

∞ 46. Ego (who are you) ∞

### WHO IS THIS PERSON CALLED THE “BRAIN”?

Human beings have, since ancient days, constantly engaged in efforts to identify, isolate, define, and name the socially-required and culturally-invented myth of a separate “self”, or ego-“I”.

Every society and culture has its own characteristic ego-mythology and egodefinitions— and every culturally distinct ego-definition has its own peculiar characteristics and code-language of ego-mythological reference.

The generic name (or ego-reference) “I” is, in accordance with the culture it “inhabits”, otherwise assigned particular defining names, associations, and characteristics.

Thus, all terms of ego-defining “self”-reference—such as the “body”, the “mind”, the “soul”, and (in the current fashion of scientific materialism) the “brain”—are, actually, culturally prescribed modes of ego-definition that are peculiar to one or another cultural time and place.

To the key “self”-referential terms of ego-definition, many metaphors and virtually iconic attributes are, also, culturally, and by tradition, added—in order to concretize (or “objectify”) the generic “I”-reference and “elevate” it to the status of a “local” (or, indeed, “tribal”) myth.

Therefore, the ego-“I” is a humanly-universally “objectified” (or sociallyconstructed and culturally-concretized) myth—and, because the ego-“I” is (thus) an “object” in the pattern-field of human contextual awareness, the ego- “I” is (paradoxically) not a “self”, but it is, rather, intrinsically of the nature of not-“self”.

The ego-“I” is a humanly-universalized “self”-idea projected by human conceptual thinking, but “it” is, in fact, not-“self”, a social and cultural construct, an “objective” persona, a fiction, an “other” that is invoked as “self”.

The ego-“I” is a mentally-projected “self”-idea (or “self-object”), made to “seem” by the mind.

The ego-“I” is a human pseudo-“double”, an illusory figure made to “seem” by means of the exercise of the mentally-activated energy of the bodily-based social reflex.

The ego-“I” is always nothing but the natural bodily state of social and functional relatedness, invoked via a mentally-projected re-vision of the “I-am-thebody”- idea, and (thus and thereby) projected (in one or another guise) as a fictional “entity”-apart.

The pervasive ego-model of the present day is, fundamentally, secular—as required by the current dominant culture, which is scientific materialism.

Nevertheless, even though the culture of scientific materialism (or scientific “realism”) pretends to have “rescued” humankind from what (according to the “new realist” perspective and “point of view” of scientific materialism) were its ancient “religious” and philosophical illusions and dead-end metaphysical failures by replacing the “vague” and “insubstantial” ideas of “soul” and “mind” with the “true realism” of “body” and “brain”, the references to “body” and “brain” are, themselves, like all other (and more traditional) terms of

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“self”- description, merely the current code-words (or re-visionist substitute definitions) that indicate the present-day myth and representation of the separate (and entirely fictional) ego-“I”.

In Reality Itself, there is no separate “self”, or ego-“I”. The ego-“I”, by any name or definition at all, is an illusion, a cultural fabrication invented to fulfill a conventionally presumed social necessity.

The “brain” is no more an “entity” or a “person” than the equally mythological (or culturally fictionalized) “body”, or “mind”, or “soul”.

Therefore, “who” is this intrinsically non-existing (and, otherwise, merely fictional) “person” called (or defined as) the “brain”?

There is only egoless pattern, every-where-appearing as every one.

Human “persons” are not separate and definable “entities”.

Human “personal identity” is a mere convention, a social construct made for the sake of orderly transaction and discourse within the otherwise intrinsically egoless prior unity of the conditionally-patterned totality that is the daily-apparent context of life-events.

Human beings are a mutually arising (or co-emerging) pattern-process—not a mere chaos of separate “entities” (or absolute and independent “persons”), but an intrinsically egoless total process of patterns within an always priorly unified field of patterns.

In Reality Itself, human beings (one and all) are not (and, necessarily, cannot be) intrinsically separate “entities” (or absolute and independent “persons”)—just as “things” are (self-evidently) not “persons”, but only patterns, arising within the universally evident field of prior unity that is the conditionally happening universe as a whole. There are no egos here—not one, and not many.

There are no separate brains here, independent from the systematically unified and mutually and co-dependently functioning totality of the human body-and-mind-patterns of perceptual and conceptual processes that comprise the human events of being.

There are no absolute and independent bodies, or minds, or souls, or human beings here, independent from the universal prior unity and cosmic pattern of energy-events.

There Is Only Intrinsically egoless, Indivisible, Acausal, and Self-Evidently Divine Reality Itself.

Therefore, The Self-Nature, Self-Condition, and Self-State of Reality Itself— Which Is (Necessarily) The Self-Nature, Self-Condition, and Self-State of all-and- All—Is The One and Necessary and Intrin-sically egoless Nature, Condition, and State That all-and-All must Realize and Demonstrate, rather than continue to uphold and exploit the mythologies of ego-“I”, by whatever name or definition “it” is otherwise (and always falsely) said to be in “person” here.

The brain is not a mode of “identity”—not an “entity”, or a “person”, or a “self”.

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The brain is intrinsically and functionally egoless—even though the bodilybased mind may seek to invoke and project an ego-fiction in the otherwise egoless field of the brain’s process.

The brain is not separate—and the brain itself (or as an indigenous process of tacit bodily life) does not and cannot presume otherwise.

The brain is an integral part of a psycho-physical totality.

That totality is all of the bodily domain.

The body is not an identity.

The body is egoless.

The body is not separate.

The body is an integral part of a psycho-physical totality.

That totality is all of the cosmic domain.

The cosmic domain is not an identity.

The cosmic domain is egoless.

The cosmic domain is not separate.

The cosmic domain is an integral part of totality itself.

Totality itself is all-and-All In Reality Itself.

Reality Itself is not an identity.

Reality Itself Is egoless.

Reality Itself Is egolessness itself.

Reality Itself is not separate.

Reality Itself Is Non-separateness Itself.

Reality Itself Is Indivisible.

Reality Itself Is Indivisibility Itself.

Reality Itself Is Acausally Self-Existing, Acausally Self-Radiant, and Self-Evidently Divine.

Only The Divine Is.

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The Divine Is all-and-All.

The Divine Is totality itself.

The Divine Is the cosmic domain.

The Divine Is every body.

The Divine Is every brain.

The Divine Is Only Is.