
 121. Perfect Knowledge (As Spirit) 

Because it is inherently separate from (and, thus, inherently not-“knowing” of) any other possible space-time-defined separate “point of view” (or, otherwise, the infinite totality of space-time-defined separate “points of view”), no spacetime- defined separate “point of view” (or ego-“I”) is inherently characterized by—or, otherwise, capable of—inherent absolute certainty (or “absolute knowledge”, whether tacit and original or, otherwise, acquired) relative to any condition or matter of would-be “knowing”. All presumed (or would-be) “knowing” from or in the context of separate and space-time-defined “point of view” is—exactly, comprehensively, and irreducibly— not-“knowing”.

Any condition or matter of would-be “knowing” about which there is no inherent absolute certainty is a “problem”—or a question (or a matter of contention) that requires a “solution” (or an answer) in the form of a “proof”. For any matter of would-be “knowing” about which there is no inherent absolute certainty to otherwise become a matter of certain “knowledge”, a theory of what would constitute “proof” must first be established. All theories of “proof” are contingent upon conditional non-absolutes for verification—or else inherent absolute certainty would have already established the “knowledge” required. No matter of would-be “knowledge” can be perfectly verified as “proven”— because only inherent absolute certainty transcends all possibility of a contingent “proof” being dis-“proven” by further contingencies. Therefore, only inherent absolute certainty—or Inherent “Perfect Knowledge” Itself—Is Inherently Absolutely “Proven” (or Self-Verified). Only “Perfect Knowledge” Is inherent absolute certainty.

Therefore, apart from “Perfect Knowledge”—or The Self-Evident Inherent Absolute “Knowledge” of Reality Itself As Is—there is no “knowledge” at all. That being Self-Evidently The Case, all conditionally apparent beings exist, apart from “Perfect Knowledge” Itself, in a perpetual state of irreducible ignorance— no matter how much “knowledge” any such one may otherwise presume to possess. Inherent and irreducible ignorance, or inherent absolute non-certainty, or intrinsic and unalterable “knowledgelessness” Is, if Tacitly Self-Recognized and Self-Acknowledged, The Intrinsic and Self-Evidently Divine State of Inherently egoless “Perfect Knowledge” of Reality Itself.

Inherent absolute ignorance ( Prior to memory as Spirit) Is the inherent, tacit, and absolute certainty that, no matter what apparently arises, ego-“I”—or any separate and spacetime- defined “point of view”, or even an infinite number, or infinite totality, of separate and space-time-defined “points of view”—does not and cannot “know” (with inherent, tacit, and absolute certainty) “what” it Is. Inherent absolute ignorance Is the inherent, tacit, and absolute certainty that a presumed ego-“I” (or separate and independent “self-object”) is not, and cannot be, “located”, identified, defined, or “known”. Inherent absolute ignorance Is the inherent, tacit, and absolute certainty that no separate and independent “other” (or even any separate and independent “object” at all) is, or can be, “located”, identified, defined, or “known”. Inherent absolute ignorance Is the inherent, tacit, and absolute certainty that Reality (Itself, and altogether) Is Intrinsically (or Always Already) Prior to space-time-definition (or separate “point of view”), and (As Such) Is Intrinsically and Perfectly egoless, One, Indivisible, Non-separate, and Non-“different”. Tacit (or inherent absolute) not-“knowing” (of what even any apparent “object” Is) Is Inherent Absolute “Perfect Ignorance”—or Tacit Inherent Absolute “Perfect Knowledge” of and As The Intrinsic Absolute Self-Nature, Self-Condition, and Self-State of Reality Itself (As Is), even under and as the contingent (or conditional) appearance that is otherwise the presently arising (and

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always merely apparent) “object” of inherent absolute non-“knowing”. Inherent Absolute “Perfect Ignorance” Is The Intrinsic Absolute Self-Nature, Self-Condition, and Self-State of Reality Itself.

Inherent Absolute “Perfect Ignorance” (Spirit) Is The Self-Evident and Irreducible Self-Nature, Self-Condition, and Self-State of Inherently Perfect Self-“Knowledge”. Inherent Absolute “Perfect Ignorance” Is Intrinsically ego-less Self-Apprehension, or Non-separate and Non-“different” Self-Apperception, of The Intrinsically Self-Evident, and Self-Evidently Divine, and Intrinsically egoless, and Perfectly One, and Irreducibly Indivisible, Non-separate, and Non-“different” Self-Nature, Self-Condition, and Self-State of What Is As Is. There is no actual or possible “absolute knowledge”—but there Always Already Is Irreducible, Absolute, Intrinsic, egoless, and Perfect Not-“knowing”, or Divine Ignorance ( Prior to memory as Spirit).