

∞ 151. Self (Individualized or Sin) ∞

There is no separate, independent, quantifiable, "knowable", "experienceable", or (altogether) actual "**individual** self".

A "point of view" (or "locus") in space-time may suggest the fiction of a separate "**individual** self" in the apparent context of a functioning psycho-physical organism- but that suggested "self" is, nonetheless, entirely illusory, and a mere fiction, or a mere convention of psycho-physical exchanges between psychophysically "located" organisms (or "points of view").

There are an infinite number of space-time "locations" (or "points of view") relative to which a separate "self" may be psycho-physically presumed-but no space-time "location" is separate from any and all "other" such "locations", and space-time itself is an auto-"located", and auto-unified, and auto-organizing totality that is inherently seamless, and indivisible, and not reducible to (or as) any "location" (or "point of view") within the whole.

The conventionally presumed separate "**individual** self" (or ego-"I") is not reducible to a gross physical body, or to a gross physical brain, or to any presumed mode or state of mind or psyche-because there is (in Reality Itself, and in the totality of space-time) no separate "**individual** self" at all.

The reductionist presumptions of "rationalism" and "scientism" (or "scientific materialism") are, relative to the concept of separate "self", inherently and selfevidently false.

That which is non-existing (or illusory) is not reducible to what is gross, or physical, or material.

All illusory presumptions are mere ideas-and they cannot, otherwise, be (justifiably) either reduced or enlarged into non-mental categories of definition.

The conventionally presumed separate "**individual** self" is merely an "objectified" idea.

The mere "objectified" idea of separate "**individual** self" cannot (justifiably) be reduced to what is physical (or gross, or material)-and, likewise, the mere "objectified" idea of separate "self" cannot (justifiably) be enlarged into a metaphysical category of existence (as a separate "soul", or "spirit", or "psyche").

There is no **individual** separate "self"-and, therefore, "it" (as such) is (as a category of mere ideas) not reducible to what is physical and not enlargeable to what is metaphysical.

The metaphysical presumptions of "religion", and (otherwise) of metaphysical "philosophy", are, relative to the concept of an **individual** separate "self", inherently and selfevidently false.

There is no **individual** separate "self"-except as a mere idea (or a fiction, or an illusion) that, without intensive inspection, seems to be suggested by a "point of view" (or "locus") in the apparent context of a functioning psycho-physical organism.

There Is Only Reality Itself-Inherently Prior to all particularity, and Perfectly (and Acausally) Inclusive of the all-and-All of totality. Reality Itself Is Non-separate, One, and Indivisible.

∞ 151. Self (Individualized or Sin) ∞

Therefore, there is no separate **individual** "self", no **individual** separate "body", no separate "brain", no separate "mind", no separate "idea", no separate "object", no separate "other", no separate "universe", no separate "cause", no separate "effect", and no separate "God".

Whenever a "separate" (or "objectified") category of existence is proposed or presumed, it (immediately and inherently) is, at its "root" of implications, a "problem"-which, thereafter, functions as a "cause" of the search for a "solution".

Whenever a "cause" is proposed or presumed, an "effect" is (simultaneously and coincidentally) sought or presumed.

The traditions of Buddhism are, essentially, a search based on the presumed "problem" of "cause" (or "causation").

The traditions of Buddhism, in general, seek to "solve" the "problem" of "cause" (or "causation"), by (first) pacifying the actions or psycho-physical processes that are presumed to "cause" negative "effects", and (ultimately) by absolutely pacifying (or finally ceasing) all "causation" of "effects".

Whenever a separate "self" (or "self-subject") is proposed or presumed, an "object" is (simultaneously and coincidentally) sought or presumed.

The traditions of Advaitism are, essentially, a search based on the presumed "problem" of separate **individual**"self" (or the "self-subject").

The traditions of Advaitism, in general, seek to "solve" the "problem" of separate "self" and "its" bondage to "objects", by means of the effort of dissociatively introversive identification with The Intrinsic (and Intrinsically egoless, or Inherently Non-separate) Self-Status of the otherwise presumed separate **individual** "self", to the exclusion of all identification with (and all motivation toward, and all bondage to) "objects".

The traditions of "rationalism" (including "scientism", or "scientific materialism"), in general, propose and presume "cause" (or "causation"), "effect", separate individualized "self", and "objects" (or "objective" everything) as fundamental categories of a search for "knowledge"-which "knowledge" is (thereupon) understood and exploited as the power to control "cause" (or "causation"), "effect", separate **individual** "self", and "objects" (or "objective" everything).

The traditions of "religion", in general, propose and presume "cause" (or "causation"), "effect", separate individual "self", and "objects" (or "objective" everything) as fundamental categories of a search for "God"-which "God" is (upon the incident of "belief") understood and exploited as the "Ultimate Power" to "cause" (and to control) "causation" itself and (thus and thereby) all "causes", all "effects", all separate "selves", and all "objects" (or all of "objective" everything).

Nevertheless, there is (inherently, always Priorly, or Always Already) no separate "cause" (or independent "causation", or independent "causative power"), no separate "effects", no separate individual "self", and no separate "objects" (or separate "objective" everything, or separate "objective" anything at all).

∞ 151. Self (Individualized or Sin) ∞

Therefore, all "problems" are illusory (or mere ideas), and all seeking is unnecessary (or provoked by mere ideas), and all presumed "solutions" are non-Ultimate (or never final, and never finally satisfactory).

All mere ideas can (and should, and, indeed, must)-in every moment (and moment to moment)-be tacitly, "radically" (or "at the root"), and Perfectly Transcended in The Tacit, Direct Self-Apprehension of The Intrinsically egoless, and Absolutely Indivisible, and Perfectly Non-separate Self-Nature, Self-Condition, and Self-State of Reality Itself.

In every moment of Tacit, Direct Self-Apprehension of The Intrinsically egoless Self-Nature, Self-Condition, and Self-State of Reality Itself, What Is- and, altogether, whatever is apparently "experienced", or whatever is apparently "known", or whatever is apparent as "experience" or "knowledge" -Is Self- Evident As "Perfect Knowledge" Only.

In every moment of "Perfect Knowledge", Only Reality Itself Is "Known"-or Is Intrinsically Self-Evident, As "It" Is.

Reality Itself-Self-Evident As Intrinsic "Perfect Knowledge"-Is (Self-Evidently, and Inherently, and Always Priorly, or Always Already) One, Indivisible, Not-separate, egoless (or Not-of-separate-"self"), Not-conditional, Not-begun, Not-ended, Not-born, Not-dead, Not-dying, Not-changing, Not-bound, Not-seeking, Not-"caused", Not-"causing", Not-an-"effect", Not-an-"object", Not- "objective", Not-"subjective" (or Only Perfectly Subjective, and Always Perfectly Not-"different"), Perfectly Acausally Self-Existing and Self-Radiant, Inherently (or Always Already, and Perfectly) Free, Altogether and Intrinsically (and Self- Evidently) Perfect, and Perfectly Absolute As "It" Is.( Reality, IS Consciousness as energy with SELF awareness at it" IS" - Pure Eternal Self Awareness -Love) ) Reality Itself Is (Self-Evidently) As Thus.

Thus (and As Thus), Reality Itself Is The Necessary First Principle (and The One and Altogether Necessary Basis) of Right, True, and Inherently Perfect Philosophy.

Reality Itself Is (As Itself) The One and Only Right, True, and Inherently Perfect Philosophy (or Priorly egoless and Intrinsically searchless Way of Life). The Perfect Philosophy and egoless (and searchless) Way of Life That Is Reality Itself Is The Reality-Intrinsic (or Always Already Self-Evident) Pre-Disposition and "Radical" (or Always "At-The-Root") Practice of No-ideas.

The Inherently Perfect Philosophy Is The Pre-"rational" (and, Thus, Post- "scientific"), and Pre-"religious" (and, Thus, Non-"religious", but, Also, Inherently and Transcendentally Spiritual), and Self-Evidently Divine (or Universally all-and-All-Pervading, and Intrinsically all-and-All-Liberating, and Perfectly alland- All-Illuminating), and Perfectly searchless (or Always Already egolessly Self-Perfected) Way of Life.