

∞ 171. Two Masters (Self or self) ∞

ONE OR THE “OTHER”

Egolessness Is A Transcendental Spiritual State.

Egolessness Is The (One and Only) Self-Existing, Self-Radiant, Acausal, Nonconditional, Indivisible, Non-“different”, timeless, and spaceless Transcendental Spiritual Self-State of Reality Itself.

Ego-“I” (or egoity itself) is a merely apparent (and, thus, intrinsically illusory and non-necessary, or non-Real) psycho-physical state—conditional, limited, “self”-contracting, “self”-bound, separative, always seeking, never-satisfied, and mortal.

Ego-“I” (both as itself and as all it “knows”) is the individual and universal not-“self”—or the psycho-physical illusion of separateness, relatedness, otherness, “difference”, and space-time-“locatedness” (or “point of view”). Egolessness Is Always Already (or Intrinsically) As Is (or As The “Perfect Knowledge” That Is The Self-State of Reality Itself).

Ego-“I” (and all it “knows”) is always already (or intrinsically) “other” (or not-As-Is, or not The Intrinsically egoless Self-State of Reality Itself). These “two”—The Intrinsically egoless, Self-Existing, and Self-Radiant Self- State of Reality Itself “and” the illusion (and the “knowledge”-illusions) of separate psycho-physical “self”-existence, or ego-“I”, or ego-“self”—are “mutually exclusive”, or intrinsically incompatible with one another.

Choose one, and the other is (thereupon) non-existent.

Choose one.

ALWAYS BE- WHAT IS NOT-“self” (the sensation as a seperate being)

1. The ego-“I”, or psycho-physically presumed separate and actively separative “self”-identity, is intrinsically “different” from What and all that is egoically identified (and actively differentiated and “objectified”) as not-“self”. Characteristically, the ego-“I” strategically and “self”-defensively or “self”-protectively clings to the bodily persona and the personal and collectively “tribalized” mind of the conditionally-patterned “self”-identity—and, on that basis, the ego-“I” actively, constantly, and as a psycho-physical totality differentiates itself from What and all that the egoic “self”-identity intrinsically and actively presumes to be not-“self”.

As a result of all of this ego-based strategizing (in both the personal and the collective domains of life), human beings are caught in a constant “self”-made struggle—always characterized by a fundamental disability, which is the fundamental inability to actively identify with What and all that the egoic “self”-identity identifies (and actively differentiates and “objectifies”) as not-“self”.

∞ 171. Two Masters (Self or self) ∞

2. The What and the all that is egoically identified (and actively differentiated and “objectified”) as not-“self” always consists of two fundamental modes of not-“self”.

The first mode of egoically identified (and actively differentiated and “objectified”) not-“self” Is What Intrinsically Transcends the ego-“I” (or the psychophysically “self”-presumed separate “self”-identity).

The second mode of egoically identified (and actively differentiated and “objectified”) not-“self” is all that is egoically identified (and actively differentiated and “objectified”) as “other” than the ego-“I” (or the psycho-physically-active separative “self”-identity).

3. The What That Intrinsically Transcends the psycho-physically “self”-presumed separate ego-“I” Is Reality Itself—or The One and Only and Indivisible Self-Nature, Self-Condition, and Self-State of What Is. Reality Itself Is The Universal Transcendental Self-Nature, Self-Condition, and Self-State of all-and-All.

Reality Itself Is Intrinsically egoless, Indivisible, Acausally and Transcendentally Spiritually Self-Present (both Universally and At The “Root” of all-and-All), and Self-Evidently Divine.

Reality Itself—or That Which Is (Itself) Divine—Is Transcendentally Spiritually, Universally, Uniformly, Perfectly egolessly, and In-Everywhere-of-space and In-every-mode-and-instant-of-time-and-form-and-person Simultaneously Self- Transmitted and Self-Evidently Self-Revealed As and Via the total cosmic continuum of space-time, which is The conditionally apparent Self-Evidence of Intrinsically Acausal Reality Itself As The Transcendental Spiritual Energy and The Always Prior Unity of Conscious Light.

4. The all that is (apparently) “other” than the psycho-physically actively separative (or psycho-physically actively “self”-differentiating) ego-“I” is all-and-every- one and each-and-all-of-every-“thing” that is identified (or, always mistakenly, “self”-presumed) by the ego-“I” to be “other” than itself.

Every psycho-physical action (whether of body, emotion, or mind) of ego-“I” and of all-and-every-one and every instant and mode of change of form, or place, or orientation of each-and-all-of-every-“thing” is a happening of conditionally apparent cosmic space-time-energy (or natural and otherwise conditional energy) that is always and inevitably psycho-physically “self”-transmitted into, via, and throughout all time and all space as active “effective causes” and “causative effects”.

The ego-“I” and all that is “self”-presumed by the ego-“I” to be “other” than the ego-“I” is a seamless pattern of cosmic (or natural and otherwise conditional) energy, always actively functioning as “effective causes” and “causative effects”—and always happening in an always priorly and systematically unified universal cosmic context of conditionally apparent events.

∞ 171. Two Masters (Self or self) ∞

5. The fact and the active “effective causes” and “causative effects” of the separate and separative psycho-physical ego-“I”, or conditionally presumed “self”-identity—and, thus, the totality of the conditionally active “effective causes” and “causative effects” of the “self”-differentiating activities of all human persons, cultures, and societies—is the principal illusion, error, and fault of humankind.

Therefore, the always principal necessity for humankind is to establish and perpetually enact personal, cultural, and social understanding, means, obligation, and accountability for the personal and the universal collective transcending of the psycho-physical ego-“I”, or the otherwise inevitable universal personal, cultural, and social habit and distress of ego-bound and ego-binding action and system-chaos.

6. The universal personal, cultural, and social means for the transcending of the psycho-physical ego-“I”, or the psycho-physical activity of separate “self”-identification and actively separative “self”-differentiation, is the “self”-discipline of always tacitly and whole-bodily-actively (as a unified psycho-physical totality) identifying with What and all that would otherwise be egoically identified (and actively differentiated and “objectified”) as not-“self”.
7. The universal personal, cultural, and social “self”-discipline of always tacitly and whole-bodily-actively (as a unified psycho-physical totality) identifying with What and all that would otherwise be egoically identified (and actively differentiated and “objectified”) as not-“self” is intrinsically ecstatic—or a process of always immediately transcending the psycho-physical presumption of separate “self”-identity (or ego-“I”) and the ego-based psycho-physical activity of not- “self”-differentiation and “other-objectifying” separativeness.
8. The universal personal, cultural, and social practice of intrinsically ego-transcending ecstasy by means of always tacitly and whole-bodily-actively (as a unified psycho-physical totality) identifying with What and all that would otherwise be egoically identified (and actively differentiated and “objectified”) as not-“self” is always two-fold, because there are always two fundamental modes of otherwise would-be-egoically-identified (and otherwise would-be-activelyegoically- differentiated-and-“objectified”) not-“self”: The What and the all.
9. The always first mode of the practice of intrinsically ego-transcending ecstasy is the practice of tacit, Prior, and constant “Root”-Identification with What Intrinsically Transcends the ego-“I”—or the, necessarily, esoteric practice of tacitly, Intrinsically, Always Priorly, and Always At The “Root” of the whole (or total unified psycho-physical) body Self-Identifying with The Intrinsically egoless, Indivisible, Acausal, Transcendental Spiritual, and Self-Evidently Divine Self-Nature, Self-Condition, and Self-State of Reality Itself.

∞ 171. Two Masters (Self or self) ∞

10. The always second mode of the practice of intrinsically ego-transcending ecstasy—which always follows consequentially and subordinately upon the tacit, Prior, and constant “Root”-demonstration of the first—is the intrinsically (and Always Priorly) ego-transcending personal, cultural, and social practice of tacit and whole-bodily-active (or unified and total psycho-physical) sympathetic (or compassionate), participatory, and cooperative identification with all-and-everyone and each-and-all-of-every-“thing”.
11. Therefore, the universal personal, cultural, and social discipline of intrinsically ego-transcending ecstasy is of The Nature of A Two-Fold Universal Reality- Law and Reality-Based Imperative: Always Be What and all That Is Not-“self”.
12. True ecstasy Is The Intrinsic Self-Realization of egolessness itself and of The Indivisible Acausal Self-State of The Transcendental Spiritual Conscious Light That Is Reality Itself.
13. To Be What Is (in Reality Itself) Not-“self” (or What Intrinsically Transcends the ego-“I”) Is to tacitly and whole bodily (or as a unified psycho-physical totality) Stand (Intrinsically, Always Priorly, and At “Root”) As egolessness itself and As The Indivisible, Acausal, and Self-Evidently Divine Self-State of The Transcendental Spiritual Conscious Light That Is Reality Itself.
14. To Be all That (in Reality Itself) Is Not-“self” (or all that is otherwise “self”- presumed to be intrinsically “other” than the psycho-physically-presumed ego- “I”) is to always tacitly and whole-bodily-actively (as a unified psycho-physical totality) sympathetically (or compassionately) identify with and to always tacitly and whole-bodily-actively (as a unified psycho-physical totality) cooperatively participate in indivisible prior unity with all-and-every-one and each-and-all-of-every-“thing”.
15. Always ecstatically Be What (in Reality Itself) Is Not-“self”—by always tacitly and At The “Root” of the whole body (or At The “Root” of the intrinsically unified psycho-physical totality of your person) Self-Identifying with The Intrinsically egoless, Indivisible, Acausal, Transcendental Spiritual, and Self-Evidently Divine Self-Nature, Self-Condition, and Self-State of Reality Itself and (on That tacit, or Always Prior, and Intrinsically body-and-mind-Transcending “Root”-Basis) always whole-bodily-actively (as a unified psycho-physical totality) and Intrinsically egolessly identifying with all That (in Reality Itself) Is Not-“self” by always sympathetically (or compassionately) and (in a fully participatory manner) cooperatively being all-and-every-one and each-and-all-of-every-“thing”.