

INTRINSIC FREEDOM FROM MEMORY, LANGUAGE, AND BRAIN-PROGRAMS

If “your” memories are, indeed, yours, why is it that you do not—and why is it that you cannot—remember all of them at the same time?

If “you” are your memories—or if memory itself (and even “the mind” as a whole) is, in fact, the “root”-context and “root”-content of your “self”-identity (or even of your existence in Reality)—then why is it that all your memories (or the totality of “personal” memory, or even the totality of all your thoughts) never happen all at the same time (or, as one “thing”)?

What would be the effect on you if all of “your” memories and all of “your” thoughts were remembered (or accessed) by you all at the same time? In fact, neither memory nor thought-mind is, or even can be, all-at-once (or all one “thing”).

Indeed, is there even such a “thing” as an actually existing collective of all of your memories, thoughts, and accumulated patterns—and is there a concretely existing and “objectively” identifiable “thing” of patterns that is “you”?

What and where and when could the any bodily (and, fundamentally, perceptual) and (otherwise) mental totality of the “thing” of you actually be?

Indeed, “who” is the “you” to which you and all your relations commonly and constantly refer in virtually every instance of daily speech and gesture?

Truly, memory, thought, mind, body, and even the systematic patterns of the brain are not a one and simultaneous or (otherwise) even “objectively” identifiable “thing”.

All of the patterning of mind, body, and brain is an intrinsically non-simultaneous chaos of mere potentiality, rather than of ongoing actuality—and that chaos of mere potentiality only and always arises as a spontaneously emerging pattern of always specific, yet always indefinite, and always never-identical changes.

The chaos of moment to moment pattern-emergence, or of never-identical changes, is all the “you” there is in the “objectively” identifiable context of happening life. However, the chaos of spontaneously emerging patterns of change only and always arises on and As The One and Indivisible and Intrinsically egoless Base That Is The (One and Only) Universal and Always Non-“personal” Self-Nature, Self-Condition, and Self-State of Reality Itself. Therefore, Intrinsically egoless Reality Itself Is The (One and Only) “Self” of all-and-All.

Memory is not, itself, a “point-of-view”-based record of a “self”. Memory does not indicate or define a separate, definable, fixed, and concretely existing “self”. Rather, memory is intrinsically “point-of-view”-less. However, the socially, culturally, and brain-structured “standard” recollectionsystem for accessing memories is a “point-of-view”-based tool of the systematically (and always only provisionally, and, characteristically, ad hoc) presumed ego-“I” (or “I”-simulating device) that accesses brain-memories.

The ego-“I” is, in fact and in practice, a kind of brain-and-language program device for accessing and utilizing memory and systematically remembered (or brain-and-nervous-system-encoded) language and symbol

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programs. When memories and other brain-and-language programs are accessed in the context of bodily (and, fundamentally, perceptual) events and associations, they are utilized for practical survival purposes, “local”-to-the-body transactions, and various relational and conceptual purposes “at-large”. However, when memories and other brain-and-language programs are accessed in the context of “internal” (and, fundamentally, mental) reveries and egoic “self”-referencing of all kinds, the memories and other brain-and-language programs become utilized in a “subjective” fiction, in which the ego-“I” is presumed to have fixed, independent, and substantial existence in an equally fictionalized mind-realm—even an existence separate and separable from the bodily (and, fundamentally, perceptual) context of life-exchanges. Therefore, the presumption of a fixed, independent, and substantially existing ego-“I” (or separate “self”) is both a mental illusion and an intrinsically and self-evidently false interpretation of memory, language, and perception..

The ego-“I” is (intrinsically) a fictional “entity” that “exists” only in the brainand- memory (and, fundamentally, mental) domain of illusory “subjectivity”. Therefore, if the bodily (and, fundamentally, perceptual) life-consciousness is, whole bodily (or as a psycho-physical totality), Always Priorly Self-Established in The Context of The Intrinsically egoless Self-Nature, Self-Condition, and Self-State of Reality Itself, there is (intrinsically, or always already) no ego-'I'. In That Case, the otherwise arising patterns of memory and brain-and-language programs have no power to bind, no power to enforce the ego-illusion of independent and separate “self”, and no power either to impose or justify any illusory mental-fictional substitute for The One, Only, Intrinsically egoless, Intrinsically mindless, Intrinsically Non-thinking (and thoughtless), Intrinsically brain-Transcending (and Non-brained), Intrinsically body-Transcending (and bodiless), Intrinsically “world”-Transcending (and “worldless”), and, altogether, Indivisible, Non-dual, Non-separate, and Acausal Self-Nature, Self-Condition, and Self-State That Is Reality Itself.