

The Brain - The Bio Computer

The "False Knowledge" of "Artificial intelligence".

All perceptions are brain-and-nervous-system-patterned recordings of apparent discrete events that have already occurred at least a fraction of a second before awareness “knows” (or perceives) them.

Therefore, all perceptions are memories.

Because all perceptions are memories (or psycho-physical recordings of events that have already occurred), no perception is a direct and present-time “knowing” of any discretely perceptible event.

Every instance of perception is a mode of thinking (or a memory-based mode of “knowing”)—rather than an instance of concrete direct actuality of any event other than the memory-based perception-event of the body-mind-complex itself.

Every instance of perception is participation in the perceptual “knowing”- event (or psycho-physical memory-process) of the body-mind-complex itself— rather than an instance of the concrete actual arising of any “outside” event itself, Prior to and apart from the process of “knowing” it.

Fundamentally, there is no difference between conceptual and perceptual processes—because conceptual processes and perceptual processes are both modes of presumed-to-be-“knowing” what is (naively) presumed to be “outside” (or “object” to) the “point of view”, rather than modes of “being” either the “point of view” itself or the any “object” itself.

To perceive is to remember.

To perceive is to be thinking.

All perception is perceptual (rather than conceptual) thinking—although both conceptual thinking and perceptual thinking may occur coincidentally.

All thinking (whether perceptual or conceptual) is a psycho-physical act of “objectification”.

All psycho-physical acts of “objectification” are enacted by and from (and as an extension and reflection of) “space-time-location” (or “point of view”).

Reality Itself—and, also, the total “universe” of potential discrete perceptions (whether of “objectified self” or of “objectified not-self”)—Is Always Already, egolessly, and Indivisibly Prior to the act and the results of perception, conception, and “space-time-locatedness” (or “point of view”).

To “Know” Reality Itself—or, in any moment, To Tacitly Self-Apprehend The egoless Indivisible Reality-Nature, Reality-Condition, and Reality-State of “self”, “not-self”, and “universe”—Is To Intrinsically Transcend (or To Perfectly Not- “know”) the event or process of “one’s own” apparent thoughts (or perceptions and conceptions).

To (in any moment) remember “one’s own” apparent thoughts (or perceptions and conceptions) is to “know” the ego-“I” (or presumed separate “self”), and the ego-“objectified” (or “not-self”) “universe”—and to be thus bound to “object”, “other”, “point of view”, “space-time”, “body-mind”, and even all of perception and conception.

Therefore, in any moment of “one’s own” apparent (or already “caused”, and already remembered, and already “known”) thoughts (or perceptions and conceptions), how is “one” to not remember—and, thus and thereby, to Not- “know”—“one’s own” thoughts?

If, moment to moment, “one” were to not remember “one’s own” thoughts, “one” would (presumably) always (thus and thereby) Transcend “self”, “notself”, “object”, “other”, “point of view”, “space-time”, “body-mind”, “universe”, and even all of perception and conception.

However, it is intrinsically not possible to intentionally and (thereby) actively remember not to remember “one’s own” thoughts, and (thus and thereby) to intentionally and (thereby) actively Not-“know” (or to strategically un-“cause”) “one’s own” (already “caused”, and already remembered, and already “known”) thoughts.

Therefore—in any moment—how is “one” to not remember “one’s own” thoughts?

The not-remembering of “one’s own” thoughts is not a goal to be achieved (or a “problem” to be “solved”) by any possible seeking-“method”—because all seeking-“methods” are, effectively, thought-bound (and “problem”-reinforcing) efforts to intentionally and (thereby) actively remember not to remember “one’s own” (already “caused”, and already remembered, and already “known”) thoughts, and (thus and thereby) to intentionally and (thereby) actively not remember (or to strategically un-“cause”) “one’s own” (already “caused”, and already remembered, and already “known”) thoughts.

To Really not remember “one’s own” thoughts, there must (Necessarily) Be Intrinsic (or Tacit and Prior) Self-Abiding As The egoless, Indivisible, and Self-Evident Self-Nature, Self-Condition, and Self-State That Is Reality Itself—and That Is (Thus) Always Already, egolessly, and Indivisibly Prior to “self”, “notself”, “object”, “other”, “point of view”, “space-time”, “body-mind”, “universe”, and all of perception and conception (or all of “one’s own” thoughts). Therefore, to Intrinsically (or Tacitly and Priorly) Self-Abide As The egoless, Indivisible, and Self-Evident Self-Nature, Self-Condition, and Self-State That Is Reality Itself Is The One, and Only, and “Radical” (or Always “At-The-Root”), and Perfectly Acausal Reality-Way to Not-remember “one’s own” thoughts.

All that is apparently perceptible as “you” has been adaptively programmed to think and presume and act egoically—or in a manner that naively and exclusively identifies with a “space-time-located” ego-“I” (or “point of view”), and (altogether) with a perceptual and conceptual pre-disposition that does not rightly, truly, fully, and implicitly Coincide with The Self-Evident, Intrinsic, Indivisible, and Intrinsically egoless Self-Nature, Self-Condition, and Self-State of Reality Itself.

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Therefore, this adaptively-acquired psycho-physical program of “point-ofview”- based perceptual and conceptual ego-identity and egoic activity must be Tacitly Self-Understood, Intrinsically Self-Renounced, and Perfectly Self-Transcended (or Priorly, and, Thus, Perfectly, Not-remembered)—only in and by Means of Intrinsic (and, Thus, Perfect) Self-Identification with The Intrinsically egoless, and Indivisible, and Always Already Self-Evident Self-Nature, Self- Condition, and Self-State That Is Reality Itself.