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In general, people do not understand that they are (literally) living in an egoic illusion of mind.

In the ancient setting, people were involved in the illusory mind of the dream-state. They were not involved in anything extraordinary relative to verbal sophistication and conceptual mind. They lived in a very straightforward sensory context, from day to day, in the waking state—but the dream-mind was the form of mind in which they were principally (or most deeply) involved, and to which they reached for help, and consolation, and wisdom. If you examine the most ancient (and, even now, traditional) literature, you will see that it is the literature of people who took the dream-mind to be the senior reality—the reality that (in their understanding) indicated their real, true, and ultimate destiny. And that dream-mind, or dream-“world”, was populated with the “deities”, archetypes, symbols, and whole systems of myth that became the resource of ancient (and, even now, traditional) “religion”.



In modern civilization and societies, the mind that is binding people is the waking-state mind—the complex perceptual-conceptual thinking and remembering mind that originates in the waking state. In the modern era, there is, generally speaking, no longer a great deal of depth-sensitivity to the dreamstate, and little postulating of a separate metaphysical existence for the dream- “world” and the dream-“self”. Characteristically, people of the modern (and rather secularized, or de-sacralized) era presume there is no reality to “other worlds”—because people of the modern era no longer think of the dream-mind as an alternative (or metaphysically, separately, and independently existing) reality. During their waking hours, people of the modern era typically presume they are “in” the only “real world”—which, to them, means the physical “world”. In actuality, however, such people are merely in the waking-state mind—not in the Real (or non-mental) “world”, not in the “world” As “it” Is (Prior to mind), and, indeed, not “in” any thing at all that is not merely the perceptual-conceptual mind itself. Therefore, being “in” and of mind-only, they do not recognize the apparent perceptual-conceptual “world” As “it” Is.

In the modern era, people have a weak dream-mind but a strong perceptualconceptual (or waking-state) mind. The waking-state mind is the illusory mind of the modern human being. The waking-state mind—rather than the dreammind— is the mind in which the modern human being is trapped. However, the waking-state mind is, itself, a kind of dream-mind—because, like any form of mind, the waking-state mind is a perceptual-conceptual structure, patterned by the brain, and “experienced” entirely and exclusively within the limits and confines of its own patterns and states.

Even every moment of perception is memory-only. The psycho-physical (and “point-of-view”-bound) apparatus of perception naturally introduces a timelapse (or registering-and-recording interlude), to enable the brain and nervous system to “capture” the any moment of physical (or total psycho-physical) perception.

Every moment of conceptual activity (or conventional human “knowing”) is subordinate to all memory-based perceptual activity—because all conceptual activity is subsequent to inherently “late” perceptions, and always only as an exercise of the totally memory-based brain-body (or generalized psycho-physical) formulations of pre-recorded “experience” (or even imagination and illusion).

What the “experiencing” (or perceiving and “knowing”) “self” presumes to be the “objectively real world” is (always) a mere facsimile, made of the “substance” of the perceiving body-mind-complex itself.

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Even the “experiential facsimile” that is conventionally presumed to be a perceptual rendering (or immediate reflection) of the “objectively real world” (“out there”) is (itself, and in actuality) a construct of the process of “experiencing”—and that “construct” is an “experiential” appearance that is entirely fabricated by (and of) the space-time-“located” (or “point-of-view”-defined and memory-defined) “self” (within an otherwise indefinable and un-“knowable” context of actuality).

Truly, human perceptual and conceptual “experience” does not directly indicate (or, otherwise, prove) either the actuality or the apparent characteristics of any specific (definable or quantifiable) “objectively real world out there”—just as no space-time-“located” (or “point-of-view”-bound) “self” is able to perceive or “know” what are the apparent characteristics of even a simple room (or, otherwise, the total universe), if the room (or the total universe) were viewed as an actual totality (and, thus, from all possible “points of view” in space and time, simultaneously). Truly, no human psycho-physical “point of view” is able to perceive or “know” what even a single “thing” (or whatever “objectified” anything) is. The humanly “experienced” waking-state “world” is never (itself) an actual “objectively real world out there”—because such a “world” would, necessarily, stand “outside”, and apart from, and independent of—and would never, itself, be changed by—any process of merely perceiving “it”.

The (apparently “objective”) “world” of human “experience” is, itself, the mere process of “experiencing-activity” (itself)—or the very process and the very event that is the psycho-physical “self” (itself), otherwise (conventionally) presumed to be perceiving the “world” (and thinking about the “world”) as “notself”. The “presumed-to-be-objective world” of human perceptual “experience” and conceptual “knowing” is (in and of and as itself) actually, entirely, and only a mind-“world”—or a construct (or “subjective” modification) of the human psycho-physical apparatus of perceptual and conceptual “experiencing-activity”. The “presumed-to-be-objective world” that is “experienced” by human beings “happens” only in and as a process that is not separate from the “point-of-view”-based “subjective experiencing-event”.

The “subjective experiencing-event” of the psycho-physical ego-“I” is a perceiving- and-“knowing” process that (itself) actively and actually “causes”, or “creates”, or “happens” the (conventionally) presumed-to-be “objectively-existing world out there”.

The waking-state mind (which is the actual state and “cause” of the “experientially” perceived “world”) is not aware of an actual “objectively-existing world out there”—and the “perceiving-and-knowing-self” (or waking-state ego-mind) does not egolessly Self-Recognize the “experientially” perceived “world” As Reality (Itself, and As “It” Is). Human beings of the modern era are (“experientially”, intentionally, and inseparably) psycho-physically combined with the conventions of perpetual thinking, verbal conceiving, and all kinds of seeking-efforts to “figure it out”. Thus, human beings of the modern era are wandering in a form of illusory mind, that is filled not with dream-state content but with waking-state perceptual memory, and verbal abstractions of all kinds. Therefore—except in The Transcendental Spiritual Event of egoless Self-Awakening, or “Perfect Knowledge”—human beings of the modern era (or even of any era of bondage to mind and egoity) will not cease to wander, and seek, and suffer within the illusory “space” (or “point-of-view”-illusion) of their

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own minds. It is the waking-state mind (and its gross secular “worldliness”) that is the binding form of mind (and life) for the modern ego—whereas traditional (or, otherwise, not yet “modern-adapted”) peoples are bound up in the dreamingmind (and the distractions, and the metaphysical illusions, of the dream-“World”). The modern human being thinks that, because the waking-state mind is associated with the conceptualizing and perceiving and remembering characteristic of the waking state, this somehow makes the waking-state mind “real”—or equal to the “real world”, rather than an illusory and merely mental “world”. Therefore, a grossly secularizing (or universally de-sacralizing) global “worldculture” (based on the conventions of secular “realism” and “scientific materialism”) has arisen in the modern era, based on the selective idealization of the physically-based waking-state mind—and the political, social, cultural, and philosophical effort to enforce (even by means of rules and taboos) the “discipline” of intentionally (or willfully) confining the mind to the “dreamless” waking state and to the physical context (and the gross, or “materialistic”, conventions) of life-consciousness. The (as such) modern human being does not understand that the wakingstate mind (and the waking-state “world”) is no more “real” than the dreamingmind (and the dream-“world”). Characteristically, modern human beings think of the dreaming-mind (and, especially, the dream-“world”) as being “primitive”, and “un-real”, and merely brain-made fabrications (or memory-based perceptual and conceptual constructs “invented” by the apparatus of the body-mind itself). However, in fact, modern human beings are merely involved in a different culture of illusion than that of ancient and traditional peoples. Modern cultures are, each and all, variant parts of the general “world-culture” of wakingstate (or physically-based) mind, rather than of dream-state (or psyche-based) mind. And the waking-state mind is equally as binding and illusory—and equally as much of the status of mere fabrication (or of mere brain-based, “point-ofview”- based, and psycho-physically “self-caused” construction)—as the dreamstate mind.

The dream-state mind is the basis for all the (inherently illusory) presumptions of a permanent (or metaphysically-existing and non-“material”) “self” (or egoically personal “psyche”, or “soul”) and a corresponding permanent (or metaphysically-existing and non-“material”) “world” (or “objectively”-existing and eternal “other world”, “after-life”, “heaven”, or “hell”).

The waking-state mind is the basis for all the (inherently illusory) presumptions of an exclusively “material” (or merely gross physical) “self” (or merely mortal ego-“I”) and a corresponding exclusively “material” (or merely gross physical) “world”. When mind—in all its forms and modes—is transcended, then (and only then) Reality Itself Is Self-“Located”.

The Self-“Locating” of Reality Itself is not a matter of doing something “to” the waking-mind or the dreaming-mind. Rather, The Self-“Locating” of Reality Itself is a matter of Tacitly, Directly Self-Awakening to The Transcendental, Spiritual, Perfectly ego-less, and Self-Evidently Divine Self-Nature, Self-Condition, and Self-State of Reality Itself—Always Already Prior to all forms and modes of mind.

Reality Itself cannot be Self-“Located” as the result of any kind of seeking— or by means of any action or exercise of any mode or content of mind. Reality Itself Is Self-“Located” only in The Circumstance of Tacit, Direct, “Radical” (or Always Already “At-The-Root”, and, Thus, Priorly egoless) Self-Intuition in The Context of Tacit, Direct, “Radical” (or Always Already “At-The-Root”) Self-Transmission and Self-Revelation of The

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egoless Divine Transcendental Spiritual Self- Nature, Self-Condition, and Self-State of Reality Itself. Therefore, “Perfect Knowledge” Is The Only Self-“Location”-Circumstance of Reality.

The ego-“I” is not an “entity”, whether gross or subtle. Rather, the ego-“I” is a process—a space-time-“point-of-view”-activity (of total psycho-physical “self”- contraction) that is directed by the brain, and that is merely conditionally enacted, and that is, as such, “self”-conscious only as forms and states of mind. All forms of mind are “point-of-view”-specific—and, in the general case, they are merely modes of egoity. Therefore, in and of themselves, all forms of mind are, equally, not Reality (or “Perfect Knowledge”) Itself.

The dream-mind is brain-organized, and the waking-mind is brain-organized, and even the (potentially) “super-functioning” mind is brain-organized. All forms (or states) of mind are “point-of-view”-specific—and (thus) merely conditional, limited, temporary, and not (in and of themselves) The “Perfect Knowledge” of Reality Itself.

People tend to presume that they (each one as separate ego-“I”) are thinking their own thoughts—but, in both the ancient (or traditional) “world” and the modern “world”, it is merely brains that do all the talking (and, indeed, it is merely brains that do all the states and acts of waking, and dreaming, and sleeping).



“Perfect Knowledge” Is Intrinsic Freedom from all bondage, all of mind, all of egoity, all seeking, all sorrow, and even all of death and loss.

Conventional (or “point-of-view”-based and egoic) perceptual “experiencing” and conceptual “knowing” presumes the “world” is an “objective” phenomenon (“out there”) that is “experienced” and “known” by an “objectified” (or separate) “self” (or ego-mind). On this basis, all relations of the (thus) egoic “self” are presumed to be “objectively”-existing “things” and “others”.

All (presumed-to-be-“objective”) “things” and “others” are (by presumed-to-be- separate “self”) either sought (and clung to), or (as ego otherwise wills) avoided (and even destroyed). All that is presumed to be “objectively”-existing— including the separate ego-“I”—is always merely conditionally (and, altogether, in mind-only) arising, and always changing, and always only temporarily present. Therefore, all that is desired, sought, achieved, and loved will (inevitably) pass away from the “experience” of the perceiving and “knowing” ego-“I” (or ego-mind).

All that is perceived, conceived, or in any psycho-physical (or otherwise merely conditional) manner “experienced” will (inevitably) pass away (and, thus, be lost, or gone from mind’s perception in its present-time of bodyspace). Therefore, all seeking is inherently futile.

However, “Perfect Knowledge” Is Inherently Free of futility, dilemma, and all seeking. The ego-“I” is “self-objectified” in time and space. The ego-“I” thus (and thereby) finds only “objective things”, and “objective others”, and a total “objective world”—whether these are found in the space-time of the waking state or the space-time of the dreaming state.

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“Perfect Knowledge” Is Only In and As Reality Itself.

“Perfect Knowledge” Is The Only Right and True and Reality-Based “Knowledge”.

“Perfect Knowledge” Is egoless Self-Recognition of The Reality-Nature, Reality-

Condition, and Reality-State (or Intrinsically egoless Self-Nature, Self-Condition, and Self-State) of all that is otherwise “objectified” by ego-“I”. Therefore, “Perfect Knowledge” does not arise from the waking-state mind or the dreaming-state mind—or even from the apparently “mindless” mind of the state of deep sleep (wherein attention does not arise, and only “objectless” awareness persists, without a space-time-“located” presumption of “self”). The waking-state mind, the dreaming-state mind, and the “mindless” deepsleep mind (or the psycho-physically-defined state of conditionally apparent mere, or “selfless” and “objectless”, awareness) each arise and pass (each replacing the other in a perpetually repeating cycle) in the daily “experience” of all human beings.



Because this is (even repetitively) so, it is (self-evidently) the case that human life-consciousness is not inherently identifiable with (or definable by) any one of the three commonly-“experienced” psycho-physical states (of waking, dreaming, or sleeping).

Indeed, because all three of the commonly-“experienced” states (or mindconditions) arise and pass (and replace one another) on a (usually) regular daily basis, it is always (self-evidently) possible to Self-Apperceive The Constant (and Always Underlying) egoless Self-Nature, Self-Condition, and Self-State of Self-Existing, and Self-Radiant, and Self-Evidently Divine Conscious Light (or The egoless Self-Nature, Self-Condition, and Self-State of The Transcendental, Spiritual, and Always-Already-The-Case Mere-Witness-Position of Consciousness Itself).

“Perfect Knowledge” Is The Self-Awakened and Perfectly Self-Aware Conscious Light (and egoless Self-Nature, Self-Condition, and Self-State) of Reality Itself—Always Already Prior to ego-“I” (or the presumed separate “perceivingand- knowing-self”), and Always Already Prior to the “objects”, and the “others”, and the seeking (and all the all-“objectifying” efforts and needs) of the presumed separate “self” (or ego-“I”).

Therefore, “Perfect Knowledge” (In, and Of, and As The Always Prior and Constantly Underlying Conscious Light Itself) Tacitly and Inherently Self-Recognizes all that arises conditionally—and, Thus and Thereby, “Knows” (and “Experiences”) Perfectly (or Only In and Of and As Reality Itself).

In The all-and-All-Recognizing Context (or egoless Self-Nature, Self-Condition, and Self-State, or Indivisible and Non-separate Conscious Light) of “Perfect Knowledge”, all that arises conditionally Is Inherently Free of the implications of ego’s “point of view”. Therefore, In The all-and-All-Recognizing Context (or egoless Self-Nature, Self-Condition, and Self-State, or Indivisible and Non-separate Conscious Light) of “Perfect Knowledge”, all-and-All that (apparently) arises Is “Known” Non separately—or Only In, Of, and As The Self-Existing, Self-Radiant, Non-separate, Indivisible, Perfectly egoless, Perfectly Acausal, Transcendental, Spiritual, and Self-Evidently Divine Self-Nature, Self-Condition, and Self-State of Reality Itself.

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In The all-and-All-Recognizing Context (or egoless Self-Nature, Self-Condition, and Self-State, or Indivisible and Non-separate Conscious Light) of “Perfect Knowledge”, there is no merely “objective world”, there are no mere “objects” of any kind, and there are no merely “objective” (and, thus, separate and temporary) “others” at all.

In The all-and-All-Recognizing Context (or egoless Self-Nature, Self-Condition, and Self-State, or Indivisible and Non-separate Conscious Light) of “Perfect Knowledge”, all apparently arising conditions (or patterns of conditionally “experienced” happening) Are Intrinsically Self-Recognized As The Transcendental, Spiritual, and Self-Evidently Divine Self-Nature, Self-Condition, and Self- State—and, Thus (and As Such), As The Divine Person—That Is Reality Itself. Therefore, In The all-and-All-Recognizing Context (or egoless Self-Nature, Self-Condition, and Self-State, or Indivisible and Non-separate Conscious Light) of “Perfect Knowledge”, all perception and conception (or “experience” and presumption) of waking-state, or dreaming-state, or even sleeping-state “world”, or “things”, or “others” as “objective” forms—and, therefore, as merely changing and passing forms—Is Priorly, Inherently, and Perfectly Transcended. Consequently, In The all-and-All-Recognizing Context (or egoless Self-Nature, Self-Condition, and Self-State, or Indivisible and Non-separate Conscious Light) of “Perfect Knowledge”, mind does not “see” (or, by any means, subordinate The Intrinsically egoless Prior Self-Nature, Self-Condition, and Self-State to itself)—and the “objects” (or “world”, and “things”, and “others”) of otherwise insubordinate mind are never (as such) “seen”—but (Only and Always) The Divine Person of Reality Itself Is “Known”, even (Acausally) appearing in and as all the patterns and (otherwise) seeming “individuals” that come and go in ego’s “world” of “mummery” (what only sorrow makes).

In the waking, or dreaming, or sleeping modes of mind (or in and as the falsely-presumed and illusory “self”-states that are the ego-“I”), there is only separation, separateness, and separativeness. In and As The (Always Priorly and Perfectly egoless, Non-separate, One, Indivisible, and Acausally Self-Existing and Self-Radiant) Transcendental Spiritual Self-State of Conscious Light That Is The Divine Person (or The Self-Evidently Divine Self-Nature and Self-Condition) of Reality Itself, there is not (nor can there be) any separation, separateness, or separativeness. The Inherently Perfect Self-Nature, Self-Condition, and Self-State of The egoless Transcendental Spiritual Divine Person—or The Tacitly Self-Identifiable and Self-Recognizable “Who” That Is Only Reality Itself—Is “Perfect Knowledge”. In Truth, Only The One, and Indivisible, and Perfectly egoless Divine Person— “Who” (Alone) Is The Self-Nature, Self-Condition, and Self-State of Reality Itself— Looks Out Through all the eyes. -F.J.