

Simultaneity and Sequence

or 'NOW-as-Ever'/'NOW-as-Forever'

Included below are interpolated comments that were inserted as the webinar discussion proceeded.

IF you wish to read for continuity, just read what is written in blue.

1. [The purpose of this discussion is to offer some thoughts about the nature of REALITY—not reality as most of us usually conceive of it, but a REALITY which transcends that SELF-Objectification [the opportunity for us to experience limitation; if WE the 'O' experience OURSELVES, it is UTTER LIMITLESSNESS. The raying forth into perceivability of the ONE AND ONLY SELF] we call the "Universe".
2. In approaching this extremely difficult (and, in many respects, *impossible*) subject, I will often speak in conventional language as a human being (which *essentially*, I am *not*, nor are any of us, REALLY). This will seem a strange statement to many, but not strange to those whose objective it is to *identify as BEING*. [the experience of being BEING and, falling short of that, of being Being (the Being of the Universal Logos rather than of the ABSOLUTE BEING)
3. As I write I will often use the convention of single quotation marks to indicate a non-literal use of particular words or phrases; the words or phrase do not exactly define that to which they refer, but they, perhaps, *suggest* it as well as may be possible.
4. I will also use BOLD CASE when using words and phrases which pertain to the ULTIMATE STATE OF BEING [or BE-NESS and *not* to B/beings in a relative state—no matter how great that state may appear to be from the limited human perspective. [the State of the Universal Logos, for instance. ZERO indicates NO-THING-NESS From IT. as SELF-Objectifications come 'T/things'.
5. Although some of the thoughts here *may* 'transcend' thoughts offered in *Infiniteization of Selfhood*, I would nevertheless recommend the study of that book for definitions and refinements of thought which are too elaborate to be mentioned here.
6. After writing *Infiniteization of Selfhood* I found that many 'problems in philosophy' were raised which I could not solve and which, perhaps, I would not solve in this incarnation or in incarnations to come. Perhaps they are insoluble by human beings. Perhaps only those Beings who express through higher kingdoms can solve them. Perhaps they are insoluble in-Universe. [perhaps the solution lies in being the ONE AND ONLY in infinite fulness—with INFINITE INTENSITY of SELF-REGISTRATION] And, of course, perhaps these 'problems' do not REALLY exist, but only seem to exist from the perspective of the human consciousness.
7. Yet I continued to ponder them and found myself often entertaining speculations which were *counter-intuitive*—especially given the testimony of the usual brain-conditioned consciousness. [All that is REALLY happening is the SAMENESS/BEING, or SAMENESS BEING WHAT IT IS.]
8. I decided to do the 'brave' thing (or was it the foolhardy thing?) and proceed with these speculations and the *implications* which could be derived from them, even if they seemed to run counter to philosophical conclusions I had previously and laboriously reached.
9. I do not pretend that what will be discussed below offers a REAL resolution [the REAL IS the resolution.] to some very difficult philosophical problems and also to my deficiencies (and,

in general, human deficiencies) in the registration of REALITY. I simply offer a sincere probe into the *Science of Being*. This probe will proceed on the basis of philosophical speculation, mathematical/metaphysical speculation, reason, study, faith in the writings and pronouncements of the Great Teachers, and as much of intuition as may dawn on my all-too-human, brain-conditioned consciousness.

10. There are many perhaps necessary 'steps' in the reasoning below which may be missing. The following is by no means a completed presentation. It could take years to 'complete' given the present limitations of my mind and consciousness, and even then, the so-called 'completion' would be but partial; still an attempt must be made to present to those who may be interested certain excessively insistent ideas which have come to me, and which may, hopefully, reorder, clarify and somewhat liberate the thinking process of some interested readers/viewers/listeners in such a way that what we call "REALITY" may be more readily apprehended. [the ABSOLUTE DEITY is BE-ABLE...always NOW, but is it knowable? Points and Monads Identical.... The final ORIGIN of the Point will end in POINTLESSNESS—the ORIGIN of Pointness is POINTLESSNESS. We are already forever POINTLESS, so does the Point exist? Well, in the Maha-Maya it seems to, forever...]
11. I will begin with *The Secret Doctrine* and proceed logically (hopefully), certainly speculatively and, (again, hopefully) intuitively.
12. If what is here said seems to leave far behind the practical life we all must live, I must state that it is ever my intention to return to such practicalities with a more illumined understanding and with greater capacity to serve "all sentient **B/beings**".

[End of **Simultaneity and Sequence 1**, 13Feb14,

Beginning of **Simultaneity and Sequence 2**, 13Feb14

13. There is a BOUNDLESS IMMUTABLE PRINCIPLE. This is the First Fundamental of *The Secret Doctrine*. The fact that IT (this PRINCIPLE) is "BOUNDLESS" means that there is nothing *other* than IT, for the existence of anything other would necessitate a 'location' or bounded condition or 'space' where IT (the BOUNDLESS IMMUTABLE PRINCIPLE) was *not*—i.e., a 'space', 'location' or condition from which the BOUNDLESS IMMUTABLE PRINCIPLE was excluded. (I. There is one Boundless Immutable Principle; one Absolute Reality which, antecedes all manifested conditioned Being. It is beyond the range and reach of any human thought or expression. TCF 3)
14. It is futile to attempt to name this ESSENTIALLY NAMELESS ONE, but for practical purposes we will denominate IT as the "ABSOLUTE" or as 'ABSOLUTENESS'. [Any possible combination or pattern or state, or action is already consummated in IT forever, or 'NOW-as-Forever' Makes one ponder on the old saying: "There is nothing NEW under the Sun—if the "Sun" were the ABSOLUTENESS... The ESSENCE of all combinations forever consummated, 'enacted'... FOREVER UTTERLY SO—this is our inherent ESSENTIAL NATURE... "The more things change the more they remain the SAME". All apparent change is naught but SAMENESS interpreted in the light of limitation. All you can say about IT is both false and true—as IT is the FOUNT OF ALL POSSIBILITY—'IN' IT ALL POSSIBILITY IS CONSUMMATED FOREVER... Any possible act has been done forever—in IT/RIGHT NOW
15. Another name which may be evocative of realization is the 'INFINITESSENCE' or the 'ULTIMATIZATION'.

16. ITS ESSENCE is 'INFINITESSENTIALITY'.
17. A 'Name' for IT can *never be accurate*, though some Names may serve to change the human consciousness in such a way that what IT IS may be more fully (if never fully) intimated.
18. There IS nothing but 'ABSOLUTENESS'/'INFINITESSENTIALITY'/'ULTIMATIZATION'—**NOW** (and speaking in terms of Time, which is illusory) and *Forever*. 'NOW-*as-Forever*'/'NOW-*as-Ever*' [ever the SAME in being ABSOLUTELY COMPLETE; ABSOLUTIZATION]
19. I postulate that nothing **REALLY IS** but 'ABSOLUTENESS'/'INFINITESSENTIALITY'/'ULTIMATIZATION', **NOW-and-Forever**. 'NOW-*as-Forever*'/'NOW-*as-Ever*' [nothing but IT... ABSOLUTE HOMOGENEITY, and ABSOLUTE SINGULARITY]
20. In order to express an idea closer to the Truth, 'NOW and *Forever*' should be expressed as 'NOW-*as-Forever*' or 'NOW *as Always-ness*' or 'NOW-*as-Ever*'. [We are speaking of the ONLY NOW, the ONE AND ONLY NOW. The NOW which ABSORBS FOREVER; IT absorbs the infinite sequence of what we call "moments"—**NOW as the absorber of an infinite temporal sequence of Universes; being BEING annihilates Time.**
21. In the present context, 'NOW-*as-Ever*' means 'NOW-as-if-NOW-was-ever/forever-the-only REAL-Temporality/Durationality' or 'NOW-*as-Everness*'. [Maybe the NOW which is spoken of here is a cipher with *no duration*. It is as if NOW is immeasurable, and that even the Infinite Temporal or Durational Sequence is itself, immeasurable--and occurs in No Time At All—Instantly—but then an instant seems to have measurability—but NOW has no measurability.]
22. 'ABSOLUTENESS'/'INFINITESSENTIALITY'/'ULTIMATIZATION' is the ONLY REALITY 'NOW-*as-Forever*' or 'NOW-*as-Ever*'. What is important to realize is the simple thought that 'ABSOLUTENESS'/'INFINITESSENTIALITY'/'ULTIMATIZATION' is *always* the ONLY REALITY [NOW.] Compared to 'ABSOLUTENESS'/'INFINITESSENTIALITY'/'ULTIMATIZATION' [the ULTIMATIZED ABSOLUTIZED STATELESS STATE', Time is an illusion [but a mayavic necessity]—but a *seeming* reality which is REALLY an unreality. Space is also an illusion [any limitation upon ABSOLUTE CONSCIOUSNESS is an illusion...[anything less than the UTTERLY INFINITE being ITSELF is an illusion]—a mere 'seeming'. Though, it must be said that both Time and Space are '*actualities-in-consciousness*'—cyclically forever (when Time is considered as real), but more REALLY, 'NOW-*as-Forever*' or 'NOW-*as-Ever*'. [In terms of consciousness the GREAT BREATH is inviolate, but in terms of BEING, perhaps *not*. Where there is consciousness there is Maha-Maya or simply Maya. Time and Space are inseparable from consciousness; BEING may be separable from consciousness.]
23. Every manner of possible distinction is also illusion 'within' this HOMOGENEOUS CONTINUUM, the 'ABSOLUTENESS'/'INFINITESSENTIALITY'/'ULTIMATIZATION'. Distinction belongs to the category of '*actualities-in-consciousness*' or '*seemings*'. [Change belongs to the category of *seeming*.] [The INFINITESSENTIAL STATE is the ONLY ABIDINGNESS]
24. Nothing 'happens' but 'ABSOLUTENESS'/'INFINITESSENTIALITY'/'ULTIMATIZATION'—and since the word 'happens' implies change-through-Time, it is not really a good choice. All that *seems* to happen is un-REAL *per se* (though '*actual-in-consciousness*') and is *ESSENTIALLY* and UNCHANGINGLY, 'ABSOLUTENESS'/'INFINITESSENTIALITY'/'ULTIMATIZATION'. [ONGOING SAMENESS which IS as ABSOLUTE AS POSSIBLE—INFINITELY ABSOLUTE].

25. In that 'STATE' of 'ABSOLUTENESS'/'INFINITESSENTIALITY'/'ULTIMATIZATION', Time is not and Space is not. REALLY—they are *not*. But in *illusory actuality*, they *are*. [We have to 'live' both REALITY and Actuality. We have to *be* BEING/REALITY and actively 'live' Actuality]
26. Because all that is, was, will be or ever could be *IS* ESSENTIALLY 'ABSOLUTENESS'/'INFINITESSENTIALITY'/'ULTIMATIZATION', **Time and Space are always unreal-though-actual**. They are 'presentations-to-consciousness'. As for the nature of consciousness and its derivation, I would suggest studying *Infinitization of Selfhood* [the STATE which transcends consciousness is the INFINITESSENTIAL STATE.]
27. All that seems to 'happen' occurs 'in' the forever immutable (i.e., forever unchanging), forever non-durational, forever SELF-IDENTICAL, "ETERNAL NOW", in which ONE SELF-IDENTICAL ULTIMATE REALITY ever IS as IT IS. [all this 'in' the non-durational ETERNAL NOW.] [The greatest intensity of SELF-BEING is continuously occurring—Ongoing SELF-BEING 'occurring' in the non-durational ETERNAL NOW... **ONE SELF-IDENTICAL ULTIMATE REALITY BEING 'in' the ETERNAL NOW**. We seek an infinite intensity of registration of THAT—and even NOW, it is happening... BEING being ITSELF NOW. Since NOW cannot succeed ITSELF, there is *no infinite sequence*—not REALLY, but apparently.]
28. There is but 'ONE ETERNAL NOW' and it is *ever* exactly the SAME. It is unmodified by the apparent 'movement of moments', by the apparent change from one moment to the next moment. [The moment has apparent duration and measurability, but the NOW does not.]
29. The Great Sequence of appearing and disappearing Universes presented in the Second Fundamental of *The Secret Doctrine*, is a *secondary* Reality (though an *experiential actuality*) when compared with the *Primary REALITY* of the First Fundamental.
30. The First Fundamental (as given in *A Treatise on Cosmic Fire*) is as follow: "I. There is one Boundless Immutable Principle; one Absolute Reality which, antecedes all manifested conditioned Being. It is beyond the range and reach of any human thought or expression."; the Second Fundamental as given in the same source is as follows: "II. There is a basic law called the Law of Periodicity." [BEING and the Second Fundamental do not agree. The Archetype of Time (and Space) is found in the Second Fundamental—the GREAT BREATH is the Archetype of Time/Space but from another perspective, NO-THING IS 'HAPPENING' NOW—the FOREVER CONSUMMATED NOW/BEING.
31. All sequence is a *seeming*, and an 'actuality-in-consciousness', and thus, *ESSENTIALLY*, an illusion—something un-TRUE from the ULTIMATE PERSPECTIVE.
32. The "ETERNAL NOW" transcends what, under the spell of Time, we call "Eternal Duration". [Things *seem* to change and move, yet NOW *changes not*... [Eternal Duration might as well be NOW. Hard to understand: On-Goingness as the SAME, as a Non-Durational NOW.]
33. Eternal Duration is IN REALITY un-measurable because *Duration* can only be discussed in relation to change, and, *ESSENTIALLY*, *there is never any change* with regard to the BOUNDLESS IMMUTABLE PRINCIPLE. Change, as we experience it, is a 'presentation-to-consciousness' but *not* a REALITY. There is but ONE REALITY and IT is ever the SAME, 'NOW-*as-Forever*'/'NOW-*as*-Ever'
34. Sequence, therefore, is un-REAL, though *seemingly* real.
35. In relation to REALITY, there is never any sequence. To speak in terms which are not accurate but may be evocative of realization, 'ABSOLUTENESS'/'INFINITESSENTIALITY'/'ULTIMATIZATION' precedes and succeeds only ITSELF. As IT is ever the SAME, SAMENESS 'precedes' and 'succeeds' SAMENESS and there is

no REAL change, though according to the Second Fundamental of *The Secret Doctrine* beginningless/endsless cyclic change in the form of the GREAT BREATH occurs 'forever'. [The contrast between CONTINUITY OF SAMENESS and beginningless/endsless cyclic change in the form of the GREAT BREATH occurs 'forever'. We are dealing with Duration as Extensive (the analogue to Space having Extension) and, on the other hand, the *never*-temporally extensive NOW.]

36. Even the GREAT BREATH is based upon perpetual mutability and is, thus, ultimately, the Greatest and Most Magnificent of all Illusions, though producing all we know as Actuality—'Appearance Based on Apparent Action'.
37. Thus, every Universe is apparently a 'Cyclic Illusory Occurrence'.
38. Essentially, this 'occurrence' is a 'seeming-in-consciousness' and not a REALITY.
39. NBAN is always TRUE: **NOTHING BUT ABSOLUTENESS NOW**. [How to bring this kind of thinking into relation with a 'world' characterized by Extension in Time and Extension in Space? Time as the sequence of perceived moments and their endless extension backwards and forwards.]

[End of **Simultaneity and Sequence 2**, 2hrs, 13Feb4

Beginning of **Simultaneity and Sequence 3**, 13Feb 14

40. Here is a radical thought: All that could possibly be (an infinitely infinite range of possibilities) 'within' the FOUNT OF ALL POSSIBILITY is '*forever consummated in ABSOLUTENESS NOW*'. ABSOLUTENESS is 'ULTIMATIZED PERFECTION', '*NOW-as-Forever*'/'*NOW-as-Ever*'. No possibility can be excluded from 'ABSOLUTENESS'/'INFINITESSENTIALITY'/'ULTIMATIZATION' or IT would *not* be INFINITELY COMPLETE. ITS 'STATE' would be 'less' than a still greater possible 'STATE'. This is not allowed of the 'INFINITELY INFINITE'. [Further, nothing can be added to IT through external experience.]
41. 'ABSOLUTENESS'/'INFINITESSENTIALITY'/'ULTIMATIZATION' has nothing to 'do'. IT has only to BE ITSELF '*NOW-as-Forever*'/'*NOW-as-Ever*'. ITS Projection as an Infinite Series of Universes cyclically recurring (from the perspective of Time) has, apparently, an infinitude of processes to 'do'. [With apparent multiplicity comes action and doing, and the third aspect of divinity.] (Later we will consider 'cyclic recurrence' as a Great Actuality as well as an un-REALITY. All Universes may well be an ever-sustained 'One Ultimate True Point', but more on that, anon.)
42. 'ABSOLUTENESS'/'INFINITESSENTIALITY'/'ULTIMATIZATION' is what all of 'us' as seemingly distinct B/beings *ESSENTIALLY ARE*. To realize this calls for a radical change in our *Method of Identification*. [When we look at anything distinct, we have to learn to convert it into the ONE ESSENTIAL SUBSTRATRUM, or SUBSTANCE.]
43. It *seems* that 'we' have been experiencing sequence forever, yet the TRUTH is that 'we' have been and 'will be' 'ABSOLUTENESS'/'INFINITESSENTIALITY'/'ULTIMATIZATION' '*NOW-as-Forever*'/'*NOW-as-Ever*'.
44. Perhaps we have some 'feeling' for (or intuition regarding) what has been said thus far. We need to transcend our customary experiences of what we call, "reality", and achieve an experience which is *radically* different—the experience of 'Absorption-into-the-Whole-as—the Whole'; the experience of *being* the 'ULTIMATE ENTIRETY'. [A sense or feeling of

'cosmification' impresses itself upon consciousness. It is not the part that is absorbed into the Whole, but the part-as-Whole which is absorbed into the Whole.]

45. There follows a mathematical/metaphysical speculative discussion as an attempted elucidation. Not all statements will be 'explained' at this 'time-in-illusion'.
46. 'ABSOLUTENESS'/'INFINITESSENTIALITY'/'ULTIMATIZATION' is the 'ABSOLUTE INFINITUDE'- 'UTTERLY INFINITUDINOUS INFINITUDE'; there is nothing 'more infinite', so to speak, than 'ABSOLUTE INFINITUDE'. [The INFINITELY INFINITE—Than this UTTERLY INFINITUDINOUS INFINITUDE, there is no GREATER INFINITUDE.]
47. 'UTTERLY INFINITUDINOUS INFINITUDE' or 'ABSOLUTE INFINITUDE' must be compared with any 'item of relativity' [we, thus, can relate a seeming to the ONE REALITY. This is necessary in order to understand the temporal and spatial un-REALITY of any such item—including that Item we call a "Universe" and even that Item we call the "Infinite Series of Universes", and even that Item we call the "GREAT BREATH". [what is a motion 'in' the IMMUTABLE
48. It is necessary to determine the ratio between 'ABSOLUTE INFINITUDE' and any finite 'quantity-in-illusion'. [Anything that can be measured in terms of Space or in terms of Time—contrasting the IMMEASURABLE with the measurable.]
49. When any apparent quantity (as all quantities are only apparent), whether of Time or of Space, is compared to 'ABSOLUTE INFINITUDE', i.e., 'divided by' 'ABSOLUTE INFINITUDE', the quotient is ever the [introducing this term] 'Ultimate Infinitesimal'—a so-called 'quantity' which is not zero and yet is smaller than any possible quantity. [Subdivision is continuous and converges upon zero.] (This may be an area of speculative mathematics in which different conclusions vie for acceptance. My speculative hypothesis is based upon a mixture of metaphysics and mathematics. I relate such speculations to what I call the **Mathematical Metaphysics of Identification**.)
50. Conventional mathematics deems such an operation and its quotient as "indeterminate". Some indeterminate forms are indicated in the following: "The indeterminate forms include 0^0 , $0/0$, 1^∞ , $\infty - \infty$, ∞/∞ , $0 \times \infty$, and ∞^0 ." (From the Wikipedia on "Indeterminate Forms") Notice the use of the word "include", which suggests that not all indeterminate forms are here represented. [I intuit that any definite quantity divided by 'ABSOLUTE INFINITUDE' is the Ultimate Infinitesimal; maybe any lesser infinitude than the 'ABSOLUTE INFINITUDE' when divided by the 'ABSOLUTE INFINITUDE' is also the Ultimate Infinitesimal.]
51. I call any specifiable, potentially measurable quantity a 'finite perceivable'.
52. Any Universe is also a 'finite perceivable' [to the Greatest Perceiver—the Universal Logos], but 'ABSOLUTENESS'/'INFINITESSENTIALITY'/'ULTIMATIZATION' as the 'UTTERLY INFINITUDINOUS INFINITUDE' is not a 'finite perceivable'. [All perception enumerates; something beheld in entirety becomes a 1—the 'ABSOLUTENESS'/'INFINITESSENTIALITY'/'ULTIMATIZATION' cannot be beheld in entirety—IT can only be BEEN. Perception finitizes.]
53. Every specific 'quantity-in-illusion' is a 'finite perceivable'.
54. Every finite 'quantity-in-illusion', whether a quantity of Time or of Space, is a 'specifiable' and, apparently, measurable (or 'measurable-in-apparency', or 'measurable-in-illusion'). The 'ABSOLUTE INFINITUDE' or 'UTTERLY INFINITUDINOUS INFINITUDE' is always immeasurable. Interestingly, one of the meanings of "Maya" is "that which can be measured", and thus "compared". [If it can be measured it is not REAL] Only the IMMEASURABLE is REAL.

[END of **Simultaneity and Sequence 3**, 1hr, 13Feb14

Beginning with **Simultaneity and Sequence 4**, 14Feb14

55. A *true point*, however, is, strangely, *not* a quantity, whether of Time or Space. [Every virtual point is measurable—not a *real point*.] [A *true point* cannot be quantified. Can a non-quantified entity be ‘located’, positioned in comparison with something this is quantified?]
56. A *true point* is not measurable because it *has no dimension* whether of Time or Space. This is of the greatest importance for the argument which will be introduced. (Can a measurable line really be formed of *true points* when $\infty \times 0 = 0$? [Perhaps this is an “indeterminate form”—meaning the result of the operation could be various. Zero in this sense, negates the existence of the quantity which is multiplied]. A *true point* is a kind of ‘non-dimensionality’ which exists—at least in illusion, because in POINTLESSNESS a *true point* does not exist.]
57. A *true point* is a ‘non-temporal, non-spatial, dimensionless actuality’. [A point-in-time has no time, or contains no Time; a point-in-space occupies no ‘space’ or extension. A point-in-space has no ‘location’, because only a ‘measurability’ has location. That which arises as a content of consciousness or content in your consciousness is NOT the REALITY or even the Reality—in-Universe. If a *true point* exists and yet has no dimension can it be ‘located’? Only quantifications can be ‘located’; by quantification I mean perceivables which have ‘quantity-in-illusion’. [Can a *true point* be placed in context with ‘quantifiables’? [Maybe we can register the presence of a *true point* but not perceive it in extension; everything we perceive as if in *extension* is an illusion, an in-Universe illusion, a ‘quantity-in-illusion’. [A *true point* is *between something and NO-THING*. No B/being is a ‘quantifiable’. A B/being is a *true point*.]
58. A *true point* is “next to nothing” but, nevertheless, *not* nothing, i.e., not zero. [A *true point* is not zero even though its dimensionality is zero. It exists but not as a part of ‘extension’—which is perceived in-illusion.] A *true point* has no dimension, and thus ‘occupies’ no *quantity* of Time or of Space. [A *true point* is a non-quantifiable specificity.] A *true point* is an ‘un-measurable actuality’ which is the aperture between zero and specifiable quantity (including the whole range of infinitesimals). [The *true point* cannot be measured as can infinitesimals; infinitesimals are still quantities; a *true point* is not a quantity; infinitesimals are ‘Negligibilities’ with quantity; *true points* are the ‘Ultimate Negligibilities’.
59. I sometimes call the *true point* the ‘Ultimate Negligibility’—separated from zero not by any quantity but by the fact that it *exists* whereas zero-as-nothing does *not exist*. [Zero represents nothing.] When we predicate existence of zero we ‘thingify nothing’. Nothing is *not* a thing. [A *true point* can be defined as ‘an existential with no quantity’.]
60. Another way of considering the *true point* metaphysically is that the *true point* is the ‘aperture’ through which ‘ABSOLUTE INFINITY-as-NO-THING/ZERO-THING’ enters the realm of finite (therefore illusory) quantification—i.e., the ‘Realm of SELF-Objectification’, the ‘Realm of Thinghood’, the Realm of Maya or of *measurability*. [We can hypothesize that although we can reduce untold number of quantifiable perceivables to *true points*, yet there is only One True Point ‘NOW-as-Forever’ or ‘NOW-as-Ever’. [All measurables ultimately, after all reductions have been achieved, are but One Point.]
61. A *true point exists*, but is not quantifiable. Similarly, in ‘my’ view, the Ultimate Infinitesimal is *not quantifiable*. [The Ultimate Infinitesimal is the limit of all *infinitesimalizing*—which is an infinite ever-lessening of quantity. At this limit, quantification has disappeared but

existence has *not* disappeared. With zero, as I see it, existence has actually disappeared; zero represents that which is *not at all*.] [Re the ULTIMATE INFINITUDE, it should not be considered ZERO as NOTHING, but ZERO, defined as an IT which has ‘within’ IT *no-thing*.] The process of *infinitesimalizing* (of infinite reduction) whereby quantities become ever-less (thus entering the ‘Realm of Infinitesimals’) converges upon the true point which is non-quantifiable and yet not zero . if zero is considered as nothing. I posit an ULTIMATE INFINITUDE which **IS**, whereas the normal use of ZERO indicates that this ULTIMATE INFINITUDE is **NOT**—for the *true point is something*, and zero is *no-thing*. [A *true point* is not a nothing. All that we can predicate of a *true point* is that it *is* and has no dimension or measurability. Whether the ONE ZERO **IS** and yet is No-Thing is another matter. [The ‘ABSOLUTE INFINITUDE’ is the ULTIMATE SPECIFIABLE.] To the ‘NATURE’ of the ONE ZERO [this is a special case of the word “ZERO”, per se, (i.e., the ‘ABSOLUTE INFINITUDE’), the term “ex” can never be applied, for a going forth into ‘exteriority’ as ‘less-than-ITSELF’. While this process may be ‘actual-in-illusion’, it is not ESSENTIALLY REAL. [When the “RAY OF THE ABSOLUTE” ‘goes forth’ into ‘ex-ness’, it is the beginning of ‘actuality-in-illusion’, but this ‘RAYING-FORTH’ is not ESSENTIALLY REAL. The ‘ULTIMATE SOURCE’ is not nothing but *IS NO-THING*’ and IT **IS** as opposed to being ‘is not’.

62. In the light of the foregoing, every Universe is a *true point* which has, paradoxically, ‘ARISEN’ (apparently, cyclically) ‘in’ or ‘from’ THAT which we are calling ‘ABSOLUTENESS’/‘INFINITESSENTIALITY’/‘ULTIMATIZATION’ . [The FLASHING FORTH of the “RAY OF THE ABSOLUTE” is really entry into ‘ex-ness’ or ‘otherness’—i.e., other than the ULTIMATE HOMOGENEITY...which is ‘ABSOLUTENESS’/‘INFINITESSENTIALITY’/‘ULTIMATIZATION’ . The Universe as an ‘immeasurable non-dimensionality’ which, however, exists. This is the penultimate reduction of the Universe. We are reducing contents of consciousness to *true points*, whereas THAT is *irreducible*. If something is irreducible it is REAL. All appearances are REALLY and ESSENTIALLY the ‘ONE IRREDUCIBILITY’.]
63. In relation to all its particular emanations, the *true point* or Universal Point (which is any particular Universe) is **the** ‘One True Point’. Let’s call this Universal Point the ‘*Universal True Point*’. [All apparent things ‘in-Universe’ are derived from the ‘*Universal True Point*’. In regard to a Universe, we enter the Realm of *consciousness* which is at the same time the Realm of Time/Space/Illusion... the PURE BEING of BE-NESS is an infinite extrapolation of consciousness. **Consciousness to the infiniteth degree is BEING**. Can it be that Consciousness is an infinite reduction of the INFINITIZED STATE OF BEING? Consciousness arises with division, with enumeration, with finitization, with otherness. There could be no Maha-Maya without Consciousness—and when Consciousness, per se, disappears, then the Universe as Maha-Maya disappears into ULTIMATE BEING—THAT. The split into the Perceiver and the Perceived, even if both are the SAME BEING ESSENTIALLY, does not occur in the INFINITIZED STATE. All Universes are based upon a ‘*Universal True Point*’ [but there should be an infinity of these, and a big question is whether this infinity of ‘*Universal True Points*’ is *simultaneous*. They appear to be ‘extended-in-Time’ but maybe they are ‘simultaneous-in-NOW’.
64. What is here said is true, however, of *all* apparently cyclically appearing Universes [‘from the perspective of Illusion’ [which means from any other perspective than the ‘PERSPECTIVE’ of THAT] [The ‘perspective of illusion’ is all that is seen from within the consciousness which is

conditioned by the Illusion of Time and Space.] considered as *true points*. Each such Universe is a '*Universal True Point*'. [When consciousness is condition by the 'Illusion of Time and Space' as it is in Maha-Maya, then the "GREAT BREATH" is a *sequential reality*. But when PURE BE-NESS has replaced consciousness, then the resultant 'STATE' cannot perceive the "GREAT BREATH" as a *sequential reality*. [All 'things' other than IT are reducible; only IT is IRREDUCIBLE. If each Universe is a '*Universal True Point*', then all other 'measurables' are simply *true points* derived from the '*Universal True Point*'.

65. An attempt will be made to show (or at least suggest [or indicate]) that all 'Universal True Points', gathered together, are but **'One Ultimate True Point'** (and perhaps '**One Perpetual Ultimate Point**') which 'contains' the [apparent illusory] differentiations of an infinitude of '*Universal True Points*' along with the differentiations of all lesser *true points* which have emanated from each '*Universal True Point*'. [A huge number of illusory events or 'events-in-Illusion' exists 'within' each '*Universal True Point*'—and all of that huge number, collectively, which collectively is infinite, are 'contained' with the **'One Ultimate**

True Point' [Perhaps the word "inherent" or 'inhere' would be more suitable.]

66. In fact, and importantly, all B/beings are *true points*—thus having *existence* but no spatiality or temporality. [You and I have no spatiality or temporality—we are not of Time and Space.]

67. It must be said that non-measurable *true points* are to be distinguished from 'virtual points' [virtual points are symbolic of *true points* but are not *true points*] which actually have dimension and are measurable, such a conventional dot on a page or computer screen. All representations of *true points* are, in fact, 'virtual points' and do not really concern us here.

68. Each Universe is essentially a '*Universal True Point*'. This means that a Universe is *temporally and spatially non-dimensional*. The implications of this may stagger the human mind for it will cause the collapse of the apparent reality of Space-Time. [Perhaps the term 'in solution' should be used; 'in solution' within all other '*Universal True Points*' as the '*One Ultimate True Point*'. [I want not to have to deal with location in apparent extension.]

69. Within any Universe all *emanated true points* are 'contained' within a particular '*Universal True Point*'. Of course, we cannot use the word "contained" in a conventional sense. What it really means that all *true points* in-Universe are emanations of a particular '*Universal True Point*' and, note well, are hypothesized as *superimposed 'upon' each other 'within' the 'Universal True Point'*. [There is a Pauli Exclusion Principle, basically saying that two things cannot occupy the same space; this may be so 'under the Illusion of Time and Space' but may not be REALLY so. What are the conditions which make such superimposition possible? But can two 'dimensional ciphers' be superimposed—things which *are* and yet are non-dimensional? Can Same occupy the same 'Space' and 'Time' as Same—all Sames are identical so there cannot be another 'Same'.]

70. Whether there is a finite number or an infinitude of *true points* 'within' any particular '*Universal True Point*' is a problem to be discussed in Mathematical/Metaphysical Philosophy. The answer depends upon the concept of "Authentic B/beings" developed in *Infinitization of Selfhood* and also on whether the thoughts of man can be considered as "Authentic B/beings". My tendency is to think of a finitude of *true points* 'within' any particular '*Universal True Point*'. [We have to, I think, preserve the finitude of any particular Universe. An infinitely evolved Universe is a Universe which has *become* the ABSOLUTE

[which is ESSENTIALLY IS anyway]. Just as the 'ABSOLUTE INFINITY' cannot appear and disappear so an infinitely evolved Universe which would be the 'ABSOLUTE INFINITY' cannot appear and disappear.]

71. Another way of describing the relationship between the many emanated *true points* and any one '*Universal True Point*' is to say that all '*B/beings-in-Universe*' are *Essentially identical with the essence of their 'Universal True Point'/Source* and with each other. [We acknowledge the identity of all that is perceivable 'in-Universe'.] More conventionally, this identity is referred to as the "One Life" of any particular Universe. [Is there an infinite simultaneous multiplicity 'under the Illusion of Time and Space' 'under the spell of Illusion'?]
72. The following may require the exercise of the imagination: it is hypothesized that there is no 'space' between *true points* in any particular Universe and, also, all *true points* in any particular Universe are not temporally separated, *Essentially*. *There is no separation between true points in any Universe*. [This is another way of stating that the Great Heresy of Separateness prevails and misleads us into thinking that separation is real. If there is no spatial separation, we are all the same thing, and if there is no temporal separation, everything we do 'takes place' at the same time, REALLY, but not apparently or 'under the spell of Illusion'.]
73. Another way of understanding this is that all '*B/beings-in-Universe*' are *Essentially superimposed* though *perceptually distinct* as '*actualities-in-consciousness*' in apparent Time and Space. [All *B/beings* 'in-Universe' are superimposed temporally and spatially. While we are always in each other's presence, are we all in each other's presence at the same time always? We have to learn to collapse Illusion into '*Penultimate Reality*'—The '*One Ultimate True Point*' is the One Penultimate Reality. The '*One Ultimate True Point*' is the closest thing to being REALITY other than REALITY ITSELF. *The particularity of finite things veils the fact that each finite thing is really the REAL* [Another way of saying this is that finitudes veil ABSOLUTE INFINITY.]
74. *Essentially*, every '*B/being-in-Universe*' is every other '*B/being-in-Universe*'!
75. More conventionally stated, "Life is One"; "Being is One".
76. An attempt will be made to suggest that all '*Universal True Points*' are also superimposed, and form '*One Ultimate True Point*' and, thus, that every '*Universal True Point*' is every other '*Universal True Point*', and 'combine' for form '*One Ultimate True Point*'—which, perhaps, forever IS. [Is there, then, REALLY *no Time* in which a '*Universal True Point*' can appear or disappear. If the '*One Ultimate True Point*' is the summation of all '*Universal True Points*', then perhaps the 'isness' of the '*One Ultimate True Point*' is forever. Perhaps there is no measurable interval in which a '*Universal True Point*' is *not* is then possible, because the time in which a '*Universal True Point*' would *not* be, is also a cipher, is non-durational. ALL this points to the ABSOLUTE SYNTHESIS of the ABSOLUTENESS. The continuity of INFINITESSENCE would make possible the ABSOLUTE PERFECTION of the ABSOLUTE. 'Dimensionality is illusion'.]
77. A hypothesis may, perhaps, be advanced that the '*One Ultimate True Point*' *may be sustained without interruption in the 'NOW-as-Forever'/'NOW-as-Ever'*. [Has there *always* been Illusion without interruption—or according to the GREAT BREATH, is the appearance of Illusion *cyclic*. But this cyclicity would require that Time be REAL, and is it?] The implications of this possibility are far more radical than that which has thus far been advanced in the *Philosophy of Radical Infinitism*.

78. Let us attend to this reasoning. Because a *true point* has no dimension, whether of Time or of Space, it has no spatial extension or location [the non-locatability of the *true point*. Can any *where* or any *when* be assigned to a *true point*?] and no temporal duration. [One can *imagine* only a virtual point and not a *true point*. Spatial locations-in-extension and temporal durations are only apparencies, 'illusions-in-consciousness' [apprehended 'under the spell of Illusion']
79. We remember that every specifiable [finite and measurable (potentially) quantity is an Ultimate Infinitesimal, and that a *true point* is the Ultimate Infinitesimal. [We are constantly faced with reducible finitudes and measurabilities which are, in fact, *Ultimate Infinitesimals*. [The Maha-Maya and everything within it when viewed 'under the spell of Illusion' is measurable; the Pointness of the Maha-Maya is *not* measurable.] [The Maha-Maya is produced by the immeasurable '*Universal True Point*' [all *true points* are intermediaries between no-thing and thing.] In fact, every *true point* is, in magnitude, the Ultimate Infinitesimal and ***all Ultimate Infinitesimals are equal*** [There is but one specificity which is and has no dimensionality and that is the Ultimate Infinitesimal —whether we are comparing tiny beings-as-true-points, Universes as '*Universal True Points*' or the '*One Ultimate True Point*'. **All equal.** [All apparent sizes are equal; all apparent durations are equal in being, in a sense, zero; they have zero dimensionality—zero extension, and zero duration and yet they *exist*.]
80. If we add all *Ultimate Infinitesimals* together the result will be the Ultimate Infinitesimal, because while *Ultimate Infinitesimals* do exist, **their dimensionality is zero.** [There is no TRUE dimensionality; there is only *actual* dimensionality. BEING cannot be altered, but consciousness can.]
81. From the perspective of 'consciousness-in-illusion', a Universe *seems* to endure for a specifiable [measurable] quantity of time; the interval between Universes *seems* to endure for a specifiable [measurable] quantity of time. *The Secret Doctrine* suggests this—"The Eternal Parent slumbered for seven eternities". Note the specific quantification. [The ETERNAL NOW takes no time at all, ever---Immovable Time is Simultaneity.]
82. But all specifiable [measurable] quantities of time are (when divided by 'ABSOLUTE INFINITUDE') the *same*—namely, the Ultimate Infinitesimal which is none other than **the *true point*—a non-temporal, non-spatial something which is not nothing.**
83. The dimensionality of all *true points* is exactly the same—zero. And yet, unlike zero considered as a nothing, *true points exist*.
84. From one perspective [is this a true perspective?] , there is **Only One True Point** ever, and all the infinitude of *true points* are exactly the *Only One True Point*. I am speaking here of what is called about the '*One Ultimate True Point*'. [i.e., The sum of all *true points* within an infinitude of '*Universal True Points*' which are also summed to make the '*One Ultimate True Point*'.

[End of **Simultaneity and Sequence 4** 3hrs apprx. 14Feb14

Beginning of **Simultaneity and Sequence 5** 15Feb14

85. Let us explore a little more in detail. **Time is, in one sense, a dimension, and any *true point* is dimensionless.**

86. There is, therefore, no such thing as a measurable “point-in-time”, nor is there any measurable “point-in-space”. A true point is non-locational and non-extensional as well as non-durational. [Points have no temporal dimension and no spatial dimension. This is like saying of ourselves that we have no extension or duration. The penultimate reduction is to reduce all ‘measurables’ to true points; and the ultimate reduction is to reduce all measurables to ABSOLUTENESS which is POINTLESSNESS. All finitudes are forever consummated in ABSOLUTENESS—which means that they are consummated NOW—‘NOW-as-Forever’/‘NOW-as-Ever’. Authentic B/beings result from the willed Self-enumeration of the Universal Logos. Additionally there are combinations of authentic beings.]
87. Since the intervals between Universes are hypothetically measurable quantities of Time, [such as seven eternities] and since all quantities are really dimensionless points with zero dimensionality [though these points exist], then there is no real, quantifiable, measurable interval between Universes. [No Time has ever elapsed. Note the friction between ABSOLUTENESS and Time and Space—or Sequence.] [A true point is a Presence.]
88. If Universes are not separated from each other by any unit of Time, i.e., by any temporal boundary whatsoever (for all units of Time seem to have temporal quantity), then these Universes are not distinct but are essentially superimposed ‘upon’ [as?] each other. (Maybe it would be better to say that these Universes are ‘superimposed as each other’). The infinitude of ‘Universal True Points’ is Essentially ‘One Ultimate True Point’. [Universes have no temporal dimension just as the apparent intervals between Universes have no temporal dimension. We are faced with a beginningless, endless sequence of Universes apparently separated by units of Time called eternities; this sequence occurring in no time at all. All Time has been robbed of the apparent sequence. **Illusion is everything other than THAT.**
89. Infinity, said Aristotle, cannot be “traversed”. Every starting point of any journey towards the moment we call “now” (no matter how remote in the past may be that starting point to the moment we call “now”) will be preceded by an infinitude of former potential starting points. [There is no final remote starting point from which one can reach the present moment, by moving ‘through Time’. It is as if one never began the journey to “now”. IF you define a starting point, you have finitized the sequence between that starting point and this “now”. If any conventional moment was preceded by an infinitude of potential starting points, how did we ever ‘reach’ any moment at all. It is as if conventional moments are unreachable through sequential action movement.] From this perspective, it is impossible, colloquially speaking, to sequentially traverse Infinite Time (as the one traversing cannot ‘skip’ Universes) and reach the point-in-time we conventionally call, “now”. [All conventional “nows” are unreachable through sequential movement. Gradual movement never ‘reaches’ the conventional “now”. Conventionally considered, any point-in-time, no matter how far in the distant past, is forever preceded by an infinitude of points-in-time. (In this conventional consideration we are ignoring the possibility of quantitatively measurable points-in-time.)
90. And yet, again speaking colloquially, “here we are”, and every point-in-time which has ever been has been ‘reached’ (if as *The Secret Doctrine* implies, every Universe has been preceded by another Universe). [Every conventional preceding point-in-time has been ‘reached’ and yet is sequentially unreachable by travelling gradually through apparent time.]
91. This problem of the ‘non-traversability of an infinitude of Universes’ (because of the [perpetual absence of any definite starting point) can, perhaps, only be solved by realizing that there are no measurable points in time. Each such point is quantitatively a cipher—a

'non-dimensionality'. (In fact we shall seek to show that there is only One Perpetual Non-Durational Point-in-Time—the "Eternal NOW")

92. All *true points* are 'non-dimensionality'. [not just conventional or virtual points]
93. Not only do the apparent quantitative intervals between Universes have no temporal duration, but Universes themselves, as '*Universal True Points*' are also 'non-dimensionality' and, therefore, have no temporal duration.
['ABSOLUTENESS'/'INFINITESSENTIALITY'/'ULTIMATIZATION' takes No Time]
94. A Universe takes no time at all [REALLY]; it only *seems* to take time (from this perspective of 'consciousness-in-Illusion'); and the apparent quantitative intervals between Universes also take no time at all; they only *seem* to take time. [Time and Space are reducible to THAT which I call REALITY.]
95. We have to learn to think of Time as an '*apparent actuality*' which is un-REAL. [Time and Space may be the very substance of our limited life experience, but they are not finally, ultimately, irreducibly REAL. [Something fundamentally *IS* which is NOT Time and Space]
96. The following dramatic implication emerges: no Time has ever elapsed or ever will elapse-REALLY. Time only *seems* to elapse. ['extension-in-Time' is 'apparent-in-consciousness'.]
97. With Heraclitus we must assert that change is *seemingly forever* 'apparent-in-consciousness'. Shankara said "Maya is forever" and yet there is no REAL Time in which REAL change can occur and no REAL Space in which REAL [spatial] change can occur. [The appearance of changing space and changing time is cyclically forever.]
98. The impression of "change" is an illusion born of the finite consciousness of the finite perceiver. [The *Philosophy of Radical Simultaneity* is hard to understand. Occasional 'Recharging of the ESSENTIAL IDENTITY' may be spiritually refreshing.]
99. The *Essence* of all apparent spaces is superimposed upon each other. [Apparent spaces are related through superimposition.] Space is perceived as "extension". Extension is *apparently* measurable and quantifiable, but all 'measurabilities' and quantities are REALLY dimensionless *true points* (Ultimate Negligibilities) [or *Ultimate Infinitesimals*] and *true points* are not measurable and quantifiable. [Definite units of Space and Time, as *true points*, are not measurable and quantifiable.]
100. There is but '*One Ultimate Temporal True Point*' (and I hesitate to use the word "Temporal" in this context)—and that '*One Ultimate Temporal True Point*' is the NOW—REALLY '*NOW-as-Forever*'/'*NOW-as-Ever*'. [It is non-dimensional and occurring in no space at all.] '*One Ultimate True Point*' or '*One Ultimate Temporal True Point*' has no spatial dimension, so it is Nowhere, and no temporal dimension, so it is Nowhere in Time—some form of advanced registration must help us annihilate Where and When...[*Nowhere* and 'Nowhen']
101. Another shocking implication arises: it is *impossible* in the great apparent sequence of successive Universes to, as it were, 'move off the '*ABSOLUTE NOW*' and onto another moment we call "*now*". That '*ABSOLUTE NOW*' has *no duration whatsoever*. Time and Duration belong to 'perception-in-Illusion'. Time is a "plaything" within the Maha-Maya—the Great Illusion. [which is everything apparently 'other' than THAT]. It is impossible for the '*MOMENT*' to be anything other than the '*all-Time-consuming*' NOW. All Time is 'devoured' in that NOW--'Nowhere/Nowhen'
102. As I emphasized in *Infinitization of Selfhood*, all perception is, hypothetically, REALLY SELF-PERCEPTION, or (within-Universe) *Self-Perception*, which is always less than true SELF-

BEING or Self-Being. [Perception/Consciousness is always *infinitely*? less than SELF-BEING or Self-Being...'in-Universe']

103. So we come to the realization that **sequence is a seeming**—a ‘perceptual-actuality-in-Illusion’ but not a REALITY. This, of course, has huge implications for our attempted realization of REALITY. [Can we ‘live the seeming’ whilst being-the BEING? [Can we be the One and the Many simultaneously? Can we be the TIMELESS and the durational simultaneously? Can we be the SPACELESS and the spatial simultaneously? Can we be the ABSOLUTE and the Relative simultaneously? BE and ‘live’; they are entirely different. We cannot help but BE. We have control over how we live and act.]
104. This means, *essentially*, that all Universes are superimposed-in-essence but not in experience. [There still is *actual variety*.] Universes occupy no space and *essentially* all Universes transpire in the ‘temporally-non-dimensional NOW’. (Additionally, all Universes transpire ‘within’ the ‘*One Ultimate True Point*’ and have no ‘spatiality’. ‘Universes-in-Point’ are non-extensional!) [‘Within’ the ‘*One Ultimate True Point*’ may be an infinitude of illusory or ‘actual’ experiences, which *seem* to take place in Time and Space but do not REALLY do so. The Maha-Maya is forever and so is *consciousness*. Without consciousness no Maha-Maya.]
105. There is, therefore, no point-in-time to ‘reach’, because Time has never REALLY elapsed, nor ever will. **The sense of sequential progression is of consciousness which** [so I tentatively hypothesizing] is infinitely less than TRUE BEING as **‘ABSOLUTENESS’/‘INFINITESSENTIALITY’/‘ULTIMATIZATION’**. [There is no *reaching* because there is no movement--no REAL movement but there is ‘movement-in-Illusion’. What is REAL is SUCHNESS NOW.]
106. From this perspective, just as ‘ABSOLUTENESS’/‘INFINITESSENTIALITY’/‘ULTIMATIZATION’ has absolutely infinite apparent duration in the ‘ABSOLUTE NOW’, [apparent HOMOGENEOUS ONGOINGNESS] so does the ‘One Ultimate True Point’ last apparently forever in the ‘ABSOLUTE NOW’. (These words seem to contain contradictions, but one must ponder the idea of ‘NOW-*as-Forever*’ and ‘NOW-*as-Ever*’.) [You have the NO-THING and the Some-Thing (which is the ‘*One Ultimate True Point*’)--both ‘NOW-*as-Forever*’/‘NOW-*as-Ever*’. NO-THING is irreducible whereas Some-thing is not irreducible. This should be pondered.]
107. There are many philosophical/metaphysical problems which need to be solved if we believe that there is any merit or truth to these thoughts.
108. Attempting to understand an infinitude of simultaneously occurring Universes which seem *sequential* to ‘consciousness-in-illusion’ [and which, all together, ‘contain’ an infinitude of experiences] is one such problem.
109. In my *Infiniteization of Selfhood* I dealt with many philosophical problems which arise from what I call the ‘Philosophy of Radical Informatism’. Now that my thoughts on these matters have progressed (or, hopefully, seem to have progressed ☺), far more serious problems arise and they are probably insoluble in our present state of consciousness.
110. The ‘One Ultimate True Point’ may well be **perpetual**—forever in the ‘ABSOLUTE NOW’. It may be called a ‘**Point of Perpetually Simultaneous SELF-OBJECTIFICATION**’, which in REALITY negates the possibility that sequence is REAL. [The INFINITESSENCE is the ESSENCE of all this infinite Simultaneous SELF-OBJECTIFICATION.]

111. If this is the case, we would have to deal with the potential non-durational nature of the “slumber” of the “Eternal Parent”. If the ‘*One Ultimate True Point*’ is an ‘existent temporal cipher’, then intervallic duration (required for the “slumber”) would also be non-existent. The “slumber” as all else quantifiable (such as the duration of a Universe) would be an ‘actual-but-illusory-event-in-consciousness’, but, then, the consciousness of *What?* [What is it that is conscious of the “GREAT BREATH”?]
112. Enlarging upon what we might call ‘The Doctrine of the Point’, the ‘ABSOLUTENESS’/‘INFINITESSENTIALITY’/‘ULTIMATIZATION’ is POINTLESSNESS—a HOMOGENOUS ULTIMITIZED ESSENCE. [The INFINITESSENCE]
113. The beginningless, endless sequence of Universes is an **apparent sequence of ‘Universal True Points’** which, collectively, is Really but ‘*One Ultimate True Point*’ ‘forever’ abiding in the ETERNAL NOW.
114. The Ageless Wisdom tells us that “Brahman and Samsara are One”. Brahman is the POINTLESSNESS. Samsara (the Universe-as-Maha-Maya) is, finally, the ‘*Only One Ultimate True Point*’ consisting of an infinitude of mahamayavic ‘*Universal True Points*’ Essentially superimposed upon each other, [each ‘containing’ a huge diversity of experiences. This is like saying that POINTLESSNESS and POINTNESS are One and the Same.]
115. The BOUNDLESS IMMUTABLE PRINCIPLE which is ‘ABSOLUTENESS’/‘INFINITESSENTIALITY’/‘ULTIMATIZATION’ is also forever immutable and, importantly, *Essentially indivisible*. Divisibility is an ‘actuality-in-consciousness’ which is an ‘actuality-in-Illusion’.
116. Given these hypothetical postulates, can it be that the entirety of ‘ABSOLUTENESS’/‘INFINITESSENTIALITY’/‘ULTIMATIZATION’ is found **as** every *true point*? Not experientially, of course, but REALLY. [When you look at the apparent fragment you are seeing or experiencing the wholeness of the INDIVISIBLE WHOLE. The apparent part is REALLY the wholeness of the INFINITESSENCE—What it seems to be, veils the INFINITESSENCE.]
117. Can it be that when we confront any *true point* we are actually encountering the INDIVISIBLE REALITY of ‘ABSOLUTENESS’/‘INFINITESSENTIALITY’/‘ULTIMATIZATION’? (When I ask, “can it be”, I have formed no definite conclusions.) [can it be that every apparent part IS REALLY the UTTER WHOLENESS?]
118. If so, ESSENTIAL ONENESS is *completely inescapable* no matter what may be the conditions suggested to consciousness within the limited perceptions available ‘within’ any *true point*—be it man, god, or Universal Logos as *true point*. [The REAL inescapability of NON_DUALITY—you are IT even if you do not ‘know’ you are. The Ultimate Infinitesimal becomes the SAME AS ‘ABSOLUTE INFINITUDE’, but in-actuality they are entirely different, seeming opposites.]
119. I suspect that **any true point** is really a special case of ‘ABSOLUTENESS’/‘INFINITESSENTIALITY’/‘ULTIMATIZATION’. [Points Generate Purpose]
120. We must remember what was earlier suggested: “All that could possibly *Be* is ‘forever consummated in ABSOLUTENESS NOW’. ABSOLUTENESS is ‘ULTIMATIZED PERFECTION’ ‘NOW-**as-Forever**’/‘NOW-**as-Ever**’. [The ultimate example of the ONE and the MANY--[The ONE ‘ABSOLUTE INFINITUDE’ is simultaneously SELF-OBJECTIFYING in the ABSOLUTELY-INFINITE MANY]] This conclusion has a different emphasis from that arrived at *Infinetization of Selfhood*

121. But, since the completed collection of *'Universal True Points'* has not yet occurred in apparent/experiential Time, it does not seem possible that these Points of SELF-Objectification all gathered within the *'One Ever-Sustained Ultimate True Point'* will ever *'contain'* the *unvarying consummation of all possibility in ABSOLUTENESS NOW*. I can call this lack of *'containment'*, *'Perpetual-Incompleteness-in-Illusion'* contrasted with PERPETUAL COMPLETENESS in *'ABSOLUTENESS'/ 'INFINITESSENTIALITY'/ 'ULTIMATIZATION'*. [Maybe all Future Universes *have* forever occurred in the NOW. The question would then arise, "Has ALL that could possibly occur already occurred in the simultaneous presentation of All Possible Universes? This is an extremely difficult question. In the limited Consciousness [characteristic of] of Pointness, the Future has not yet occurred, but in the *'CONSCIOUSNESS'* [if we can call it that] *'within'* the ABSOLUTENESS, ALL of Future Possibility, and I mean ALL, has FOREVER/NOW *'OCCURRED'*. The paradox would be that we would have an infinitude of Universes *'ahead'* and their experiences yet to come, and Yet ALL of those experiences would be Forever Fulfilled/Consummated in the *'ETERNAL NOW'* of the *'ABSOLUTENESS'/ 'INFINITESSENTIALITY'/ 'ULTIMATIZATION'*.

122. The tremendous implications of these issues must be explored and they are destructive of our usual patterns of thought. But it is our usual patterns of thought which hold us in Illusion—apparently.

123. In the *"Trumpeted Words"* found in *Discipleship in the New Age, Vol. II, p. 285*, a solution is held, but not explained.

1. God *IS*. The Lord for aye stands firm. Being exists alone. Naught else is.

2. Time *IS*. Being descends to manifest. Creation is. Time then and form agree. Being and time do not agree.

3. Unity *IS*. The One between comes forth and knows both time and God. But time destroys that middle One and only Being *IS*.

4. Space *IS*. Time and space reverberate and veil the One who stands behind. Pure Being *IS*—unknown and unafraid, untouched, for aye unchanged.

5. God *IS*. Time, space, the middle One (with form and process) go, and yet for aye remain. Pure reason then suffices.

6. Being cries forth and says: ... (untranslatable). Death crumbles all. Existence disappears, yet all for aye remains—untouched, immutably the same. God *IS*.

124. All movement, change, experience exists fundamentally within the Realm of Illusion—the *'Realm [at least hypothetically] of the One Ever-Sustained Ultimate True Point'*. [The NOUMENON of each and all of these factors—movement, change, experience—forever remains exactly what IT IS *'in'* the EVER-SO; or the ABSOLUTENESS.]

125. Experientially (to the consciousness which has not yet realized itself as ABSOLUTE BEING), that *Only One True Point* seems to appear and disappear, but as intervals of Time are *Essentially* non-existent, there can be no measurable changes, such as appearances and disappearances, *except in consciousness*.

126. I propose that 'Consciousness is Derivative of BEING' and always reveals a singularity which is *infinitely less* than what 'ABSOLUTE BEING' **IS**. I propose that *consciousness* of 'ABSOLUTE INFINITUDE' thingifies 'ABSOLUTE INFINITUDE' and is infinitely less than *being* 'ABSOLUTE INFINITUDE'. This is speculative of course. [Being 'ABSOLUTE INFINITUDE' is the ultimatization of experience. The whole realm of relativity is due to consciousness...and does not resemble BEING-as-BEING.]
127. Is it possible then (in *seeming* contradiction to the relationship between the first two Fundamentals of *The Secret Doctrine*) that POINTLESSNESS and Pointness exist FOREVER NOW and are REALLY the SAME—as ALL IS THE SAME? [Pointness provides or is the Maha-Maya—but POINTLESSNESS is the ULTIMATE INVARIABLE ORIGIN.]
128. It seems that experience is one thing (suggesting the cyclic, intervallic appearance of Pointness) and REALITY another—though this dichotomy must ultimately be impossible. [In BEING –in-REALITY no division; within 'consciousness-in-Illusion', division. In REALITY there is **NONE-OTHERNESS-NOW**. The abbreviation is: **NON**.]
129. Can we truly say, in FACT, that the 'UTTERLY MAXIMAL' is Forever NOW. 'In' the 'ABSOLUTE NOW' nothing that could be is not *not* (i.e., is ever absent)—both in terms of SELF-Objectification and in terms of ESSENCE. All that ever could BE is REALLY consummated **NOW**—'in' the 'NOW-*as-Forever*'/'NOW-*as-Ever*'.
130. Time never 'passes'. The past is REALLY forever non-REAL, as is the future. Space is a *Self-Perception* (perhaps, ultimately a *SELF-PERCEPTION*) if such is REALLY possible in the 'STATE-of-THAT' [yet, it must be possible]. "Extension" is not REAL and can be reduced to a *true point*. Time and Space are illusory SELF-Objectifications and yes, *ESSENTIALLY* are the 'ABSOLUTE INFINITUDE' [ITSELF]. The 'ABSOLUTE NOW' has no duration. The 'ABSOLUTENESS'/'INFINITESSENTIALITY'/'ULTIMATIZATION' **IS**. [The foregoing is a little summary.]
131. Apparent finitude [apparently] arises out of IMMUTABLE 'ABSOLUTENESS'/'INFINITESSENTIALITY'/'ULTIMATIZATION', and yet there is never any REAL change. In the changeless 'NON-DURATIONAL NOW' nothing can REALLY change—even though change, which is an 'actuality-in-consciousness', *seems* REAL.
132. Apparent change is but the SELF-OBJECTIFICATION of *all* possibilities which have been forever consummated 'in' 'ABSOLUTENESS'/'INFINITESSENTIALITY'/'ULTIMATIZATION' 'in' the 'ABSOLUTE NOW'. [The illusory experience of Sequence exists within the **NON-SEQUENTIAL**.]
133. How then, as a human being, i.e., as a *true point* 'within' one's '*Universal True Point*' and *really* 'within' the 'One Ultimate True Point', should one live the 'Necessary and Ever-Existent Illusion' as one should live it?
134. Our task in-Universe (expressed from the human perspective and 'under the spell of Finitude') is to realize ever-increasing *intensities* of 'ABSOLUTENESS'/'INFINITESSENTIALITY'/'ULTIMATIZATION' 'within' an ascending series of *true points* (which are but the '*Universal True Point*' and, finally, the 'One Ultimate True Point')
135. POINTLESSNESS prevails **NOW**, or 'NOW-*as-Forever*'/'NOW-*as-Ever*'. Pointness though hypothetically 'Eternal in NOW' is a 'Necessary-though-Illusory-Finitude' [an experiential Finitude, but it is the IT as we know], which *seems* to be sequential, i.e., seems

to be something *other* than ‘ABSOLUTENESS’/‘INFINITESSENTIALITY’/‘ULTIMATIZATION’ but is exactly the *same* [i.e., the **SAME**—essentially. [really, **ESSENTIALLY**]

136. Can we live the apparent ‘externality’ of seemingly sequential ‘SELF-as-Self-Objectifications’ while abiding ‘NOW-*as*-Forever’/‘NOW-*as*-Ever’ in [AS?] the ULTIMATE INTERIORITY of ‘ABSOLUTENESS’/‘INFINITESSENTIALITY’/‘ULTIMATIZATION’? [Can we **BE REALITY** and Illusion simultaneously? *Inevitably REALLY, but not inevitably in terms of that reduction of BEING called “consciousness”.*]
137. Yet, from the perspective of the ‘Great Seeming’ maybe not. From the BEINGNESS of the ‘ABSOLUTENESS’/‘INFINITESSENTIALITY’/‘ULTIMATIZATION’, indeed, *always so ‘in’ the ‘ABSOLUTE NOW’.*
138. I realize this sequence of thoughts about Non-Sequential/Non-Durational BEING, is but a seed which needs to be developed (or perhaps refuted). [It seems that I can always think of a point which view which contradicts what I have just said!] I have been impelled to present this [paper, this] ‘sequence-in-illusion’ in the hope of achieving a greater degree of understanding of the Science of Being.
139. I realize that the terminology may be relatively new even to those who have made a fair attempt to understand the *Infinitization of Selfhood*.
140. Ultimately, all in-Universe live on the Cross of Simultaneity/Sequentiality. In the ULTIMATE STATE, SIMULTANEITY ever prevails ‘in’ the [ULTIMATE] ETERNAL NOW; in-Universe (which is the same as saying ‘in-Illusion’) Time and Space, sequentiality and extension *seem* forever to prevail. Both must be ‘lived’, it seems, *forever* and yet *eternally NOW*.
141. ‘ABSOLUTENESS’/‘INFINITESSENTIALITY’/‘ULTIMATIZATION’ and Maha-Maya are ‘NOW-*as*-Forever’/‘NOW-*as*-Ever’ ‘married’ to each other, as are Brahman and Samsara. THEY are ONE and yet, experientially, [usually] are *not*. At least there will be *times* when the great *truth* of their inseparable ONENESS will be forgotten—for Maha-Maya does not always *know* ‘ABSOLUTENESS’/‘INFINITESSENTIALITY’/‘ULTIMATIZATION’.
142. Practically speaking, those who ‘leave’ must return. [Radical alternations in customary consciousness must be profitably applied to bring the Illusion into a state of Goodness—conformity with the Archetype of any ‘Universal True Point’.]
143. Though limited by emanatively reduced consciousness, the Maha-Maya must be restored to the Intended Archetype.
144. To *know* that one [as a human being] is ABSOLUTELY ONE [IDENTIFIED as REALITY] may help [with this restoration]. It strikes me that not only is ‘ALL FORESEEN’ but ‘**ALL is FORE-BEEN**’. This discussion is but a seed which should lead to further and deeper speculation and experience.]