?

Isolation is experienced as a lack of connection to others and the world. Isolation is the sense of separation.

### Why does the mind feel separate?

The mind feels separate because thought is building the sense of separation into its conditioning every day. It is implied in the way it tries to succeed in business, in religion and in life in general.

The mind separates itself to feel superior:

In the office, the mind wants to go from junior to senior, senior to manager, manager to executive.

In the Catholic Church, the mind wants to go from the priest to the bishop, the bishop to the cardinal, the cardinal to the pope.

To feel superior, I separate myself.

In superiority, I feel powerful and safe. That means, through superiority, the mind is trying to establish security, psychologically.

### Security Through Isolation

The mind has tried to find security in isolation, but failed. Isolation has created:

- Conflict in one's relationship with others

Conflict with others happens as a result of competition. Competition acts as a constant sense of comparison. There is the comparison between the image I have of myself and the image I have of you, and there is the constant desire for the image of I have of myself to supersede the image I have of you.

Conflict with others also takes place because of ideological divisions. We see this in the friction between people of different religions, nations and companies.

- Conflict in one's relationship with oneself.

Through loneliness, I see that the isolation I hoped would bring about security, is actually no security at all:

- When I am left alone, the mind feels deeply insecure (lonely).
- When I am with others, the mind is struggling to establish security.

So, isolation is not real security. The power felt through the imagination of superiority is not real security, it is an illusion of security.

### How is isolation established?

Isolation is established through thought creating an image of oneself. The image of oneself is established through attributing qualities. You can see this for yourself, if you ask yourself: 'what are you?', your response will be a list of qualities: I am Robert, I am 36 years old, I am English, etc.

Attributing qualities to myself is beneficial in some areas of life and destructive in others.

Where image has a practical significance:

I must attribute a name to the image of myself, so people can get my attention.

I must attribute my home to the image of myself, so I have somewhere to sleep at night.

I must attribute technical skill to the image of myself, so I can earn a livelihood.

I must attribute a bank account to the image of myself, so I can buy things.

Where image becomes dangerous:

When I attribute 'I am a great man' to the image of myself, it opens the possibility that another will come along and say 'I am not a great man'. That contradiction will result in psychological hurt. That hurt will make the mind feel threatened and respond violently.

The image of oneself creates a sensation of space around itself. It is that space that gives isolation its reality.

### **What is the consequence of isolation?**

Once security is pursued through the image of oneself, the mind becomes self-interested and:

#### Everlastingly in conflict

The mind distorts its action to bring about favourable consequences for itself and, to varying extents, lacks consideration for others or actively exploits them.

#### Everlastingly insecure

Seeking security through the image of oneself means: security through self-identity. Self-identity is not real security because it can be lost: you can lose your job, the church could denounce you, and you could lose your partner. Taking the investigation of this kind of security to its fundamental level: there is no security in the self because it is inevitably going to die.

#### Everlastingly in repetition

One's activity, being self-centred, must exist within a narrow circle.

The building of the image of oneself is like a tiger in an enclosure walking around in circles.

### **In addition to security, why does the mind sustain isolation?**

The mind clings to isolation because it does not know any other source of energy.

Isolation is the result of attachment:

Attachment to my job



Attachment to my wife

Attachment to my reputation

The mind clings to attachment because the things its attaches to give it a motive, and that motive gives it energy to act:

I will work tirelessly to maintain my reputation.

I will work tirelessly to support my family.

### **Why does self-centredness produce isolation?**

The very activity of self-centredness is producing isolation because it is narrowing the extraordinary vast experience of life down to a little me.

### **Why does thought produce isolation?**

When thought is the response of knowledge, thought is limited and thought is time-binding. Anything thought produces in this state must be a fragment because thought, in this state, is itself a fragment.

### **Can thought act without producing isolation?**

When thought is the instrument of intelligence, thought is not limited and not time-binding. When thought acts from insight, thought becomes an expression of a holistic activity. That activity is not fragmentary.

### **Conclusion**

When we are by ourselves, with no distractions, we are left alone with our thoughts. We feel isolated, a lack of connection to others and the world, and we spiral into a deep depression. The experience of loneliness is intense and inevitably results in a fear of being alone and a fear of silence. Loneliness, in its more extreme form, causes a deep sense of feeling lost in life and an awareness that one's life, and the way ones lives it, has very little meaning.

When we are by ourselves, we face the mind we have built: a mind that has separated itself through the way it thinks.

# APPENDIX

## 1

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WRITTEN BY SILENT PERCEPTION

## THE ILLUSION OF MISSING OUT

Within the experience of loneliness is the sense that you are missing out on something. You feel there is something special going on 'over there' that you do not have access to.

You imagine other people having a meaningful time without you.

One way to clear up this portion of the loneliness experience is to observe the relationships people have between each other. When you sit quietly and listen to what people talk about, how they communicate, and how they feel in each others presence, you inevitably uncover the superficiality of how most people communicate.

People talk about the places they have been, the food they like, the opinions they have, and so on.

When you truly understand this, it not only prevents the illusion of missing out from occurring, but it throws light onto the limits of human communication.

### Understanding the Limits of Human Communication

People must communicate to organise something. Knowledge must be shared among people to enable companies to build a product, provide a service, and manage everything they have to do internally. That is necessary, and it works well, but have you ever noticed how limited communication is?

#### Example:

You have some experience and it is incredible.

You were walking through the forest and saw a magnificent view.

You enjoyed it so much you want to convey it to another. You speak to another and begin describing it. Part way through the explanation you realise you cannot possibly describe the depth and complexity of the experience. You see it as impossible to describe, and stop.

This demonstrates how limited communication is.

The description is not the described.

You notice vloggers having difficulty with this on their travel channels. They are incapable of describing the actual experience, so they fill the pieces that fall short with romanticised cinematography that inevitably creates a caricature of reality.

### What can be Communicated

Knowledge can be conveyed sufficiently to pass on information.

#### Example:

**Person-A** can give **Person-B** instructions.

Knowledge can also be conveyed sufficiently to replicate a reaction.

#### Example:

You experienced a situation that made you react with laughter.

You are able to communicate the experience in such a way that the other can imagine the situation and react to that imagination with laughter.

### **What cannot be Communicated**

There is a very clear distinction between what you experience and what you are capable of expressing.

What you experience is not knowledge.

What you express is knowledge.

What you can communicate to others is a representation of the experience, not the experience itself. That representation is knowledge.

By understanding that we experience through perception, and what we use to communicate is thought, we can further understand the distinction between experience and communication.

Perception has a diverse range of content, whereas thought is limited to words, images and feelings.

What can be communicated from one person to another is also the limitation of what can be passed from generation to generation. That is why history is filled with facts, not because that is all that existed in the past, but because that is all of the past that can be communicated.

The limitations of communication are also the limitations of the internet. The internet can only communicate the information that is capable of being communicated. That means that there is a depth to one's experience that cannot be conveyed digitally. The digital world is not a replacement for the physical world, it is an extension to the physical world.

The digital world cannot replace experience, the digital world is an extension of thought.

It is very interesting to comprehend that there is a profoundness to experience that cannot be communicated to another. The present moment is full in an indescribable way.

### **Conclusion**

One aspect of loneliness is the thought you are missing out on something. You feel there is something special happening that you do not have access to. Loneliness makes you envious of other people's relationships.

When you observe human relationship, you will inevitably uncover that it is superficial. That, of course, does not mean that you should not relate to people, there is great joy and complexity in human relationship. Nevertheless, relationship takes place through communication, and communication is very limited.

#### **Example:**

You walk through a jungle feeling the sun on your skin, observing a visual masterpiece, and hearing a diverse range of sounds.

It is impossible to communicate that experience to another.

What you experience is more profound than anything you can communicate to another. The factor that is truly meaningful is that which cannot be communicated: what it means to be alive.

To be envious of human relationship is to be envious of a diluted experience.