

# THE STRUCTURE OF KNOWLEDGE

PARTS, LAYERS AND HIDDEN ASSUMPTIONS



INSPIRED BY J.KRISHNAMURTI

SILENT PERCEPTION

# The Structure of Knowledge

*Parts, Layers, and Hidden Assumptions*

A meditative exploration of how knowledge is structured into layers to create thoughts with hidden assumptions.

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

**INSPIRED BY J. KRISHNAMURTI**

*Written by Silent Perception*

**“Each thought arises from a network of assumptions.” — *Silent Perception***



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## INTRODUCTION

In this series we explore the creation of knowledge as the recording of sensation by perception. This leads us to understand that the knowledge we capture is a snapshot of perception. We then comprehend the acquisition of knowledge over time, making reference to the process having been taking place since we were born. This enables us to refine our understanding of knowledge, and state knowledge to be the totality of past perception.

Knowledge, recorded at an instance of time, is a snapshot of perception. We refer to the snapshot of perception, once it has been recorded into memory, as a knowledge fragment. Each knowledge fragment exists as a representation of the what one perceived. We discuss the activity of thinking as the means of organising the fragments of knowledge into a coherent whole, which we refer to as 'the structure of knowledge'.

We explore the process of organising knowledge fragments in detail. We state that once a relationship between physical objects has been identified in perception (e.g. we see a bird with green feathers), the knowledge fragments that represent those perceptions are associated together in memory (to form an understanding that birds have green feathers). Our ability to identify relationships through perception comes from the knowledge we have already gathered and organised. This shows us that the identification of relationships produces knowledge, and our ability to identify those relationships is determined by the knowledge we have. Thus, the process of identification and knowledge acquisition is an indivisible movement: perception and knowledge are an interoperable system.

We discuss the process of identifying relationships in more detail. We state that the most significant feature of the object we are trying to identify is used to create a possible identification of the object, we then assess that possibility against all the other associations we relate to such an object. The more associations we can confirm, the greater the likelihood that what are perceiving is what we think it is.

We state that once thought has identified what it is perceiving, it is able to interpret what it is perceiving according to what it knows about that thing. This is necessary as the present moment we perceive is always unknown. The mind has to continually interpret what it sees according to what it knows to enable it to understand what is happening and act accordingly.

We explore how the perceptive relationships that form knowledge into a structure, result in knowledge forming itself into a hierarchical structure. For instance, birds have feathers, and birds are animals. We explain the significance of the hierarchical structure in the mind's ability to identify what it is perceiving.

In addition to the acquisition of new knowledge, we discuss the mind's ability to modify the knowledge it already has. We discuss thinking to be the process that brings knowledge into the mind (as thought) and modifies it. We understand the appearance of thought to be the expression of knowledge modifying itself. We discuss the significance of the mind being able to observe the process of thinking: as knowledge is modifying itself, the mind can be aware of what has been modified and what it has been modified into. This shows us that it is possible for knowledge to be aware of itself.

We discuss knowledge being explicit (appearing in the mind as thought and feeling), and implicit (influencing our thoughts, feelings, and actions without appearing explicitly). We develop the concept of knowledge being constructed in layers, and state that the foremost layers appear explicitly as thought, while the layers that precede them influence our thinking implicitly. The combination of knowledge being built in layers, and thought being explicit or implicit, establishes the notion of visibility: the visibility of knowledge. We state that new layers hide the layers that precede them, making the preceding layers implicit. We then demonstrate the inverse approach to expose hidden layers, stating that when we remove the foremost layers, the layers that precede them transition from an implicit state to an explicit state (appearing once again as thought). This approach enables us to readdress some conditioned behaviour that had been hidden for many years that is no longer working for us.

## STRUCTURE OF INQUIRY

This section provides a basic introduction to each chapter.

### **Chapter 1: The Creation of Knowledge**

In this chapter we explore how knowledge is created. We state that knowledge is created through perception. Perception captures sensation, and anything we perceive is recorded into memory. The recorded sensation is knowledge.

### **Chapter 2: What is Knowledge**

In this chapter we explore what knowledge is. We state that knowledge is acquired from perception, and the acquisition of knowledge takes place through time. Knowledge is the totality of past perception.

### **Chapter 3: The Structure of Knowledge**

In this chapter we explore how knowledge is structured. We state that knowledge is acquired from perception. A perception is recorded at an instance of time, making the knowledge captured a fragment. Thinking organises the fragmentary perceptions into a coherent structure by associating the each fragment together. We call this the structure of knowledge.

### **Chapter 4: The Organisation of Knowledge**

In this chapter we explore how knowledge is organised. We state that knowledge is organised by associating fragmentary perceptions together when a relationship has been identified between them. Relationships are identified through new experiences with the assistance of what we already know.

### **Chapter 5: The Identification of Knowledge**

In this chapter we explore how the knowledge we hold enables us to identify the objects we perceive, and interpret them in a meaningful way. The meaning we interpret dictates how we behave in relation to what we perceive.

The most significant feature of an object is used to create a possible identification of the object. The possibility is assessed by comparing all the other associations we relate to such an object. The more associations that pass the test, the greater the likelihood that what are perceiving is what we think it is.

### **Chapter 6: The Interpretation of Knowledge**

In this chapter we explore how what we see is interpreted by knowledge. We state that the present moment we perceive is unknown. The mind has to continually interpret what it sees according to what it knows to enable it to understand what is happening and act accordingly.

To understand something unknown, the mind must be able to interpret it according to what is known. To be able to interpret something, we must hold knowledge about it.

## **Chapter 7: The Hierarchical Structure of Knowledge**

In this chapter we explore how knowledge is built into a hierarchical structure. We state that the associative relationships that form out of the organisation of knowledge create a hierarchical structure. For instance, the knowledge of feathers is hierarchically organised into the knowledge of birds, and the knowledge of birds is hierarchically organised into the knowledge of animals, and so on.

We explain the significance of the hierarchical structure in the mind's ability to identify what it is perceiving. We state that the interconnectedness of knowledge underpins the accuracy of the identification process, and the hierarchical structure of knowledge underpins the efficiency of the identification process.

## **Chapter 8: The Modification of Knowledge**

In this chapter we explore the ability of the knowledge we hold to modify itself. We state that knowledge has two states: passive and active. When knowledge is in a passive state, it rests quietly in the mind, ready to act at any moment. When knowledge is in an active state, it appears in the mind as thought. Thought is the expression of knowledge, and we experience thought as a movement. The movement of thought represents a change in the knowledge that underlies the thought. Thus, thought is the expression of knowledge modifying itself.

## **Chapter 9: The Appearance of Thought**

In this chapter we explore the appearance of thought in more detail. We state the appearance of thought to denote the modification of knowledge, and note that its appearance shows two things about the modification currently in process. The appearance of thought states (1) what knowledge is being modified, and (2) what the knowledge has been modified into.

## **Chapter 10: Why Thought Appears**

In this chapter we explore why thought appears. We state that the thoughts that appear in the mind are expressive of knowledge that needs to be organised. The process of thinking is the process by which knowledge organises itself, making new perceptions coherent with what we already know, or giving us the ability to act coherently to a situation we are confronted with.

Thought is the response of knowledge to a challenge.

## **Chapter 11: Implicit and Explicit Thought**

In this chapter we explore the implicit and explicit nature of thought.

Explicit thought is referred to as knowledge entering the mind as thoughts and feelings.

Implicit thought is referred to as knowledge influencing our thoughts, feelings, and actions through implications, rather than explicit appearances in the mind.

To explain implicit and explicit thought, we use the concept of settled and unsettled knowledge.

### **Unsettled Knowledge**

When I have finalised two applicants for a job, I think about them both a great deal. Each applicant appears in thought explicitly.

### **Settled Knowledge**

Once I have decided on one of the two applicants, any time I think about the new employee, I think in terms of the applicant I chose and not in terms of the applicant I rejected.

Once knowledge has been settled, it ceases to appear as a thought explicitly, but resides as a condition that influences our perception, thoughts, and actions implicitly.

## Chapter 12: The Layers of Knowledge

In this chapter we explore how knowledge is built in layers. To demonstrate the concept of layers, we use the example of loneliness and companionship.

### Explanation:

Loneliness is a condition that is triggered when we are alone. The condition produces an experience which we call loneliness. Loneliness is an experience of suffering.

In response to loneliness, the mind seeks companionship as a means to circumvent the trigger of loneliness (being alone), and avoid the capacity to suffer in the future. The mind acquires a partner by identifying itself with someone, and conditioning itself to attachment.

The condition of companionship (Layer-2) is built on top of the condition of loneliness (Layer-1) through the demand to escape from suffering.

The structure of knowledge is built through associating knowledge together. When a condition (knowledge) produces an experience, the experience causes the mind to acquire new knowledge. The new knowledge formulates into a condition which produces a new experience. The process continues indefinitely with new knowledge building itself upon the older knowledge. In this way, knowledge builds itself in layers.

## Chapter 13: The Visibility of Knowledge

In this chapter we combine the notions of **knowledge being built in layers** and **thought being explicit or implicit** to establish the notion of visibility: the visibility of knowledge.

### Explanation:

When one layer is built on top of another layer, it makes the new layer explicit and the preceding layer implicit. The creation of a new layer, thus, hides the previous layer from conscious view.

### Example:

When I am alone, I feel lonely.

When I acquire a partner, thoughts of loneliness cease to surface in the mind, and thoughts about the partner begin to surface in the mind.

This happens because the new layer comes into existence in an unsettled state (making it appear explicitly as thought). The purpose of the new layer's creation was to settle the layer that preceded it, this makes the preceding layer implicit at the same time the new layer becomes explicit. This is why we experience the new thoughts taking over from the old thoughts.



## Chapter 14: Exposing the Hidden Layers

In this chapter explore one method to expose the layers of knowledge that have become implicit. By making the implicit knowledge explicit, we can revisit the way the mind has been built and correct anything that is not working for us. Sometimes our conditioning moves us in the wrong direction, and it must be remedied.

In the previous chapter we demonstrated how a condition can become consciously hidden through the introduction of a new layer, and in this chapter we show the inverse: how a hidden condition can be exposed by removing a layer.

### **Example:**

When I am alone, I feel lonely.

When I acquire a partner, thoughts of loneliness cease to surface in the mind, and thoughts about the partner begin to surface in the mind.

When I lose my partner, thoughts about the partner cease to surface, and loneliness presents itself explicitly to the mind again.

Losing the partner represents the removal of the layer that succeeded loneliness. The partner layer made loneliness implicit, rather than explicit, and prevented the mind from working on loneliness directly. Once the partner layer has been removed, the mind can revisit loneliness and reconsider one's possibilities. For instance, often later in life, people find a remedy to loneliness in loving themselves and appreciating life, rather than in attaching themselves to another.

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## CHAPTER 1

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# THE CREATION OF KNOWLEDGE

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WRITTEN BY SILENT PERCEPTION

## THE CREATION OF KNOWLEDGE

What we are is the mind. The content of the mind is made up of various forms of sensation.

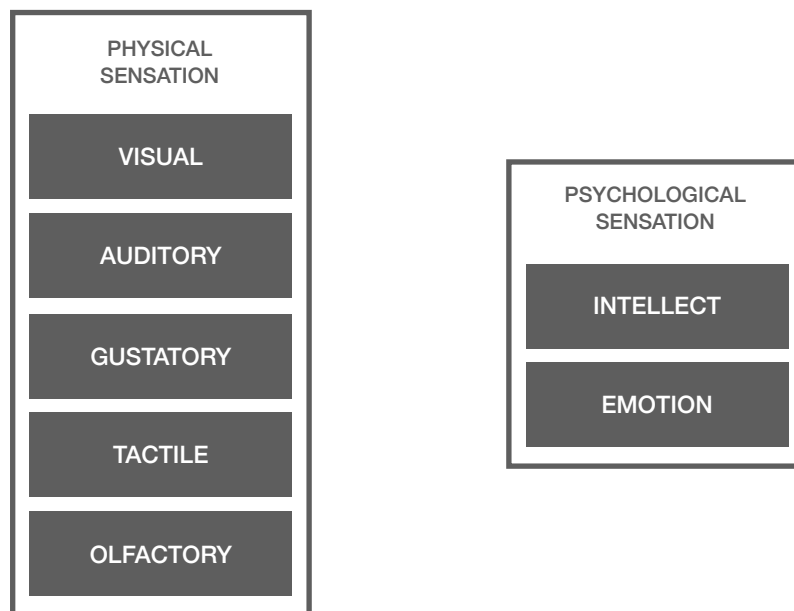
### The Sensations

#### The Physical Sensations

- Visual
- Auditory
- Gustatory
- Tactile
- Olfactory

#### The Psychological Sensations

- Intellect
- Emotion



*figure 1. physical and psychological sensations*

Sensations are perceived and recorded into memory as knowledge, that is how knowledge is created.

#### Example: Visual Sensation

We see a bird fly across the sky. The **seeing of the bird** is the **recording of that bird** into memory. The recorded memory is knowledge.

#### Example: Auditory Sensation

We hear a bird chirp. The **sound of that bird** is the **recording of that bird** into memory. The recorded memory is knowledge.

As we said, the sensations we perceive are recorded into memory as knowledge. We can model the creation of knowledge as follows.



*figure 2. the creation of knowledge*

## **Conclusion**

Knowledge is created through perception. Perception captures sensation. Anything we perceive is recorded into memory. The recorded sensation is knowledge.

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## CHAPTER 2

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# WHAT IS KNOWLEDGE

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## WHAT IS KNOWLEDGE

In the last chapter we stated that knowledge is acquired through perception, and what we perceive is sensation. This enabled us to model the acquisition of knowledge as follows:



*figure 1. the process of acquiring knowledge*

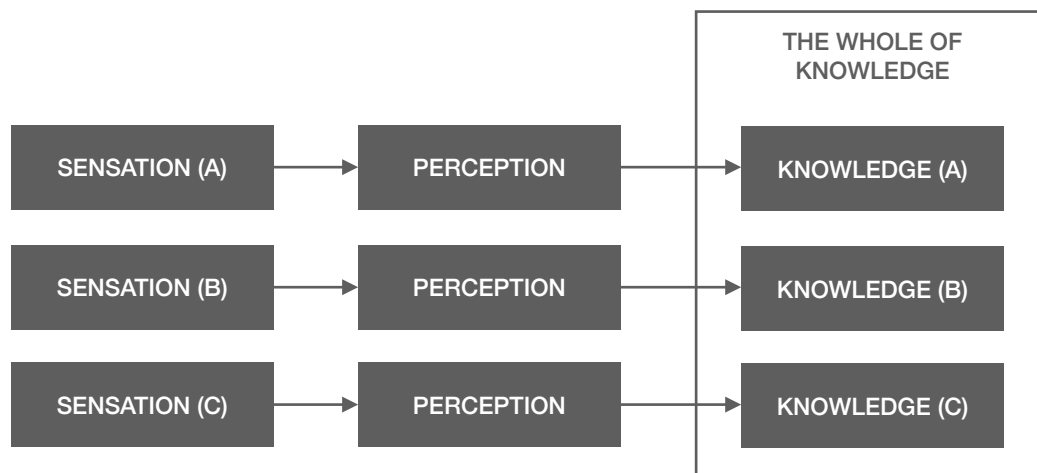
Understanding this, we can make the statement:

Knowledge is a snapshot of perception.

That statement is true for the acquisition of knowledge at an instance of time because what we are perceiving right now, is being recorded as knowledge. However, the process of acquiring knowledge has been taking place from the moment we were born. Knowledge, therefore, houses the recording of everything we have perceived in the past. Understanding this, we can make a more accurate statement about knowledge by including the notion of time. We can make the statement:

Knowledge is the totality of past perception.

The collection of all our past perceptions form knowledge as a whole.



*figure 2. the whole of knowledge*

### Conclusion

Knowledge is acquired from perception, and the acquisition of knowledge takes place through time. Thus, knowledge is the totality of past perception.



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## CHAPTER 3

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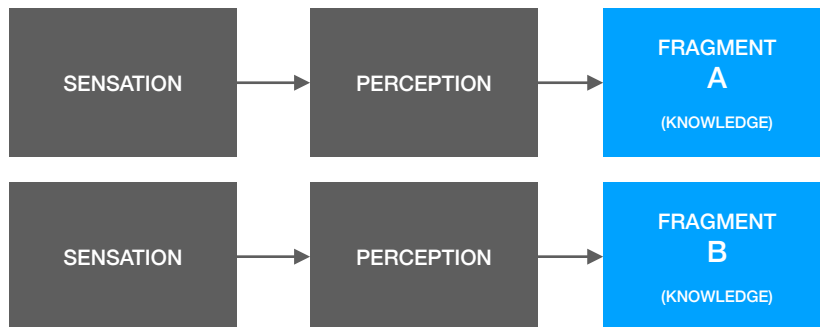
# THE STRUCTURE OF KNOWLEDGE

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## THE STRUCTURE OF KNOWLEDGE

In the last chapter we established that knowledge is the totality of past perception. While knowledge is the totality of past perception, those past perceptions have very little meaning by themselves. They exist as fragmentary snapshots of the real world, isolated from one another.



*figure 1. unrelated fragments*

It is only when those fragments are associated together, that the relationship between the fragments creates profound meaning. That meaning has immense significance in one's understanding of the world, and one's ability to behave coherently in it.

### The Association of Fragments

Each fragment has intrinsic meaning.

#### Example:

When the mind perceives a bird, it captures that perception. The perception may contain the colour of the birds feathers or the sound of the birds voice. The **content of the fragment** is the **intrinsic meaning of the fragment**.

#### Explanation:

When the fragment **contains** the **colour of the birds feathers**, the **meaning** of the fragment is the **colour of the bird feathers**.

The process of thinking establishes associations between knowledge fragments. The association of two fragments establishes a relative meaning between them. The relative meaning is the context of their relationship.

#### Example:

You have one knowledge fragment that represents the **shape of a bird**.

You have another knowledge fragment that represents the **sound of a bird**.



*figure 2. Knowledge fragments: sound of a bird and shape of a bird*

The mind associates those two knowledge fragments together and, by doing so, assigns relative meaning to each fragment.

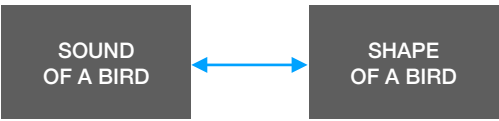


figure 3. the association of fragments creating relative meaning

The relative meaning establishes the context of their relationship: the **concept of a bird**. In our example, the **concept of the bird** is made up of knowledge of the **shape of a bird** and the **sound of a bird**.

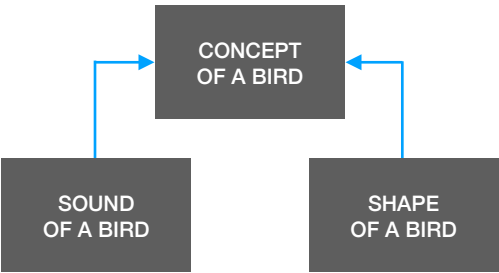


figure 4. the relative meaning forms the concept of a bird

The Whole of Knowledge

Knowledge, being the totality of past perception, means that it is a whole: the collection of all the perception fragments. We refer to this as ‘the whole of knowledge’.

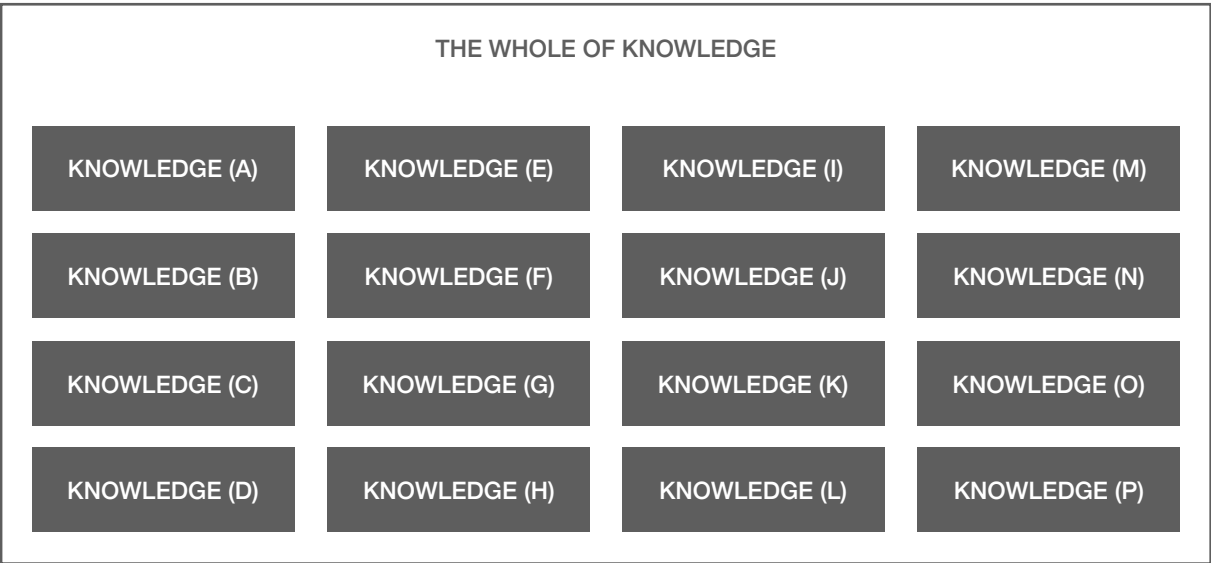
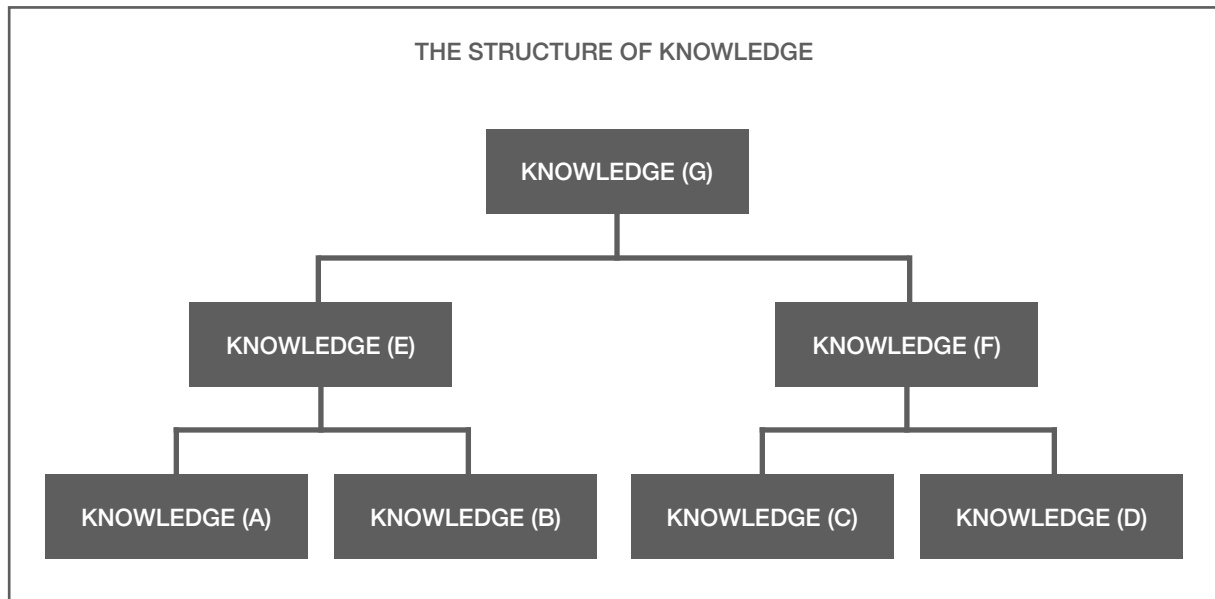


figure 5. the whole of knowledge

## The Structure of Knowledge

Every fragment of knowledge in memory is associated together. This forms knowledge into a unified structure. The unified structure of knowledge stands as one complete understanding of life.



*figure 6. the structure of knowledge*

The association of fragments results in a relative meaning among all the fragments in knowledge. This means that the structure of knowledge is an interconnected, coherent whole.

## Conclusion

Knowledge is acquired from perception. A perception is recorded at an instance of time, making the knowledge captured a fragment. Thinking organises the fragmentary perceptions into a coherent structure by associating each fragment together. We call this the structure of knowledge.

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## CHAPTER 4

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# THE ORGANISATION OF KNOWLEDGE

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## THE ORGANISATION OF KNOWLEDGE

Knowledge is acquired from perception. Perception is captured at an instance of time, making what we capture a fragment. The structure of knowledge is created by associating the fragments together into a coherent whole. In this chapter, we explore how knowledge is organised through the identification of new relationships, and how the knowledge of those relationships assist the mind in comprehending what it is perceiving.

### The Organisation of Knowledge

Firstly, there is no omniscient entity that is organising our perceptions, so there is no assurance that the way we are organising our perceptions is correct. Past perceptions are organised simply on the basis of identifying relationships. When we identify that two things in the real world have a relation to each other, we associate the knowledge that represents them in the mind.

#### Explanation:

When I perceive a bird, I see it has wings, and I hear it makes a sound. My mind is able to identify that the **wings of the bird** and the **sound of a bird** have a relationship. This enables the mind to associate the **knowledge that represents the wings I saw** to the **knowledge that represents the sound I heard**.

When a relationship is identified in perception, an association is made in knowledge. Relationships are identified through new experiences, and our ability to identify those relationships comes from what we already know. Below, we give examples of these two features:

1. Identifying relationship through new experiences.
2. The ability to identify relationships based on what we know.

### Identifying Relationship Through a New Experience

Perception can directly show us that two things are related.

To demonstrate the mind's ability to identify relationships through a new experience, we use the following example of someone seeing a bird for first time.

#### Explanation:

Perception: **We see a bird.**

The perception is recorded into knowledge, and we now have knowledge of a bird.



*figure 1. knowledge of a bird*

Perception: **We see the bird take off and fly across the sky.**

The perception is recorded into knowledge.

The experience shows us that there is a relationship between **bird's** and **flight**. This enables us to associate the **knowledge of birds** with the **knowledge of flight**, to create the understanding that **bird's fly**.



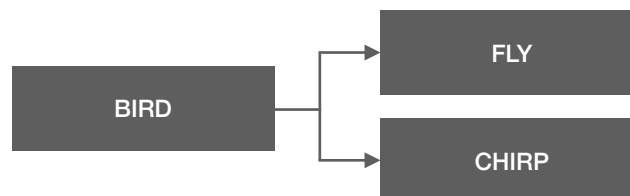


*figure 2. knowledge of a bird's flying*

Perception: **We see the bird land on a branch and chirp.**

The perception is recorded into knowledge.

The experience shows us that there is a relationship between **bird's** and **chirping**. This enables us to associate the **knowledge of birds** with the **knowledge of chirping**, to create the understanding that **birds chirp**. We now understand that birds chirp and fly.



*figure 3. knowledge of a bird's flying and chirping*

## The Ability to Identifying Relationships

The understanding we have already acquired from experience is used to identify relationships in new perceptions.

### Example:

Lets say, **Person-A** has an understanding that **dogs bark**.

**Person-A** perceives a new object, but they cannot identify what it is. They look at the object with great interest, and in a mild state of confusion. The object looks like a big ball of fluff.

Suddenly, **Person-A** hears a bark emanate from the object. Following the sound of the bark, the mind comprehends the object to be a dog. The mind has identified a new relationship between **balls of fluff** and **dogs**.

The example shows that the knowledge we already have (i.e. the knowledge that dogs bark) can be used to identify an unknown object of perception. We refer to this process as recognition.

## Conclusion

Knowledge is organised by associating fragmentary perceptions together when a relationship has been identified between them. Relationships are identified through new experiences with the assistance of what we already know.

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## CHAPTER 5

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# THE IDENTIFICATION OF PERCEPTION

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## THE IDENTIFICATION OF PERCEPTION

In the last chapter we stated that fragmentary perceptions are associated together by identifying relationships between them. We gave the example of someone perceiving an object bark, and identifying it to be a dog. The example we gave was overly simplified, and in this document we convey some of the additional complexity involved in the identification process.

### The Complexity of Identifying Relationships

In our example of the barking ball of fluff, we implied that the object was identified as a dog simply because it barked. In reality, the process is much more complex than that.

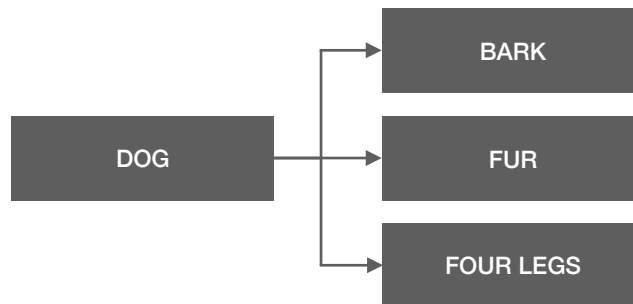
Our knowledge of dogs is greater than simply the knowledge that they bark.

#### Example:

We know dogs bark.

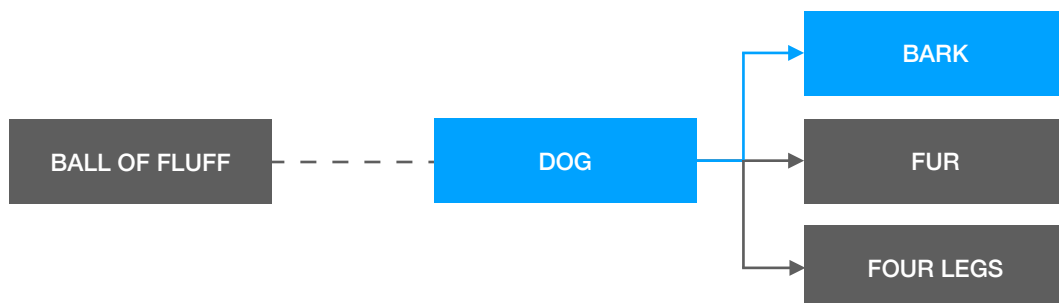
We know dogs have fur.

We know dogs have four legs.



*figure 1. the knowledge of a dogs*

When we hear the ball of fluff bark, we don't identify that **it is a dog**, we identify that **it could be a dog**.



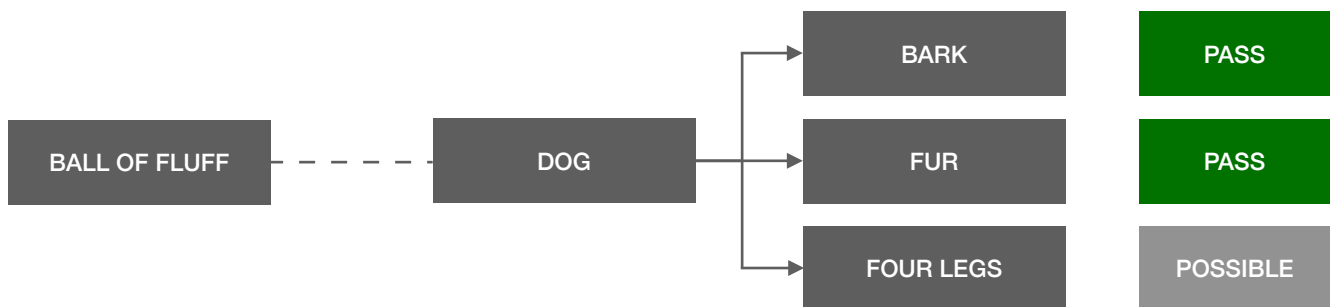
*figure 2. a possible identification*

When we identify that the ball of fluff could be a dog, we compare the ball of fluff to the other knowledge we have associated to dogs.

**Example:**

The mind assesses if the ball of fluff has fur. The mind concludes that the fluff of the ball of fluff could indeed be fur.

The mind assesses if the ball of fluff has four legs. The mind concludes that it cannot see any legs, but there is a possibility that the legs are there, hidden beneath the fluff.



*figure 3. the assessment of all other characteristics*

The result of all these comparisons produces a likelihood that the ball of fluff is a dog. If the likelihood is high, we identify the object as a dog. If the likelihood is low, we consider the object unidentifiable.

**The Parrot**

The process of assessing all the associations we attribute to an object prior to making an identification, means the mind is intelligent enough to understand that not everything that barks is a dog.

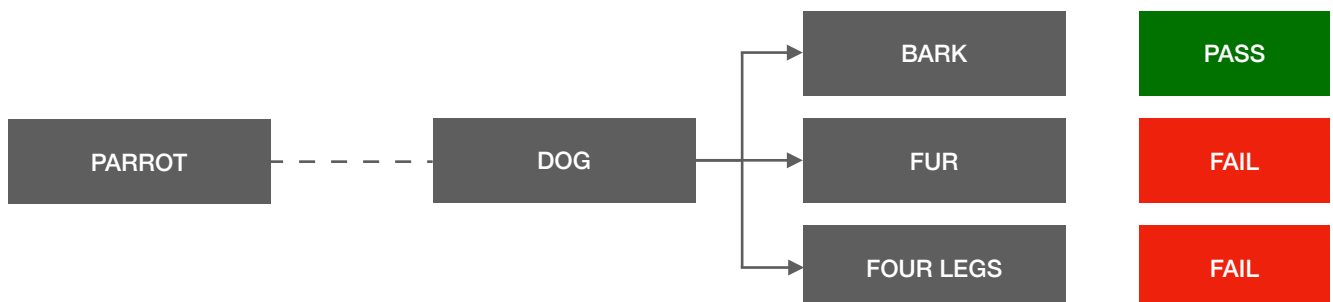
Parrots are incredibly good at mimicking sounds. For instance, a parrot can bark like a dog. The mind is able to hear a parrot bark like a dog, but identify that it is not a dog based on the parrots other characteristics.

**Example:**

The parrot has two legs, dogs have four legs.

The parrot has wings, dogs don't have wings

The parrot has a beak, dog's don't have beaks.



*figure 4. identifying that a parrot is not a dog*

Due to the parrot passing the bark test, but failing the fur and four legs tests, the mind is able to deduce that the parrot is not a dog.

The mind continues to attempt to identify the parrot. The mind does this by taking another characteristic, such as the parrots wings, and assesses a possible identification based on that. Bird's have wings, so the mind assesses whether the parrot is a bird.

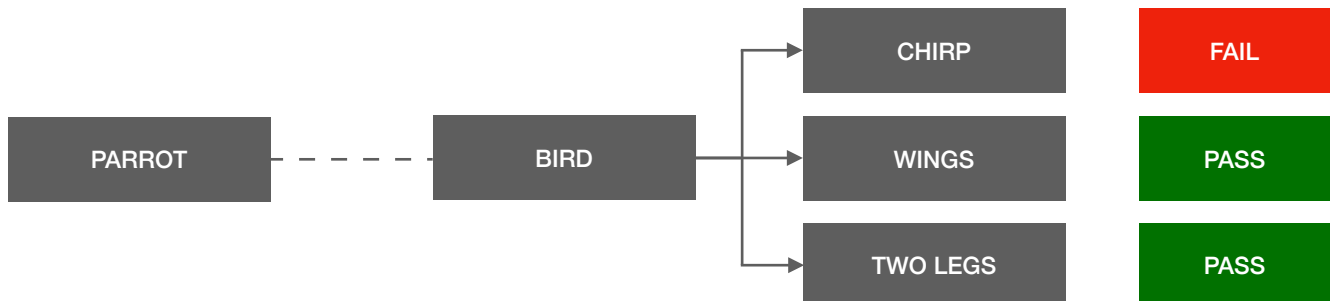


figure 5. identifying if the parrot is a bird

The parrot passes the wings and two-legs tests, but fails the chirp test. The mind is unable to make a confident identification based on the failure, however, as time goes on the mind perceives the parrot make other sounds. This causes the mind to transition the chirp from a failure into a possibility, and it increases the likelihood that the parrot is a bird. Eventually the mind reaches the understanding that a parrot is a bird, with its speciality being a diverse range of sounds.

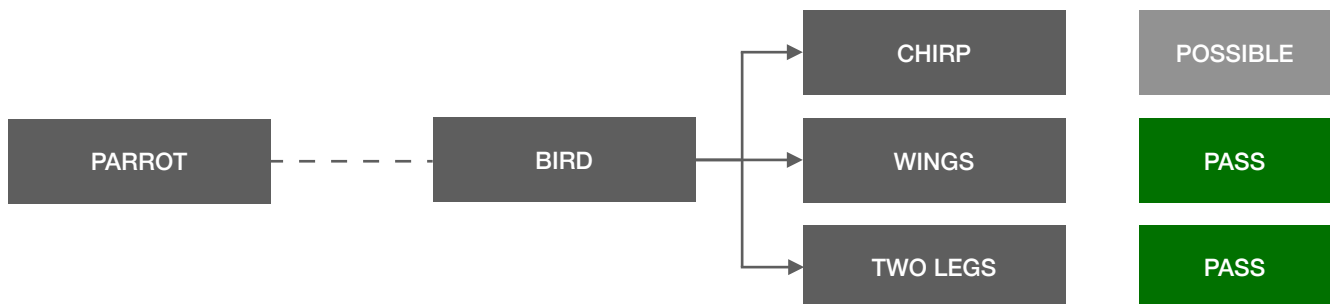


figure 6. identifying that a parrot is a bird

## Conclusion

Knowledge is used to identify what we are perceiving. The most significant feature of an object is used to create a possible identification of the object. The possibility is assessed by comparing all the other associations we relate to such an object. The more associations that pass the test, the greater the likelihood that what are perceiving is what we think it is.

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## CHAPTER 6

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# THE INTERPRETATION OF PERCEPTION

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## THE INTERPRETATION OF PERCEPTION

In the last chapter we stated that the knowledge we acquire from perception in the past, allows us to identify what we are perceiving in the present. In this chapter we discuss what happens following the identification of an object.

Following the identification of an object, we begin to interpret the object according to the knowledge we identified it with. Interpretation is part of the process of recognition.

### Recognition

An identification takes place when **what we see** is matched to **what we know**. Once the match is established, **what we see** is interpreted according to **what we know**. The interpretation attributes meaning to the perception, and we respond based on the meaning we experience. This process is called recognition.



*figure 1. recognition*

In this chapter we discuss the activity of interpretation in detail.

### What is Interpretation?

Interpretation is the translation of perception into meaning. The meaning is generated from the knowledge we have. The meaning is experienced as our understanding of the perception.

### The Ability to Interpret

To be able to interpret something, you must hold knowledge that accurately represents it.

#### Example:

To be able to interpret the words written on this page, you must know English.

When you hold knowledge that represents what you are seeing, you can interpret what you are seeing meaningfully.

When you do not hold knowledge that represents what you are seeing, you cannot interpret what you are seeing, and are unable to derive any meaning.

Language is a good example to demonstrate the mind's ability, or inability, to interpret.

## **Language**

In the case of spoken language, interpretation is the translation of sound into meaning.

You see interpretation happening when you listen to someone speaking a language you know.

### **A Language You Know**

When someone speaks to you in a language you know, meaning accompanies the sound you hear.

#### **Explanation:**

Your mind is able to distinguish words in the sound, and attribute meaning to those words.

As you are listening, the mind is interpreting sound into meaning.

You see the absence of interpretation when listening to someone speaking a language you do not know.

### **A Language You Don't Know**

When someone speaks to you in a language you don't know, no meaning accompanies the sound you hear.

#### **Explanation:**

Your mind is unable to distinguish words in the sound.

Your mind is unable to interpret the sound into meaning.

## **Conclusion**

The present moment we perceive is unknown. The mind has to continually interpret **what it sees** according to **what it knows** to enable it to **understand what is happening** and act accordingly.

To understand something unknown, we must be able to interpret it according to what is known. To be able to interpret something, we must hold knowledge about it.

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## CHAPTER 7

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# **THE HIERARCHICAL STRUCTURE OF KNOWLEDGE**

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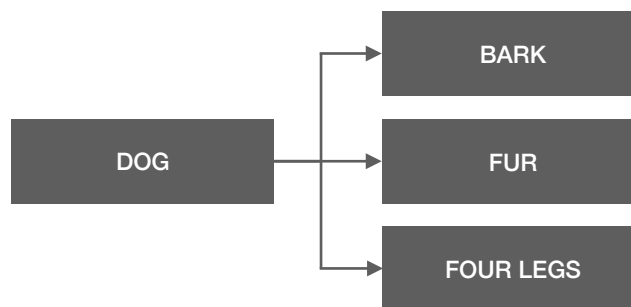
WRITTEN BY SILENT PERCEPTION

## THE HIERARCHICAL STRUCTURE OF KNOWLEDGE

Knowledge is organised through identifying relationships and creating associations. By making associations between fragments of perception, knowledge is organised into a coherent whole. We referred to the coherent whole as the structure of knowledge. In this chapter we explore the structure of knowledge in more detail by discussing the design of its structure. We state the design to be hierarchical.

### The Hierarchical Structure of Knowledge

In a previous chapter, we gave the example of someone having knowledge of a dog, and we visually represented that knowledge, as follows:



*figure 1. the knowledge of a dogs*

What you will notice is that the knowledge of the dog, has multiple associations, whereas the knowledge of barking has only one.

#### Explanation:

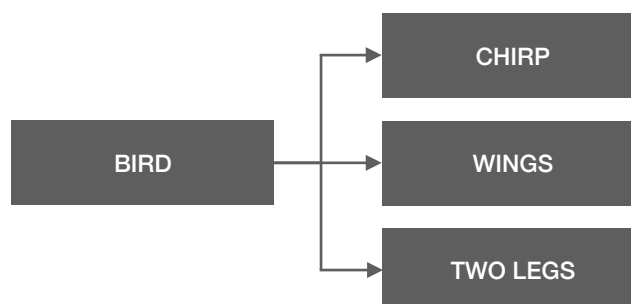
The knowledge of a dog is associated to barking, fur and four legs.

The knowledge of barking is only associated to the dog.

This demonstrates that the structure of knowledge is organised into a hierarchical structure (as the diagram above shows). This enables us to make the statement:

The structure of knowledge is a coherent **hierarchical** whole.

We can expand on this by introducing the knowledge of the bird we previously used as an example.



*figure 2. the knowledge of a birds*

The mind uses the concept of animals to enable the knowledge of birds and dogs to be associated together. The concept of animals creates a hierarchical structure that includes birds, dogs, and many other animals.

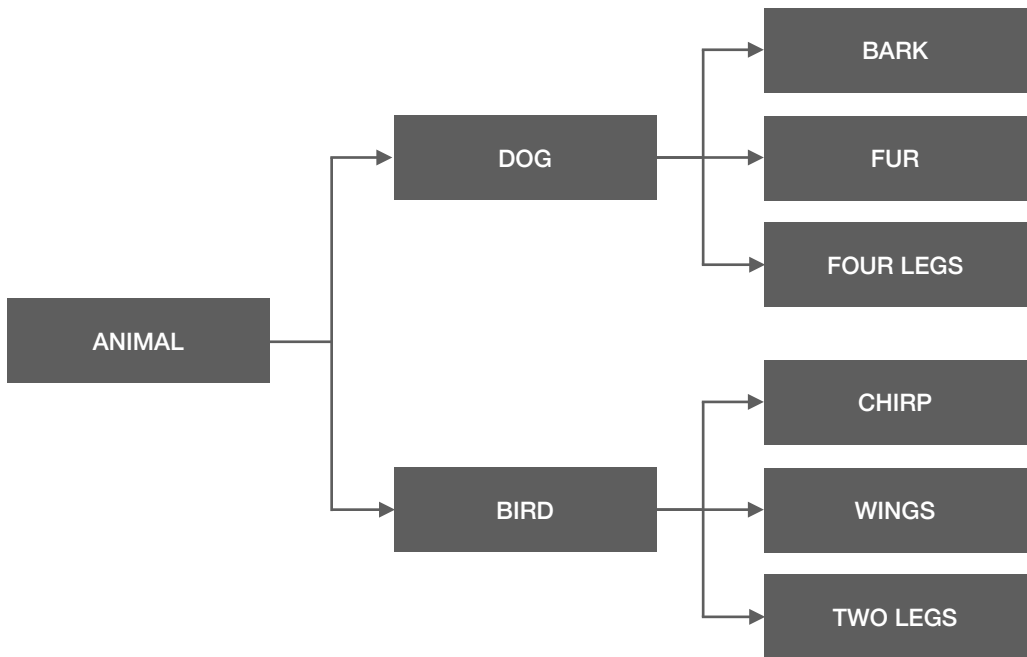


figure 3. the knowledge of animals

The process spans out to include every piece of knowledge we possess, forming knowledge into a coherent hierarchical whole.

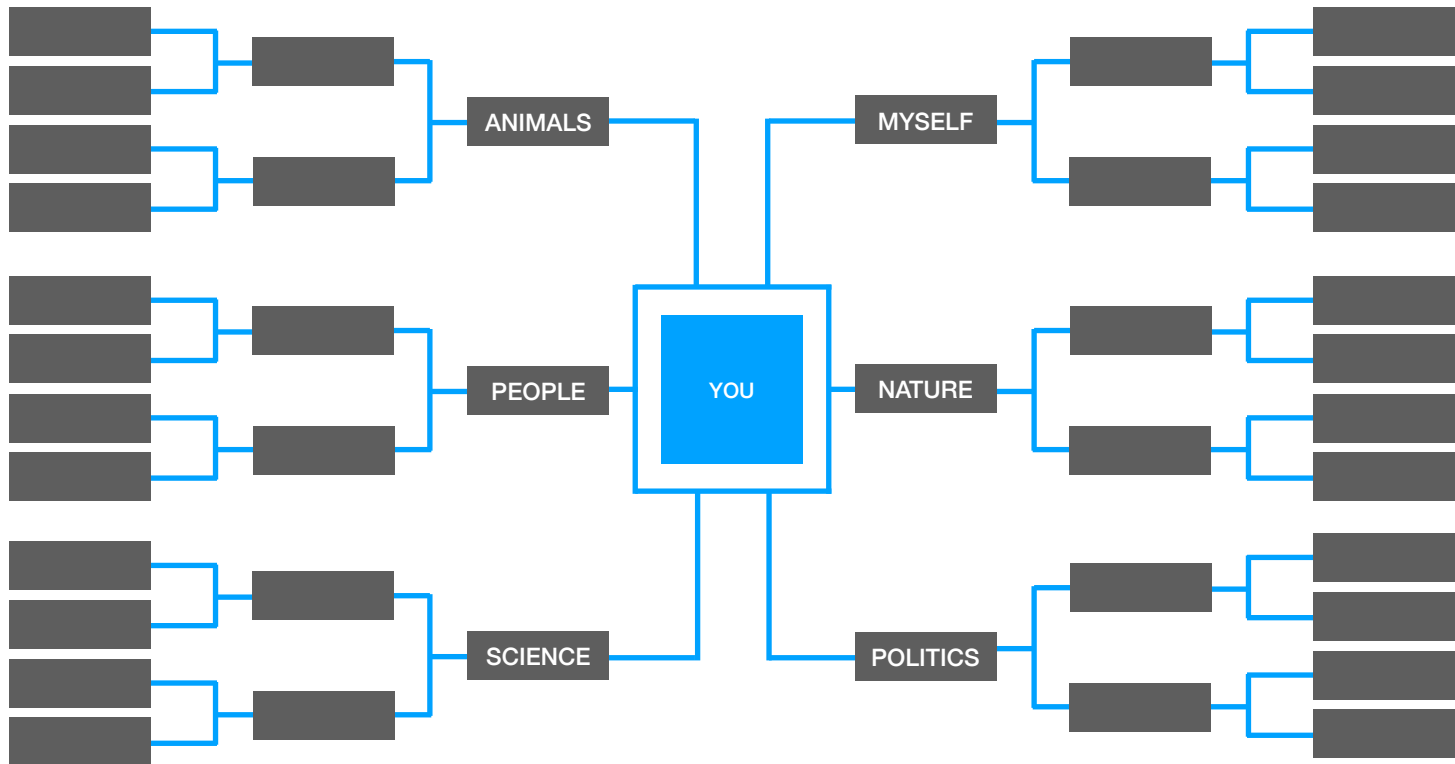


figure 4. the formation of you

The hierarchical structure has immense benefits for the identification process.

### The Efficiency of the Identification Process

The identification of a perception is filtered through the hierarchical structure of knowledge. This enables large sections of knowledge to be examined or ignored based on a simple MATCH/NO-MATCH system.

#### Example:

Suppose we see an object. The object is a dog, but we don't know that yet because the mind has not identified it.

Upon seeing the object, the mind begins the process of identifying it. The mind starts by making a basic identification through ascertaining that one of the objects most significant characteristics matches that of an animal, and not that of a person, nature, and so on.

Following the first identification (see '1' in the diagram), the mind is able to ignore a large area of knowledge by focusing specifically on the knowledge of animals.

The mind then begins to identify what type of animal the object may be, eventually matching the object to a dog based on the object's other characteristics, and not a bird.

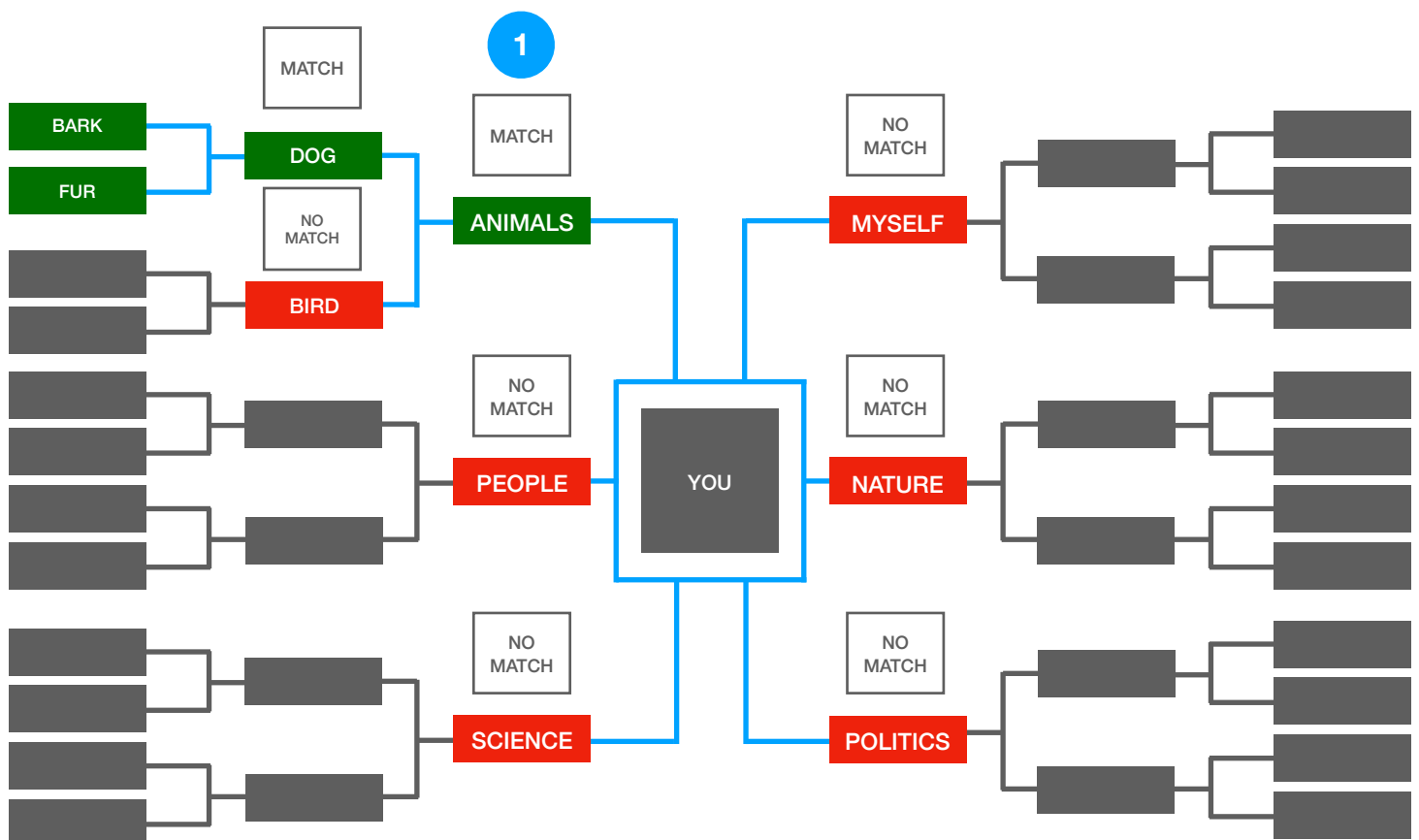


figure 5. the efficiency of the identification process

## The Accuracy of the Identification Process

The interconnectedness of knowledge enables everything we know to be used in the identification process, if it is necessary.

We can understand the significance of knowledge being whole by considering what the case would be if knowledge was not whole.

### Example:

Suppose that knowledge was not whole, but split into two pieces.

1. One half contained knowledge about animals, people and science.
2. The other half contained knowledge about yourself, nature and politics.

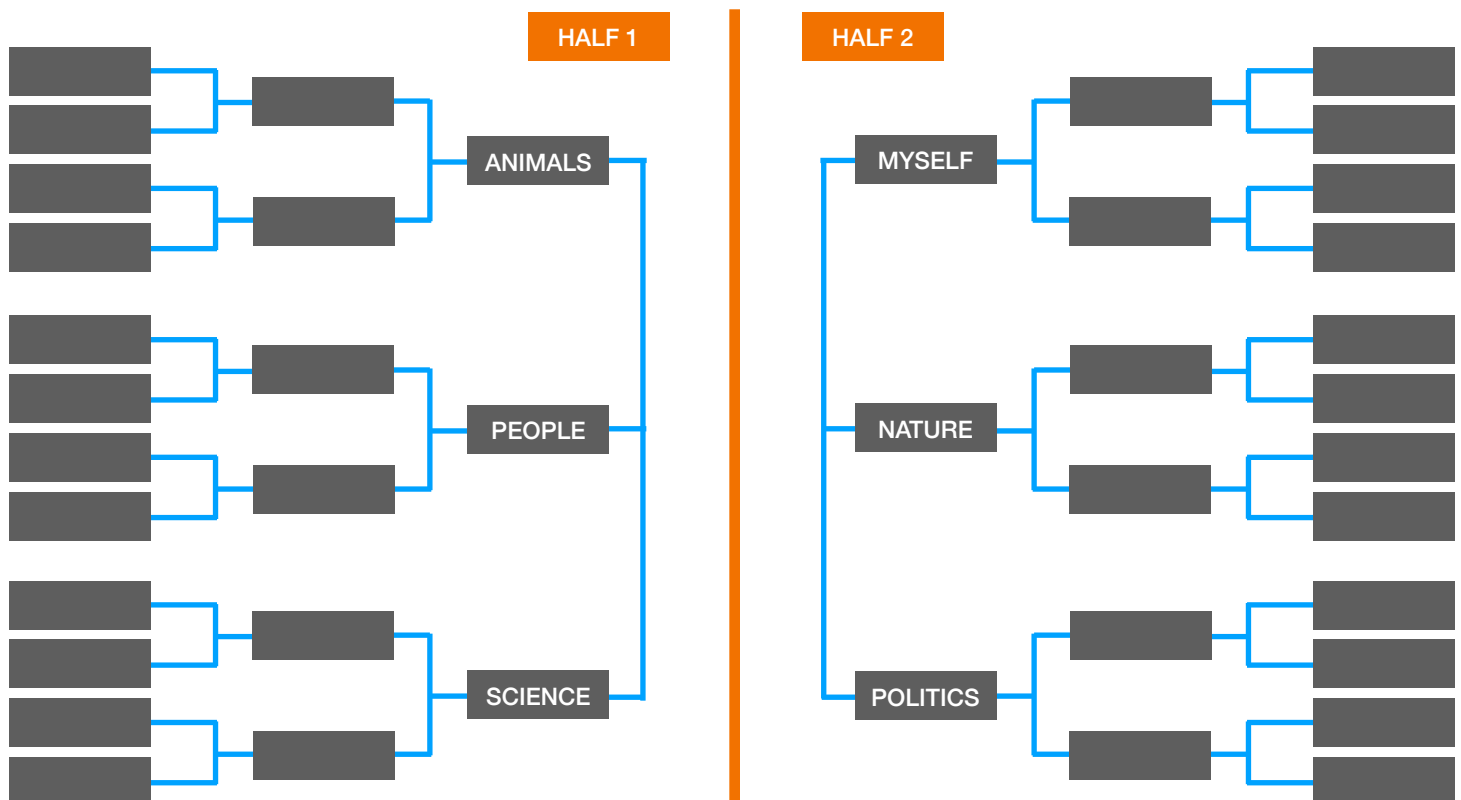


figure 6. the theoretical inaccuracy of split knowledge

Let's now say, the mind perceives a object. The object is a dog, but the mind does not know that yet because it hasn't identified the object.

### Identifying the object

If the identification process uses the knowledge from Half-1 (which contains knowledge of animals), then the mind is able to identify the object to be a dog.

If the identification process uses the knowledge from half-2 (which does not contain knowledge of animals), then the mind would be unable to identify the object.

The interconnectedness of knowledge gives accuracy to the identification process. The interconnectedness of knowledge also provides consistency to our experience of the world. If the mind was split into two halves, the mind would be in a constant state of identifying the object one moment and being unable to identify it the next. Our behaviour in relation to the world would be like a flashing light, continually flickering between action and inaction, clarity and confusion.

## **Contradiction**

The interconnectedness of knowledge also explains why the experience of contradiction is significant. Contradiction is significant because it temporarily falsifies the whole structure until you can coherently organise the contradiction into a limited area of knowledge.

## **Conclusion**

The associative relationships that form out of the organisation of knowledge create a hierarchical structure. The interconnectedness of knowledge underpins the accuracy of the identification process, and the hierarchical structure of knowledge underpins the efficiency of the identification process.



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## CHAPTER 8

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# THE MODIFICATION OF KNOWLEDGE

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## THE MODIFICATION OF KNOWLEDGE

So far in this series we have discussed how knowledge is created, how knowledge is organised into a structure, and how the structure is designed into a hierarchy. We have also discussed how the knowledge we have is used to identify and interpret what we are perceiving, and how the interpretation attributes meaning to perception, and we act according to that meaning.

In addition to the acquisition and response of knowledge, there is another process: the modification of knowledge. It is a process whereby instead of acquiring something unknown, or responding to something based on what we know, we modify something already known.

### The Modification of Knowledge

Knowledge has two states: **Passive** and **Active**.

#### Passive Knowledge

When a part of knowledge is not needed, it rests quietly in the recesses of the mind.

##### Example:

You have knowledge of your best friend, but you do not think about them all the time. When you are not thinking about your friend, no thoughts about your friend are entering the mind, yet the knowledge of your friend still exists in the brain.

The knowledge of your friend is in a passive state.

#### Active Knowledge

When a part of knowledge is needed, it is energised by the brain. Knowledge that is energised, enters the mind as thought.

##### Example:

You have knowledge of your best friend. When you are thinking about your friend, thoughts about your friend enter the mind.

The knowledge of your friend is in an active state.

Active knowledge is thought.

### Thinking

When thought enters the mind, it is the expression of knowledge. The thought is undergoing movement, and that movement is a process of change. The thing that is changing is the knowledge that underlies the thought. This enables us to make the statement:

Thinking is the act of knowledge modifying itself.

### Conclusion

Knowledge has two states: passive and active. When knowledge is in a passive state, it rests quietly in the mind, ready to act to any moment. When knowledge is in an active state, it appears in the mind as thought. Thought is the expression of knowledge modifying itself.

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## CHAPTER 9

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# THE APPEARANCE OF THOUGHT

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## THE APPEARANCE OF THOUGHT

In the last chapter we said that knowledge energised by the brain appears in the mind as thought. The thought is in a process of movement, and that movement represents the change that is taking place in knowledge.

The appearance of thought shows two things.

1. It shows what knowledge is being modified
2. It shows what the knowledge has become

Take the example of the thoughts you have following a first date.

### **Example:**

You have a date with a girl and, after the date, think about her.

During the date, she stated she was a nurse. After the date, you think about the implications of this. You have the following thought:

If she is happy to care for other people, then she would be a caring mother to my children.

This thought shows us (1) what knowledge is being modified, and (2) what the knowledge has become.

### **What knowledge is being modified**

The knowledge of the girl.

### **What the knowledge has become**

The knowledge of the girl as a caring mother.

### **Conclusion**

The appearance of thought denotes the modification of knowledge. The appearance states (1) what knowledge is being modified, and (2) what the knowledge has become.

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## CHAPTER 10

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# WHY THOUGHT APPEARS

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WRITTEN BY SILENT PERCEPTION

## WHY THOUGHT APPEARS

Thought is the process of knowledge modifying itself. The modification of knowledge is a process of organisation.

*‘Through thinking, knowledge is organising itself.’*

The reason thought enters the mind is because knowledge **requires** organisation.

### **Explanation:**

Lets say you drive to work every day, and you always take the same route. Because you know the route, you never think about it. The route from your home to your place of work is clearly organised in your mind.

One day, there are road works that prevent you taking the regular route. Now, the knowledge you hold is sufficient to get you to work, and you must consider an alternative route. Thought arises to create a new route to work that you can use as the blueprint for your actions.

Your thoughts are the expression of knowledge reorganising itself, and the reason thought arose was because the knowledge you had was insufficient to meet the challenge you faced.

The example shows one stimulus that instigates the organisation of knowledge: inadequacy.

### **Clarification:**

When the knowledge we have is inadequate to meet the challenge we face, we must think about that knowledge and reorganise it into a structure that is capable of meeting the challenge.

Another factor that instigates the organisation of knowledge is discrepancy.

### **Example:**

You go to unlock a door with the wrong key. The key doesn't work, so you have to think about what key to use.

Another factor that instigates the organisation of knowledge is contradiction.

### **Example:**

Suppose you hold a religious belief. When someone contradicts that belief, you must think about what you believe and organise the contradiction into the structure of your belief.

## **The Fundamental Reason Thought Appears**

As we have stated above, there are many prompts that cause thought to appear (inadequacy, discrepancy, contradiction, etc). The thought appears for the purpose of reorganising knowledge. The reason knowledge requires to be organised is because some experience has shown us that the knowledge we have is insufficient: either we don't know enough, or what we know may be wrong. The experience unsettles knowledge, and that is why thoughts begin to appears.

### **The Process:**

1. An experience unsettles knowledge.

2. The knowledge that has been unsettled appears in the mind as thought, seeking reorganisation.
3. Thinking moves to reorganise the knowledge.
4. Once the knowledge has been reorganised, it returns to a settled state, and the thought ends.

The movement of thought is the process of organising knowledge. The purpose behind organising knowledge is to settle the knowledge that was unsettled by an experience.

## **Conclusion**

Thought is the response of knowledge to a challenge. A challenge unsettles knowledge. Thought appears for the purpose of settling knowledge. The settlement of knowledge is the reorganisation of knowledge through the thinking process.

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## CHAPTER 11

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# **IMPLICIT AND EXPLICIT THOUGHT**

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WRITTEN BY SILENT PERCEPTION



## IMPLICIT AND EXPLICIT THOUGHT

In the last chapter we said thought is the response of knowledge to a challenge. A challenge unsettles knowledge. Thought appears for the purpose of settling knowledge. The settlement of knowledge is the reorganisation of knowledge through the thinking process.



*figure 1. the movement of knowledge*

The unsettled knowledge appears in the mind as thought.

### **Example:**

When someone insults you, the insult unsettles the knowledge you hold about yourself. That unsettlement causes thoughts about yourself to enter the mind: you consider if the other person's statement is right, you consider the intentions of the other person (to be constructive or destructive), you attempt to convince yourself of your positive qualities, and so on.

When the knowledge has been settled, it ceases to appear as thought.

### **Example:**

Once you convince yourself that the person who insulted you did it with malicious intent and their opinion has no factual basis, you invalidate their opinion and free yourself from the hurt. The knowledge about yourself becomes settled, and the thoughts cease to appear.

The absence of thought can give the impression that the knowledge is no longer active, but that is not so. Once knowledge has been settled, it resides as a condition. That condition influences how we see, think and behave.

### **Example:**

Once we have concluded the insulters intent to be malicious and labelled them as an enemy, we see them differently, think about them differently, and act towards them differently.

### **Explanation:**

When we see them, we feel agitated, threatened and uncomfortable.

When we think about them, thoughts of hurting them or disadvantaging their life bring us pleasure.

When we act, our actions are tailored to their detriment.

## **Explicit and Implicit Thought**

The examples demonstrate that knowledge acts through thought **explicitly** and **implicitly**.

### **Explicit Thought**

When the person insulted me, the knowledge about myself became unsettled. In response to this unsettlement, knowledge entered the mind as thought explicitly.

#### **Example:**

The mind explicitly thought about itself.

The mind explicitly thought about the insulter.

The mind explicitly reorganised knowledge to alleviate the pain of the insult.

### **Implicit Thought**

Once the unsettled knowledge had been settled, it ceased to appear explicitly in the mind, but is evidently active (implicitly) influencing how we see, think and act towards the insulter.

#### **Example 1: The Change in Perception**

Prior to the insult, I perceived the person as a stranger and felt indifference.

Following the settlement of the insult, I perceive the person as an enemy and feel agitated by their presence.

#### **Example 2: The Change in Thoughts**

Prior to the insult, my thoughts were coherent with their thoughts: when I did something nice for them, they felt happy and I felt happy.

Following the settlement of the insult, thought has become incoherent: when I do something bad to them, they feel pain, and I feel pleasure.

#### **Example 3: The Change in Behaviour**

Prior to the insult, I was respectful and conscientious to the other person.

Following the settlement of the insult, I behave in a way that disregards the other and hopefully irritates them.

Settled knowledge may not appear explicitly, but it remains active implicitly, effecting our perception, thoughts, and actions. Settled knowledge is not inactive, it is supremely active.

## **Conclusion**

Once knowledge has been settled, it ceases to appear as a thought explicitly, but resides as a condition that influences our perception, thoughts, and actions implicitly.

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## CHAPTER 12

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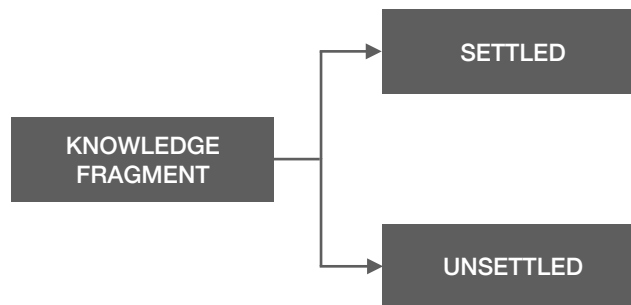
# THE LAYERS OF KNOWLEDGE

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WRITTEN BY SILENT PERCEPTION

## THE LAYERS OF KNOWLEDGE

At any one moment, a fragment of knowledge can be unsettled or settled. That means, each fragment has two possible states: **settled** or **unsettled**.



*figure 1. the state of knowledge*

As we said in an earlier chapter, knowledge fragments form relationships with each other. It is possible for **one fragment that is settled** to relate to another **fragment that is unsettled**. It is through this relationship that knowledge builds upon itself.

### The Process of Learning

From the knowledge the mind has already acquired (and settled), it perceives a new experience and acquires new knowledge.

The new knowledge is unsettled, so it is thought about by the mind. Thought organises the unsettled knowledge, and settles it in memory. Once organised, the thoughts cease to appear in the mind.

The new settled knowledge then acts as a basis to perceive the next experience.

This enables us to make the statement: **Unsettled knowledge** is built on top of **settled knowledge**.

### Example:

There are problems in the relationship with my partner, so I am thinking about them.

The problems represent unsettled knowledge about the relationship. The knowledge appears explicitly in the mind (as thought) for the purpose of finding a solution to the problems.

The thoughts about '**problems in my relationship**' are representative of unsettled knowledge. That knowledge appears explicitly, but implied in each one of those thoughts is the settled knowledge that '**I am in a relationship**'.

### Clarification:

To have the thought '**there are problems in my relationship**' the mind must imply that '**it is in a relationship**' in the first place.

The **unsettled problems of my relationship** are built on top of the **settled knowledge that I am in a relationship**.

Acknowledging that unsettled knowledge is built on top of settled knowledge, enables us to conceptualise knowledge (our conditioning) being constructed in layers.

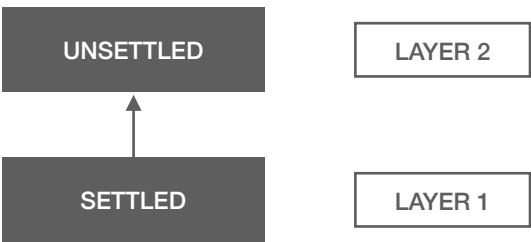


figure 2. the layers of knowledge

**The Layers of Knowledge**

To demonstrate the concept of knowledge being constructed in layers, we are going to give an example of someone who is feeling lonely when they are by themselves, and chooses to acquire a partner to avoid being by themselves. The goal of this approach is to circumvent the trigger for loneliness, which is being alone.

The important thing to derive from this example is how the mind constructs knowledge in layers.

**The Layered Condition from Loneliness**

LAYER 1: The mind is conditioned to feel lonely when it is alone

When Person-A is alone, they feel lonely. The loneliness is experienced as a sense of separation whereby one feels unrelated to other people and the world.

Feeling lonely when one is alone represents the first condition, the first layer of knowledge.

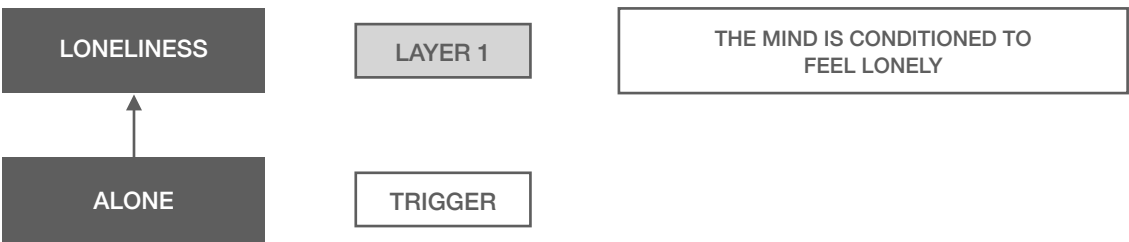
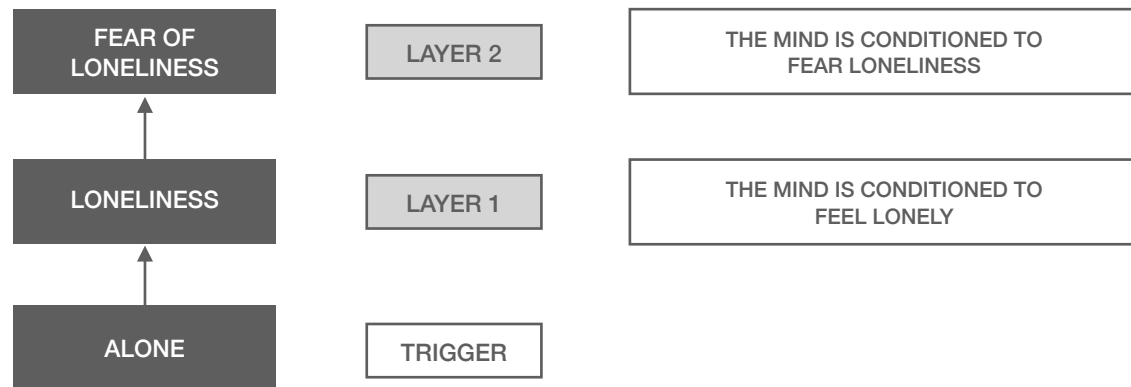


figure 3. the condition of loneliness

## LAYER 2: The mind is conditioned to fear loneliness

Loneliness is a form of suffering. Throughout the suffering, one experiences a mind in chaos, and it is terrifying. The first experience of loneliness produces a fear of it happening again, so the mind seeks to avoid it reoccurring in the future.

Fearing loneliness and actively seeking to avoid it, establishes the second condition, the second layer of knowledge.

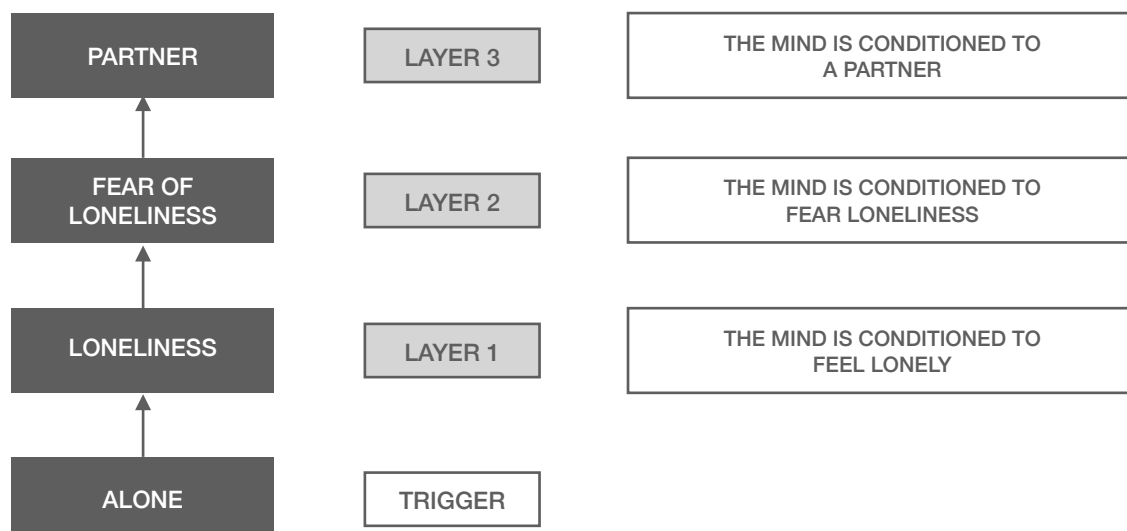


*figure 4. the condition of fearing of loneliness*

## LAYER 3: The mind is conditioned to a partner

The fear of loneliness prompts the mind to discover a way to avoid loneliness. To avoid loneliness in the future, the mind seeks to circumvent its trigger: being alone. To not be alone the mind pursues, and acquires, a partner.

Forming a bond with a companion establishes the third condition, the third layer of knowledge.

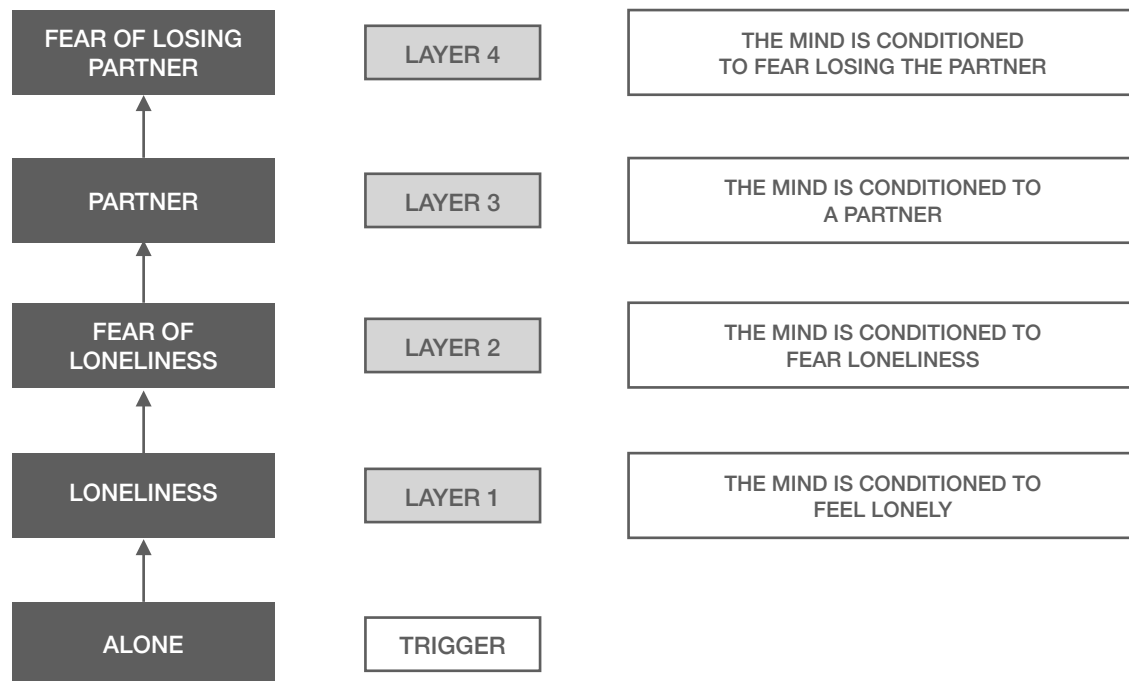


*figure 5. the condition of a partner*

#### LAYER 4: The mind is conditioned to fear losing the partner

Once the mind has attached itself to the partner, it then fears losing the partner. The reason the mind fears losing the partner is because it represents returning to a state where one is alone, and experiencing the loneliness one fears. The fear of losing a partner is the fear of loneliness presenting itself in a modified form.

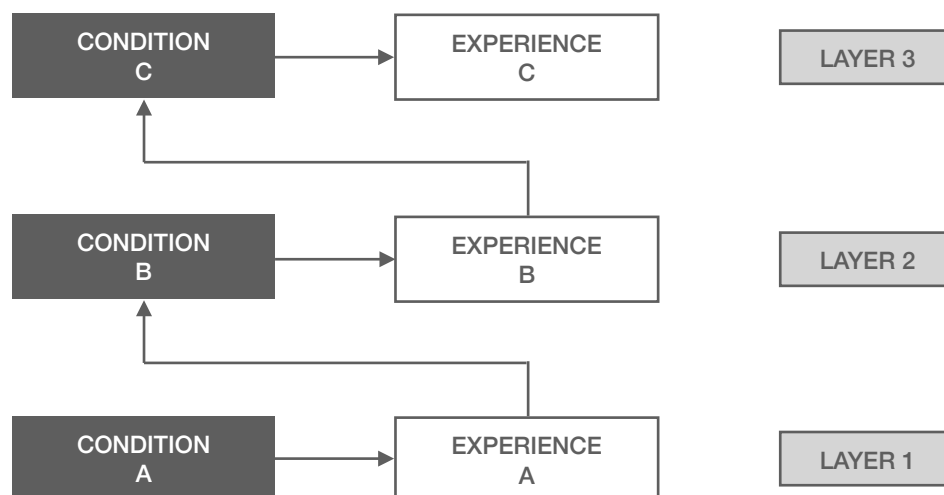
Fearing losing the partner establishes the fourth condition, the fourth layer of knowledge.



*figure 6. the condition of fearing losing the partner*

#### Overview

The example above shows that the establishment of one condition produces an experience. The mind responds to that experience by establishing another condition. In turn, that condition produces an experience, and the mind responds to that experience by establishing another condition. This is how knowledge builds itself in layers.



*figure 7. conditions generate experiences which establish conditions*

You see this layered structure being built in your own life, and the lives of people around you. Fear and pleasure are two essential experiences that condition the mind.

Fear builds fear on top of fear.

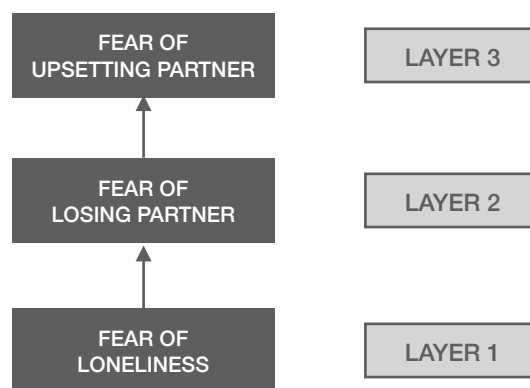
Pleasure builds pleasure on top of pleasure.

## Fear

In the case of fear, multiple layers of fear are built on top of an essential root of fear.

### **Explanation:**

We demonstrated this partially in our example of loneliness: the root fear of loneliness, extends to the fear of losing the partner which, in turn, extends to the fear of upsetting the partner (i.e. giving the partner a reason to leave us).



*figure 8. fear builds fear on top of fear*

## Pleasure

In the case of pleasure, multiple layers of pleasure are built on top of an essential root of pleasure.

### **Explanation:**

Take the example of someone who gets pleasure from playing games.

There are many activities the person can do in their leisure time: badminton, socialising, musicianship. The person chooses to play games because they receive the most pleasure from gaming.

There are many consoles to play games on: Playstation, Xbox, or Computer. The person chooses a specific console, and plays on it predominantly because they receive the most pleasure from that console (e.g. computer).

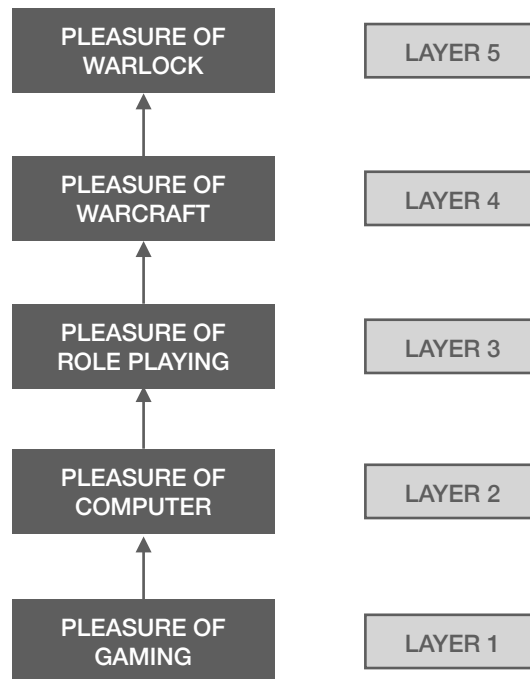
There are many game genres: First Person Shooters, Role Playing Games, etc. The person chooses a specific genre because they receive the most pleasure from that genre (e.g. role playing games).

There are many role playing games on computer, but the person chooses a specific game because they receive the most pleasure from that game (e.g. World of Warcraft).

There is many characters to play in World of Warcraft, but the person chooses a specific character because they receive the most pleasure from that character (e.g. warlock).



As you can see, the root pleasure (gaming) refines itself to a specific pleasure through the construction of knowledge layers.



*figure 9. Pleasure builds pleasure on top of pleasure.*

## Conclusion

The structure of knowledge is built through associating knowledge fragments together. When a condition (knowledge fragment) produces an experience, the experience causes the mind to acquire new knowledge. The new knowledge formulates into a condition which produces a new experience. The process continues indefinitely with new knowledge building itself upon the older knowledge. In this way, knowledge builds itself in layers.

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## CHAPTER 13

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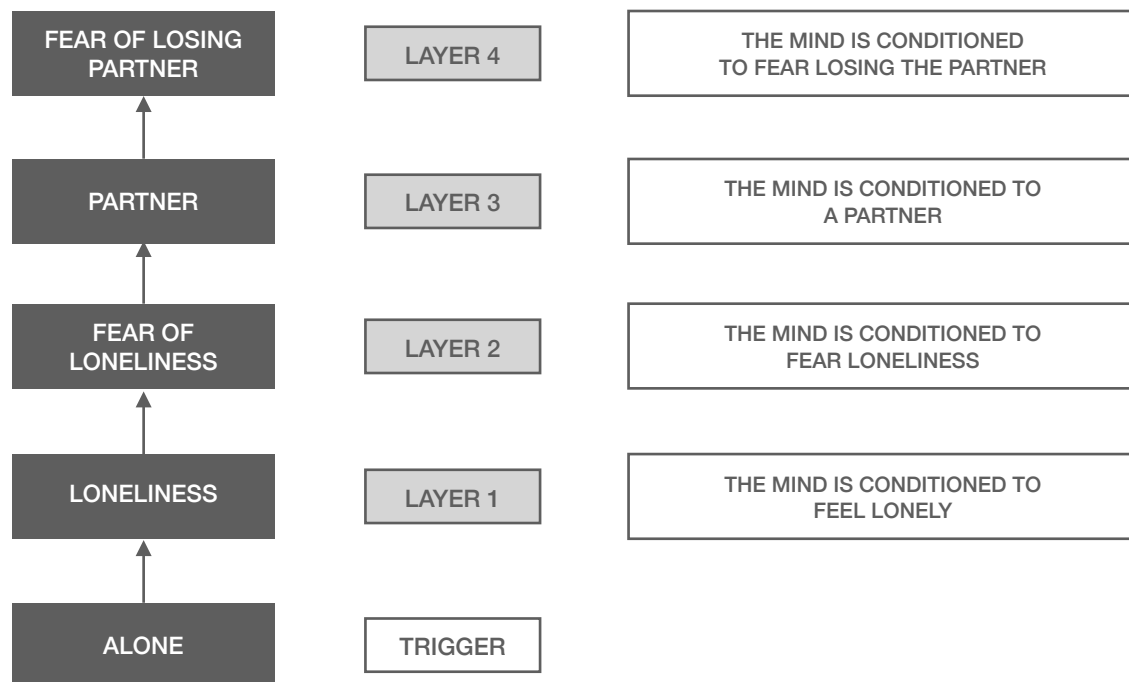
# THE VISIBILITY OF KNOWLEDGE

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WRITTEN BY SILENT PERCEPTION

## THE VISIBILITY OF KNOWLEDGE

In the last chapter we demonstrated that knowledge is built in layers, and we provided the following diagram.



*figure 1. the layers of knowledge*

In an earlier chapter we stated that knowledge acts through thought, either explicitly or implicitly.

### **Explanation:**

When knowledge is in an unsettled state, it enters the mind explicitly, appearing as thought.

When knowledge is in a settled state, it acts implicitly to influence what we see, what we think, and how we act.

Implicit thought and explicit thought give rise to the notion of visibility: the visibility of knowledge.

**Unsettled Knowledge** generates **explicit thought**, which is **visible**.

**Settled Knowledge** generates **implicit thought**, which is **invisible**.

Because unsettled knowledge is built on top of settled knowledge, it creates an experience of thought in which the top-most layer (unsettled knowledge) is visible (explicit), and the layer that precedes it (settled knowledge) is invisible (implicit).

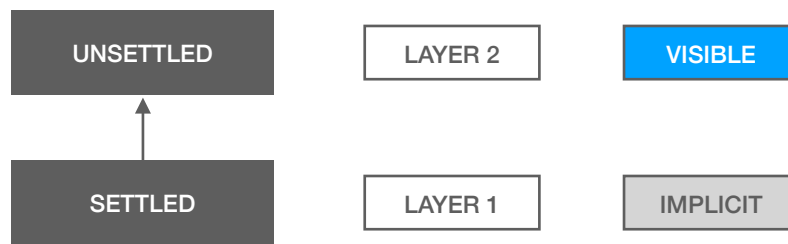


figure 2. the visibility of unsettled knowledge and the invisibility of settled knowledge

The notion of visibility and invisibility has immense significance in the building of knowledge.

### Progressing a Skill

When you are developing a skill, it is an unnecessary inconvenience to be reminded of all the things you already know. You want the mind to be as quiet as possible, so you can focus on the next thing you need to learn.

That is supremely beneficial.

### Progressing an Escape

When you are developing a network of escapes (i.e. avoiding an experience you do not want to face), the construction of a new layer hides the previous layer from conscious view. In this way, over time, you lose track of what you were running away from and why you were running away from it.

That is supremely dangerous.

### The Invisibility of Escape

The example of loneliness that we used in the previous chapter '*The Layers of Knowledge*' can be used to explain the danger we have alluded to in '*Progressing an Escape*'.

In our example we explained that the mind was conditioned to feel lonely when it was alone. Being alone was the trigger for the condition to act, and produce loneliness as an experience.

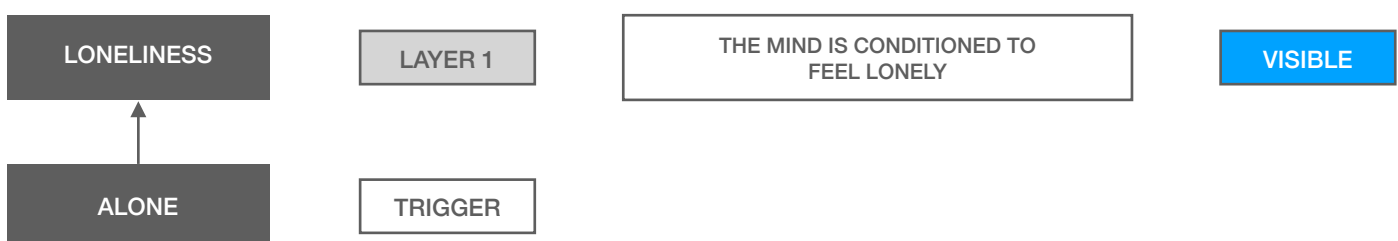


figure 3. loneliness is visible

Initially, the experience of loneliness is visible to the mind.

The condition responsible for the loneliness is the root of the problem. It is that problem that the mind must solve. It is not a difficult problem, the mind simply has to face the experience which inevitably results in the questions:

What is Loneliness?

Why am I conditioned to create loneliness?

That is the starting point for the enquiry the mind must take to free itself from loneliness, but it doesn't do it because the fear blocks it.

Experiencing the loneliness produces a fear of the loneliness. The fear of loneliness becomes visible, and the loneliness becomes hidden.

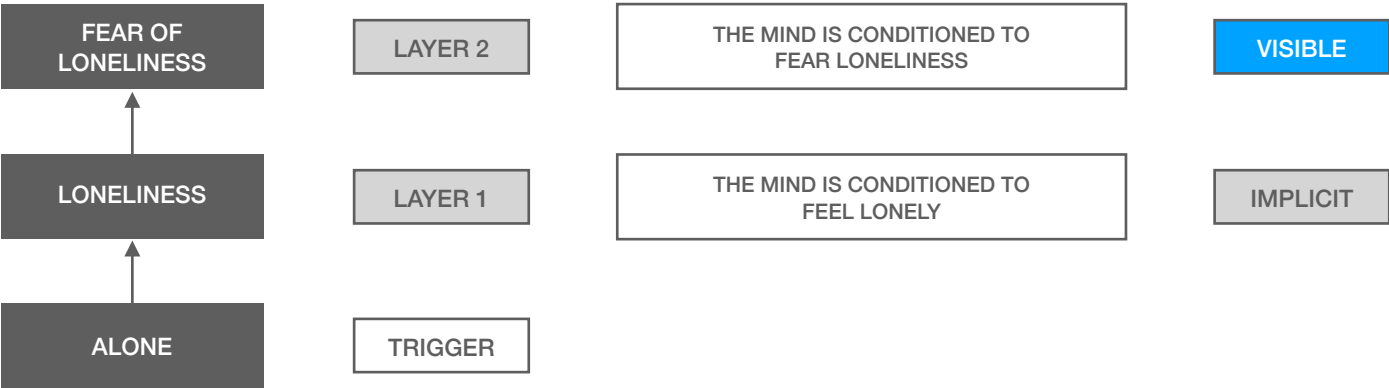


figure 4. loneliness is invisible, the fear of loneliness is visible

When the fear of loneliness is visible and the loneliness is invisible, the mind is incapable of facing loneliness and uncovering the questions ‘What is Loneliness?’ and ‘Why am I conditioned to create loneliness?’. Instead, the mind faces the fear of loneliness, and uncovers the questions:

- How can I escape from loneliness?
- How can I avoid loneliness?
- How can I stop loneliness?

To avoid loneliness, the mind acquires a companion. The mind is now predominantly filled with thoughts about their partner, and thoughts related to the fear of loneliness cease to surface.

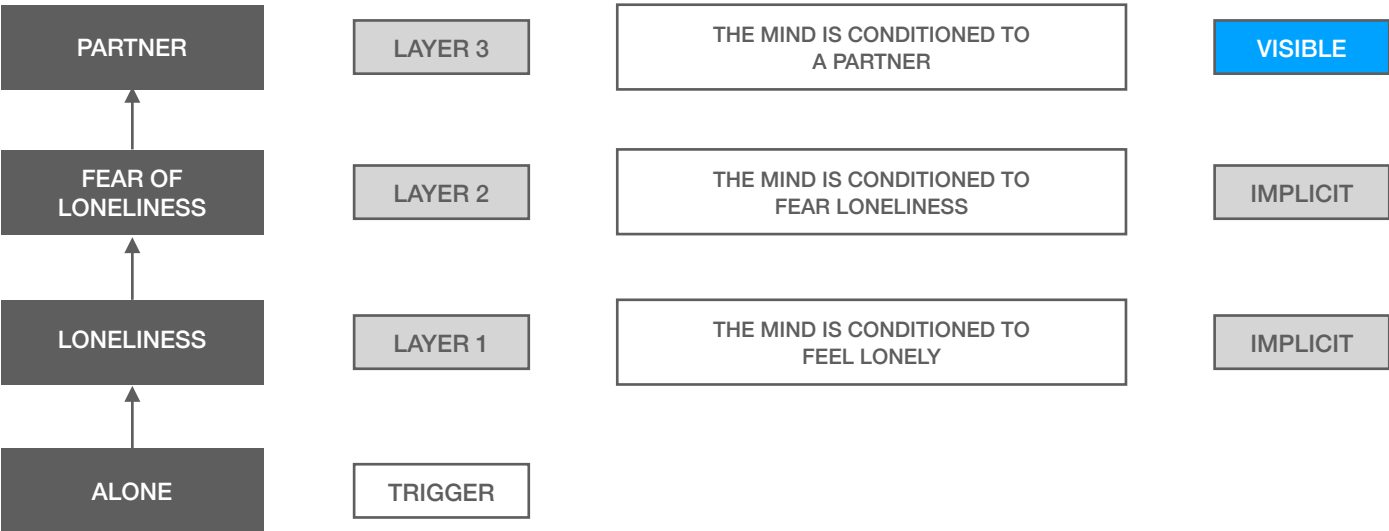


figure 5. the fear of loneliness is invisible, the partner is visible

After a short time, unintentionally, thoughts related to fearing losing the partner arise. Thoughts about the partner fade from view as the mind focuses mainly on how to keep the partner happy so they don't leave the relationship.

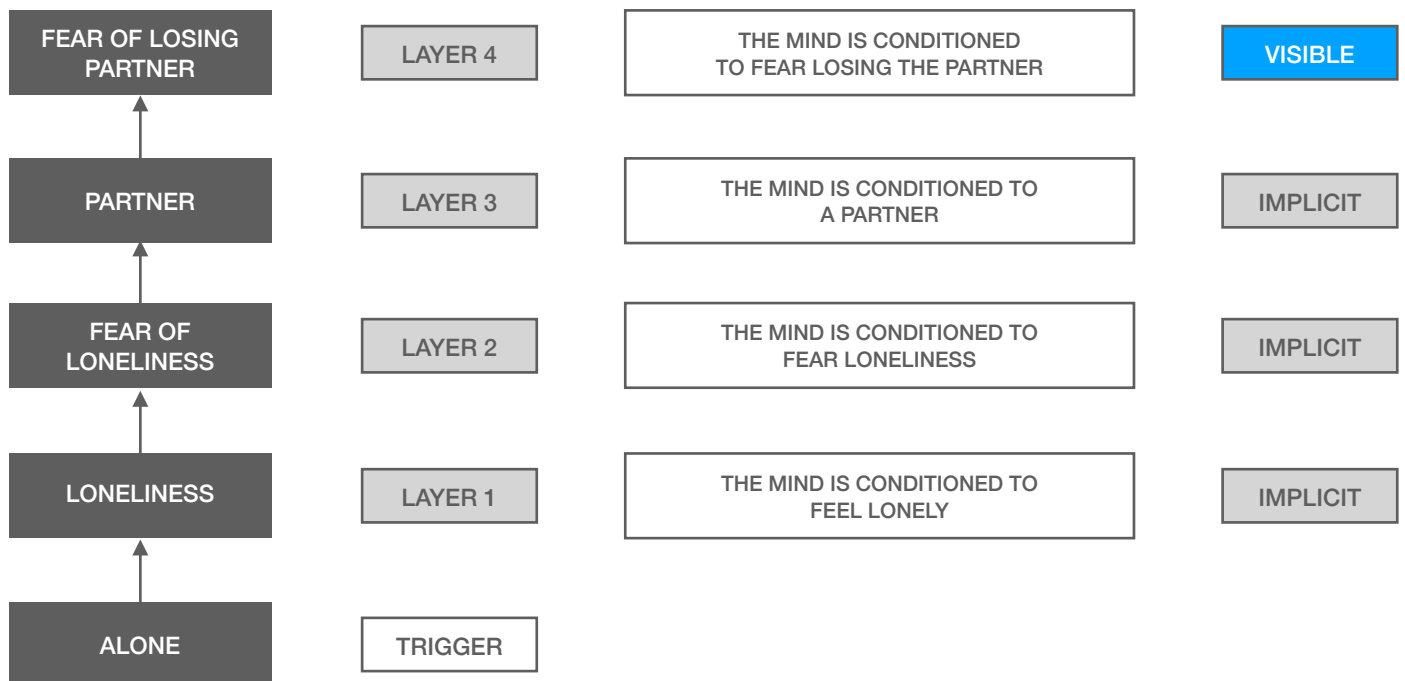


figure 6. the partner is invisible, the fear of losing the partner is visible

Each time the mind builds a new layer, the new layer becomes visible, and the layer that precedes it becomes hidden.

### Why the preceding layer becomes hidden, and the new layer becomes visible

The preceding layer was previously unsettled, so it appeared in the mind explicitly as thought.

The purpose of the new layer is to settle the previous layer. The new layer settles the previous layer, so the activity of the previous layer becomes implicit in our thinking, rather than explicit in our thinking.

The new layer is incomplete at its inception, so it is brought into existence in an unsettled state. Hence, its activity is explicit in our thinking.

## Forgetting the Problem

The layers of knowledge shown in the diagram below, convey that one's thoughts are predominantly representative of their fear of losing the partner.

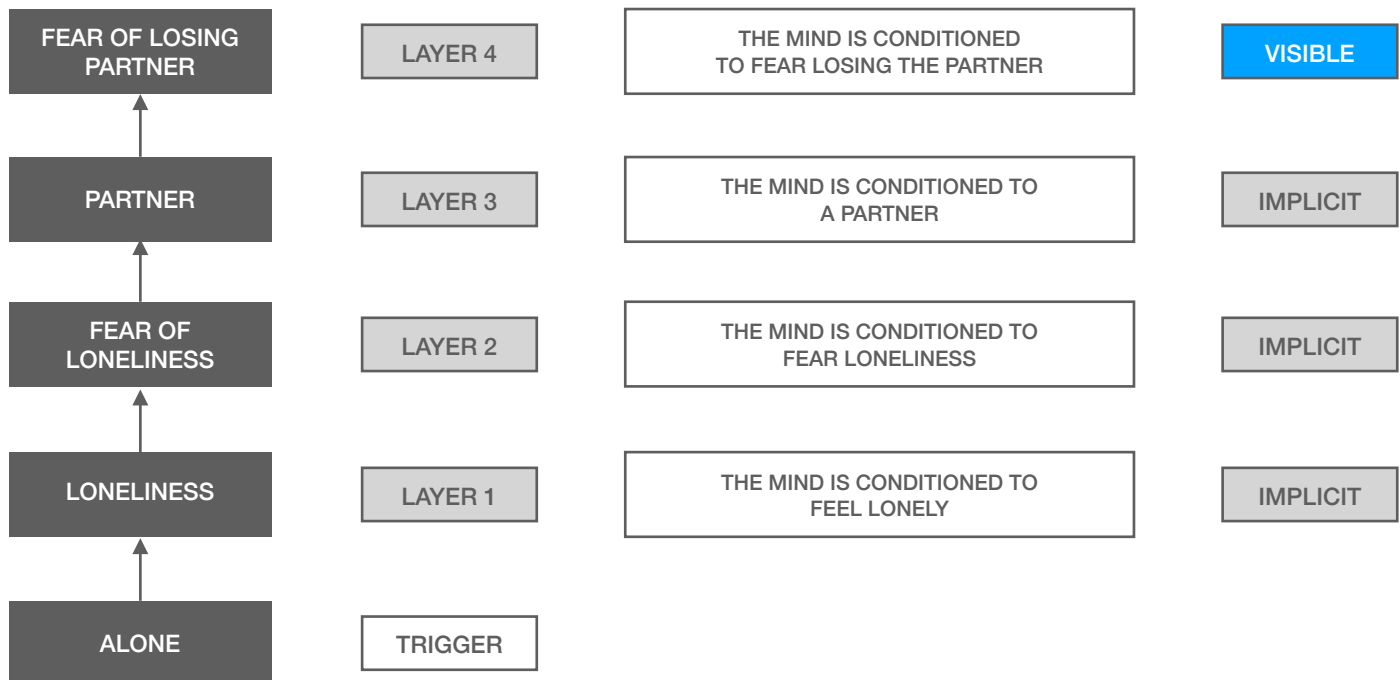


figure 7. the mind has thoughts about losing their partner

The diagram also shows that the root cause (loneliness) is more or less completely hidden from view. That is a danger because, as time goes by, the mind forgets the experiences it hasn't had in a while, but clearly remembers the experiences it has daily. In this way, the mind is liable to completely forget about the loneliness it initially chose to escape from, and why it chose to escape from it.

The mind is now in a dangerous state because it is no longer experiencing the loneliness which is the root cause of the issue, and its memories of the loneliness it had in the past are fading.

*When memory forgets, and the eyes do not see, the mind is totally lost, and completely incapable of solving the problem at its root.*

That is one form of self-deception. A trick the mind plays on itself, unintentionally.

## The Illusion of Solving the Problem

Following the acquisition of a partner, the mind experiences thoughts about losing their partner, but not thoughts about loneliness. Ceasing to experience the root problem (loneliness) fools the mind into thinking it has solved it.

### Explanation:

When the mind gets a partner, the experience of loneliness stops. This gives the mind the impression that it has solved loneliness through the acquisition of a partner.

When the fear of losing the partner begins to act in the mind, the mind acknowledges that losing the partner and loneliness have a connection, but the mind does not realise that the **fear of losing the partner is the fear of loneliness** expressing itself in a modified form. As a result of this, the

mind continues to think that it has solved the previous problem (loneliness), and now has a new problem to work on (not losing the partner). The mind does not realise that it has solved nothing. Instead, it feels like it is progressing, and this acts to justify the mind's continuation of moving in the direction of relationship (sustaining and perpetuating its attachment to another person).

That is another form of self-deception. Another trick the mind plays on itself, unintentionally.

## **Conclusion**

Knowledge can either be in an unsettled state where it appears explicitly in the mind, or in a settled state in which it appears implicitly in the mind. Each time the mind builds a new layer, the new layer becomes explicit and the layer that precedes it becomes implicit. This is beneficial when developing a skill, but detrimental when escaping from an experience. When escaping from an experience, each layer the mind builds to escape from the root problem, acts as a barrier to solving the problem.

*'When you run away from a lion, progress is made. When you run away from a thought, danger is created.'*



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## CHAPTER 14

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# EXPOSING THE HIDDEN LAYERS

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WRITTEN BY SILENT PERCEPTION

## EXPOSING THE HIDDEN LAYERS

In the last chapter we discussed how knowledge builds itself in layers, and how each new layer causes the previous layer to be hidden from conscious view. The top layer is visible, and the layers that precede it act implicitly to determine what we think, what we feel, and how we act.

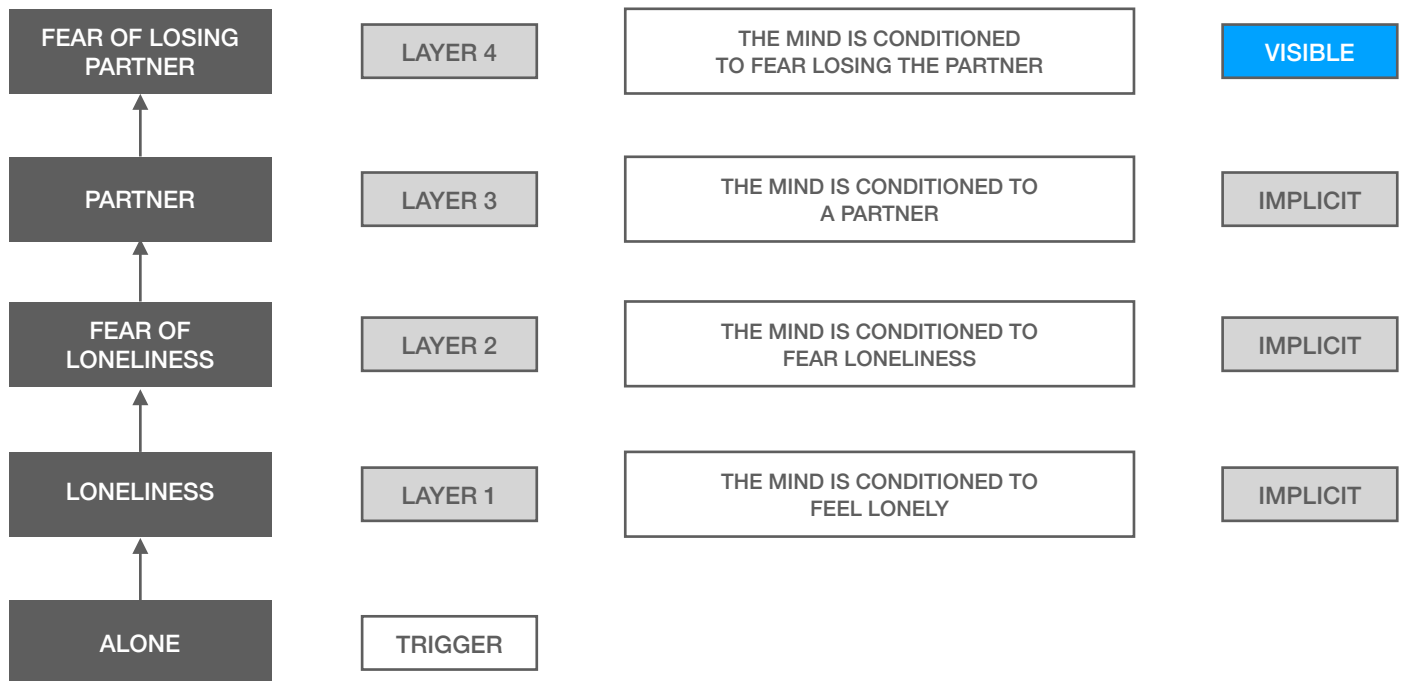


figure 1. the layers of loneliness

Knowing how layers become hidden, we can use the inverse approach to expose the hidden layers.

### Explanation:

By dissolving the top layer, we can make the layer that precedes it transition from an implicit-state to an explicit-state. The preceding layer will, once again, become unsettled, and thoughts related specifically to it will surface in the mind.

To explain the process of exposing the hidden layers, we will continue to use the example of loneliness.

### Recap:

We have a person that is conditioned to feel lonely when they are alone. They fear loneliness, and seek to avoid it. To avoid loneliness they acquire a partner, and then fear losing that partner.

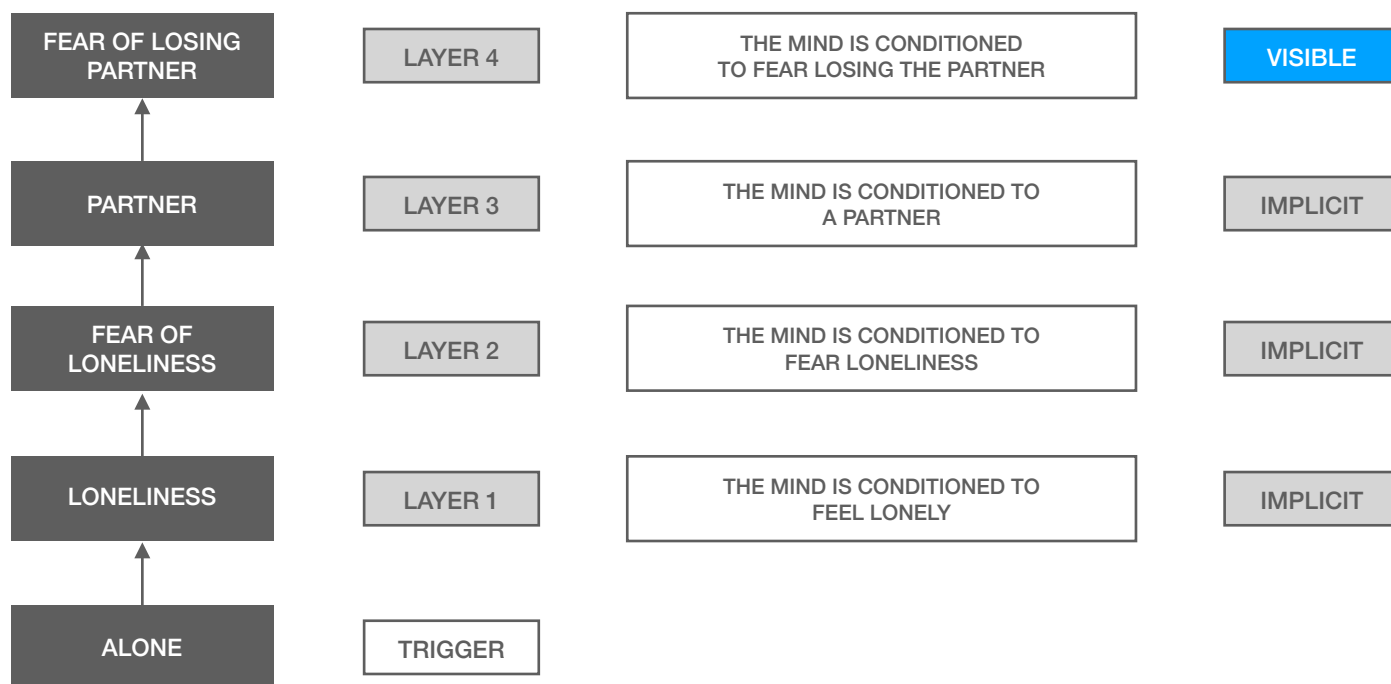


figure 2. the layers of loneliness

As a result of the structure that has been built (see above), the persons mind is mainly presented with thoughts surrounding the fear of losing their partner, while thoughts about loneliness rarely surface. Conceptually, the person is aware that there is a connection between losing the partner and loneliness, but they consider loneliness to be a secondary issue, rather than the central issue. As we can see from the diagram, loneliness is the root cause of the fear of losing the partner.

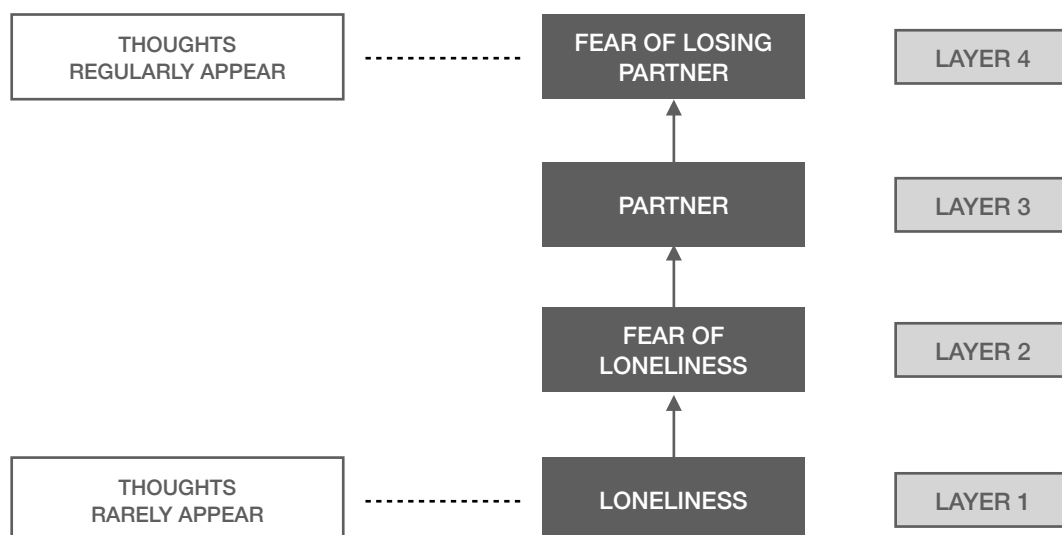


figure 3. the regularity of thoughts appearing

Now, suppose the partner runs off with another man and the relationship ends. What state is the mind in now?

## The Transitory Period

Often, when a relationship ends, the mind produces thoughts related to loss. Those thoughts are simply the expression of the mind coming to terms with the fact that the person they attached themselves to is no longer available. It is a process of the mind reorganising itself from a state of attachment to detachment, from a state of concern for another to a state of indifference towards another.

*‘Learning brought about knowledge of the relationship, and learning must also bring about knowledge of the end of the relationship.’*

We can ignore this process in our discussion because it is simply a transitory stage. We are interested to discuss what happens after the transition.

When the end of the relationship has been settled in the mind, the mind is no longer configured to be attached to the partner. That means that no thoughts of the partner surface, nor do any thoughts about losing the partner surface (because the partner has already been lost).

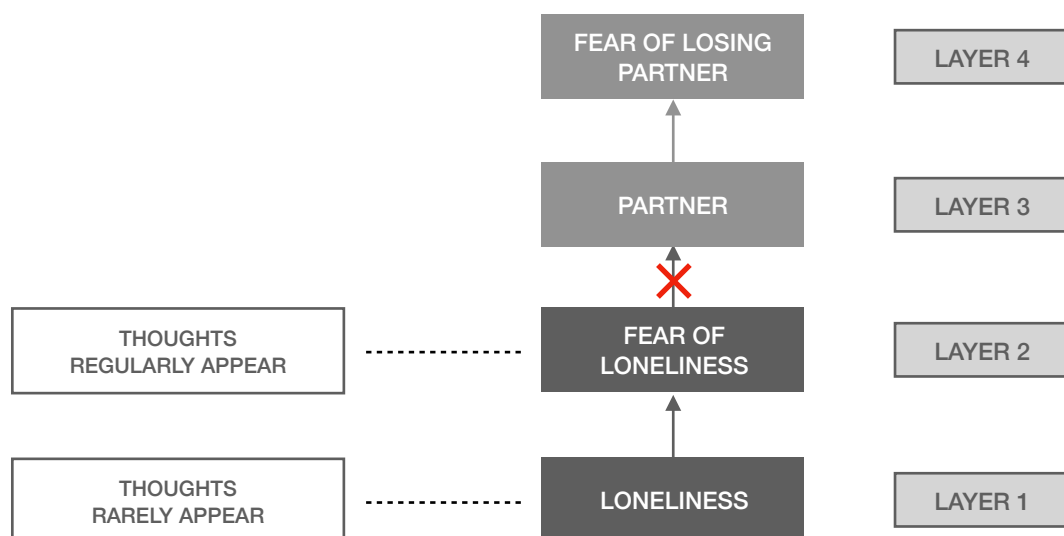


figure 4. the regularity of thoughts appearing after a breakup

The thoughts that now primarily surface are related to one's fear of loneliness. The person is also alone now, so they experience loneliness again.

What we can see from this example is that, as acquiring the partner hid loneliness from the mind, the loss of the partner causes the loneliness to resurface in the mind. This shows that when the top layers are removed, the preceding layers once again become exposed. This provides one solution to exposing the hidden ways we are conditioned: remove the top layers.

The top layers are responsible for determining how we think, feel and act. You cannot think or feel differently to the way you currently do without new information, but you can force yourself to stop acting in a certain way, even if it is just for a short while, to see the effect it has.

### Example 1: Stop Drinking Alcohol

If you drink alcohol every day, find out what happens when you don't drink alcohol for a day. See what thoughts surface, that will show you what you are running away from.

### Example 2: Stop Doing a Leisure Activity

If you go surfing every day, find out what happens when you don't. Do you feel that life has no meaning? If so, you surf as a result of some existential issue.

## Attachment

The example of a breakup also conveys the notion and consequence of attachment. For instance, attaching to a partner was a means of escaping from loneliness.

Attachment exists at varying levels, the attachment you have to your shoes is likely to be less than the attachment you have to your parents. The reason why we attach is of paramount importance.

### Examples:

I attach myself to my clothes, so I know I have something to wear each day.

I attach myself to the apartment I rent, so I am assured of having somewhere to sleep at night.

In those cases, I attach myself to establish mild conveniences to my life, I do not attach because of some fundamental deficiency in myself. I attach myself to clothes and an apartment so I don't have to think about buying new clothes or finding somewhere to sleep at night every day. It has a practical significance because, there, attachment actually solves a problem and brings order to my life and my mind.

When attachment is used in a psychological sense, I must be very careful. I must be able to identify whether the attachment is a **solution to a problem** or an **escape from a problem**. When the attachment is an escape, it does not solve the underlying issue that produces disorder in my life and in my mind. The disorder simply expresses itself in a modified form through the attachment (e.g. the fear of loneliness expresses itself through the fear of losing the partner). Additionally, the attachment will create more problems (e.g. when I have a partner, loneliness remains a problem for me, but now my partner is an additional problem). Most significantly, the attachment will hide the problem (the source of the disorder), making it much more difficult to bring order to my life and to my mind. Through attachment, not only do I escape from the problem, but I escape from it in such a way that I hide the problem from conscious view and fool myself into thinking I have solved it.

## Conclusion

By freeing ourselves from the things we are attached to, we can expose the underlying condition that prompted the attachment in the first place. Facing that condition produces real psychological growth for the individual. Psychological growth is mental stability, and stability implies order.

Some things we attach to bring order, other things we attach to sustain disorder.