

Multiple Levels of Thought

By "multiple levels of thought," I am seeking a method of unlearning. I find the hardest thing to do is to break old habits. The context of the problem is that of unlearning as an advantage. What would this "old level" and "new level of thought" be considered?

So, these "multiple levels" are not in a sense "higher or lower." One could view this phrase "higher and lower" symbolically in that higher is in a sense relative to a foundation of an edifice in which the goal of the individual is ascension, to reach the apex, to reach one's highest potential, to climax and exhaust all false mirrors, which are one's incorrect reflections (views or opinions) and incorrect patterns of thinking (reflecting) so that all that is left is a true mirror of the self; thus forming a true image of the world. But one could also think of multiple levels as being lower; they descend in the sense that they contain more depth. The deeper one delves into thought, the more weight one carries upon oneself, and by weight, I mean quantity of thought. Yet not only must one have the quantity of thought, but the quality of thought. And as I say that one thinks deeper it is symbolic in the sense that it is analogous to a, say, a lake.

But mapping back for a moment, let us say that ascension is frightening; as one would be "afraid of heights," fear stands in the way of unlearning; for, one is comfortable in one's ignorance in two ways: First, one's whole perspective is based on multiple perspectives: one's "common knowledge" is all interconnected in as that to change one view or opinion, the individual must change some or all other views or opinions based on this false knowledge; secondly, whereas instead of viewing the argument, the new knowledge, as a form of "constructive criticism," the individual considers an argument to be a game of "prove you wrong," though it is not; it is a matter of what is true and what is false.

Thereby, one's ego, one's "comfort zone," gets in the way of unlearning in that one has confidence and satisfaction (comfort) in oneself. So by learning not to be "afraid of heights," –to be able to listen rather than waiting on one's turn to speak, interrupting, and not even hearing the full extent of the new knowledge- one must gain confidence in ascending.

But there is a danger of what might lie deeper in thought, meddling in the depths of madness. It is a point where both advantages and disadvantages are in a state of neutrality and the time and effort and even the lines of what is true and false are ambiguous. Thereby leaving the actual path to the individual submerged in a world of half-truths or partial knowledge in that he seeks either an end goal or a point of reflection that allows him to put aside this battleground that is founded in the deepest recesses of this ocean of knowledge, that by its very nature weighs down on the individual; it is and has become by its infinite growth, if not balanced by the individual's outward exertion of his very strength of wisdom, will overwhelm the individual by not having attained the techniques of his logic that are cable of taking into himself through his eye and seeing that what appears through perception to be infinite

possibilities that are many things that are one illusory difference and so few similarities that the infinite becomes definite.

That is to say, what is perceived as true illusion becomes seen as what is truly false; therefore the eye of the individual sees, even though it may be blinded by a mirage of darkness and inhospitable cold depth, his eye sees what is true is ubiquitous and pervades even the dark and cold; and though it may not be seen as a light in the darkness, the truth that is capable of being grasped becomes an advantage not because it is greater than what is false, but instead, the truth is the advantage, if it is in these depths at all, for it is not infinite; it can be found because the false vanishes before the wise when it is seen as false.

Yet the subjective individual fails even in attaining the zenith of his thought through a descent into the dangerous depths of the truest wisdom, which can elude; for fear itself can blind even the wisest. It is a fear that must not only be questioned, but recognized as fear and not false confidence, and in doing so erasing even wisdom in reducing the individual from a level of thought that is his zenith by way of a confidence that is seen as strength; and by channeling this strength into what this wise individual sees as questioning the infinite deep, he is blinded by merciless attack on what is false.

But in truth, the individual's ascent and descent can never be attained even by those who may appear wise, for no proof of this feat can be proved or even known, for the bottom of the deep can never be reached in the simple fact that its depth is first only posited to exist. And even if this be true, it is beyond the individual's physical and mental ability; for as he may be able to think deeper than any individual has been able to descend, he cannot comprehend the inexplicable waters that grow darker as much as they grow deeper; for the depth is unknown and it is this depth that exceeds the individual, who is in fact, all alone; the individual sees that he is bound through these discoveries to those whom he shares them with, yet not only do they not actually have the same perception of his world; for his thoughts make up his world, also the individual is all alone, and will face his ultimate end alone, -the individuals in truth only coincide with each other by a perception in that the two see themselves in the same world, yet are in their world that makes up their thoughts.