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The illusory presumption that there is a separate “self” (or ego-“I”) tends to be extended into other equally illusory presumptions—such as the illusory presumption that there is “a” psyche, and the illusory presumption that there is “a” mind, or even the illusory presumption that there is an eternally-existing separate “soul”.

There is no separate “self”, or psyche, or mind, or “soul”.

The space-and-time presumption of “point of view” is reflected in the presumption of illusory separate (or egoic) identities, in the form of separate “self”, separate psyche, separate mind, and separate “soul”—whereas, Prior to (and apart from) the presumption of “point of view”, what are otherwise presumed to be separate identities are non-separate, centerless, and non-fixed patterns of perceptual appearances and brain-recordings of random events in the nondifferentiated and indivisible field of conditionality.

There is “point-of-view”-conditionality—but there is no separate “self” (or independent ego-“I”).

There is conditional perception and brain-recording of conditional perception—but there is no “psyche” (as separate such).

There is the apparent arising of random (and conditional-pattern-“caused”) thought-forms—but there is no “mind” (as separate such).

There is conditional-pattern-“caused” apparent continuity of conditionally arising “experience” (before, during, and after the present apparent physical lifetime)—but there is no eternal “soul” (as separate such).

Both the brain and the energy-field in which the brain functions and inheres record (or reflect, and transformatively, or adaptively, reproduce), and (thus) “remember”—but there is no “rememberer” (or “knower”, as separate such).

This “self”-understanding Is Reality-Intuition—or That “Perfect Ignorance” That Is “Perfect Knowledge”.

You (as the brain-based process of presumed conditional “self”, or the bodymind-“ self”) can (and do) “experience” and “remember” and “know” (whether directly or indirectly) all kinds of details (whether true or false) about things, others, or conditional events—but you (as the conditional “self”, or the bodymind-“ self”) do not and cannot ever (in fact, or in Reality) “experience” or “know” What any thing, other, or conditional event Is.

“Consider” any thing, other, or conditional event, and observe that this is so.

“Consider” the letter “M”, for example.

Picture it in mind, or in print, or write it down by hand (even many times). “Consider” all that you (as the psycho-physical “self”) “experience” or “know” about the letter “M”.

Do you (in mind or in body) “experience” or “know” What the letter “M” Is? Is? Altogether and Really Is? no! And what does this “consideration” reveal about you (as the presumed and presumptuous body-mind-“I”)? Indeed, What Is the body? What Is the mind? What Is “you”?

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Through such “consideration”, feel (and be the feeling of) this “ignorance” itself.

That body-transcending, mind-transcending, and ego-transcending feelingignorance is the Most Prior Intuition of What Is (and of The Only One Who Is).

The conventional “subject-object” illusion (or the common illusory presumption that characterizes the conditional “self”) is the presumption that whatever arises is already (or certainly can be) Really “experienced” or “known”.

The conditional “self” is commonly presumed to be a “knower”—but, in Truth, the conditional “self” is inherently ignorant.

All conditional, perceptual, “experiential”, conceptual, or conventional “knowledge” is founded on the false presumption that conditional forms or events are familiar.

In fact, only certain formal features of arising phenomena seem familiar (due to repetition), whereas (in Truth) no thing, being, or condition (or even the conditional “self” itself) is familiar (and, thus, already and completely and really “known”).

Conditional “knowledge” and conditional “experience” (or conceptual mind and psycho-physical “experience” in general) are based upon the illusion (or the illusory psychology) of familiarity, or the constantly asserted presumption that “‘I’ (as the egoic body-mind-‘self’) ‘know’ What this or that Is.”

How can this presumption be True?

Only a moment of “consideration” will reveal that the conditional “I” does not (and cannot) “know” What any thing or conditional event or even the conditional “self” (or ego-“I”, or “self”-contraction) itself Is (altogether, Really, and Ultimately).

The conditional “self” is Inherently (or Divinely) Ignorant.

The conditional “self” is (Inherently, Always Already, and cannot ever be else than) “knowledgeless”, or bereft and free of the familiar (or the “known”). Indeed, the conditional “self” (or conventional “I”) is (itself) an illusion of “knowledge” (or of familiarity)—and, if The Inherent (and Intrinsically egoless, and Self-Evidently Divine) Condition of Ignorance is Realized in any moment, the “knowledge” of body, mind, or conditional “I” is replaced by The Mystery of Inherently bodiless, mindless, and egoless Being.

The Transcendental (or Non-conditional), Inherently Spiritual, Intrinsically egoless, and Self-Evidently Divine Reality is not other than (or separate from) the conditional reality.

Existence (or Being) is an inherent characteristic of The Non-conditional Reality and (therefore) also of the conditional reality (which arises as an apparent modification of, or a “play” upon, The Non-conditional Reality).

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Existence Itself (or Being, Itself) cannot be observed or inspected (as if it were an “Object”)—because there is no “point of view” (whether Divine or Transcendental or Spiritual or conditional) that is separate from (or not Identical to) Existence Itself.

Likewise, Consciousness (Itself) cannot be observed or inspected—because there is no “point of view” relative to which Consciousness Stands as an “Object”. And Love-Bliss Itself cannot be observed or inspected—because it is never an “Object”, but It is Always Only (and Perfectly) A Subjective Reality.

Truly, of all that exists (whether conditionally or Non-conditionally), Only Existence (or Being) Itself, Consciousness Itself, and Love-Bliss Itself never appear as “Objects”, and (therefore) can never be observed or inspected (or even “experienced” or “known”) As They Are.

Indeed, These Unique Three—Existence (or Being) Itself, and Consciousness Itself, and Love-Bliss Itself—Are One and The Same.

Existence (or Being) Itself, and Consciousness Itself, and Love-Bliss Itself Are The One, Indivisible, and Intrinsically egoless Conscious Light That Is The Intrinsic and Self-Evident Self-Characteristic of Reality Itself.

And, because neither one nor all of These Three can be observed or inspected (or “experienced”, or “known”) As It Is (or As “They” Are), and (therefore) because Existence (Itself) cannot be observed or inspected or “experienced” or “known” (As It Is)—It is also never possible to observe or inspect or “experience” or “know” What even any thing or conditional event, or even the conditional “self” (or ego-“I”, or “self”-contraction) itself, Is (because The Very Existence, or Intrinsic Being, of any condition at all cannot, Itself, be observed, or inspected, or “experienced”, or “known”). Therefore, neither The Divine (and Transcendental, and Intrinsically egoless, and Inherently Spiritual, and Perfectly Non-separate) “Self” (or Self-Condition of Reality Itself) nor the conditional “self” (or conditionally presumed “point-ofview- self”) can (“objectively”) “know” What any condition Is—because “knowledge” requires that “subject” and “object” (even the Ultimate “Subject” and a Great “Object”) be “different” and separate from one another. However, because It Always Already Is Existence (or Being) Itself, and Consciousness Itself, and Love-Bliss Itself—The Transcendental, Inherently Spiritual, Intrinsically egoless, and Self-Evidently Divine Self-Conscious Light can and Always does (Inherently, Non-conditionally, and Divinely) Self-Recognize (As Itself) What every arising condition Is.

And This Self-Abiding Divine Self-Recognition (or Most Ultimate, and Perfectly Subjective, Self-Identification) Is Inherent, Direct, Tacit—and Prior to all conditional “knowing” or “experiencing”. Therefore, unless the conditional (or “objectified”) “self” is grounded (and, thus, transcended) in The Ultimate and Perfectly Subjective “Self” (or The Transcendental, and Inherently Spiritual, and Intrinsically egoless, and Self-Evidently Divine Reality), the conditional “self” (by itself) does not (and cannot) Fully, Finally, Ultimately, or Really “experience” or “know” conditional (or “objective”, or “objectified”) reality. The psycho-physical ego-“I” (or body-mind-“self”) is a conditional (or limited, temporary, and always changing) “experiencer”—and a (likewise) conditional “knower”.

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Therefore, all egoic “experience” and all egoic “knowledge” is limited, temporary, always changing, and merely and only psycho-physical.

The ego-“I” is a conditional process in conditional space-time.

The ego-“I” is a seeker for conditional “experience” and conditional “knowledge”.

And the ego-“I” is an accumulation and an “effect” of conditional “experience” and conditional “knowledge” (or an accumulation and an “effect” of the “subject”-versus-“object” convention of all ego-based perception and conception). However, the ego-“I” arises in Reality (or Existence, or Being) Itself—and as an apparent modification of Reality (or of What Is) Itself.

Therefore, the ego-“I” is never in a position separate from What Is—such that it could “experience”, or inspect, or “know” What Is.

And, for this reason, the ego-“I” does not and cannot “experience”, or inspect, or “know” What even any thing, event, or other Is.

Therefore, no matter what or who is “experienced”, or inspected, or “known” by the ego-“I” (or the “self”-contracted body-mind-complex), the ego-“I” (itself) does not and cannot Non-conditionally (or Divinely) Self-Recognize any thing, event, or other that it “experiences”, or inspects, or “knows”.

That is to say, the ego-“I” (or body-mind-“self”) cannot itself Non-conditionally (or Divinely) Self-Recognize its own psycho-physical “experience” (itself) or “knowledge” (itself) As Is—or As Reality Itself (or As Existence Itself, or As Being Itself).

And, therefore, the ego-“I” (or body-mind-“self”) does not itself (Inherently and Non-conditionally, or Divinely) Self-Recognize its own necessarily conditional “experience” and its own necessarily conditional “knowledge” to Be Self- Existing and Self-Radiant Consciousness Itself (or The Intrinsically egoless Divine Person, or Self-Condition, or Conscious Light, Itself).

And, as a consequence of its own inherent state of merely conditional (and merely conventional—or “subject-object”) “experiencing” and “knowing” (and, thus, as a consequence of its own perpetual failure to Non-conditionally, or Divinely, Self-Recognize its own conditional “experience” and its own conditional “knowledge”), the ego-“I” (or body-mind-“self”) always and inherently fails to transcend its own conditional “experiencing” and its own conditional “knowing”.

And, because of that failure (which is inevitable, and inherent in egoity itself), the ego-“I” is (itself) bondage to conditional existence in space-time.

The ego-“I” (or body-mind-“self”) is inherently, irreducibly, and irrevocably ignorant of what "IS". -F.J.