

∞ 92. Knowledge (True vs False) ∞

IMPERFECT KNOWLEDGE IS FALSE KNOWLEDGE

Humankind has always sought to control “what” otherwise appears (or is presumed) to control “it”.

Thus, to achieve control of the apparent (or presumed) “controller”, an effort is always made to capture “it”. The “method” of capture (or control of the “controller”) is an activity in either exoteric (or “exterior”) or esoteric (or “interior”) space.

The achievement of capture (or control of the “controller”) is to centrally “locate” (or surround and contain) “what” (otherwise) surrounds (or contains, and, thus, controls) either the collective or the individual ego-“self” (or the operative perceptual and conceptual “point of view”). “What” is apparently (or presumed to be) controlling the ego-“self” (or the “point of view”) is able to thus control the ego-“self” (or the “point of view”) because “it” is apparently (or presumed to be) either perceptually or conceptually “outside” (and, thus, surrounding and containing) the ego-“self” (or the “point of view”).

Therefore, in order to control the apparent (or presumed) “controller”, an effort is made to place the apparent (or presumed) “controller” at the “center” (or with, or even within, the ego-“self”, or immediately at the “point of view”)— and, thus and thereby, to surround and contain the “controller” with the ego- “self” (or the “point of view”).

The “method” applied in order to surround and contain (or to center, and, thereby, control) the “controller” is either of an “outer” (and, thus, exoteric) perceptual and conceptual nature or of an “inner” (and, thus, esoteric) perceptual and conceptual nature.

The “outer” (or exoteric) “method” of controlling the “controller” is, characteristically, performed in the physical space associated with the bodily (or bodybased) “point of view”.

The “inner” (or esoteric) “method” of controlling the “controller” is, characteristically, performed in the mental space associated with the “interior” of the otherwise bodily (or body-based) “point of view”.

In the conventions of all the traditions of human “method” (whether exoteric or esoteric), control of the apparent (or, otherwise, presumed) “controller” is always a mode of “knowledge” (either perceptual or conceptual in “its” nature). Exoteric “knowledge” is always a mode of physically effective control over a “controller” that is apparently (or presumed to be) of a physical nature or kind. Esoteric “knowledge” is always a mode of mentally effective control over a “controller” that is apparently (or presumed to be) of a mental nature or kind. All conditional (or psycho-physical) “knowledge”—whether exoteric or esoteric— is a “method” (or, otherwise, a presumed state) of control over “what” otherwise appears (or is presumed) to control the body and/or the mind of the collective and/or the individual ego-“self” (or operative “point of view”).

“What” is (or would be) controlled by either exoteric or esoteric “knowledge” is always (as the first and most basic procedure) “objectified”—and, thus and thereby, dissociated from the “self” (or the “point of view”) by the exercise of the presumption that the “controller” is “not-self”.

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Every “object” of “knowledge” (or every mode or form of presumed “notself”) is either an apparent (or, otherwise, presumed) “object” (or mode of process) within the conditionally arising apparent “world” and “universe” or, otherwise, the totality of conditionally arising apparent “universe” (or “world”) “itself” (or as an “objectified” whole).

The exoteric “knowledge” of any conditionally arising apparent (or presumed) “object” (or, otherwise, the exoteric “knowledge” of the “objectified” totality of “world” and “universe”) is, necessarily, a mode or kind of physically-based “knowing” (and, thus and thereby, controlling) “it”.

The esoteric “knowledge” of any conditionally arising apparent (or presumed) “object” (or, otherwise, the esoteric “knowledge” of the “objectified” totality of “world” and “universe”) is, necessarily, a mode or kind of metaphysically-based “knowing” (and, thus and thereby, controlling) “it”.

All physically-based “knowledge” is either commonplace (and, thus, a matter of ordinary social convention) or (otherwise) “scientific” (and, thus, the result of the rigorous application of a discrete and discursive “method” of physical “knowing” of presumed-to-be-physical “objects”).

All metaphysically-based “knowledge” is either (as a matter of ordinary social convention) commonplace “religious” or (otherwise) either “mystical” or “magical” or in the mode of “metaphysical philosophy” (and, thus, in either case, the result of the rigorous application of a discrete and discursive “method” of metaphysical “knowing” of presumed-to-be-metaphysical “objects”).

Exoteric “science” is the application of physically-based ideas (or body-based presumptions) to apparent (or presumed-to-be) physical “objects”. Exoteric “science” achieves physically effective control over physical “objects”— and human populations—by means of physically-based technologies.

Exoteric “science” achieves physically effective mind-control over human individuals and collectives by means of physically effective technologies, practical and consumer-oriented inventions, power-alliances with social and political institutions, the broad-scale ritual propagandizing of “scientific” myths, and the broad-scale persistent propagandizing of irreducibly “objectified” beliefs in such ideas as “rationality”, “materiality”, “objective certainty”, “progress”, “analytical reason” as an exercise superior to all other human efforts, the “necessary mortality” of nature, mind, and being, and both the “authority” and the “ultimate sufficiency” of “science” (“itself”).

Exoteric “religion” is the application of metaphysically-based ideas (or mindbased presumptions) to apparent (or presumed-to-be) physical “objects”. Exoteric “religion” achieves physically effective control over physical “objects”— and human populations—by means of (usually, conspicuous) exercises of prescriptive “social activism” and prescriptive “social morality”.

Exoteric “religion” achieves physically effective mind-control over human individuals and collectives by means of (invariably, conspicuous) social and political “moral performances”, power-alliances with social and political institutions, the public proliferation of “sacred enclosures” (such as temple architecture), and the broad-scale persistent propagandizing of “sacred artifices”, such as “religious” myths, irreducibly “objectified” beliefs,

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symbolic ceremonials, ritual re-enactments, “religious” art, and the authoritarian assertion of such ideas as “objective certainty”, “moral absolutes”, the “inherent integrity and reliability of tradition”, “happiness by means of institutions”, “blessedness” by means of “sacramentally authorized” hierarchies of “religious officials”, “faith” as an exercise superior to all other human efforts, the “necessary immortality” of the “ego”, and both the “authority” and the “ultimate sufficiency” of “religion” (“itself”).

The always first and most basic effort of exoteric “science” is to “objectify” (and, thus and thereby, to surround and contain) the “controller” by defining “it” reductively (or, in the conventional sense, “realistically”)—and, thus, as physical phenomenon only (or of the nature of “physical reality” only).

The always first and most basic effort of exoteric “religion”, and of esoteric “mysticism”, “magic”, and “metaphysical philosophy”, is to “objectify” (and, thus and thereby, to surround and contain) the “controller” by defining “it” idealistically— and, thus, as being (presently or, at least, ultimately) a mental phenomenon only (or of the nature of “mind” only).

All exoteric (or physically-based) “knowing” first “objectifies” the “controller” as “not-self”, by defining “it” as physical phenomenon only, and, then, defines “it” further (and reductively) as physically “external” to “self” (or to the exercised “point of view”).

All exoteric “religion”—and all esoteric metaphysical “knowing”, whether of a “mystical” or “magical” or “philosophical” or even, somehow, “scientific” nature— first “objectifies” the “controller” as “not-self”, by defining “it” as a mental phenomenon (or idea) “different” from “self”, and, then, surrounds and contains “it” by “internalizing” the “controller” as an idea within the “self-mind”. All “knowledge” exercised or presumed by a “point of view” within a totality is bound and limited by and to “point of view” (“itself”).

In every context wherein “different” modes of “point of view” (and, thus, of presumed “knowledge”) are separately but coincidentally exercised or presumed— such as “scientific” versus “religious”, or exoteric versus esoteric, or physical versus mental—the thus “different” (or mutually differentiated) traditions (and “methods”) of “knowledge” always oppose one another, and always compete with one another, and always (and ceaselessly) stage de-bunking rituals, in order to “cause” doubt relative to the authenticity, honesty, integrity, verifiability, rationality, supportability, and ultimate verity of the “opponent’s” claims.

In Reality Itself (Which Is Truth Itself), all modes and states of conditionally arising apparent “knowledge” (or of ego-based, or “point-of-view”-based, “knowing”) are merely imperfect “knowledge”—and, as such, they are not Truth, and they are not true to Reality Itself, and they are (thus and therefore) limited, insufficient, “point-of-view”-bound, merely ego-made and ego-binding, and (relative to Reality Itself, and, thus, to Truth Itself) they are intrinsically false, they are heart-lies that delude and defeat the heart itself, they are mere and all un-Truth (not relevant to Reality-Realization), and (altogether) they are (each and altogether) the “root”-context of obstruction to The “Perfect Knowledge” That Is The One Necessity for The “Perfect Freedom” and “Perfect Happiness” of beings. Only “Perfect Knowledge”—or Intrinsic Self-Apprehension of The Self-Nature, Self-Condition, and Self-State of Reality Itself—Is Truth Itself.

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“Perfect (and, Thus, Intrinsically egoless, or ‘point-of-view-less’, or centerless) Knowledge” is neither controlled nor controlling nor seeking to control nor (in any sense) either related to or subordinate to a “controller”.

“Perfect Knowledge” neither “knows” nor “solves” nor seeks to “solve” a “problem”.

“Perfect Knowledge” does not surround or contain—and neither is “It” surrounded or contained.

“Perfect Knowledge” is neither of a physical nor of a metaphysical nature.

“Perfect Knowledge” is neither exoteric nor esoteric, neither commonplace nor conventional nor “scientific” nor “religious”, neither “external” nor “internal”, and neither conditionally “knowing” nor conditionally “not-knowing”.

“Perfect Knowledge” Self-Abides As Is—Always Already Prior to “point of view”, Utterly Beyond the context of control, and Intrinsically Free of all physical and/or mental (or perceptual and conceptual) presumptions.

Every “theory”, every “temple”, every body, every “object”, and every mere idea is a centralizing enclosure (either at “outside” or in “inside”).

Every “within”, every presumption, every “point of view”, every “location”, every definition, and every “difference” is an enclosure, a center, a hitching post, and an altar of “sacrifice”—wherein and whereupon the declared “not-self” becomes “scapegoat” upon a “middle”-plane.

Every “object” is a “scapegoat-sacrifice”—both inherently and in “its” exercise.

The “controller” is, at last, The Totality of all-and-All Un-“knowns”.

The Un-“known” Totality is, first and always (whether by “science” or by “religion” or by the conventions of commonplace), made (as if) into a “God” by ego’s “I”, and (thereafter) “It” is confined to the “middle”, and (in due course) “It” is brought low and made small, and (at last) “It” is utterly destroyed—or, as it is, by euphemism’s substitute, said in retrospect, “‘It’ were ‘sacrificed’”.

Every “sacrificed object” is a “known God”. Every “known God” is no longer Divine and Real. The culture of “sacrifice”—whether by “religious” ritual or “moral imperative” or social and political “decree” or by force of ego’s illusory archetypes in brainmind or commonplace expectation—is no longer relevant, right, true, necessary, or sane.

“Perfect Freedom”, “Perfect Happiness”, and (Therefore) “Perfect Knowledge” Is Required—by all-and-All.

Only “Perfect Knowledge” Is (In “Perfect Freedom”) Self-Allowed—and Self- Allowing all-and-All To Self- Abide As Is.

Only “Perfect Knowledge” Is Truth.

Only “Perfect Knowledge” Is Divine.

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Only “Perfect Knowledge” Is Reality Itself.

Only “Perfect Knowledge” Is “Perfect Freedom”.

Only “Perfect Knowledge” Is “Perfect Happiness” (or Intrinsic Love-Bliss- Being) Itself.

Only Happiness Itself (Thus) Is egoless, Non-mortal, Eternal, Perfect, and Divine.

Except for “Perfect Knowledge”, all “knowledge” is mere ideas, the fantasies of “point of view”, entirely imperfect, intrinsically limited, partial, and insufficient, altogether not-Truth, not-Divine, not-Reality, not-Freedom, not-Happiness, and a merely mortal, unnecessary, and egoically “self”-deluded occupation of human mummery.

All imperfect “knowledge” is FALSE.