The ABSOLUTE and RELATED CONCEPTS with HINTS Version 2, 23Jun19

**Table of Associated Concepts**

**(Include Injunctions Noted and to be Gathered in a Separate Column)**

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| Number | CONCEPT | ABBREVIATION | SEED THOUGHT:STATEMENT OR QUESTION | ELUCIDATIONS and HINTS at ELUCIDATION |
|  | \*THE ABSOLUTE |  | \*What IS, is the ABSOLUTE. | No definition in thought or spoken definition will suffice. The non-verbal answer must come in SILENCE. The ABSOLUTE is the GREAT SILENCE |
|  | THE ABSOLUTEESSENTIALITY,IN-SOLUTION,THINGS an STATES  |  | ‘IN’ the ABSOLUTE ALL POSSIBILITY IS FULLY IN-SOLUTION as the ESSENTIALITY of ALL THINGS/STATES POSSIBLE. | The ABSOLUTE IS NOT OTHER than THAT which has ARISEN from IT. |
|  | ABSOLUTE INFINITUDE,ARE and ARE *NOT,*POSSIBILITY, |  | IN ABSOLUTE INFINITUDE ALL POSSIBILIIES *ARE*, Except the POSSIBILITY THAT THEY ARE *NOT.* | With Spinoza, *negation is not allowed.* ‘THINGS’ and STATES IN ABSOLUTE INFINITUDE ARE SELF-PERCEPTIONS of the ABSOLUTE DEITY and EVERY-THING that CAN BE FOREVER *IS.* This is actually saying more than we may at first realize. *‘Nothing’* cannot be Perceived without its Becoming a Something. |
|  | THE ABSOLUTE, ABSOLUTE BEINGNESS  |  | \*The ABSOLUTE is BE-NESS/BEINGNESS | BE-NESS/ABSOLUTE BEINGNESS IS the FOREVER-IMMUTABLE SUBSTRATUM from which all BEINGS/Beings/beings *arise.* BE-NESS/BEINGNESS IS THAT ULTIMATE IMMUTABILITY which SUBSTANDS All-in-Universe and, REALLY, ALL POSSIBLE, whether in-Universe or ‘WITHIN’ ABSOLUTE INFINITUDE. |
|  | THE ABSOLUTE, Maha-Mayavic  |  | Every Universe Is in an *apparent state* of Maha-Mayavic Isolation from the ABSOLUTE. | This is the *only apparent* isolation of the ABSOLUTE SUBSTRATUM from the absolute infinitesimal. |
|  | THE ABSOLUTE  |  | \*HOMOGENEOUS, SUPRA-UNIVERSAL ISNESS ***IS*** the ABSOLUTE. | We are speaking of UTTER SUBSTANTIALITY—the IMMUTABLE SUB-STANCE. |
|  | THE ABSOLUTE  |  | \*The ABSOLUTE does not EVOLVE | IT IS PERFECT/UTTERLY INFINITELY FULL FOREVER and, FOREVER, IS the SUBSTRATUM of EVERY POSSIBILITY. EVERY POSSIBILITY IS FOREVER INHERENT IN IT. |
|  | THE ABSOLUTE |  | \*Can we suppose the ABSOLUTE is FOREVER ABSOLUTELY COMPLETED? | Yes. Nothing can be added to IT, nor can ITS ESSENTIALLY be influenced by any arithmetic operation, or INFLUENCED by ANY OTHER—because THERE IS NONE OTHER. |
|  | THE ABSOLUTE  |  | \*The 'UNCONSCIOUSNESS' of the ABSOLUTE (the statement that IT KNOWS ITSELF NOT) IS REALLY the 'ULTIMATE INTENSIFCATION OF BE-NESS/BEINGNESS EXPESSING AS INFNITELY BEYOND CONSCIOUSNESS of any kind. BE-NESS BECOMES so INFINITESSENTIAL that IT SUBSUMES ANY DIVINE ATTRIBUTE WHATSOEVER, such as CONSCIOUSNESS or INTELLIGENCE: | Though the following is hard to understand, CONSCIOUSNESS WOULD BE a LIMITATION upon the ABSOLUTE, WHICH IS FOREVER UNLIMITED. SOMETHING INFINITELY GREATER PREVAILS—**UTTERLY INFINITIZED BE-NESS,** which, try as we might, is *inconceivable.* |
|  | THE ABSOLUTE  |  | \*THE ABSOLUTE IS THE IMMUTABLE CAUSE or IMMUTABLE SELF-BECOMINGNESS of ALL. | THE ABSOLUTE is THE CAUSE WITHOUT CHANGE. Whatever IT *seems to become* IT CHANGES NOT. |
|  | THE ABSOLUTE  |  | \*'ABSOLUTE INFINITUDE' is the 'MAXIMAL INDEFINABLE' except for the ABSOLUTE ITSELF | THE ABSOLUTE IS the SUBSTRATUM of ABSOLUTE INFINITUDE and INFINITELY MORE ‘INFINITENSE’. |
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|  | THE ABSOLUTE  |  | To the ABSOLUTE the Universe never REALLY *OCCURS* | Any Universe is an ABSOLUTELY INFINITE REDUCTION upon ABSOLUTENESS and an INFINITE REDUCTION upon ITS (the ABSOLUTE’S) REPRESENTATIVE-in-ACT, the ABSOLUTE DEITY. Any Universe is Infinitely Far from ABSOLUTE INFINITY and ABSOLUTELY INFINITELY Far from THE ABSOLUTE while Being none other than THAT ABSOLUTE.  |
|  | THE ABSOLUTE  |  | The Universal Scene *IS*, Despite Appearances, the ABSOLUTE ESSENTIALLY. | There is NOTHING BUT THE ABSOLUTE, regardless of perceptually contrasting Maha-Mayavic Appearances and despite the ABSOLUTELY INFINITE FORMS of ARTICULATION which APPEAR to the ABSOLUTE DEITY’s SELF-SIGHT. |
|  | THE ABSOLUTE  |  | The ABSOLUTE is not 'MOVING' anywhere | MOVEMENT REQUIRES DIVISION and THE ABSOLUTE IS FOREVER *ESSENTIALLY* INDIVISIBLE, therefore IMMOVABLE. There is NO BOUNDARY for IT to CROSS. Thus, for THE ABSOLUTE there is no *here* or *there,* and *no place to go.* |
|  | THE ABSOLUTE  |  | As the ABSOLUTE, AM NOT 'MOVING' anywhere. (The blank space is the ULTIMATE I) | My Identity of ‘ - **8**’ IS ESSENTIALLY Illusory and, if IT seems to move, then IT seems to *move* only within the SELF-REFLECTION of the ABSOLUTE DEITY (ABSOLUTE INFINITUDE) or within the relativity of a Universe. |
|  |  |  | The ABSOLUTE DEITY IS SUBTLY BOUNDED BY ITS OWN SELF-PERCEPTION. There IS NO SELF-PERCEPTION IN THE ABSOLUTE. | Therefore, the ABSOLUTE is the TOTALLY UNBOUNED ZERO/ONE. |
|  | THE ABSOLUTE  |  | The ABSOLUTE is 'DREAMING' through the process of SELF-PERCEPTION UNDERTAKEN as the ABSOLUTE DEITY—the ONE WHO CAN ACT. | Though dreams would be *mutations* and THE ABSOLUTE IS IMMUTABLE. We cannot help but use allusions to human life as we know it. |
|  | THE ABSOLUTE  |  | THE ABSOLUTE IS INFINITELY MORE THAN ABSOLUTE INFINITY. | ABSOLUTE INFINITY ‘CONTAINS’ an ABSOLUTE INFINITY of POST PRALAYIC/PRE-UNIVERSAL FORMS and STATES, but the ABSOLUTENESS (the ABSOLUTE ESSENCE) UTTERLY ANNIHILATES (REDUCES TO ABSOLUTE BEING/SUBSTANCE) any such POST PRALAYIC/PRE-UNIVERSAL FORM or STATE. |
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|  | THE ABSOLUTE  |  | The ABSOLUTE IS INFINITELY MORE PERFECT than any Universal Logos | A Universal Logos is an *infinitesimal,* in fact, the *absolute infinitesimal* (as are, finally, ***all*** infinitesimals*)* and so, ABSOLUTE INFINITY and (infinitely more) THE ABSOLUTE ITSELF, IS INFINITELY MORE COMPLETE (i.e., PERFECT) than any infinitesimal. |
|  | THE ABSOLUTE  |  | The ABSOLUTE-'AND' is impossible | Nothing can be added to THE ABSOLUTE. IT IS THE ESSENCE OF **ALL** POSSIBLE. |
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|  | THE ABSOLUTE  |  | Arithmetic operations do not apply to THE ABSOLUTE.  | Addition, subtraction, multiplication and division are all impossible mutations in regard to THE ABSOLUTE. Such operations are only possible in INFINITIELY ARTICULATED ABSOLUTE INFINITY. |
|  | THE ABSOLUTE  |  | Any Universe Is the PURE BLISS of the ABSOLUTE. | No SELF-BECOMING can exclude the WHOLENESS of the EVER-PRESENT ABSOLUTE and the Bliss of Realizing that even in-Universe, One ESSENTIALLY, One Is IT. |
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|  | THE ABSOLUTE  |  | The number *one* (conventionally considered) is infinitely removed from ABSOLUTE INFINITUDE and, *infinitely more removed,* from the ABSOLUTE, ITSELF, which is also the ***UNBOUNDED ONE***, the UNCIRCUMSCRIBED ONE. Yet the number one cannot help but *be* associated with THE ABSOLUTE, just as all other perceptions are associated. Numbers are SELF-PERCEPTIONS of the ABSOLUTE DEITY. Yet THE ABSOLUTE is the REALM of “NO-NUMBER” because UNARTICULATED: | There is no multiplicity in the number *one* unless it is subjected to subdivision. In ABSOLUTE INFINITUDE (or ABSOLUTE INFINITY) there is PENULTIMATELY INFINITE MULTIPLICITY when compared to the number one. The SELF-RFLECTION of the ABSOLUTE DEITY is sub- divisible, but the ZERO/ONE (the ZO—THE-NO-THING-ALL). As the ABSOLUTE IS ESSENTIALLY, TRULY, FOREVER, INDIVISIBLE: |
|  | THE ABSOLUTE  |  | THE INFINITESSENCE, another NAME for THE ABSOLUTE is ABSOLUTELY, INFINITELY INTENSE BE-NESS. | Each NAME FOR THE NAMELESS gives us a contrasting insight into ITS ‘UNPREDICATABLE’ NATURE.  |
|  | PENULTIMATE INFINITUDE  |  | PENULTIMATE INFINITUDE IMMEDIATELY PRECEDES ABSOLUTE INFINITUDE. | An infinitude of infinitudes resides within PENULTIMATE INFINITUDE, except for ABSOLUTE INFINITUDE, ITSELF. |
|  | PENULTIMATE INFINITUDE  |  | PENULTIMATE INFINITUDE INCLUDES all INFINITUDES within ABSOLUTE INFINITUDE except the ENTIRETY of THE ABSOLUTE INFINITUDE ITSELF. |  |
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|  | THE ABSOLUTE  |  | But is the ABSOLUTE REALLY the ONE? | IT IS THE ALL-INCLUSIVE, UNBOUNDED ONENESS. IT IS A ONE WHICH IS ALL, ALL POSSIBLE. IT IS a ONE the BOUNDARIES of WHICH are INCONCEIVABLE, because there is *none other—NO OTHER ENTITY—*to bound IT. |
|  | THE ABSOLUTE  |  | With regard to THE ABSOLUTE, ZERO equals ONE. | THE ABSOLUTE IS THE ONLY ABSOLUTE ZERO because, *in ESSENCE,* IT IS FORMLESS. IT IS also the ONLY ONE because, by definition, there is none other that IT.  |
|  | THE ABSOLUTE  |  | The Universal Logos is, in-Universe, the Maximally Remote Identity—Remote from ABSOLUTE INFINITY; THE ABSOLUTE IS always the UTTERLY REMOTE IDENTITY. And yet… | In-Universe, any Universal Logos is the Foremost Bounding/Containing One. THE ABSOLUTE, contrarily, IS the ONLY FOREVER UNBOUNDING ONE. The ABSOLUTE is the ABSOLUTE ZERO which IS A ONE—a seeming contradiction. THE UNBOUNDING ONENESS of the ABSOLUTE can only be SUPRA-NOUMENALLY (i.e. POST-PRALAYICALLY/PRE-UNIVERSALLY) INFUSCEIVED by the ABSOLUTE DEITY SELF-BEHOLDING ITSELF as the ARTICULATED ABSOLUTE. |
|  | THE ABSOLUTE , ABSOLUTE INFINITUDE  |  | The ABSOLUTE DEITY, through SELF-REFLECTION, the ABSOLUTELY INFINITELY ARTICULATED ABSOLUTE—the ABSOLUTE INFINITUDE.  | All POTENTIALS of ABSOLUTENESS are FULLY FOREVER EXPRESSED in the SELF-REFLECTION of the ABSOLUTE DEITY. |
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|  | THE ABSOLUTE  |  | 8 AM, ESSENTIALLY, the ONE WHO ***IS*** THE ABSOLUTE | ESSENTIALLY and ULTIMATELY 8 AM UNBOUNDED IDENTITY/ESSENCE. Only an unbounded spaces can symbolize ME. |
|  | THE ABSOLUTE  |  | ‘8-in-Universe’ rejoice in being the ONE WHO IS THE ABSOLUTE | UTTER NONSUCHNESS FOREVER—ABSOLUTELY INTENSIFIED ULTIMIZATION. |
|  |  |  | ***As*** any Universe 8 am **8** | Let us identify the Universal Logos as a bolded **8.** |
|  | THE ABSOLUTE, ABSOLUTE DEITY  |  | THE IDENTITY OF THE ABSOLUTE DEITY SELF-REFLECTED AS ABSOLUTE INFINITY or ABSOLUTE INFINITUDE is written thusly: ‘ ’ | REALLY, the quotation marks are not appropriate because THE ABSOLUTE DEITY IS **UNBOUNDED,** though SELF-RFLECTED IN ENDLESS/UNBOUNDED ARTICULATION. |
|  | ABSOLUTE DEITY  |  | When considering ***MY*** IDENTITY AS THE ABSOLUTE DEITY, 8 AM ‘ - **8**’ | Note that this symbol is transitional between and **8.** |
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|  |  |  | THE IDENTIY OF THE ABSOLUTE IS simply  | There is simply an unbounded space—an unarticulated blank. |
|  |  |  | As any kind of Emanation-in-Universe, 8 Am 8. | This way of writing My Identity-in-Universe refers to |
|  | THE ABSOLUTE  |  | The ABSOLUTE IS to the fullest possible measure ALL POSSIBILITY FOREVER ACHIEVED IN ESSENCE. | ALL IS FOREVER ACHIEVED-IN-ARTICULATION in the ILLSORILY APPEARING ABSOLUTE DEITY, ‘ARISING’ from the ABSOLUTE  |
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|  | THE ABSOLUTE  |  | All forms are the Point (the Ultimate Point) and the Point is ESSENTIALLY the WHOLE ABSOLUTE of ABSOLUTE INFINITUDE (but NOT-IN-ARTICULATION) AND THE ENTIRETY OF THE ASTRAL BODY | Every Universe is ultimately a Dimensionless Point—the Ultimate Universal Point. Dimensionality is an in-Universe Maha-Mayavic Perception of the Universal Logos and Its E/extensions.  |
|  | THE ABSOLUTE  |  | Seeds of the ABSOLUTE; Seeds of the INFINITE | These Seeds are meant to germinate into increasingly unarticulated Holistic Perceptions or, Really, Infusceptions. |
|  | THE ABSOLUTE  |  | Perhaps "RAYS OF THE ABSOLUTE" are the maximally superordinate category | A "RAY OF THE ABSOLUTE" is the SUPER-NOUMENON to a Universe. There have always been infinitudinous “RAYS OF THE ABSOLUTE” which have *FLASHED FORTH,* just as there have always been infinitudinous predecessory Universes |
|  | THE ABSOLUTE  |  | The ABSOLUTE is CONTINUOUS and UNREPEATABLE | THE ABSOLUTE never CAME TO BIRTH nor will IT DIE. IT IS THE FOREVERNESS OF BE-NESS. |
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|  | THE ABSOLUTE  |  | In the PRESENCE of the ABSOLUTE, all duration is utterly minimized. | Every Unit of Time whether SUPER-NOUMENAL-TIME or in-Universe-Time, becomes an *ultimate temporal negligibility-a point-in-time-process.* |
|  | THE ABSOLUTE  |  | In the PRESENCE of the ABSOLUTE, all delimited duration is utterly minimalized | In fact, it is possible that TIME-Time-time utterly *disappears.* |
|  | THE ABSOLUTE  |  | There is no S/sequence in the ABSOLUTE | Sequence requires division—focusing on one perception after another, on one thing after another, and with regard to THE ABSOLUTE, *there is no essential division,* though THE ABSOLUTE is the SPONSOR of Illusory Maha-Mayavic Division. |
|  | THE ABSOLUTE  |  | In that sense, the ABSOLUTE is the LIMIT of all Universes | Universes *begin* from THE ABSOLUTE and *end* *as IT.* |
|  | THE ABSOLUTE  |  | The originant True Point of any Universe is a *one*; the ABSOLUTE from which this Point emerged via ABSOLUTE INFINITUDE IS, strictly speaking *not* a conventional one. A one is a number which demands a fractional predecessor or a successor, but the ABSOLUTE (being UNBOUNDED) cannot be 'PRECEDED' or 'SUCCEEDED'--and yet it is a possibility that IT 'CAN'! But this possibility would negate ITS NATURE and is, thus, not allowed. | From Spinoza: “VI. By *God,* I mean a being absolutely infinite—that is, a substance consisting in infinite attributes, of which each expresses eternal and infinite essentiality.*Explanation.—*I say absolutely infinite, not infinite after its kind: for, of a thing infinite only after its kind, infinite attributes may be denied; but that which is absolutely infinite, contains in its essence whatever expresses reality, and involves no negation.” |
|  | THE ABSOLUTE  |  | Every true point contains limited potential; the ABSOLUTE IS ALL POTENTIAL | ‘true points’ are derived from a SELECTION MADE by the ABSOLUTE DEITY from ITS REFLECTED NATURE—ABSOLUTE INFINITUDE. |
|  | THE ABSOLUTE  |  | In any true point the ENTIRE INDIVISIBLE ABSOLUTE is present; but the ENTIRE POTENTIAL of the ABSOLUTE is not demonstrable through any true point in the Maha-Maya. | The tiniest—the *absolute infinitesimal* is the ENTIRELY of the ABSOLUTE. This seems impossible but THE ABSOLUTE is INDIVISIBLE so all *perceptual partialities* *are essentially* THE ABSOLUTE’S ENTIRETY.Because the Maha-Maya, being Cyclically Finite, is subject to *SELF-PERCEPTUAL-DISCONTIUITY* the ABSOLUTE INFINITE POTENTIAL of THE ABSOLUTE cannot demonstrate in a definite Time-Space Interval—no matter how vast that definite Interval. |
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|  | THE ABSOLUTE  |  | All apparent limitation upon the ABSOLUTE is infinite limitation, because the distance from ABSOLUTE INFINITUDE to one is the greatest possible distance, ABSOLUTELY INFINITE ‘ONTOLOGICAL DISTANCE’. The EMERGENCE of the ABSOLUTE DEITY from the ABSOLUTE is the EMERGENCE of the SUPER-NOUMENAL ONE. | ? This will mean that the ‘ONTOLOGICAL DISTANCE’ between THE ABSOLUTE and the ABSOLUTE DEITY is ABSOLUTELY INFINITE. ? |
|  | THE ABSOLUTE  |  | When the ABSOLUTE ENGAGES in the EXTRUSION of THAT which is CAPABLE of 'SELF-SIGHT' (i.e., the ABSOLUTE DEITY) *limitation* is ILLUSORILY or APPARENTLY 'PRODUCED'. THE ABSOLUTE, in ESSENCE. DOES NOT ENGAGE IN ‘SELF-SIGHT’.  | THE ABSOLUTE ENGAGES in only TWO ACTS—the EXTRUSION and RE-ABSORPTION of the ABSOLUTE DEITY—the ACTOR. This is mysterious and unfathomable. |
|  | THE ABSOLUTE  |  | Even ABSOLUTELY INFINITE CONSCIOUSNESS IS a severe limitation upon the MAXIMALLY INTENSE BEINGNESS of the ABSOLUTE. | This emphasizes the perhaps unexpected contrast between THE ABSOLUTE and the ABSOLUTE DEITY and ITS ABSOLUTELY INFINITE SELF-REFLECTION. |
|  | THE ABSOLUTE  |  | The nature of the Universe-to-be depends upon the infinite reduction of potentially infinitudinous SELF-OBJECTIFICATIONS of the ABSOLUTE DEITY ‘ARISEN’ from THE ABSOLUTE | A FREE CHOICE IS MADE by the ABSOLUTE DEITY in SELF-REFLECTION. |
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|  | THE ABSOLUTE  |  | When the ABSOLUTE DEITY ‘ARISEN’ from THE ABSOLUTE DEITY has 'CREATED' a maximally de-infinitized SELF-'PERCEPTION', IT has 'CREATED' an imaginary transition from [AI]→1 | From [AI]→1 to the number one which is the Number of the Universal Logos and Its Universe |
|  | THE ABSOLUTE  |  | The ABSOLUTE is out of all relationship | Since THE ABSOLUTE is the SUBSTRATUM of EVERYTHING as well as EVERYTHING, ESSENTIALLY (i.e., the *true identity of anything is THE ABSOLUTE*) IT IS REALLY, the ONLY ‘THING’ that IS. There is, therefore, nothing else to which IT can relate.  |
|  | THE ABSOLUTE  |  | The ABSOLUTE-AS-THE-ABSOLUTE DEITY 'SUBJECTS' ITSELF to *blinded choice* when PRE-SELECTING an Algorithm and Constituent Factors for a Forthcoming Universe. | The ABSOLUTE DEITY’S SELF-BLINDING is born of WILLFULLY REDUCED SELF-SIGHT. When The ABSOLUTE DEITY’S SELF-SIGHT IS COMPLETE, IT KNOWS every possible OUTCOME, but does not KNOW which PATH of CHOICE will be CHOSEN by a Universal Logos in a STATE of *Self-imposed,* *infinitesimalized ignorance.* |
|  | THE ABSOLUTE  |  | The ABSOLUTE is the INFINITE INTENSIFIATION of BEINGNESS | Another way of naming theABSOLUTE if ‘THE INFINITEA. The INFINITESSENCE IS ALL-CONSUMING. |
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|  | THE ABSOLUTE  |  | 8 surprise MySelf/myself through the instrumentation of My ignorance (My Vehicles), but as the ABSOLUTE DEITY ‘ARISEN’ from the ABSOLUTE there are no surprises, **IF** The ABSOLUTE DEITY ENGAGES if ABSOLUTELY INFINITE SELF-SIGHT. |  |
|  | THE ABSOLUTE  |  | An E/existent is that which has an apparently separate particularity from the ABSOLUTE | All E/existents are fundamentally ILLUSORY in ABSOLUTE INFINITUDE and Illusory in-Universe. |
|  | THE ABSOLUTE  |  | In the SELF-SIGHT of the ABSOLUTE, the 'Ultimate Universal Point' is the 'Ultimate Infinitesimal' | The Ultimate Universal Point is all Universal Points that have ever appeared and all Universal Points yet-to-appear in Infinitudinous apparently Sequential Maha-Mayas. Compared to ABSOLUTE INFINITY (though this comparison is of an Illusion to REALITY and though there is *no* ***true relation*** *between them)* the Ultimate Universal Point still remains the ‘*ultimate infinitesimal’.* |
|  | THE ABSOLUTE  |  | It is the ABSOLUTE DEITY-as-DERIVATIVE-OF-THE ABSOLUTE which WORKS through any Universal Point, forever cyclically offering for potentiation of and expression through that Universal Point an *infinite reduction* of ITS 'ABSOLUTELY INFINITE' POTENTIAL | Because of the possibility of infinite division, every *finitude* is *essentially an infinitude.* |
|  |  |  | Within the ABSOLUTELY ARTICULATED INFINITUDE of THE ABSOLUTE DEITY ‘ARISEN’ from THE ABSOLUTE, even SELF-SEEN ACTUALIZED INFINITUDES within ABSOLUTE INFINITY are as *finitudes.*  | Infinitudes after their own kind are as *finitudes* when compared to the ABSOLUTE, ARTICULATED INFINITUDE of the ABSOLUTE DEITY. |
|  |  |  | Even the *absolute infinitesimal* is both a *finitude and an infinitude.*  | As a *quantity-in-mutation* the *absolute infinitesimal* is even an *indefinite.* |
|  | THE ABSOLUTE  |  | The ABSOLUTE DEITY ‘ARISEN’ from THE ABSOLUTE 'DESCENDS' (in part—through telescopic reversal) towards *finitude* though the SELF-PERCEPTION of ITS constituent lesser Infinitudes-after-their-own-kind and also SELF-PERCEPTION of ITS inherent *finitudes.* | Even as the ABSOLUTE DEITY DESCENDS through a SELF-RESTRICTED APERATURE of CONSCIOUSNESS, IT DOES NOT REALLY ENTIRELY DESCEND. Rather, IT *simultaneously* BEHOLDS ITSELF as a). ABSOLUTELY ARTICULATEDLY INFINITE, b). FILLED WITH INFINITE INFINITUDES, and c). FILLED WITH INFINITE F/finitudes. |
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|  | THE ABSOLUTE  |  | Each time a Universe is to be 'BECOME' or ‘EMERGE’, the ONTOLOGICAL APERTURE of the ABSOLUTE DEITY (the PRIMAL DEITY ‘ARISEN’ from the ABSOLUTE (a) ‘MOVES’ from the PARACEPTION of 'ABSOLUTE INFINITUDE', (b). to the PENULTICEPTION of Infinite SELF-CONTAINED INFINITUDES, to the (c) PERCEPTION of the greatest of Finitudes, a One, which always is the ‘Universal Point' or Universal Logos, yet ALL SCOPES-of-VIEW are RETAINED: | The EMERGENCE of All Universes from ABSOLUTE INFINITUDE is SUBJEECT to the Illusion of Time. |
|  | THE ABSOLUTE  |  | The REDUCTION of the ONTOLOGICAL APERTURE is the ABSOLUTE's 'METHOD' of 'BECOMING' Universes through the INSTRUMENTALITY of the ABSOLUTE DEITY. | THE GREATEST ONTOLOGICAL APERTURE SELF-PERCEIVES the ENTIRETY of the ABSOLUTELY-INFINITELY-ARTICULATED-RELFECTION of the ABSOLUTE DEITY. This SELF-REFLECTION IS MAXIMALLY ABSOLUTE INFINITY. SELF-WILLED REDUCTION of the ONTOLOGICAL APERTURE REVEALS to the ABSOLUTE DEITY a SELF-REFLECTION of *ever-lessening-scope.* |
|  | THE ABSOLUTE  |  | Each time a Universe is to be 'BECOME', the ONTOLOGICAL APERTURE of the ABSOLUTE DEITY, the ABSOLUTE DEITY ‘MOVES’ from a). the PARACEPTION of 'ABSOLUTE INFINITUDE', through b). the PENULTICEPTION of CONSTITUENT INFINITUDES to c). the PERCEPTION of the greatest of Finitudes, a One, which always is the 'Ultimate Point' | There is probably an infinitude of phases along the line of this process. It can be hypothesized as an instantaneous process, operative in SUPRANOUMENAL ‘SPACE’ which is ‘SURA-UNIVERSAL-‘SPACE’  |
|  | THE ABSOLUTE  |  | The SELF-'SEEING' of The ABSOLUTE-as-ABSOLUTE-DEITY ABSOLUTE 'DESCENDS' no lower than the Finitude, Number One, which is the *integer of greatest ‘distance’ from the TOTALITY of ABSOLUTE INFINITUDE.* | After reaching the Number One, further process tends towards greater numerosity. |
|  | THE ABSOLUTE  |  | Within any Universe there is an infinitude of theoretical Infinitudes. Within The-ABSOLUTE-as-ABSOLUTE-DEITY, all I/infinitudes are (a) REAL, (b) COMPLETELY FULFILLED and (c) subject to SIMULTANEOUS SELF-REFLECTION/REGISTRATION by the ABSOLUTE DEITY. | Contrast *theoretical infinitudes* with *fulfilled infinitudes.* The latter cannot occur in any Universe. |
|  | THE ABSOLUTE  |  | We dwell *in* Obtrusions and *as* Obtrusions of the ABSOLUTE-or, still more accurately, of the ABSOLUTE INFINITUDE. | Any Universe is a Temporary Obtrusion of ABSOLUTE INFINITUDE in Maha-Maya. |
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|  | THE ABSOLUTE  |  | ‘ - **8**’ AM the ABSOLUTE in Monadic-Extension | The ABSOLUTE is REALLY the *ONLY* MONAD. All MONADS/ Monads/monads of lesser consciousness are derivatives if IT.  |
|  | THE ABSOLUTE  |  | ESSENTIALLY, pride is forgetting that All are EQUAL-AS-THE-ABSOLUTE, because All *ARE* the ABSOLUTE. | The ABSOLUTE is ULTIMATZED HOMOGENSOUS ESSENCE. |
|  | THE ABSOLUTE |  | ‘ ’—as—**A∞**—as—**8**—as—8—as—**I**—as—I—as—i’ AM the ABSOLUTE MONAD in APPARENT EXTENSION | REALLY, there is NO EXTENSION at all because there is No SPACE at al.  |
|  | THE ABSOLUTE  |  | I Am the ABSOLUTE MONAD in Maha-Mayavic Extension | The APPARENT EXTENSION comes into expression, finally, within the Maha-Maya. |
|  | THE ABSOLUTE  |  | ‘ ’—as—**A∞**—as—**8**—as—8—as—**I**—as—I—as—i’ AM nothing but the ABSOLUTE in Maha-Mayavic Extension | Our customary self is known within the Maha-Maya, but the detection of TRUE IDENTITY must be accomplished even within The Maha-Maya. |
|  | THE ABSOLUTE  |  | The 'INFINITESSENCE' IS the ABSOLUTE ULTIMIZATION | What words shall we used to describe *infinite maximalization?* |
|  | THE ABSOLUTE  |  | If there is perceived sequence, there is limited C/consciousness. So, this applies to the Great Breath also. ‘IN’ the ABSOLUTE (or *‘AS’* the ABSOLUTE) there is no sequence. | Sequence requires DIVISION. |
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|  | THE ABSOLUTE  |  | Through THE ‘ARISING’ ‘CONSCIOUSNESS’ the ABSOLUTE, *APPAENTLY*  ‘BECOMES’ divided from ITSELF, ALLOWING the APPEARANCE of DUALITY and eventual INFINITE MULTIPLICITY. | The ‘ARISING’ and ‘REABSORPTION’ of a SELF-CONSCIOUS, OMNISCIENT, OMNIPOTENT ABSOLUTE DEITY ARE the ONLY TWO ILLUSORY MUTATIONS of THE ABSOLUTE, and yet the ABSOLUTE FOREVER REMAINS EXACTLY WHAT IT IS—IMMUTABLY THE SAME. |
|  | THE ABSOLUTE  |  | In the SIMULTANEOUS, NON-SEQUENTIAL REGISTRATION of ABSOLUTE INFINITUDE of which the ABSOLUTE DEITY IS CAPABLE, all Universes past, present and to come are 'REGISTERED', 'SEEN' Simultaneously and Superimposed. | This type of MULTI-UNIVERSAL CONSCIOUSNESS ANNIHILATES TIME and SPACE. |
|  | THE ABSOLUTE  |  | The-ABSOLUTE-as-ABSOLUTE-DEITY is INFINITUDINOUSLY INFINITE. The ABSOLUTE, PER SE, is HOMOGENEOUSLY ABSOLUTELY INFINITE. | There is a vast difference between ABSOLUTE INFINITUDE in ABSOLUTELY INFINITE ARTICULATION, and the INFINITESSENTIAL HOMOGENEOUS ABSOLUTE. |
|  | THE ABSOLUTE  |  | Is there REALLY an ‘Extruded True P/point’? Or is even the Maha-Maya not REALLY extruded from the ABSOLUTE? | THE ABSOLUTE IS, after all, THE ONLY REALITY— UTTERLY HOMOGENEOUS. |
|  | THE ABSOLUTE  |  | Maybe no 'SELF-OBJECTIFICATION’ REALLY ‘LEAVES’ the ABSOLUTE. | As above. |
|  | THE ABSOLUTE  |  | The ABSOLUTE is ALL-‘CONTAINING’ | *BUT,* the CONTAINMENT IS *IN ESSENCE* and NOT IN FORM. |
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|  | THE ABSOLUTE  |  | Nothing ‘LEAVES’ the ABSOLUTE | As, because of the ABSOLUTE’S INDIVISIBILITY there is ‘NOWHERE ELSE’ |
|  | THE ABSOLUTE  |  | Any Universe is bounded; the ABSOLUTE IS NOT | Even the *absolute infinitesimal* is bounded and all Universes are *absolute infinitesimals.*  |
|  | THE ABSOLUTE  |  | To the ABSOLUTE, there is no sequence. | If no division, then no spatial or temporal magnitude and, hence, no sequence.  |
|  | THE ABSOLUTE  |  | An ‘O’ IS an ‘ABSOLUTE DEIFIC OBJECTIFICATION’ in The-ABSOLUTE-as-ABSOLUTE-DEITY. In-Universe an ‘O’ Is also the Expanded Universal Point and any constituent P/point in-Universe. Within the SELF-REFLECTION of the ABSOLUTE DEITY (i.e., ABSOLUTE INFINITUDE) an ‘O’ IS both a ‘BOUNDED FINITUDE’ and a BOUNDED PENULTIMATE INFINITUDE-AFTER-ITS-OWN-KIND. | There *are* BOUNDED FINITUDES. Our perceptions are filled with them. Only the ABSOLUTE and the ABSOLUTE INFINITUDE ARE BOUNDLESS. WITHIN The-SELF-REFLECTION of the ABSOLUTE-DEITY there are also BOUNDED INFINITUDES—BOUNDED by the SELF-PERCEPTION of the ABSOLUTE DEITY. These are UNITIZED, PENULTIMATE INFINITUDES. |
|  | THE ABSOLUTE  |  | The FULLNESS of the ABSOLUTE and the ABSOLUTE DEITY ARE always COMPLETELY PRESENT | The ABSOLUTE never ceases to BE THE ABSOLUTE. The ABSOLUTE INFINITUDE never ceases to be the ABSOLUTE INFINITUDE. In the case of the ABSOLUTE INFINITUDE of the ABSOLUTE DEITY, the image of telescopic inversion suggests this. |
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|  | THE ABSOLUTE and ABSOLUTE INFINITUDE  |  | The ABSOLUTE INFINITUDE IS the ONLY INFINITUDE which is INFINITELY INFINITE. The ABSOLUTE is the ONLY IRREDUCIBLE SUBSTANCE and from IT all manner of INFINITUDES ‘ARISE’, even as the ABSOLUTE REMAINS IMMUTABLE. | ABSOLUTE INFINITUDE is UTTERLY INEXHAUSTIBLE in ITS ARTICULATION. The ABSOLUTE IS simply the NEVER CHANGING SOUCE of INEXHAUSTIBILITY. |
|  | THE ABSOLUTE  |  | Rejoice at encountering the ABSOLUTE at every moment | Perhaps one should say, “at *being* the ABSOLUTE FOREVER’. |
|  | THE ABSOLUTE  |  | In what 8 do now, in-Universe, the ABSOLUTE-as-THE ABSOLUTE-DEITY ‘DOES’ | There is but ONE ACTOR. The ABSOLUTE is the PASSIVE INFINITESSENCE—the ESSENCE of ALL ARISINGS: |
|  | THE ABSOLUTE  |  | EMPTINESS signifies the impossibility of boundaries. Without boundaries form becomes impossible—even the Form of a Universe. The ABSOLUTE is the ULTIMATE EMPTINESS. You are formless. You ARE the ABSOLUTE. But don’t forget to take care of the illusion you seem to be! | This is the *ultimate expression* of the dual life. |
|  | THE ABSOLUTE  |  | IDENTIFICATION as the ABSOLUTE promotes the expression of Love [A∞] | First, all Arisings-in-Universe are seen as magnetically coherent and, then, as Identical. |
|  | THE ABSOLUTE  |  | ………. = **[ADT/A∞]**  = ' **8** ' = **8** = 8 = **I** = I = i = [A~~∞~~] | The ABSOLUTE equals the ABSOLUTE DEITY and ITS REFLECTION, ABSOLUTE INFINITUDE, equals 8 as ABSOLUTE INFINITUDE, equals the Universal Logos,  |
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|  | THE ABSOLUTE  |  | The ABSOLUTE or INFINITESSENCEnot only 'CONTAINS' ALL POSSIBILITYbut even in ITS INVIOLABLE HOMOGENEITY, mysteriously, IS THE ABSOLUTE FULLNESS OF ALL POSSIBILITYFOREVER SIMULTANSOUSLY ARTICULATED.  | This SIMULTANEOUS ABSOLUTELY INFINITE ARTICULATION, ‘OCCURS’ as ABSOLUTE INFINITUDE in the SELF-REFLECTION of the ABSOLUTE DEITY. |
|  | THE ABSOLUTE  |  | I will simply say that **THAT** which FOREVER **IS**, has no possible NAME or predication which can be attached to IT with anything resembling ultimate accuracy. Every predication is a finitization which, because it indicates finitude, contradicts the ABSOLUTE (in HPB's terms). And yet, given the very limited mind we have, we must necessarily predicate, attribute, name—etc. In a way, no name attributed makes any difference. Finally, however, **THAT** HAS NO ATTRIBUTES, but IS the SUBSTRATUM of ALL. Different schools of thought have their methods of attribution. It is my present view that even a great Cosmic Logos, being but a Finite Being, cannot determine with accuracy the LIMITLESS NATURE OF **THAT**.What is really important, in my view, is that we realize that We Are THAT forever—always have been and always will be. Any lasting joy or bliss, must in my view, arise from that FACT. | What is important! |
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|  | THE ABSOLUTE  |  | The ABSOLUTE IS ESSENTIALLY IDENTICAL with ITSELF. | IT HAS no *parts* and no *movement* except a cyclic PRESENTATION and REABSORPTION of INFINITE ILLUSION EXTERIORIZED by the ABSOLUTE DEITY. |
|  | THE ABSOLUTE  |  | The ABSOLUTE 'CRUSHES' distinction into NO-THINGNESS. | Even ABSOLUTELY- INFINITELY -ARTICULATED ABSOLUTE INFINITUDE is ‘CRUSHED’ into ONTOLOGICAL HOMOGENEITY (UTTERLY ESSENTIAL SUBSTANCE). |
|  | THE ABSOLUTE  |  | The ABSOLUTE IS THE IMPENETRABLE | There is *nothing other* to penetrate IT. |
|  | THE ABSOLUTE  |  | The ABSOLUTE IS SILENT. | SOUND requires division and movement. As regards the ABSOLUTE, there are neither. |
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|  | ABSOLUTENESS |  | ABSOLUTENESS, by another NAME, is the ABSOLUTE, removing the temptation to consider the ABSOLUTE a *thing* rather than the ULTIMATE STATE OF BE-NESS | We must avoid the temptation t0 *thingify* the ABSOLUTE. *Things* are bounded and the ABSOLUTE is *not.* ABSOLUTENESS is the UNBOUNDED ULTIMATE ISNESS. |
|  | ABSOLUTENESS |  | 8 rejoice in the ABSOLUTENESS of BE-NESS | One has found one’s ULTIMATE IDENTITY – IMMUTABLELY PERFECT FOREVER. Thus, one rejoices. |
|  | ABSOLUTENESS |  | SELF-PERCEPTION (of the ABSOLUTE DEITY) leading to Self-Perception (of the Universal Logos) is Cosmos; SELF-BEING is ABSOLUTENESS |  |
|  | ABSOLUTENESS  |  | Identification as ABSOLUTENESS is the *ultimate identification.* | What more or less could one ESSENTIALL BE? There is a tremendous release in knowing that all BEINGS/Beings/beings are FOREVER ESSENTIALLY PERFECT, regardless of Maha-Mayavic Appearances. |
|  |  “RAY of the ABSOLUTE” |  | The "RAY OF THE ABSOLUTE" is a going forth from ABSOLUTENESS. The 'Ultimate Point' is the result of that going forth |  |
|  | ABSOLUTENESS |  | Collapse any Maha-Maya to a Point and then dissolve that Point into ABSOLUTENESS | All Maha-Mayavic Perceptions have exactly thee same magnitude—that of [A~~∞~~] **–** the ***absolute infinitesimal.*** Collapse the Illusion of Extension to realize OMNIPRESENT ISNESS. |
|  | ABSOLUTENESS |  | Rejoice in the PRESENCE of ULTIMATIZED ABSOLUTENESS | Can we make this form of words a deeply *felt* realization? |
|  | ABSOLUTENESS |  | Indicator of ULTIMATIZED ABSOLUTENESS | The ABSOLUTE IS ULTIMATIZED ABSOLUTENESS. The ABSOLUTE DEITY IS the ABSOLUTELY-INFINITELY- ARTICULATED-ABSOLUTE  |
|  | ABSOLUTENESS |  | INFINITIZED ABSOLUTENESS *IS* | Under this statement we could consider the beginningless(endless REALITY of the ABSOLUTE DEITY. |
|  | ABSOLUTENESS |  | ABSOLUTENESS is ''BE-ER'-as-'BE-ER'' and always IS. | This is like saying thee ABSOLUTE INFINITUDE ***IS.*** |
|  | ABSOLUTENESS  |  | Transcendental studies of ABSOLUTENESS lead to disidentification from all limitation. | Identification with any type of *perception* is a limitation upon the realization of ESSENTIAL IDENTITY. Through *infusception* disidentification from any type of FORM/Form/form is achieved. |
|  | ABSOLUTENESS | AA | As ABSOLUTENESS | Whatever we *seem* to be we should consider ourselves and all things (i.e., all SELF-PERCEPTIONS) *AS ABSOLUTENESS.* |
|  | ABSOLUTENESS |  | 8 Rejoice in PERFECT ABSOLUTENESS | We and All are UTTERLY PREFECT FOREVER AS ABSOLUTENESS. This realization should enhance, not diminish, striving within any Maha-Maya. |
|  | ABSOLUTENESS |  | Ah the …Unity, Oneness, Pervasion, Merging, Connectedness, Pointness, Fusion, Sameness, Homogeneity, Suchness, Identicality, Wholeness, Beingness, Being, Union, Substantiality - of It All | These are some of the major *transcendental realizations* to be applied to REALITY. |
|  | ABSOLUTENESS |  | Ah, the…Belongingness, Familiarity, SelfNess, Noneotherness, Heartness, Collapsedness, Non-divisiveness, Utterness, Sameness, ABSOLUTENESS, One-Beingness, ONE-BEINGNESS, Spacelessness, Timelessness, Hereness, Immediacy…etc.. of It All | These are some of the major *transcendental realizations* to be applied to REALITY. |
|  | ABSOLUTENESS |  | If there IS nothing else but ABSOLUTENESS no 'RELATION' can 'EXIST' with ABSOLUTENESS | This is an obvious yet *essential* realization. ABSOLUTNESS NEGATES DIVISION. DIVISION IS SUPRA-UNIVERSAL- ILLUSION and Illusory in-Universe as well. Only the ABSOLUTE-AS-THE-ABSOLUTE IS UTTERLY DEVOID of ILLUION as of every other attribute. |
|  | ABSOLUTENESS |  | Does the 'Universe-Inaugurating-Point' have any ‘Own Being’ or is It merely a conduit from ABSOLUTENESS to the ABSOLUTE DEITY to ABSOLUTE INFINITUDE to Maha-Mayavic Relativism? | Nothing has any ‘Own-Being’. All ‘THINGS’ (i.e., SELF-ERCEPTIONS of the ABSOLUTE DEITY ARE ESSENTIALLY ABSOLUTENESS or the ABSOLUTE. |
|  | ABSOLUTENESS |  | ABSOLUTENESS! | The ULTIMATE |
|  | ABSOLUTENESS |  | ABSOLUTENESS NOW and ONLY NOW FOREVER! | To think of *past, present or future* is to veil the EXPERIENCE of ONENESS. |
|  | ABSOLUTENESS |  | The ABSOLUTE INFINITUDE DERIVED from ABSOLUTENESS PERISTS whether or not there is a Universe. The 'Universe-Inaugurating-Point' Is a *cyclic SUPRA-UNIVERSAL EVENT* and Exists simultaneously along with ABSOLUTE INFINITUDE cyclically. The Purpose of the 'Universe-Inaugurating-Point' Is 'SELF-OBJECTIFICATION'-as-'Self-Objectification' considering the ABSOLUTE DEITY as the FIRST ACTIVE/CREATIVE SELF a part of which is to be SELF-OBJECTIFIED as a Universe. ABSOLUTENESS IS IMMUTABLE and ‘CANNOT’ ‘DISAPPEAR’  | Any 'Universe-Inaugurating-Point' has the same function as all 'Universe-Inaugurating-Points' but a different *selected finitude* to inaugurate as a Universe. |
|  | ABSOLUTENESS |  | When there is ignorance of ABSOLUTENESS, *will* can be asserted as if freely though in ignorance of the true nature and scope of this assertion What we call “free will”, however, is not really *free.* Any self-conscious B/being in-Universe always has a HIGHER WILL/Higher Will to assert than the one he *thinks* is *free.* Even the Universal Logos must look to the SUPERIOR WILL of the ABSOLUTE DEITY. | The ABSOLUTE DEITY HAS SUPRA-UNIVERSAL WILL which is *UTTERLY* FREE. Unless man identifies *as* the ABSOLUTE DEITY, he has no ESSENTIAL FREE WILL. Only as the Universal Logos Identifies as the ABSOLUTE DEITY is the Will of the Universal Logos *Free.* Remember that the ABSOLUTE DEITY is *derivative of* the ABSOLUTE. |
|  | ABSOLUTENESS |  | All is well ‘AS’ ABSOLUTENESS. All is well, sufficiently so, in identification as the Universal Logos as well. | Simply put, the ‘part’ is rebecoming the Whole is Full Consciousness and is greatly consoled thereby. |
|  | ABSOLUTENESS |  | Rejoice in BEING ABSOLUTENESS | It is a profound spiritual/psychological comfort to be reminded of WHAT WE FOREVER ARE. |
|  | ABSOLUTENESS |  | Abandon self-pity; Rejoice in BEING ABSOLUTENESS | Self-pity is based upon the perception of the vicissitudes of the part which one *seems* to be but *essentially* is *not.* |
|  | ABSOLUTENESS |  | As ABSOLUTENESS nothing is insoluble | ALL is not only possible but FOREVER SUPRA-UNIVERSALLY SOLVED. Any ‘PROBLEM’ and its ‘SOLUTION’ EXIST ‘SIMULTANSOULY’ |
|  | ABSOLUTENESS |  | Nothing can compromise MY ABSOLUTENESS | All ILLUSION/Illusion/illusion is only the *apparent compromising* of ABSOLUTENESS. The ABSOLUTE is the UNCOMPROMISABLE. Nothing can REDUCE ITS ESSENCE/NATURE in any way.  |
|  | ABSOLUTENESS |  | 8 rejoice in the ABSOLUTENESS of BE-NESS | “And again I say, ‘Rejoice’” |
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|  | ABSOLUTENESS |  | ABSOLUTENESS IS NEVER under threat | All Intra-Universal Self-Perceptions of the Universal Logos are born and die as does, apparently, any Universal Logos. Even the SUPRA-UNIVERSAL SELF-PERCEPTIONS of the ABSOLUTE DEITY are born and die only to be cyclically resurrected. Only the ABSOLUTE-'IN'-ABSOLUTENESS FOREVER IS. |
|  | ABSOLUTENESS |  | ABSOLUTENESS IS SILENCE. | Without *division* there is no *movement.* Without *movement* there is no *sound.* UTTER SILENCE NEGATES all FORM/Form/form. SILENCE, FORMLESSNESS and BOUNDLESSNESS are intimately interrelated. |
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|  | ABSOLUTE ABSTRACTION  |  | All emanations are REALLY the ABSOLUTE ABSTRACTION | The ABSOLUTE-'IN'-ABSOLUTENESS is the ABSOLUTE ABSTRACTION. There is not *one emanation* which is not, ESSENTIALLY the ABSOLUTE or ABSOLUTENESS or ABSOLUTE-'IN'-ABSOLUTENESS. |
|  | ABSOLUTE ABSTRACTION |  | ………. = **[ADT/A∞]**  = ' **8** ' = **8** = 8 = **I** = I = i = [A~~∞~~]AM FOREVER the ABSOLUTE ABSTRACTION  | ULTIMATE IDENTITY IS the ABSOLUTE ABSTRACTION  |
|  | ABSOLUTE ABSTRACTION |  | 8 Am Forever the ABSOLUTE ABSTRACTION  | This is a more intimate sentence, relating the absolute infinitesimal to the ABSOLUTE. Do we believe this? Does it make any difference to us?  |
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|  | ABSOLUTE ALL |  | ALL is the *ABSOLUTE* ALL | There are many *‘alls’.* The ALL which is **UTTER** IS the CONTENT of ABSOLUTE INFINITY, the SELF-REFLECTION of the ABSOLUTE DEITY  |
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|  | ABSOLUTE BEINGNESS |  | Even a SUPRA-NOUMENAL INFINITUDE-AFTER-ITS-OWN-KIND can be understood as an ‘Ultimate Negligibility’ when compared to the ABSOLUTE INFINITUDE of the ABSOLUTE DEITY. What does an ORDINARY SUPRA-UNIVERSAL INFINITUDE ‘BECOME’ when COMPARED with ABSOLUTE INFINITUDE? And the ABSOLUTE BEINGNESS of the ‘INFINITESSENCE’ if the FINAL ABSORBER of ALL into ITS UTTER, IMMUTABLE HOMOGENEITY. |  |
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|  | ABSOLUTE DEITY |  | The ABSOLUTE DEITY KNOWS ITSELF AS BOUNDLESS, UTTERLY ARTICULATED INFINITUDE | This is the first *knowing* of UNBOUNDED ONENESS |
|  | ABSOLUTE DEITY  |  | The ABSOLUTE DEITY EXISTS only cyclically. The ABSOLUTE/ABSOLUTNESS IS FOREVER. | The ACTOR called the ABSOLUTE DEITY is an INFINITE REDUCTION from ABSOLUTENESS and ARISES only cyclically. The ABSOLUTE NEVER DISAPPEARS FOREVER. |
|  | ABSOLUTE DEITY  |  | Any Universe ***Is*** the ABSOLUTE DEITY-in-Circumscription – ultimately *infinitesimalized circumscription*; ABSOLUTE DEITY-in-Being; the ABSOLUTE DEITY-in-Action | A Universal Logos and Its Universe are *bounded* or *circumscribed.* A Universe Is ABSOLUTE DEITY-in-Being but NOT in SUPRA-UNIVERSAL BEING; the ABSOLUTE DEITY is the ACTOR and capable of ACTION in the POST-PRAYALIC WORLD, but ACTION is infinitely greater than Action-in-Universe. |
|  | ABSOLUTE DEITY  |  | A ‘THING INCEIVED IN GOD’ is ‘REGISTERED’ as one with the SUBSTRATUM. But only the ABSOLUTE DEITY can ‘DO’ this. | This is an ‘ACT’ which only the ACTOR can accomplish. The ABSOLUTE DEITY KNOWS the ABSOLUTE ORIGIN of all of ITS SELF-PERCEPTIONS, or SELF-REFLECTIONS. We human beings can *inceive* all perceptions as on with the *Universal Logos,* but *not* as one with the ABSOLUTE—though we can *speculate* that it is so.  |
|  | ABSOLUTE DEITY  |  | Forever is unimaginable to the human being, but SELF-PERCEIVABLE by the ABSOLUTE DEITY. | The ABSOLUTE DEITY ‘HOLDS’ within ITSELF ALL that could possibly be ‘Done’ in-Universes apparently past and future. IT also HOLDS All that ***Was*** *Done* in limitless Universes past. BUT while the ABSOLUTE DEITY HOLDS All that could be Done (as if it were done) such is the Freedom of Will inherent in the Universal Logos (which is the ABSOLUTE DEITY-in-Extrusion) that IT (the ABSOLUTE DEITY) does *NOT HOLD* All that Will be Done in All Future Universes. This appears to be a limitation upon the ABSOLUTE DEITY. |
|  | ABSOLUTE DEITY |  | Only the ‘ABSOLUTE DEITY’ is GOOD. | The ABSOLUTE DEITY is POSSESSED of BOUNDLESS CREATIVITY, but CAN SELF-BECOMINGLY CREATE only in the ratio of One/[A~~∞~~], where One is a *unitized SELF-PERCEPTION* meant to EXTERIORIZE into Universal Objectivity.  |
|  | ABSOLUTE DEITY | \* | A Universe is the Objectification/Instantiation of a *‘BOUNDED SELF-PERCEPTION’* in the ‘SELF-CONSCIOUSNESS’ of the ‘ABSOLUTE DEITY’ | This is an important statement. Do WE-as-We-as-we realize that our SELF-PERCEPTION has BECOME all Universes that have been or will be? |
|  | ABSOLUTE DEITY |  | IT IS GOD; IT IS ‘ABSOLUTE DEITY’ | When we us the word ‘GOD’, the limit of our meaning is the ABSOLUTE DEITY, NOT the ABSOLUTE WHICH is DEVOID of ALL ATTRIBUTES normally ascribed to God. Only UTTERLY INFINITIZED BE-NESS applies to the ABSOLUTE. |
|  | ABSOLUTE DEITY  |  | Do the Will of God, for God does the WILL-of-GOD (the ABSOLUTE DEITY) | In this case the injunction enjoins us to do the Will of the Universal Logos, once we know that that Will Is. We are nowhere near knowing at this time-in-space. |
|  | ABSOLUTE DEITY |  | The indivisibility of the ABSOLUTE renders every ‘OBJECT-in-GOD-the ABSOLUTE DEITY ’, ‘***as***-***ESSENTIALLY***-the-ABSOLUTE ’-***if*** such SUPRA-UNIVERSAL OBJECTS ARE RIGHTLY INFUSCEIVED. | Of course, all such OBJECTS in the ABSOLUTE INFINITUDE ***WILL*** BE RIGHTLY INFUSCEIVED by the SELF-OBSERVING ABSOLUTE DEITY. |
|  | ABSOLUTE DEITY |  | Only the ‘ABSOLUTE DEITY’ can ‘SELF-PERCEIVE’ completed infinitudes |  |
|  | ABSOLUTE DEITY |  | The ‘ABSOLUTE DEITY’S’ ‘SELF-PERCEPTION’ is the noumenon of number. | The ABSOLUTE IS UTTERLY HOMOGENEOUS “NO NUMBER’. The ABSOLUTE INFINITUDE ARISING through the SELF-OBSERVATION of the ABSOLUTE DEITY PRESENTS ABSOLUTELY INFINITE ENUMERATION. |
|  | ABSOLUTE DEITY |  | The ‘ABSOLUTE DEITY’, though ABSOLUTELY INFINITELY ARTICULATEED, ‘ANNIHLATES’ all *otherness* | THE ABSOLUTE DEITY IS ABSOLUTELY INFINITE in ITS ARTICULATION, yet in all this ARTICULATION no *otherness* IS SEEN to EXIST. |
|  | ABSOLUTE DEITY  |  | Is not the ENTIRETY OF GOD (the ABSOLUTE DEITY) ever-present? | ***Cyclically*** ever-present and apparently ANNIHILATED when the ABSOLUTE REABSORBS IT into UTTER HOMOGENIETY. ONLY the ABSOLUTE-'IN'-ABSOLUTENESS IS EVER-PRESENT. If the ABSOLUTE DEITY does not ARISE cyclically, there is no appropriate SUPRA-UINVERSAL TIME for IT to ARISE. |
|  | ABSOLUTE DEITY and the ABSOLUTE  |  | The ‘ABSOLUTE’ is ‘EXACTLY WHAT IT IS’, without ‘MUTATION’ FOREVER. SUPRA-UNIVERSAL MUTATION as DEIFIC-SELF-MOTION EXIST WITHIN the ABSOLUTE DEITY. |  |
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|  |  |  | The ABSOLUTE ‘THROWS FORTH from ITSELF’ SUPRA-UNIVERSAL ILLUSION (for such IS the ABSOLUTE DEITY and ITS ABSOLUTELY INFINITUDINOUS SELF-PERCEPTION), yet REMAINS EXACTLY and IMMUTABLY the SAME FOREVER. | This is hard to fathom. How can this PRIMORDIAL SELF-BECOMING fail to DISTURB the IMMUTABILITY of the ABSOLUTE. Yet, thus, we hypothesize. |
|  | ABSOLUTE DEITY and PENULTICEPTION |  | ‘PENULTICEIVED’ *infinitudes* are *ontologically* bounded (because they are *only* themselves) but magnitudinally bounded because they are ‘PERCEIVED’ *simultaneously* and in *completeness*, by the SELF-PERCEIVING ‘ABSOLUTE DEITY’. | PENULTICEPTION is never the FINAL SELF-PERCEPTION of the ABSOLUTE DEITY. |
|  | ABSOLUTE DEITY |  | Any |T| is a ‘T/thing ‘in-Universe’ ’. Any |SUT]—'SUPRA-UNIVERSAL THING’ IS any SELF-‘PERCEPTION’ of the ‘ABSOLUTE DEITY’ other than the PERCEPTION of ITSELF as the ABSOLUTE INFINITUDE. | The “BOUNDLESS IMMUTABLE PRINCIPLE” cannot, by definition, BOUNDED and, thereby, ‘THINGED’ |
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|  | ABSOLUTE DEITY and PENULTICEIVABLES |  | |SUTS| = All ‘PENULTICEIVABLES’ excluding the ONE ‘PARACEIVABLE’- the ‘ABSOLUTE DEITY’ ‘SEEING’ ITSELF in ABSOLUTELY INFINITE ENTIRETY | Even INFINITUDES-AFTER-THEIR-OWN-KIND are PENULTICEIVABLES. |
|  | The ABSOLUTE  |  | The ABSOLUTE has no BOUNDS and, thus, cannot be UNITIZED. |  |
|  | ABSOLUTE DEITY |  | Of what FORM is an ‘OBJECTIFIABLE POTENTIAL’ SELF-PERCEIVED by the ‘ABSOLUTE DEITY’? | Such FORMS OCCUR only in the CONSCIOUSNESS of the ABSOLUTE DEITY. |
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|  | ABSOLUTE DEITY |  | Can the ABSOLUTE DEITY be surprised? | Due to DELIBERATE SELF-PRIVATION of ABSOLUTELY INFINITUDINOUS CONSCIOUSNESS, perhaps ‘Yes’. |
|  | ABSOLUTE DEITY |  | The ‘Ultimate True Point’ ‘Contains’ an objectifiable set of ‘Finitized Self-Perceptions of the ‘ABSOLUTE DEITY’. | **?** An ‘'ULTIMATE SUPRA-UNIVERSAL TRUE POINT', because ITS CONTENTS must be Actualizable-in-Universe must contain only F/finitudes. |
|  | ABSOLUTE DEITY |  | Through ‘PENULTICEPTION’ can the ‘ABSOLUTE DEITY’ ‘COLLAPSE’ ‘SELF-INHERENT’ LESSER INFINITUDES to a higher order of SUPRA-UNIVERSAL Points? | It is worth considering. If the FACTOR OF COMPARISON of SUPRA-NIVERSAL INFINITUDES-AFTER-THER-OWN-KIND with ABSOLUTE INFINITUDE is OPERABLE, then “Yes”. |
|  | ABSOLUTE DEITY |  | The ‘PENULTICEPTION’ of the ‘ABSOLUTE DEITY’ ‘BOUNDS INFINITUDES’ and ‘MAKES THEM ‘BOUNDED INFINITE *ONENESSES’* | This again is hard to grasp. In-Universe there are *no completed infinitudes* and certainly none that can be Self-Observed by the Universal Logos. In the first SUPRA-UNIVERSAL-STATE it is possible to conceive BOUNDED-SELF-PERCEIVED-INFINITUDES (of various lesser orders than ABSOLUTE INFINITUDE). |
|  | ABSOLUTE DEITY |  | True *number ones* are bounded. UNBOUNDED ONES cannot be wholly P/perceived as ones by any ‘in-Universe’ E/entity. Only the ‘ABSOLUTE DEITY’ can SELF-PERCEIVE *UNBOUNDED* ONES as *BOUNDED* ONES. | We are saying that the ABSOLUTE DEITY has ABSOLUTELY INFINITE SELF-CONSCIOUSNESS. |
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|  | ABSOLUTE DEITY |  | The Universal Logos is a True Point — Really, a ‘Universal True Point’ or ‘Universal High Point’ — in one respect, the last in a series of Descending, Finitized SELF-PERCEPTIONS of the ‘ABSOLUTE DEITY’ ORIGINATING in the SUPRA-UNIVERAL WORLD. Yet as the ABSOLUTE DEITY ‘ARISES’ from the ABSOLUTE, IT (the ABSOLUTE DEITY) may COME FORTH as *a SUPRA-UNIVERSAL TRUE POINT* or *HIGH POINT.* | Is it possible that a ‘Universal True Point’, or ‘Universal High Point’ bears thee same relation to ABSOLUTE INFINITUDE as a hypothetical ‘SUPRA-UNIVERSAL HIGH POINT’ bears to the ABSOLUTE? |
|  | ABSOLUTE DEITY |  | It is because the ‘ABSOLUTE DEITY’ has DELIBERATELY ‘LIMITED HIS SELF-SIGHT’ (or BOUNDED IT), that the ‘CONTENT INHERENT in a ‘Universal True Point’ or ‘Universal High Point’ is a Finitude | Thee is much debate over whether the Universe is finite or infinite. This Philosophy of Radical Absolutism (Preceded by a Philosophy of Radical Infinitism), hypothesizes recurring finite Universes.  |
|  | ABSOLUTE DEITY |  | A Universal True Point or High Point is an ‘Aperture’ for the funnelling into Universal Objectivity of a particular Finitized, **SELF**-SELECTED, **SELF**-PERCEIVED CONTENT of the ‘ABSOLUTE DEITY’  | A Universal High Point is like a reducing valve. A PRE-UNIVERSAL TRUE POINT’ ‘BECOMES’ the ‘'Universal-True-Point’ in Universal Objectivity. |
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|  | ABSOLUTE DEITY |  | The HYPER-DIMENSIONAL CONTENT of any ‘PRE-UNIVERSAL-TRUE-POINT’ is the APERTURE to the Appearance-into-Objectivity of a Universal Logos and *Its* Higher-Dimensional Content. A Universal Logos and Its Content Is at-root a ‘Universal True Point’, which, Itself, Is the Aperture-into-Objectivity for a final, CIRCUMSCRIBED, ‘Universe-BECOMING’, Finitized SELF-PERCEPTION of the ‘ABSOLUTE DEITY’. Thus, the ABSOLUTE DEITY DETERMINATIVELY-SELF-PERCEIVES the Articulated Content of any impending Universe. Such Content Becomes Emanated in the Universal Process. | A PRE-UNIVERSAL-TRUE-POINT is a PARTICULARIZED, UNITIZED, FINITIZED SELF-PERCEPTION of the ABSOLUTE DEITY which through EXTRUSION-into-Objectivity BECOMES the ‘Root-Starting-Point’ for any particular Universal Logos and Its Universe.? Clarify |
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|  |  | Examine Pre-Universal True-Point—this area and these several items need real care. |  |  |
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|  |  | The ABSOLUTE, ABSOLUTENESS, | The FLASHING FORTH of the "RAY OF THE ABSOLUTE" is the TRANSITION from a PRE-UNIVERSAL-TRUE-POINT (the SUPRA-UNIVERSAL-ROOT-of-an IMPENDING-UNIVERSE to a Universal-True-Point (in-Universe) A PRE-UNIVERSAL TRUE-POINT IS greatly contrasted to the SUB-ABSOLUTE-TRUE-POINT which ABSOLUTE INFINITY ‘BECOMES’ when CONTRASTED with the ABSOLUTE.  | When compared to the ABSOLUTE, even the ENDLESSLY ENTIRE CONTENT OF ABSOLUTE INFINITUDE IS a SUPRA-UNIVERSAL/SUB-ABSOLUTE NEGLIGIBILITY/ULTIMATE SUB-ABSOLUTE-TRUE-POINT. We are dealing with the contrast between ‘FORMAL CONTENT’ and ABSOLUTELY SUBSTANTIAL ABSOLUTENESS |
|  | ABSOLUTE DEITY  |  | Even though no thing (and I do not mean NO-THING WHICH *IS* the ABSOLUTE) can be in relation to the ABSOLUTE, it is possible to mentally compare and contrast any-thing with the ABSOLUTE or with ABSOLUTE INFINITUDE, for that matter. The result is always obliteration of the *thing* or recognition of the *thing* as an *absolute infinitesimal.* | Contrasting any-*thing* with ABSOLUTE INFINITUDE *absolutely infinitesimalizes that thing.* When attempting to mentally contrast any-*thing* with the ABSOLUTE, we have to appreciate that the ABSOLUTE IS that very *thing* and every-*thing* else. |
|  | ABSOLUTE DEITY |  | For the ‘ABSOLUTE DEITY’, a ‘PRE-UNIVERSAL-TRUE-POINT’ and all ‘CONTENT’ ‘WITHIN’ IT IS but a SINGLE, UNITIZED SELF-PERCEPTION ABSOLUTELY INFINITELY REMOVED from THAT WHICH IS REVEALED BY ENTIRETOUS SELF-SIGHT, i.e. the ABSOLUTE INFINITUDE. | When the ABSOLUTE DEITY SELF-PERCEIVES any PORTION of ITSELF which IS NOT ITS WHOLENESS, that lesser SELF-PERCEPTION ‘BCOMES’ SUPRA-UNIVERSALLY UNITIZED and thus ‘BECOMES’ a SUPRA-UNIVERSAL *absolute infinitesimal* when COMPARED to ABSOLUTE INFINITY---the TRUE SELF-IMAGE of the ABSOLUTE DEITY. REVIEW |
|  | ~~ABSOLUTE DEITY~~ |  | ~~Perhaps a Universal Point is ‘Contentless’ yet Generative of ‘SELF-SEEN’ ‘CONTENT’ ‘WITHIN’ the ‘ABSOLUTE DEITY’~~ | ? |
|  | ABSOLUTE DEITY |  | In-Universe and along the Emanative Stream, every lesser point receives its ‘content’ from a Greater Point (of which the Pre-Pralayic Universal Point of any Universe is the Ultimate). In this Generative Endowment of Content there is always an *Overflow of Content* for lesser P/points cannot receive what Greater Points can hold even through their magnitude (as the absolute infinitesimal) is finally the same. This Pre-Pralayic Universal Point (as an Aperture) originally receives Its ‘Content’ from a ‘SELF-REIFIED PORTION of the ‘ABSOLUTE DEITY’, the ‘ABSOLUTE INFINITUDE ’. | A very interesting and demanding subject is the *content* of P/points which are, by definition, non-dimensional. |
|  | ~~ABSOLUTE DEITY~~ |  | ~~In c quality I’BOUNDED, FINITIZED SELF-PERCEPTION’~~ | ? |
|  | ABSOLUTE DEITY |  | The ‘INPERIENCE’ of *BEING* the UNCOMPROMISED, HOMOGENOUS FULLNESS of the ‘ABSOLUTE’, devoid even of ‘SELF-PERCEPTION’ must BE the ULTIMATIZED STATE, the ‘ABSOLUTELY ESSENTIAL STATE’—ABSOLUTENESS. | The STATE of ABSOLUTNESS IS UTTERLY IMPENETRABLE: |
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|  | ABSOLUTE DEITY |  | In human sleep there is experience. Why should there not be ‘INPERIENCE’ in the SLEEP of the ‘ABSOLUTE’? |  |
|  | ABSOLUTE DEITY |  | The ‘ABSOLUTE DEITY’ IS the SUPREME NARCISSUS | IT ‘GAZES’ at ITS OWN IMAGE which IT SELECTIVELY REDUCES until IT BOUNDS a CHOSEN RELATIONSHIP which will FLASH FOTH as the "RAY OF THE ABSOLUTE".  |
|  | ABSOLUTE DEITY |  | The SELF-LIMITING SELF-PERCEPTION of the ‘ABSOLUTE DEITY’ comes in three categories: ‘PARACEPTION’, ‘PENULTICEPTION’ and ‘FINITIZED SELF-PERCEPTION’ | No UNIVERSAL-SELF-BECOMING ‘ARISES’ through PARACEPTION (which is *cyclically constant*.) PENULTICIPTION leads through SELF-PERCEPTUAL-REDUCTION to FINITIZED SELF-PERCEPTION and to a DIRECT PREPARATION and ‘GOING FORTH’ into Finitistic Isolation as the IMPENDING Universe. A Universal Logos is nothing more than a Finitized Instantiation of the ABSOLUTE DEITY. |
|  | ABSOLUTE DEITY |  | All ‘CONSCIOUSNESS’ ‘WITHIN’ the ‘ABSOLUTE DEITY’ is ‘SELF-CONSCIOUSNESS’ | This by now, is obvious. What else is there to perceive than the SELF. |
|  | ABSOLUTE DEITY |  | Is even the ‘PARACEPTION’ of the ‘ABSOLUTE DEITY’ (i.e., the SIMULTANEOUS ‘SEEING’ of ITS ENTIRE SELF) but a ‘POINT’ when CONTRASTED with ABSOLUTELY HOMOGENEOUS ABSOLUTENESS? This PROCESS would RENDER the SELF-PERCEPTION of the ABSOLUTE DEITY (ABSOLUTE INFINITUDE) into the SUB-ABSOLUTE-INFINITESIMAL—the ULTIMATE of ALL INFINITESIMALS which SURRENDERS ITS NATURE and MAGNITUDE to the HOMOGENEOUS NO-THING—the ABSOLUTE. | This is dealt with above and is not easy to understand. |
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|  | ABSOLUTE DEITY |  | If any True P/point in-Universe is finally the 'Ultimate in-Universe Infinitesimal', the closest quantity to zero without ever reaching zero, then any SUPRA-UNIVERSAL INFINITUDE SELF-PERCEIVED by 'ABSOLUTE DEITY' has infinite quantity after its kind and a True P/point has no quantity at all | ? In-Universe there is no fulfilled *infinitude* to be Self-Perceived by a Universal Logos, because a Universal Logos is Bounded in Expression and contains suggestions of Infinitudes, but none that are *actualized.* |
|  | ABSOLUTE DEITY |  | Any SUPRA-UNIVERSAL INFINITUDE which is SELF-PERCEIVED by the ‘ABSOLUTE DEITY’ is ‘REGISTERD’ as an ‘INFINITE *ONE’*, but *not* as the ‘INFINITELY UNBOUNDED ONE’. (There only ONE SUCH—the ABSOLUTE INFINITUDE.) Being ‘PERCEIVED’ as a WHOLE and, thus, UNITIZED, BOUNDS any type of INFINITUDE which is NOT ABSOLUTE INFINITUDE.  | Unfortunately, it seems that one cannot think of the UNBOUNDED, without making of IT, in consciousness, a ‘ONE’ |
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|  | ABSOLUTE DEITY |  | The ONE ‘PARACEPTION’ of the ‘ABSOLUTE DEITY’ is not ‘AFTER ITS OWN KIND’ alone, but after an ‘ABSOLUTE INFINITUDE’ of kinds, ‘AFTER ALL KINDS and COMBINATIONS OF KINDS, and COMBINATIONS of COMBINATIONS, etc. *ad infinitum.*’ | The SELF-PERCEPTION of the ABSOLUTE DEITY is a *limitation* upon ULTIMATIZED BE-NESS. Just how much of a limitation? |
|  | ABSOLUTE DEITY |  | In Universe’ no I/infinitude can be grasped in *perceptual* *completeness*. There are no completed infinitudes in-Universe because every Universe is Finite. In the SUPRA-UNIVERSAL WORLD, the ‘ABSOLUTE DEITY’ ‘GRASPS’ *INFINTIUDES* (which are by definition *unbounded*) as *bounded specificities.* The GRASP/REFLECTION by the ABSOLUTE DEITY of the ENTIRETY of ITSELF, however, is in a different category and cannot be said to be a *bounded specificity.* | This paragraph deals with how to SELF-PERCEIVE (or Self-Perceive in-Universe) a *completed infinitude.* Can it be done? In Universe, “No”: in the SUPRA-UNIVERSAL WORLD (of the ABSOLUTE DEITY without an INTERACTIVE SECOND), then “Yes.” |
|  | ABSOLUTE DEITY |  | The ‘SELF-PERCEIVING ‘ABSOLUTE DEITY’ IS SUPRA-NOUMENALLY HYPER-DIMENSIONAL’.  | Are there any limits to the ASCENT of DIMENSIONALITY? Not is the SUPRA-UNIERSAL WORLD. |
|  |  |  | The MOST COMPLEX VISION POSSIBLE is that of the ABSOLUTE DEITY SELF-PERCEIVING the *ARTICULATED* ABSOLUTELY INFINITE WHOLENESS of ITSELF. | The ABSOLUTE DOES NOT SELF-PERCEIVE. AS THE ABSOLUTE, IT DOES NOT SELF-COGNIZE. IT simply INFINITESSENTIALLY ABSOLUTIZES by BEING EXACTLY WHAT IT IS, FOREVER. |
|  | The ABSOLUTE  |  | No *being-in-form* can register the UTTERNESS of the ABSOLUTE. This includes the INCAPACITY of the ABSOLUTE DEITY to DO SO. | The ABSOLUTE is SEALED from ALL POSSIBLE ACCURATE REGISTRATION by ALL ENTITIES/Entities/entities lesser than ITSELF. |
|  | ABSOLUTE DEITY  |  | The ‘ABSOLUTE DEITY’ REALLY IS the Universal-Logos-in-Infinite-Attenuation. And, of course, the IDENTITY of the ABSOLUTE is STILL (INFINITELY) MORE ESSENTIAL. | As in-Universe beings, we can have no ‘INPERIENCE’ of ULTIMATE ESSENTIALITY. |
|  | ABSOLUTE DEITY |  | The RAY ‘FLASHING FORTH’ AS the Universal Logos IS REALLY the ‘ABSOLUTE DEITY’ in a ‘STATE’ of ‘FINITIZED, BOUNDED SELF-PERCEPTION’ | The CHOICE of the Constituents of the Universe-to-Be seems absolutely *free.* |
|  | ABSOLUTE DEITY |  | The ‘ABSOLUTE DEITY’ ‘CONTAINS’/IS ALL. During ‘SELF-PERCEPTUAL-DESCENT’ the ‘ABSOLUTE DEITY’ ‘CONTAINS’ ‘INFINICEPTIONS’ and ‘FINICEPTOINS’ through ‘SELF-PERCEPTION’. ‘SELF-CONSCIOUSNESS’ IS ‘CONTAINMENT’ |  |
|  | ABSOLUTE DEITY |  | ‘CONTAINMENT’ IS the ‘SELF-CONSCIOUSNESS’ of the ‘ABSOLUTE DEITY’ |  |
|  | ABSOLUTE DEITY |  | ‘CONTAINMENT’ IS the ‘SELF-CONSCIOUSNESS’ of the ‘ABSOLUTE DEITY’ |  |
|  | ABSOLUTE DEITY |  | The Universe ‘ARISES’ from ‘FINITELY FOCAL SELF-PERCEPTION’ within the ‘ABSOLUTE DEITY’ |  |
|  | ABSOLUTE DEITY |  | ‘In-Universe’ no I/infinitude can be grasped in *perceptual completeness.* The ‘ABSOLUTE DEITY’ ‘GRASPS’ *infinitudes* (which are by definition *unbounded*) as *bounded specificities* |  |
|  | ABSOLUTE DEITY |  | An Infinitude which is SELF-PERCEIVED by ‘ABSOLUTE DEITY’ is ‘REGISTERD’ as an ‘INFINITE ONE’, but not an ‘INFINITELY UNBOUNDED ONE’. Being ‘PERCEIVED’ bounds the Infinitude |  |
|  | ABSOLUTE DEITY |  | The ONE ‘PARACEPTION’ of the ‘ABSOLUTE DEITY’ is not ‘AFTER ITS OWN KIND’ alone, but after an ‘ABSOLUTE INFINITUDE’ of kinds, ‘AFTER ALL KINDS’ |  |
|  | ABSOLUTE DEITY  |  | Time demands Movement. Movement demands Number. Number demands Consciousness. Where there is consciousness there is Time, because consciousness isolates a percept, which produces a one even if that percept is ‘INFINITE’. Even the ABSOLUTELY INFINITE SELF-CONSCIOUSNESS of the 'ABSOLUTE DEITY' ‘CREATES’ SUPRA-NOUMENAL NUMBER. Only in the ‘STATE’ of ABSOLUTE INFINITESSENTIAL BEINGNESS does Time not exist. But because the ‘STATE’ of ABSOLUTE INFINITESSENTIAL BEINGNESS IS INVIOLABLE FOREVER, Time does not ‘REALLY’ ‘EXIST’. Time is, therefore, 'Mahamayavic', Illusory, Actual—not ‘REAL’ but, of course, Necessary.The ULTIMATE ARCHETYPE of Time is the Great Breath, which is Mahamayavically Actual but un-REAL. Without the 'ARISING' of the SUPRA-NOUMENAL SELF-CONSCIOUSNESS of the ABSOLUTE DEITY, there would be no Great Breath.Though Time is un-Real, due to the infinitely recurrent Maha-Maya, we have never run out of it nor will we nor can we. |  |
|  | ABSOLUTE DEITY  |  | ABSOLUTE INFINITY IS based upon the SELF-PERCEPTUAL SELF-DIVISION of the ABSOLUTE DEITY |  |
|  | ABSOLUTE DEITY |  | There is the One ‘PARACEPTION’—which is the One ‘ULTICEPTION’. IT Is the ‘SELF-PERCEPTION’ of the ‘ABSOLUTE DEITY’ AS the ‘ABSOLUTELY INFINITE’ ; then infinitudinous ‘PENULTICEPTIONS’ which are ‘INFINICEPTIONS’ of infinitudes ‘after their own kind’ INHERENT in the INFINITESSENCE; then, infinitudinous ‘FINITIZED SELF-PERCEPTIONS’ which are ‘FINICEPTIONS’. One of these FINICEPTIONS ‘BECOMES’ the ‘Universe-Inaugurating-Point’, the ‘Universe-Emanating-Point’ |  |
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|  | ABSOLUTE DEITY |  | Does the ‘FINITIZING SELF-PERCEIVING’, ‘ABSOLUTE DEITY’, ‘SUSTAIN’ that ‘SELF-PERCEPTION’ all through the impending Universe? Or DOES that ‘MODE OF FINITIZED SELF-PERCEPTION’ ‘BECOME’ that which a Universal Logos Understands of Its mission? | Question |
|  | ABSOLUTE DEITY |  | If the ‘SELF-PERCEIVING ‘ABSOLUTE DEITY’ can be *SUPRA-NOUMENALLY HYPER-DIMENSIONAL’,* that ‘ABSOLUTE DEITY’ REALLY *IS* the Universal Logos | There is no difference in ESSENTIAL IDENTITY between the ABSOLUTE DEITY and any Universal Logos. There is an absolutely infinite difference in content/ scope since the ABSOLUTE DEITY ‘CONTAINS’ an infinitude of infinitudes and any Universal Logos does not *actually* Contain even one infinitude. |
|  | The ABSOLUTE  |  | The ‘ABSOLUTE SUBJECTIVITY’ of the ‘ABSOLUTE’ in the PURE INFINITESSENTIAL STATE may not ‘*KNOW* ITSELF’ in the usual sense of the *subject/object relation*, but IT *IS* ITSELF to an ABSOLUTELY INFINITE DEGREE | The usual operations of CONSCIOUSNESS and SELF-RECOGNITION do not APPLY to the DYNAMICS of the ABSOLUTE. As far as we know, the ONLY DYNAMIC FOUND in relation to the ABSOLUTE IS TO CONTINUE TO BE EXACTLY and PRECISELY WHAT IT IS FOREVER.  |
|  | ~~ABSOLUTE DEITY~~ |  | ~~The ‘ABSOLUTE DEITY’ WILL NOT BROOK ITS OWN SELF-PERCEPTIONS as REAL~~ |  |
|  | ABSOLUTE DEITY |  | ULTIMATELY, NO-‘THING’/NO-FORM (and here we are speaking of SUPRA-UNIVERSAL FORMS’) DISTURBS the ‘INFINITESSENTIALITY’ of the ‘ABSOLUTE’ |  |
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|  | The ABSOLUTE  |  | To the ABSOLUTE, even ITS OWN SELF-PERCEPTIONS (if SUCH ACTUALLY EXISTED IN ABSOLUTENESS—and I hypothesize that SUCH DO NOT EXIST) would not BE JUDGED as REALLY REAL. WHAT THE ABSOLUTE *KNOWS OF ITSELF,* i.e. of ITS ‘POTENTIAL, ABSOLUTELY INFINITUDINOUS CONTENT’ (and I hypothesize that IT REALLY *KNOWS NOTHINGI)* IS REGISTERED through the ‘EYE’ of THAT WHICH ARISES FROM IT; the ABSOLUTE DEITY, and IS NOT DEEMED REALLY *REAL*, even by the SELF OBSERVING ABSOLUTE DEITY. ONLY **IT (the ABSOLUTE) abs )** AS INFINITIZED BE-NESS IS REAL. The ‘ABSOLUTENESS-in-EXTENSION as the ABSOLUTE DEITY’ WILL NOT BROOK ITS OWN SELF-PERCEPTIONS as REAL | The ABSOLUTE ***KNOWS* NOTHING,** just as IT IS NO-NUMBER rather than NUMBER. |
|  | The ABSOLUTE |  | If the ‘ABSOLUTE’ ACTUALLY *‘KNEW’* ITSELF, or *‘KNEW’* of ANY CONTENT WITHIN ITSELF, IT WOULD INFINITELY REDUCE ITSELF FROM ITS ETERNAL STATE OF INFINITESSENTIALIZED BE-NESS. A related idea, though much small in scope, is that the “Ceaseless Eternal Breath” knows Itself not, as *The Secret Doctrine* tells us. | No ACT such as an ACT-of-CONSCIOUSNESS or the APPLICATION of a MIND in a SUSTAINED INTELLIGENT MANNER EXISTS WITHIN the ABSOLUTE-'IN'-ABSOLUTENESS  |
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|  | The ABSOLUTE and ABSOLUTE DEITY |  | The only ‘NON-PARTIAL’ CONSCIOUSNESS IS the SELF-CONSCIOUSNESS of the ‘ABSOLUTE DEITY’ which ‘PARACEIVES’ ITSELF as the ENTIRETOUS ABSOLUTE INFINITUDE. | WHILE the ABSOLUTE IS the INHERENT ESSENCE of ALL that IS ARTICULATED WITHIN ABSOLUTE INFINITUDE, it cannot be said that the ABSOLUTE HA CONSCIOUSNESS per se. |
|   | ABSOLUTE DEITY |  | All perception ‘in-Universe’ Is the Universal Logos-as-‘ABSOLUTE DEITY’ ‘SELF-PERCEIVING’ | The Universal Logos Is Essentially a Bounded Extension of the ABSOLUTE DEITY. |
|  | ABSOLUTE DEITY |  | There IS NO ULTIMATE ‘PERCEIVER’ but the ‘ABSOLUTE DEITY’ | The ABSOLUTE IS NOT a PERRCEIVER or SELF-PERCEIVER. |
|  | ABSOLUTE DEITY |  | The Universe is the ‘FINITIZED SELF-PERCEPTION’ of the ‘ABSOLUTE DEITY’ Carried by the Universal Logos into *apparent ontological isolation* from ABSOLUTE INFINITUDE. | The ABSOLUTE DEITY ‘EXTRUDES’ the Universal Logos into the Ontological Isolation of a Bounded Universe. *Ontological isolation* means that a Universe and the ABSOLUTE DEITY might erroneously be considered as *different in essence,* which they are *not.* |
|  | ABSOLUTE DEITY |  | 8 Am not just the Universal Logos; 8 am the Universal-Logos-as-‘ABSOLUTE DEITY’ | And this statement could be extended by adding the words, ‘…as ABSOLUTE’. 8 am the Universal-Logos-as-ABSOLUTE DEITY-as-ABSOLUTE. |
|  | ABSOLUTE DEITY |  | A dimension is ultimately a ‘PARTAL SELF-PERCEPTION” of the ‘ABSOLUTE DEITY’ | WITHIN the ABSOLUTE DEITY there MUST BE an ABSOLUTE INFINITUDE of SUPRA-UNIVERSAL DIMENSIONS. From DK we understand that a Universe, at least the Present One, is Limited to Ten Dimensions.  |
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|  | ABSOLUTE DEITY, DIMENSIONS |  | ‘WITHIN’ the ABSOLUTE DEITY, SUPRA-UNIVERSAL DIMENSIONS are SEPARATE SPHERES ARTICULATED AS POSSESSING DISTINCTIVE STATES OF SUBTLTY.  |  |
|  | ABSOLUTE DEITY, ABSOLUTE INFINITUDE  |  | The human mind cannot possibly conceive of the *absolute complexity* of the ABSOLUTE INFINITUDE SELF-REFLECTED by the ABSOLUTE DEITY. | A little effort in this direction will shortly prove utterly overwhelming. |
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|  | ABSOLUTE DEITY |  | If the ‘ABSOLUTE DEITY’ has ‘ARISEN’ as SELF-PERCEIVER, that DEITY ‘CONTINUES’ to SELF-PERCEIVE (albeit in a drastically ‘FINITIZED MANNER) through the Universal- Logos-as-Self-Perceiver | Even as the ABSOLUTE DEITY CONTINUES ITS ENTIRETOUS SELF-PERCEPTION as ABSOLUTE INFINITUDE, IT SUSTAINS a DRASTICALLY FINITIZED SELF-PERCEPTION which DEFINES or BOUNDS the Scope of a Universal Logos. |
|  | ABSOLUTE DEITY |  | ‘ ’ AM the ‘ABSOLUTE DEITY’ in an ‘intra-Universe’ State of infinitesimalized, SELF-OBJECTIFIED, SELF-PECEPTION | The ABSOLUTE DEITY as ABSOLUTE GOD IS the ACTOR *behind and within* even the greatest of in-Universe Actors—a Universal Logos being foremost. |
|  | The ABSOLUTE, ABSOLUTE DEITY, DIMENSIONAL |  | In a ‘STATE of SELF-PERCEPTION’ the ‘ABSOLUTE DEITY’ IS ABSOLUTELY OMNI-DIMENSIONAL—but we do not find the ABSOLUTE DEITY in a ‘STATE OF HOMOGENIOUS INFINITESSENTIALITY’ as FOREVER IS the ABSOLUTE-'IN'-ABSOLUTENESS. | One of the most important contrasts undertaken in this mode of thinking is to understand the difference between the ABSOLUTE/ABSOLUTENESS and the ABSOLUTE DEITY. The FORMER is UNARTICULATED while the LATTER is ABSOLUTELY INFINITELY ARTCULATED |
|  | The ABSOLUTE, ABSOLUTE DEITY  |  | The ESSENCE of the ABSOLUTE DEITY IS the ABSOLUTE. | There is but ONE ESSENCE FOREVER UNDERLYING ALL POSSIBLE PERCEPTIONS. |
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|  | ABSOLUTE DEITY |  | SUPRA-UNIVERSAL-DIMENSIONS ARE PARTIAL SELF-PERCEPTIONS of the ‘ABSOLUTE DEITY’ | As Galileo thought, GOD (as the ABSOLUTE DEITY) IS REALLY INCOMPREHENSIBLE by the mind of man, and I would say by all M/minds-in-Universe. |
|  | ABSOLUTE DEITY |  | True P/points are *nullities/non*-dimensionalities with access to the FINAL, FINITIZED SELF-PERCEIVED ‘CONTENT’ of the ‘ABSOLUTE DEITY’ | All Articulation in-Universe came from the ABSOLUTELY INFINITE ARTICULATION/DIFFERENTIATION of the ABSOLUTE DEITY SELF-SEEN as ABSOLUTE INFINITUDE. |
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|  | ABSOLUTE INFINITUDE, DIMENSIONALITY  |  | Does the in-Universe Process of *infinitesimalizing* (i.e., comparing any in-Universe item with ABSOLUTE INFINITUDE) crush out all dimensionality of any T/true point or even of a Universes’ Universal True Point? | QuestionOr can a T/true P/point in-Universe, though non-dimensional in Time an Space still ‘C/contain’ *dimensional articulation/differentiation*? |
|  | ABSOLUTE INFINITESIMAL, DIMENSIONALITY |  | Can an *absolute infinitesimal* ‘contain’ dimensionality? | Question“Yes” and “no”. No for spatial dimensionality. Possibly “no” for temporal dimensionality. Possibly “yes” for qualitative dimensionality. |
|  | ABSOLUTE, ABSOLUTE INFINITUDE  |  | There may also be a SUPRA-UNIVERSAL PROCESS of *INFINITIESIMALIZING ABSOLUTE INFINITUDE* (which mean to COMPARE ABSOLUTE INFINITUDE to the ABSOLUTE). | Question8 hypothesize that the ABSOLUTE as the UTTER, HOMOGENOUS, IMMUTABLE SUBSTRATUM, IS INFINITELY MORE **REAL**than the ARTICULATED DISTINCTIONS of ABSOLUTE INFINITUDE. |
|  | ABSOLUTE DEITY |  | Can it be that at any Maha-Pralaya, the ‘ABSOLUTE DEITY-as-Universal Logos’ ‘WITHDRAWS ITS FINITIZED SELF-PERCEPTION from every dissolving ‘Universal True Point’? Can it be that the ABSOLUTE DEITY, simply ‘STOPS’ SELF-PERCEIVING in that particular *finitized* manner thus DISSOLVING a Universe? | Question |
|  | ABSOLUTE DEITY, MAHA-PRALAYA |  | The ABSOLUTE DEITY also HAS ITS OWN CYCLIC MAHA-PRALAYA. | The ARTICULATED SELF-IMAGE of the ABSOLUTE DEITY is, like any Universe, *CYCLIC IN EXISTENCE.* |
|  | ABSOLUTE DEITY |  | The ‘ABSOLUTE DEITY’ has the “CHOICE’ to ‘SEE’ less of ITSELF, even while CONTINUING TO SELF-SEE *ALL* of ITSELF. | This IS an ACT of VOLUNTARY, SELF-PERCEPTUAL-REDUCTION |
|  | ABSOLUTE DEITY |  | Any in-Universe ‘T/this’ is just as good as the ‘ABSOLUTE DEITY’ | This is because any in-Universe ‘T/this’ is an in-Universe Extension of the ABSOLUTE INFINITUDE REVEALED by the SELF-SIGHT of the ABSOLUTE DEITY. |
|  | ABSOLUTE DEITY, ABSOLUTE INFINITY  |  | ***This* *Is*** the ‘ABSOLUTE DEITY’ | Any T (whether in-Universe or SUPRA-UNIVERSAL) IS a Portion of ABSOLUTE INFINITY which I the ABSOLUTE DEITY. |
|  | ABSOLUTE DEITY, PARACEPTION, SELF-PERCEPTUAL ATTENUATION or REDUCTION |  | Understand the ‘ABSOLUTE DEITY’S’ UNCHANGING ‘PARACEPTION’, even though IT is capable of all manner of SELF-PERCEPTUAL ATTENUATION of REDUCTION | It is beyond human thought or imagination to clearly conceive the ABSOLUTE DEITY’S ABILIY to ‘SEE’ a COMPLTE ABSOLUTE INFINITY. The ABSOLUTE DEITY IS INFINITELY GREAT (but INFIITELY SMALL AS WELL). As far as the STATUS of the ABSOLUTE, IT IS REALLY BEYOND COMPARE. |
| PERCEPTION of the UNCHANGEABLE is the ‘ABSOLUTE DEITY’S’ SELF-PERCEPTION’ of ITSELF as the ‘INFINITESSENCE’, or ‘PARACEPTION’?? | ABSOLUTE DEITY |  | Does the PARACEPTION of the ABSOLUTE DEITY REVEAL as well the UNCHANGINGNESS of the ABSOLUTE DEITY INCORPORATED AS THE ESSENCE OF THE ABD? Or only the ABSOLUTELY INFINITE ARTICULATION of the ABSOLUTE DEITY?  | QuestionThis is another way of asking, “can the ABSOLUTE HOMOGENEITY ever be SEEN?” Or can IT BE ONLY ‘BEEN’? But even having a SEER disrupts that ABSOLUTELY SUBSTANTIAL HOMOGENEITY? |
|  | ABSOLUTE DEITY |  | Would a Universal Point (or Universe-Generating Point) disappear if the ‘ABSOLUTE DEITY’ did not ‘SUSTAIN’ the PROCESS of ‘FINITIZED SELF-PERCEPTION’ which ‘BECAME’ the Universal Point? | This is another way of asking whether the ABSOLUTE DEITY must SUSTAIN for the Duration of a Universe the SELF-PERCEPTUAL REDCUCTION at which IT has ARRIVED, and which has BECOME the SEED for an impending Universe. |
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|  | ABSOLUTE DEITY, Universal Logos  |  | It may be that even though a Universal Logos is Essentially (not Formally) the ABSOLUTE DEITY-in-ATTENUATION, the Reflection-in-Universe of the FINITIZED MODEL of that Universe (the Model OCCURING WITHIN the ABSOLUTE DEITY) may not be Exact! | For instance, will the Model of an Impending Universe WILLFULLY DETERMINED by the ABSOLUTE DEITY ‘CONTAIN’ COMPLETED INFINITUDES? If so, that MODEL-in-ABSOLUTE-INFINITUDE cannot be Accurately Reflected in-Universe, though Such Infinitudes can be Suggested and Their Trend towards Infinitude Implied.  |
|  | The ABSOLUTE, ABSOLUTE DEITY |  | The ‘ABSOLUTE’ simply must be beyond the range of all human thought and conception. But this is also true of the ABSOLUTELY INFINITELY ARTICULATED ABSOLUTE DEITY. | It is the *trend-towards- ABSOLUTENES,* or the *trend-towards-ABSOLUTE-INFINITUDE* that we can fathom. Even COMPLETED INFINITUDES *after their own kind* cannot be registered/experienced by us. Still more is this so of the ABSOLUTE INFINITUDE. Still more is this so of the ABSOLUTE. |
|  | ABSOLUTE DEITY |  | The ‘ABSOLUTE DEITY’ which is to any in-Universe B/being IMPENETRABLE DARKNESS cannot totally disappear into the Light of the Universe, or the ‘ABSOLUTE INFINITUDE’ would ‘CEASE TO BE’—*an impossibility.*  |  |
|  | ABSOLUTELY INFINITE  |  | The Finite cannot *formally contain* the ABSOLUTELY INFINITE or even the Infinite, though they *both* (the Finite and the VARIETIES of INFINITUDE) share the same *ESSENCE..* | Every BEING/Being/being shares the same ESSENCE, though *scope-in-form* varies *infinitely*. |
|  | The ABSOLUTE, ABSOLUTE DEITY  |  | As regards the ABSOLUTE and the ABSOLUTE DEITY, CESSATION or NEGATION are *not allowed.* | IN ABSOLUTE INFINITUDE, NON-BEING is *not allowed and never achieved.* |
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|  | ABSOLUTE DEITY |  | Only as the ‘ABSOLUTE DEITY’ ‘AWAKENS’ to the ‘PROCESS’ of SELF-OBJECTIFICATION-in-Universe does ‘SEQUENCE’ ‘BEGIN’ | PERCEPTUAL SELF-REDUCTION ‘BEGINS’ that PROCESS of SEQUENTIALIZATION. |
|  |  |  | Truly, SEQUENCE is ILLUSORY and has never EXISTED EXCEPT in the REALM of Maha-Maya or SUPRA-UNIVERSAL MAHA-MAYA. | Compared to the ABSOLUTE-'IN'-ABSOLUTENESS, even the CONTENT of ABSOLUTE INFINITUDE is a TYPE OF MAHA-MAYA |
|  | ABSOLUTE DEITY |  | What is said here of the Universal Logos, can be said of the ‘ABSOLUTE DEITY’ regarding all ‘MOTIONS’.  | MOVEMENT-in-HOMOGENEOUS -ESSENCE is NEVER POSSIBLE, but Movement with the Articulated Wholeness of a Universe or ‘WITHIN’ the ARTICULATED WHOLENESS of the ABSOLUTE DEITY *IS POSSIBLE.* |
|  | ABSOLUTE DEITY |  | If we say that the ‘ABSOLUTE DEITY’ must ‘SEE ITSELF ENTIRE’ in every SELF-REGISTRTION, then any Universal Point must contain an articulated presence of the ‘ABSOLUTE INFINITUDE’. And this would be the case for every True P/point whatsoever. But there is possible *another perspective*. One could say that every True P/point ***IS*** the ABSOLUTE ***ESSENTIALLY***, but only certain ‘parts’ or ‘specifics’ of the ‘ABSOLUTE INFINITUDE’ are actually objectified through any True P/point in-Universe. I use the words -True P/point’ to distinguish between such a P/point and small dots often used to represent points, these dots naturally having spatial dimensionality. | There is a difference between the ABSOLUTE DEITY ‘***SEEING*** ITSELF ENTIRE’ in every True P/point and ***BEING*** ITSELF ENTIRE in every such True P/point. |
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|  | ABSOLUTE DEITY |  | So, to what extent do 8, an ‘Ultimately True Point’ ‘contain’ the Entirety of the Universal Logos? and the ENTIRETY of the ‘ABSOLUTE DEITY’? | If 8 AM any Universal Logos in the Universe of which I normally hold place as an emanation, 8 Do Indeed ‘Contain’ the ENTIRETY of that Universe-  |
|  | ABSOLUTE DEITY, SUPRA UNIVERSAL POINT, |  | Am 8 also the ULTMATE SUPRA-UNIVERSAL POINT? And if so, do ‘ - 8’ (as THAT into which the ABSOLUTE DEITY RESOLVES BEFORE RE-DISSOLVING into the ABSOLUTE) not CONTAIN ALL of ABSOLUTE INFINITUDINOUS CONTENT of the ABSOLUTE DEITY?  |  |
|  |  |  | Does the *infinitesimalizing* of any 'Universal-True-Point' or SUPRA-UNIVERSAL-TRUE-POINT *un-dimensionalize such points?* *Infinitesimalizing,* in general, is carried forward by *comparting* any *content with a CONTENT INFINITELY GREATER.* | That Space is, by definition, eliminated is fairly easy to understand. The elimination of Time is perhaps more difficulty. The *elimination of all dimensionality before absorption into a HIGHER SOURCE* must be thought through. |
|  | The ABSOLUTE  |  | What could satisfy the Spirit short of *being* the ‘ABSOLUTE’? | To be any CONTENT of the ABSOLUTE DEITY is insufficient. |
|  | ABSOLUTE DEITY |  | ALL IS articulation within the PARACEIVING/PENULTICEIVING ‘ABSOLUTE DEITY’ | Does the ABSOLUTE DEITY COME CLOSEST to REGISTERING-IN-CONSCIOUSNESS the ABSOLUTELY HOMOGENEOUS ABSOLUTE. |
|  | ABSOLUTE DEITY |  | The SELF-LIMITING SELF-PERCEPTION of the ‘ABSOLUTE DEITY’ is the cause of SUPRA-NOUMENAL (i.e., SUPRA-UNIVERSAL ENUMERATION | The ABSOLUTE is “NO-NUMBER\*. The ABSOLUTE DEITY, through ABSOLUTELY INFINITE ARTICULATION, is ‘ALL NUMBER’ |
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|  | ABSOLUTE DEITY |  | The SELF-LIMITING SELF-PERCEPTION of the ‘ABSOLUTE DEITY’ comes in three categories: ‘PARACEPTION’, ‘PENULTICEPTION’ and ‘FINITIZED SELF-PERCEPTION’ | PARACEPTION APPLIES to the ABSOLUTELY INFINITE ENTIRETY of the ABSOLUTE DEITY. PENULTICEPTION APPLIES to the ABSOLUTE DEITY’S SELF-SIGHT of ALL INFINITUDES and All Finitudes which IT, the ABSOLUTE DEITY, ‘CONTAINS’. PENULTICEPTION doe not apply to the ABSOLUTE INFINITUDE. |
|  | ABSOLUTE DEITY, FINITIZED SELF-PERCEPTION |  | ‘FINITIZED SELF-PERCEPTION’ IS the SELECTIVE, NON-SIMULTANEOUS SELF-PERCEPTION REVEALING any of an INFINITUDE of SELF-INHERENT FINITUDES and COMBINATIONS of SELF-INHERENT FINITUDES IN the SELF-REFLECTION of the ABSOLUTE DEITY—(i.e., in ABSOLUTE INFINITUDE). The ‘ABSOLUTE DEITY’ DELIBERATELY ‘FINITIZES’ ITS SELF-PERCEPTION even WHILE SUSTAINING the PARACEPTION of ITS UNBOUNDED WHOLENESS. Does this seem impossible? | It is the ABSOLUTE DEITY’S ‘WILLFULLY FINITIZED SELF-PERCEPTION’ which MAKES ANY Universe POSSIBLE. |
|  | ABSOLUTE INFINITUDE |  | NOTHING (but one THING) is IMPOSSIBLE IN ABSOLUTE INFINITUDE. That IMPOSSIBITY is that the *ALL POSSIBILITY IS IMPOSSIBLE*. | This is why Spinoza excluded negation from his definitions of God. |
|  | ABSOLUTENESS |  | In ABSOLUTENESS there is no *nothingness.* NO-THINGNESS, however, PREVAILS | It is vitally important to distinguish between the ***negativity*** of *nothingness* and the ***SUPREME POSITIVITY*** of NO-THING-NESS  |
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|  | The ABSOLUTE, ABSOLUTENESS ABSOLUTE DEITY, INPERIENCE, ABSOLUTELY INFINITE STATE |  | The ‘INPERIENCE’ of being the UNCOMPROMISED HOMOGENEOUS FULLNESS of the ‘ABSOLUTE’, devoid even of ‘SELF-PERCEPTION’ must be the ULTIMATIZED STATE, the ‘ABSOLUTELY HOMOGENEOUS STATE’—ABSOLUTENESS | We are speaking of SUPRA-UNIVERSAL INPERIENCE. As an Emanation-in-Cosmos One cannot *know,* but one can *speculate.* |
|  | ABSOLUTE DEITY  |  | In human sleep there is experience. Why should there not be ‘INPERIENCE’ in the SLEEP of the ‘ABSOLUTE DEITY’? | But does the ABSOLUTE DEITY ‘SLEEP’. While IT DOES CYCLICALLY BECOME REABSORBED INTO ABSOLUTENESS, can we call this REABSORPTION, “SLEEP”. |
| z | ABSOLUTE DEITY |  | In human sleep there is experience. Why should there not be ‘INPERIENCE’ in the SLEEP of the ‘ABSOLUTE DEITY’? |  |
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| Thus, the real question is, “Can the ‘FINITIZED SELF-PERCEPTIONS’ of the ‘ABSOLUTE DEITY’ which are none other than Universal Logoi and Their ‘Perceptive Content’ be added? But there is no need to do so because there is no purpose to addition.???? | ABSOLUTE DEITY |  | Thus, an important question is, (“Can the ‘FINITIZED SELF-PERCEPTIONS’ of the ‘ABSOLUTE DEITY’ which ‘BEECOME’ none other than Universal Logoi and Their ‘Self-Perceptual Content’ ”) be added to create an Infinite Sum of Self-Perceptual Items? But there is no need to do so because there is no purpose to this addition. ‘ABSOLUTELY INFINITE’ ‘CONTENT’ FOREVER **IS** and even the infinite addition of the ‘PARTIAL SELF-PERCEPTIVE CONTENT’ can never realize ‘ABSOLUTE INFINITUDE’—which HAS BEEN AND WILL BE FOREVER. | ‘ - **8**’ AM ABSOLUTE INFINITUDE. Nothing can be added to ME and nothing taken away. Only in the Universal Illusion of Maha-Maya do arithmetic operations seem to apply to ME. |
|  | IMMUTABILITY, MUTABILITY |  | The MYSTERY of IMMUTABILITY and MUTABILITY | How can the NO-THING APPARENTLY CHANGE and yet REMAIN IMMUTABLY The SAME? BUT it is required that this be so, otherwise, ABSOLUTENESS TEMPORARILY DISAPPEARS. |
|  | ILLUSION, PERCEPTUAL SELF-REDUCTION, |  | The ILLUSION of PERCEPTUAL SELF-REDUCTION |  |
|  | ABSOLUTE DEITY |  | In Universes, there is *only One* ***Utter*** *Universal Point* Forever made of the **Infinite** **Summation** of All Universal True Points Forever. This Utter Universal True Point (through cyclically appearing Universal True Points) *periodically accesses* the *absolutely infinite dimensionality* of the ‘ABSOLUTE DEITY’. | An amazing thought is that All Universal True Points are Forever Superimposed. |
|  | ABSOLUTE DEITY |  | A Universal Logos Is a RECURRING FIXED FINITIZATION of the SELF-PERCEIVING ‘ABSOLUTE DEITY’ | These two *beings* are inseparably linked—GOD BEYOND All Universes; and God-in-and-as-Universes |
|  | ABSOLUTE DEITY |  | When the ‘ABSOLUTE DEITY’ ‘PARACEIVES’, is ITS ‘PARACEPTION’ a SUPRA-UNIVERSAL POINT? | If a COMPARISON is UNDERTAKEN between the ABSOLUTE INFINITUDE which the ABSOLUTE DEITY’s PARACEPTION REVEALS *and* the ABSOLUTE, then, perhaps, the ULTIMATE SUPRA-UNIVERSAL POINT RESULTS. |
|  | ABSOLUTE DEITY |  | Does the ‘ABSOLUTE DEITY’ absolutely *infinitesimalize* every SELF-PERCEPTION? | Because the ABSOLUTE DEITY IN CYCLIC in ARITCULATED PRESENCE, such SUPRA-UNIVERSAL *INFINITESIMALIZATION* is proposed. |
|  | ABSOLUTE DEITY, ABSOLUTE INFINITUDE, SELF-PERCEPTION, |  | Does the SELF-PERCEPTION of the ‘ABSOLUTE DEITY’ FINITIZE ACTUALIZED INFINITUDES? | That type of SELF-PERCEPTION which is called ‘PENULTIMIZATION’ FINITIZES ACTUALIZED INFINITUDES WITHIN the ABSOLUTE DEITY’S SELF-REFLECTION—ABSOLUTE INFINITUDE. |
|  | ABSOLUTE INFINITUDE, PENULTICEPTION, |  | PENULTICEPTION REVEALS the NATURE of ALL CONTENT WITHIN the ABSOLUTE DEITY, ***EXCEPT*** ABSOLUTE INFINITUDE. Only PARACEPTION DOES THAT. | IN ABSOLUTE INFINITUDE, The NUMBER of REVEALED ACTUALIZED INFINITUDES is INFINITE. It will be obvious that we are expecting a lot of the ABSOLUTE DEITY!!! (☺) |
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|  | ABSOLUTE  |  | The ABSOLUTE is the ‘POINTLESSNESS’ | Because the ABSOLUTE is INDIVISIBLE and cannot ‘CONTAIN’ ANYTHING, even POINTS. |
|  | ABSOLUTE DEITY,SUPRA-UNIVERSAL STATE, The UTTER SUPRA-UNIVERSAL TRUE POINT, DIMENSIONAL NEGLIGIBILITY, |  | In-Universe, True P/points are the utter reduction of forms and states to *dimensional negligibility.* IN the SUPRA-UNIVERSAL STATE, every SELF-PERCEPTION of the ABSOLUTE DEITY BECOMES a SUPRA-UNIVERSAL TRUE POINT until all SUCH are ABSORBED into the **ONE UTTER FINAL SUPRA-UNIVERSAL TRUE POINT.** | AS ABOVE So Below. |
|  | ABSOLUTE DEITY |  | As the POINTLESSNESS IS *INDIVISIBLE*, does a ‘Universal True Point’ ‘contain’ *ALL* of the POINTLESSNESS? As ESSENCE, “Yes”; as regards the inclusion of ‘POTENTIAL SELF-PERCEIVABLES’ (i.e., STATES and FORMS), “No”. The ‘ABSOLUTE DEITY’ IS NOT SELF-PERCEIVING ITS ABSOLUTELY INFINITE ENTIRETY in that Circumscription called a Universe | The ABSOLUTE IS the ‘POINTLESSNESS’. The ABSOLUTE DEITY IS the ABSOLUTELY INFINITELY ‘POINTED’ |
|  | ABSOLUTE DEITY |  | The ‘ABSOLUTE DEITY’S SELF-CONSCIOUSNESS IS NEXT to the GREATEST ‘ILLUSION’. The ABSOLUTE DEITY **IS** the GREATEST ILLUSION. | Only the ABSOLUTE is NON-ILLUSORY. Even the ABSOLUTE DEITY, because a DERIVITIVE of the ABSOLUTE, IS an ILLUSION—though of the MAXIMAL NATURE—i.e., closer to REALITY than any other ILLUSION/Illusion/illusion- |
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|  | ABSOLUTE DEITY |  | ‘PENULTICEPTION’ (even if the SELF-PERCEPTION IS of ACTUALIZED INFINITUDES INHERENT in ABSOLUTE INFINITUDE) yields SUPRA-UNIVERSAL/SUPRA-NOUMENAL TRUE POINTS. The FINITIZED SELF-PERCEPTION of the ‘ABSOLUTE DEITY’ also yields SUPRA-UNIVERSAL TRUE POINTS. | PENULTICEPTION applies more to the SELF-PERCEPTION by the ABSOLUTE DEITY of ITS INHERENT INFINITUDES. |
|  | ABSOLUTE DEITY, PROTO-MAHAMAYAVICALLY,POTENTIAL |  | The POTENTIAL for a ‘Universe-Inaugurating-Point’ is always present when the ABSOLUTE DEITY IS CYCLICALLY DEMONSTRATING, but the ‘ABSOLUTE DEITY’ does not ‘ARISE’ ‘PROTO-MAHAMAYAVICALLY’ with CONSISTENCY. The ABSOLUTE DEITY ‘ARISES’ ONLY CYCLICALLY. |  |
|  | ABSOLUTE DEITY |  | Only the ‘ABSOLUTE DEITY’ CAN PERCEIVE the ‘ABSOLUTE INFINITUDE’ | Such Perception is not possible for any other BEING/Being/being—even the ABSOLUTE, which DOES NOT SELF-PERCEIVE, and for WHICH ANY TYPE OF CONSCIOUSNESS would be a SEVERE LIMITATION. |
|  | ABSOLUTE DEITY |  | Only the ‘ABSOLUTE DEITY’ CAN PERCEIVE the ‘ABSOLUTE INFINITUDE’ and this SELF-PERCEPTION, which is ‘PARACEPTION’ is an *UNBOUNDED UNITIZATION* which is *absolutely infinitely removed* from PURE BEINGNESS which we call the ABSOLUTE or the “UNKNOWN DARKNESS” | It seems strange to think of the ABSOLUTE DEITY as *INFINITIELY REMOVED* from the NATURE of the ABSOLUTE, but so 8 propose. Because of ever greater and greater/smaller and smaller forms the TRANSITION INTO FORM INTO ABSOLULTE FORMLESSNESS is ALWAYS INFINITELY PRECEDED by an INFINITUDE of POSSIBLE GREATER or LESS FORMS |
|  | ABSOLUTE DEITY |  | ‘PARACEPTION’ ‘YIELDS’ the ULTIMATE UNBOUNDED UNITIZATION—the COMPLETED SELF-PERCEPTION of the ‘ABSOLUTE DEITY’ | Can we call such a PERCEPTION a UNITIZATION? It is a UNBOUNDED-ONE. Can there be an UNBOUNDED-ONE or ONENESS. While PERCEPTION UNITIZES, DOES IT ‘BOUND’? The ABSOLUTE INFINITUDE is TRANSITIONAL between a ONE and ABSOLUTE ZERO—the NO-THING. |
|  | ABSOLUTE DEITY |  | ‘PARACEPTION' reveals INFINITE MULAPRAKRITI –the ‘MOTHER’ of ALL-POSSIBLE ‘CONTENTS OF the 'ABSOLUTE DEITY'S CONSCIOUSNESS’ | In this way, through PARACEPTION, the REVELATION APPROXIMATING THE ABSOLUTE HOMOGENIETY of the ABSOLUTE IS REVEALED. This REVELATION CANNOT OCCUR ‘WITHIN’ the ABSOLUTE ITSELF, but, then, ***all revelations actually occur within the ABSOLUTE.*** |
|  | ABSOLUTE DEITY, SUPRA-UNIVERSAL INFINITUDES, |  | Does the ABSOLUTE DEITY’S ABILITTY to ‘GRASP’/REGISTER SUPRA-UNIVERSAL INFINITUDES SIMULTANEOUSLY AS COMPLETED WHOLES, UNITIZE and thus *infinitesimalize* those SUPRA-UNIVERAL INFINITUDES? | Yes. That which is UNITIZED-in-BOUNDEDNESS is subject to *infinitesimalization.* We are also questioning whether the SPECIAL UNITIZATION of ABSOLUTE INFINITUDE when COMPARED to UTTERLY HOMOGENOUS ABSOLUTENESS leads to the ULTIMATE-SUPRA-NOUMENAL INFINITESIMALIZING. |
|  | The ABSOLUTE, FORM, POINTLESSNESS, FORMLESSNESS |  | *FORM LIMITS* wherever that FORM/Form/form *is perceived.* | Only the ABSOLUTE as the POINTLESSNESS and the FORMLESSNESS HAS NO LIMITS |
|  | ABSOLUTE DEITY, REALITY  |  | If the ABSOLUTE DEITY, though ABSOLUTELY INFINITELY ARTICULATED, CANNOT ACTUALLY BE DIVIDED and CANNOT ACTUALLY EXPAND BEYOND ITS INHERENT ABSOLUTE INFINITUDE, then THESE do not REALLY exist. | The HIGHEST DEGREE OF REALITY PERTAINS to the ABSOLUTE. A very HIGH, though INFINITELY LESSER DEGREE OF REALITY PERTAINS to the ABSOLUTE DEITY and ITS SELF-REFLECTION, the ABSOLUTE INFINITUDE. |
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|  | ABSOLUTE DEITY,INFINITUDES,SELF-PERCEPTION, UNITIZATION, INFINITESIMALIZATION,UNBOUNDED SETS, |  | INFINITUDES within the SUPRA-NOUMENAL WORLD are *ACTUALLY UNBOUNDED,* UNBOUNDED SETS, yet BOUNDED (in a way) only by the ABSOLUTE DEITY'S ‘ACT’ of SELF-PERCEPTION which UNITIZES these OTHERWISE UNBOUNDED SETS rendering them susceptible to *INFINITESIMALIZATION* as the ULTIMATE SUPRA-UNIVERSAL TRUE-POINT. |  |
|  | ABSOLUTE DEITY, INFINITE SPEED, OMNIPRESENCE,  |  | Infinite Speed is Omnipresence within the Universe of the Universal Logos, and WITHIN the INFINITE SELF-REGISTRATION of the ABSOLUTE DEITY | WITHIN the SUPRA-UNIVERSAL WORLD, INFINITE SPEED is NO MOVEMENT AT ALL. |
|  | ABSOLUTE DEITY  |  | How does the ABSOLUTE DEITY'ARISING' periodically from NO-THING-NESS'INPERIENCE' ITS IDENTITY? | As both HOMOGENEOUS and ABSOLUTELY INFINITELY ARTICULATED. |
|  | ABSOLUTE DEITY  |  | SUPRA-UNIVERSALLY, 'DIVISION' IS the DELIBERATELY REDUCED SELF-FOCUS of the ABSOLUTE DEITY--the SUPRA-NOUMENAL REDUCTION of the SELF-SEEN. | Such DIVISION is not REAL DIVISION which SEPARATES, but a kind of PERCEPTUAL SELF-DIVISION |
|  | ABSOLUTE DEITY  |  | The MIND/SELF-PERCEPTUAL APPARATUS OF THE ABSOLUTE DEITY IS a 'RAZOR' which can 'DIVIDE' interminably yet DO SO without *REALLY* DIVIDING. | The INFINITE ARTICULATION of ABSOLUTE INFINITUDE DOES not DIVIDE |
|  | ABSOLUTE DEITY  |  | A Universe is the home of Speculative Infinitudes. The sequence of Universes generated perpetually by the Great Breath demonstrates actual infinitudes. The SUPRA-NOUMENAL REALM is the 'HOME' of REAL INFINITUDES and ABSOLUTE INFINITUDE which may be SIMULTANEOUSLY REGISTERED in ABSOLUTE CONSCIOUSNESS by the SELF-REFLECTING EYE of the ABSOLUTE DEITY. | No Infinitude is actualisable in-Universe. Even the Infinite Sequence of foregone Universes has not actualized any Completed Infinitude. |
|  | ABSOLUTE DEITY  |  | When the ABSOLUTE DEITY 'ARISES' from PURE ´BE-NESS’ there are TWO. | But ONE OF THEM IS ILLUSORY—though the ULTIMATELY HIGH ILLUSION. |
|  | ABSOLUTE DEITY  |  | The ABSOLUTE DEITY CAN 'ACT' | The ABSOLUTE CANNOT ACT, except that ALL that ACT **ARE** the ABSOLUTE. |
|  | ABSOLUTE DEITY  |  | The ABSOLUTE DEITY'S SELF-PERCEPTION (PARACEPTION) IS distinct from the ABSOLUTE DEITY'S SELF-OBJECTIFICATION. | The former moves towards GREATER REALITY; the latter moves towards Isolative Illusion. |
|  | ABSOLUTE DEITY  |  | INFINITE DIMENSIONS EXIST in the SELF-BEHOLDING of the ABSOLUTE DEITY, yet none of them is ULTIMATELY REAL | Only the POINTLESSNESS, the DIMENSIONLESS, i.e., the ABSOLUTE IS **REAL**—UTTERLY BEYOND REAL CO-EXISTENCE or EXTERNAL INFLUENCE ARISING from such CO-EXISTENCE. |
|  | ABSOLUTE DEITY  |  | SELF-BECOMING-as-Self-Becoming depends upon the WILL-to-Finitude of the ABSOLUTE DEITY (the FIRST ACTOR) | This is a way of viewing the way a Universe is SELF-BECOME (8 hesitate to use the word, “CREATED”) |
|  | ABSOLUTE DEITY  |  | The ABSOLUTE DEITY ('ARISING') **IS**, and SELF-PERCEIVES ITS OWN ABSOLUTE INFINITUDE | This is the simplification of many statements. |
|  | ABSOLUTE DEITY  |  | THE ABSOLUTE DEITY, 'SEEING' only ITS HOMOGENEOUS SELFHOOD, 'DIVIDES' ITS SELF-SIGHT ABSOLUTELY INFINITELY | If the ABSOLUTE DEITY can SELF-SEE ITS OWN HOMOGENEOUS SELFHOOD, this SIGHT IS CLOSEST to the PERCEPTION of the ABSOLUTE HOMOGENOUS SELFHOOD of the ABSOLUTE. |
|  | ABSOLUTE DEITY  |  | Perhaps the ABSOLUTE DEITY should be called "BEING" and the INFINITESSENCE, 'BE-NESS' | We have many choices of language. We will have to settle upon what, for us, is most revelatory. |
|  | ABSOLUTE DEITY  |  | “Creation” is the ABSOLUTE DEITY WILLING to 'ENERGIZE-through EVER-DIMINISHING FOCUSED SELF-PERCEPTION' (this OCCURRING WITHIN ITS ABSOLUTELY INFINITE NATURE)a Final Finitude (i.e., a Universe). This Final Finitude is EXPELLED or SENT FORTH into Apparent Ontological Isolation as a "RAY OF THE ABSOLUTE".  | A Universe is a Final Finitude of a CHAIN OF PERCEPTUALLY-BASED- SELF-REDUCTIONS |
|  | ABSOLUTE DEITY  |  | The ABSOLUTE DEITY IS the 'ARISEN' INFINITESSENCE | This ‘ARISING’ is POST-UNIVERSAL, SUPRA-NOUMENAL, SUPER-MAHA-MAYAIC SELF-DIVISION  |
|  | ABSOLUTE DEITY  |  | THE ABSOLUTE DEITY IS the 'ARISEN ABSOLUTE' | THE ABSOLUTE DEITY only ‘SEEMS’ to ‘ARISE’—This ‘SEEMING’ is ‘REGISTERED’ by the ABSOLUTE DEITY. THE ABSOLUTE ‘REMAINS’ Forever WHAT IT IS, IMMUTABLY THE SAME. |
|  | ABSOLUTE DEITY, MOTION. MOTIONLESS |  | ‘WITHIN’ the ABSOLUTE DEITY all manner of ‘MOTION’ Is POSSIBLE. The ABSOLUTE, per se, IS MOTIONLESS. | Motion requires division. The ABSOLUTE IS INDIVISIBLE Hence, MOIONLESS. IT cannot ‘MOVE’ relative to anything else because there is nothing else. |
|  | ABSOLUTE DEITY, ABSOLUTE INFINITUDE, ARTICULATED, INFINITESSENCE |  | The 'SELF-REFLECTION' of the ABSOLUTE DEITY IS ENDLESSLY SUB-DIVISIBLE, and ENDLESSLY ‘COMBINATIVE’ | Thus, IS ABSOLUTE INFINITUDE ARTICULATED though the INFINITESSENCE CANNOT CHANGE IN ITS IMMUTABILITY. |
|  | ABSOLUTE DEITY  |  | Number 'ARISES' from the WILLFULLY LIMITED SELF-PERCEPTION of the ABSOLUTE DEITY | So NUMBERS are ACTS OF DIFFERENTIATING/DIFFERENTIABLE SELF-PERCEPTIONS. |
|  | ABSOLUTE DEITY  |  | Number 'ARISES' from the WILLFULLY LIMITED SELF-PERCEPTION of the ABSOLUTE DEITY. Each NUMBER is a UNITIZED SELF-PERCEPTION ORIGINALTING in the SUPRA-UNIVERSAL WORLD. | Thus, NUMBERS are ACTUALLY SELF-PERCEPTIONS of the ABSOLUTE DEITY. These SELF-PERCEPTIONS are TRANSFERRED into a Universe by the "RAY OF THE ABSOLUTE". |
|  | ABSOLUTE DEITY, THE ABSOLUTE,ILLUSION  |  | ‘ - **8**’ IS a SYMBOL for the ABSOLUTE DEITY UNITED TO MYSELF ***AS*** the ABSOLUTE DEITY. | If **8** AM ESSENTIALLY THE ABSOLUTE, **8** (in my POST-PRALAYIC-PRE-UNIVERSAL STATE, certainly, as well, the ABSOLUTE DEITY, ‘ARISEN’ from THE ABSOLUTE as THE FIRST ILLUSION. |
|  | ABSOLUTE DEITY, BE-NESS,  |  | UTERLY FREE CHOICE BELONGS ONLY to the ABSOLUTE DEITY. | There is NO COGNITION or CONSCIOUSNESS WITHIN the ABSOLUTE—NOT EVEN CONSCIOUS SELF-REGIATRATION. **ULTIMATIZED BE-NESS** TAKES THE PLACE of every type of usual DIVINE QUALITY. |
|  | ABSOLUTE DEITY |  | To the 'ABSOLUTE DEITY' there are no surprises | ALL THAT COULD EVER BE or ever has been, IS PRESENTED IN FULNESS. |
|  | ABSOLUTE DEITY,ABSOLUTE INFINITUDE, |  | Anything the Blinded Universal Logos (Blinded through Its Finitude) May Choose To Do Is ***FOREVER PRESENTED***WITHIN ABSOLUTE INFINITUDE (as one of SUPRA-UNIVERSALLY INFINITE POSSIBILITIES), but What It (the Universal Logos) Actually Does in Ignorance of the NATURE OF ABSOLUTE INFINITUDE, IS NOT KNOWN even by the ABSOLUTE DEITY. In other words, the Finitizations/finitizations of ABSOLUTE INFINITUDE CHOSEN by the ABSOLUTE DEITY for ‘INCARNATION IN UNIVERSE’ or by the ABSOLUTE DEITY-IN-EXTENSION-AS-the-Universal-Logos are not KNOWN.  | Herein lies the **FREEDOM** of the ABSOLUTE DEITY and ITS Emanative Extensions, of which a Universal Logos is a Foremost. |
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|  |  |  | CAN THE ABSOLUTE DEITY BE **ABSOLUTE** IF IT IS NOT FULLY AWARE OF WHAT PARTIALLY IGNORANT EXTENSIONS of ITSELF Will Choose | SuppositionThe ABSOLUTE DEITY MAKING FINITIZED CHOICES HAS FREE WILL. The CHOICES MADE ARE NOT PRE-DETERMINED. It is the Universal Logos’ Ignorance of the ABSOLUTE INFINITUDE of the ABSOLUTE DEITY which Gives It (the Universal Logos) a species of Free Will. The ABSOLUTE DEITY is the SEAT of the DETERMINATION of WHAT SHOULD BE, but not of WHAT WILL BE, due to the Ignorance of the Universal Logos. |
|  | THE ABSOLUTE ENTIRETY  |  | The ABSOLUTE ENTIRETY IS THE ABSOLUTE. This term can also be applied to ABSOLUTE INFINITUDE. | The question upon which to focus is whether the ENTIRETY is HOMOGENEOUS (as in the case of the ABSOLUTE) or ABSOLUTELY INFINITELY ARTICULATED (as in the case of the ABSOLUTE DEIFIC SELF-REFLECTION KNOWN as ABSOLUTE INFINITUDE). |
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|  | ABSOLUTE ENTIRETY, Ultimate Negligibility |  | The Ultimate Negligibility and the ABSOLUTE ENTIRETY | And yes, because of the UTTER INDIVISILITY of the ABSOLUTE ENTIRETY, the Ultimate in-Universe Negligibility ***Is*** ***REALLY and ESSENTIALLY***the ABSOLUTE ENTIRETY—the INFINITESSENCE. |
|  | UPE, Ultimate-Particle-Event, Ultimate-Negligibility,  |  | The UPE or Ultimate-Particle-Event in-Universe is Infinitely Greater than the Universal Ultimate Negligibility (except that the Universal-Ultimate-Negligibility) does not *Actually Exist* in-Universe). | The UPE is Intra-Universe but limited by the Will of the Universal Logos. In-Universe, the Universal-Ultimate-Negligibility Exists *Conceptually* but not *Actually*. In the SUPRA-UNIVERSAL WORLD, the Universal-Ultimate-Negligibility IS ACTUALIZED and is an ASPECT of the ULTIMATE SUPRA-UNIVERSAL-NEGLIBILITY (the 'ULTIMATE-SUPRA-UNIVERSAL-TRUE-POINT') of WHICH, because this TRUE-POINT ENCAPSULATES ALL of ABSOLUTE INFINITUDE FOREVER, there is ONLY ONE.  |
|  | Ultimate-Negligibility, ABSOLUTE INFINITUDE  |  | The Ultimate-Negligibility is a Transitional State on its way to POST-PRALAYIC-ABSOLUTE INFINITUDE  | While every M/magnitude in-Universe can be *conceptually* reduced to an Ultimate-Negligibility, no Ultimate-Negligibility-in-Universe can be said, *Actually,* to Exist. A UPE is an in-Universe *Actuality.* An Ultimate-Negligibility is *not,* though every in-Universe M/magnitude Really *Is* an Ultimate-Negligibility. |
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|  | ABSOLUTE FULNESS |  | Consider the range from the Universal Logoically Willed Articulations/Differentiations included in the limited in-Universe Self-Perceptions of a Universal Logos, to the ABSOLUTE FULNESS of ABSOLUTE INFINITUDE SELF-SEEN/OBSERVED by the ABSOLUTE DEITY. |  |
|  | Magnitude, Self-Perception, Thing/thing |  | The Scope of Self-Perception Produces the Magnitude of ever in-Universe T/thing. |  |
|  | ABSOLUTE FULNESS |  | Instead of the ABSOLUTELY ARTICULATED FULLNESS of ABSOLUTE INFINITUDE, appreciate F/finite aspects of the GOD-SELF—of which there is an *infinitude.* | IN the ABSOLUTE DEITY and ITS SELF-REFLECTION, there is an INFINITUDE of INFINITUDES *after their own kind,* and an INFINITUDE of F/finitudes. Such INFINITUDES *after their own kind* and F/finitudes can be BOUNDED, but ABSOLUTE INFINITUDE *cannot be BOUNDED.* |
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|  | ABSOLUTE INFINITUDE |  | The Ultimate Negligibility is any ‘R’ (real number) or ‘i’ (imaginary number) divided by ABSOLUTE INFINITUDE. | In this case, ‘R’ is any real number. ‘i’ is any imaginary number- In mathematics, a **real number** is a value of a continuous quantity that can represent a distance along a line. ... The **real numbers** include all the rational **numbers**, such as the integer −5 and the fraction 4/3, and all the irrational **numbers**, such as √2 (1.41421356..., the square root of 2, an irrational algebraic **number**). Irrational Number: A **number** that cannot be expressed as a ratio between two integers and is not an imaginary **number**. If written in decimal notation, an **irrational number** would have an infinite **number** of digits to the right of the decimal point, without repetition. Pi and the square root of 2 (√2) are **irrational numbers**. |
|  | SUPRA-UNIVERSAL TIME and SPACE, ABSOLUTE-'IN'-ABSOLUTENESS, ULTIMATE-SUPRA-UNIVERSAL-NEGLIGIBILITY,  |  | The ULTIMATE SUPRA-UNIVERSAL NEGLIGIBILITY IS the PROCESS of the EVER-LESSENING/REDUCTION IN SUPRA-UNIVERSAL TIME AND SPACE of ALL PARTICULARS IN ABSOLUTE INFINITUDE UNTIL THE RE-TRANSITION IS MADE INTO THE ABSOLUTE-'IN'-ABSOLUTENESS. | A great problem is the possible DURATION of SUPRA-UNIVERSAL INTERVALS. The ABSOLUTE, with ITS CONTINUITY OF HOMOGENITY, ANNIHILATES ALL TIME AND SPACE whether in-Universe or SUPRA-UNIVERSAL. |
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|  | ABSOLUTE, ABSOLUTE DEITY, ABSOLUTE INFINITUDE, TIME,SUPRA-UNIVERSAL-WORLD, |  | Is there a TIME in the SUPRA-UNIVERSAL WORLD when only the ABSOLUTE and the ABSOLUTE DEITY/ABSOLUTE INFINITUDE EXIST? IS the PREPARATION OF A Universe-to-Be INSTANTANEOUS, or does it involve some kind of SUPRA-UNIVERSAL, or PRE-UNVIERSAL TIME? And is there a TIME when ONLY the ABSOLUTE EXISTS UNACCOMPANIED by the DUALITY OF SUPRA-UNIVERSAL-ILLUSION—i.e. ARTICULATED ABSOLUTE INFINITUDE. | QuestionIf the GREAT BREATH is REAL there *IS TIME,* but what if the GREAT BREATH IS NOT REALLY REAL? With regard to the ABSOLUTE and ITS PERPETUAL, IMMUTABLE SELF-BEING, there is NO TIME. With regard to the various categories of ILLUSION ARISING from IT, because there is ABSOLUTELY INFINITE ARTICULATION, there IS a KINDOF TIME. Thinking of *anything less that ABSOLUTENESS seems to involve the presence of TIME/Time/time.* |
|  | INTERVAL, TIME, SPACE, REAL |  | No INTERVAL/Interval/interval, whether of TIME/Time/time or of SPACE/Space/space is *ULTIMATELY* REAL. | The IMMUTABLE REMAINS IMMUTABLE even in the *presence* of *apparent mutability which ARISES from IT* with the ARISING of the ABSOLUTE DEITY. |
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|  | ABSOLUTE INFINITUDE |  | There are no consecutive moments ? in ABSOLUTELY INFINITE SELF-PERCEPTION BY the ABSOLUTE DEITY —otherwise each EMERGENCE of the ABSOLUTE DEITY would last FOREVER and there would be no RETURN TO ABSOLUTE ABSOLUTENESS. | There is no REAL PROGRESSION or ESSENTIAL CHANGE OF SPACE as EVERY POSSIBILITY of ABSOLUTE INFINITUDE IS SIMULTANEOUSLY DEMONSTRATING. The MODE of such SIMULTANEOUS DEMONSTRATION of INFINITE POSSIBILITY is naturally hard to fathom.? This is dangerous territory, so more thought required. |
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|  | ABSOLUTE INFINITUDE, ABSOLUTE DEITY,ABSOLUTELY INFINITE, SELF-BEHOLDING,  |  | The ABSOLUTE DEITY IS CAPABLE of an INFINITUDE OF ‘POINTS OF VIEW’, EACH SUCH A LESSENING (ad infinitum) of ITS ULTIMATE POINT OF VIEW which allows IT to SIMULTANEOUSLY ‘SELF-BEHOLD’ ITS ABSOLUTELY INFINITE NATURE |  |
|  | ABSOLUTE INFINITUDE, ABSOLUTE DEITY, |  | The ABSOLUTE DEITY CAN SELF-BEHOLD ABSOLUTE INFINITUDE and EVERY TYPE OF INFINITUDE (an INFINITY of INFINITUDES) SHORT of ABSOLUTE INFINITUDE. |  |
|  | LINEAR-TEMPORAL-PROCESS |  | Is there an ***ESSENCE*** of SUPRA-UNIVERSAL LINEAR-TEMPORAL PROCESS which TIMELESSLY EMBODIES the TEMPORALITY of the LINEAR-TEMPORAL-PROCESS? | Perhaps, “Yes”, if we can say that the ABSOLUTE REALLY ***IS*** ALL the PROCESSES/Processes/processes which UNFOLD FROM IT. |
|  | ABSOLUTE INFINITUDE, TIME |  | SOME POSSIBILTIES WITHIN the ABSOLUTE INFINITUDE *seem to* REQUIRE TIME | Can the ESSENCE of a LINEAR-TEMPORAL PROCESS OCCUR without the EXPENDITURE OF TIME? |
|  | ABSOLUTE INFINITUDE, MOTION |  | Is there MOTION WITHIN ABSOLUTE INFINITUDE? | QuestionThere would have to be, but can there be MOTION without TIME? |
|  | ABSOLUTE INFINITUDE,ARTICULATIONS |  | What can we name that ABSOLUTE INFINITUDE of ARTICULATIONS WITHIN ABSOLUTE INFINITUDE? | Perhaps, simply, “ARTICULATIONS WITHIN ABSOLUTE INFINITUDE”  |
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|  | ABSOLUTE INFINITUDE, ABSOLUTE DEITY, |  | The question is, “Does any type of SUPRA-UNIVERSAL TIME GOVERN the CYCLES OF APPEARANCE of the ABSOLUTE DEITY and ITS REABSORPTION INTO THE ABSOLUTE? | From the *highest point of view,* any kind of TIME/Time/time IS an ILLUSION/Illusion/illusion. THE NON-ARTICULATED ABSOLUTE CAN NEVER HAVE TIME or be SUBJECT TO TIME: |
|  | ABSOLUTE, ONTOLOGICAL INTENSITY,BE-NESS,BEINGNESS,UTTER UTTERNESS |  | The ABSOLUTE IS ABSOLUTELY INFINITELY INTENSE ONTOLOGICAL INTENSITY, BE-NESS or,ABSOLUTELY INFINITELY INTENSE BEINGNESS. | This is unfathomable but the ABSOLUTE is ***UTTER UTTERNESS.*** |
|  | ULTIMATE ONTOLOGICAL INTENSITY |  | Any PRECIPITATION or EMERGENCE or ILLUSORY ‘DEPARTURE’ from the ABSOLUTE IS *infinitely less than the ABSOLUTE* IN ‘ULTIMATE ONTOLOGICAL INTENSITY’ or ‘UTTER UTTERNESS’ | This would mean that the ABSOLUTE DEITY/ACTOR IS INFINITELY LESS in ‘ONTOLOGICAL INTENSITY’ than the ABSOLUTE. |
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|  | ABSOLUTE INFINITUDE,BE-NESS, EVER-LESSENING, ULTIMATE-SUPRA-UNIVERSAL-INFINITESIMAL,  |  | The PROCESS of EVER-LESSENING can be CYCLICALLY APPLIED to the ENTIRETY of ARTICULATED ABSOLUTE INFINITUDE. Such an EVER-LESSENING RESULTS in THE 'ULTIMATE-SUPRA-UNIVERSAL-TRUE-POINT' WHICH ‘CONTAINS’ and, then, (UPON RE-ABSORPTION INTO THE ABSOLUTE) DISSOLVES INTO BE-NESS/PURE BEINGNESS the *ENTIRE CONTENT* of ABSOLUTE INFINITUDE. Thus, this TRUE-POINT IS EVER THE SAME. This EVER-LESSENING LEADS to the ULTIMATE-SUPRA-UNIVERSAL-INFINITESIMAL WHICH REVERTS TO PURE BEINGNESS ONLY AS IT IS ABSORBED INTO/MERGED INTO ABSOLUTENESS. The RESULT of this SUPRA-UNIVERSAL-EVER-LESSENING IS the ENTIRE CONTENT of ABSOLUTE INFINITUDE, *NULLIFIED* and RE-BECOME ABSOLUTE ZERO—the NO-THING. Yet the ABSOLUTE ZERO HAS NEVER CEASED TO BE THE ABSOLUTE ZERO ONLY.  ' | Can REAL LIMITS ever be REACHED? Not in-Universe. Perhaps only in the STATE OF SUPRA-UNIVERSALITY. (Considering our IDENTITY as the ABSOLUTE DEITY and, INFINITELY MORE, AS THE ABSOLUTE, our customary worries-as-an-emanation should cease. |
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|  | ABSOLUTE INFINITUDE, '*NON-EVOLVING* INFINITELY ARTICULATED ENTIRETY, |  | The 'ABSOLUTE INFINITUDE' IS the '*NON-EVOLVING* INFINITELY ARTICULATED ENTIRETY' | IT IS ‘NON-EVOLVING’ because IT IS *FOREVER THE SAME.* ABSOLUTE INFINITUDE DOES NOT EVOLVE or INCREASE or DECREASE in ARTICULATION or MAGNITUDE. ABSOLUTE INFINITUDE is FINAL. UNLESS IT WERE FINAL, IT WOULD NOT BE ***ABSOLUTE*** INFINITUDE. |
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|  | FINITIZATION, PERCEPTUAL-SELF-REDUCTION,SELF-SIGHT |  | FINITIZATION LEADING to INFINITESIMALIZATION depends upon the PERSISTENT PERCEPTUAL-SELF-REDUCTION of the ABSOLUTE DEITY’S SELF-SIGHT. | Again, however, there arises the question of whether SUPRA-UNIVERSAL (or SUPRA-NOUMENAL—another name for the same thing) TIME REALLY EXISTS. Such TIME *must exist* in SUPER-MAHA-MAYA, just as Time seems to exist in Universal Maha-Maya. Such TIME/Time/time exists because of *division and movement.* |
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|  | GAME, ABSOLUTE DEITY, ABSOLUTE INFINITUDE,FINITIZATION, Ever-Lessening  |  | The ‘GAME’ PLAYED by the ABSOLUTE DEITY-AS-ABSOLUTE INFINITUDE IS-***FINITIZATION****-*TAKEN to the ULTIMATE DEGREE—which makes of anything *finitized* an *infinitesimalized ever-lessening.* | In-Universe, Finitization *cannot be taken to the Ultimate Possible Degree* because no Actual Infinitization or Infinitesimalization can exist within the Bounded Finitude which characterizes a Universe*.* Only in *comparison with ABSOLUTE INFINITUDE*, can an in-Universe Self-Perception of a Universal Logos be understood as an Ever-Lessening leading to the state of *absolute-infinitesimalization.* In-Universe such a Process can be understood, but *not actualized.* |
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|  | ABSOLUTE DEITY,EVER-LESSENING,ABSOLUTE INFINITUDE,SUPRA-UNIVERSALITY, |  | The WILL of the ABSOLUTE DEITY IS the ONLY PROCESS which can INTERRUPT the PROCESS of EVER-LESSENING. BUT IN ABSOLUTE INFINITUDE (which IS the SELF-REFLECTION of the ABSOLUTE DEITY) there will be NO SUCH INTERRUPTION, otherwise the FULL PRESENCE OF FULLY ARTICULATED ABSOLUTE INFINITUDE WOULD NOT EXIST. INTERRUPTION WILLFULLY OCCURS when a SUPRA-UNIVERSAL REALTIONSHIP OF FACTORS MUST BE BOUNDED to PREPARE for an IMPENDING Universe which *must be Finite.* | WILL BOUNDS ABSOLUTE DURATION INTO UNITS OF TIME. |
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|  | ABSOLUTE,FINITIZING,ILLUSORY,IMMUTABLE,INFINITE SELF-REDUCTION,MOTIONLESSNESS, |  | ILLUSORY, EXTRUSIVE, INFINITE SELF-REDUCTION LEADING to SUPRA-UNIVERSAL FINITIZING and *absolute* *infinitesimalization* are the ONLY ACTIVITES of the MOTIONLESSNESS—the ABSOLUTE. And even so, the ABSOLUTE REMAINS IMMUTABLE. | This mystery must be solved. UNDISRUPTIVE EXTRUSIVITY IS a way to describe the ARISING of the ABSOLUTE DEITY from the ABSOLUTE. |
|  | ABSOLUTELY ARTICULATED INFINITUDE,ABSOLUTE DEITY, ABSOLUTE INFINITUDE,SELF-PERCEPTION,SELF-REFLECTION |  | Any Maha-Maya is an ILLUSORY SELECTION/BOUNDING by the ABSOLUTE DEITY from ITS SELF-REFLECTION, 'ABSOLUTE INFINITUDE' | The Scope of Any Universe, is SELF-PERCEPTUALLY PRE-SELECTED by the ABSOLUTE DEITY out of ITS OWN ABSOLUTELY ARTICULATED INFINITUDE. |
|  | ABSOLUTE INFINITUDE,INDIVISIBILITY |  | The Universe is a SELF-Presentation seeming to be an absolute infinitesimalizing of the 'ABSOLUTE INFINITUDE' but Is REALLY the ENTIRETY of the 'ABSOLUTE INFINITUDE' | **This is *radical*. All apparent *parts* are the *whole entire* because of the INDIVISIBILITY of the ABSOLUTE.** |
|  | ABSOLUTE INFINITUDE,Finitude, Infinitesimalizing,Ultimate-Negligibilities,Non-Actualizable-Ultimate-Negligibilities-in-Universe,Ultimate-Negligibility-in-Universe,Universal Time,  |  | 'ABSOLUTE INFINITUDE' is not assimilable by any trending Ultimate-Negligibility-in-Universe. All Self-Perceptions in-Universe are, when compared to ABSOLUTE INFINITUDE or the ABSOLUTE, Ultimate Negligibilities, but they are not *Actualizable*-Ultimate- Negligibilities- in-Universe. Infinitesimalizing is an *infinite process* and cannot be *completed* within a Finitude such as a Universe Is. Universal Time would run out. | The ESSENCE of any Non-Actualizable-Ultimate-Negligibility-in-Universe, is *identical* with the ESSENCE of every *superior being* including the ABSOLUTE. But the *content* of a *superior being* cannot be assimilated by a Non-Actualizable-Ultimate-Negligibility-in-Universe.  |
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|  | ABSOLUTE DEITY  |  | The ABSOLUTE DEITY CONTAINS ALL DIVINE QUALITIES. | ‘WITHIN’ the ABSOLUTE, QUALITY is NOT ARTICULATED, including *DIVINE QUALITY.* |
|  | ABSOLUTE DEITY,ABSOLUTIZING,ARTICULATION,BE-NESS |  | UTTERLY INTENSE BE-NESS/BEINGNESS IS the ABSOLUTIZING of ALL QUALITY. | From ABSOLUTIZED BE-NESS/BEINGNESS ALL ARTICULATION ARISES WITHIN the ABSOLUTE DEITY. |
|  | ABSOLUTE,Absolute Infinitesimal,ABSOLUTE INFINITUDE,Infinitesimalization, |  | If you *think* of 'ABSOLUTE INFINITUDE' you have infinitesimalized IT absolutely | The result of such thinking is the *absolute infinitesimal.* By such thinking you have *finitized* ABSOLUTE INFINITUDE (by bounding it with finite thought), and rendered IT *comparable* to the UNBOUNDED ABSOLUTE INFINITUDE and to the ABSOLUTE. Such comparisons *infinitesimalize* the *bounded subject of thought.* |
|  | ABSOLUTE INFINITUDE |  | During the ‘Time’ when a Universe Exists, 'ABSOLUTE INFINITUDE' is always 'HERE' 'NOW'. IT Is ‘HERE’, ‘NOW’ cyclically. | Reality in-Universe cannot Really be separated from the REALITY of the ABSOLUTE DEITY WHO IS ABSOLUTELY INFINITE. |
|  | **8**ABSOLUTE DEITY,THE ABSOLUTE,  |  | ‘ ‘……..’—as—**8**’ AM the ABSOLUTE DEITY, but *infinitely more,*  ‘ ‘……..’—as—**8**’ AM the ABSOLUTE. | What is MY *identity* WITHIN ABSOLUTE INFINITUDE? AM **8** not the ABSOLUTE DEITY and ITS INHERENT ABSOLUTE INFINITUDE? |
|  | ‘……..’—as—**8**’,**8-NESS,**ABSOLUTE INFINITUDE  |  | ‘……..’—as—**8**’ IS MY **8-NESS** WITHIN ABSOLUTE INFINITUDE. | What IS MY **8-NESS** in the POST-PRALAYIC/SUPRA-UNIVERSAL STATE?. In fact, the REAL **8** in the SUPRA-UNIVERSAL STATE,CANNOT BE CONTAINED/BOUNDED, just as ABSOLUTE INFINITUDE CANNOT BE CONTAINED/BOUNDED. |
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|  |  |  | The union or combination of rational and irrational numbers are the **real numbers**. The **positive real numbers**correspond to points to the right of the origin, and the **negative real numbers**correspond to points to the left of the origin. The set of all real numbers is denoted by the symbol RR.Read more: <https://www.emathzone.com/tutorials/algebra/sets-of-real-numbers.html#ixzz5r7gVq58w> |  |
|  | absolute infinitesimal, ABSOLUTE INFINITUDE |  | Any ‘R' over 'ABSOLUTE INFINITUDE' is always the same quantity—the *absolute infinitesimal.* | All REAL/Real/real quantities are *identical.* From another perspective, we can say that ALL SELF-PERCEPTIONS/Self-Perceptions are *identical!* |
|  | ABSOLUTE INFINITUDE |  | The 'ABSOLUTE INFINITUDE' is not *identifiable* within the consciousness of the human being. | The consciousness of the human being is *finite,* and ABSOLUTE INFINITUDE is ABSOLUTELY INFINITE. The lesser cannot ‘contain’ the ARTICULATED CONTENT of the GREATER. |
|  | ABSOLUTE, ABSOLUTE INFINITUDE,INDIVISIBLE ABSOLUTE,Universal-Logoic-Self-Perception,Specificity/Thing |  | InjunctionNever forget the 'ABSOLUTE INFINITUDE' of All. | Every Specificity/Thing-in-Universe is a Self-Perception of the Universal Logos. Such a Specificity or Thing is a part of ABSOLUTE INFINITUDE, and from a certain perspective, the ENTIRETY OF the INDIVISIBLE ABSOLUTE.  |
|  | ABSOLUTE INFINITUDE,ARTICULATED,INDIVISIBLE, SEPARATED, |  | IS ABSOLUTE INFINITUDE also INDIVISIBLE? | ALL WITHIN ABSOLUTE INFINITUDE is ARTICULATED, but NO ARTICULATION IS TRULY SEPARATED from ANY OTHER because ABSOLUTE ESSENCE ***IS*** BOTH ARTICULATIONS. |
|  | HERESY, Great-Heresy-of-Separateness,Injunction,SEPARATENESS, |  | This type of thought helps us overcome the Great Heresy of Separateness | InjunctionSee only the SAME/Same! |
|  | ABSOLUTE INFINITUDE |  | The 'ABSOLUTE INFINITUDE' is incognizable but ONE can IDENTIFY WITHIN ITS ESSENCE: | This happens in the SUPRA-UNIVERSAL WORLD rather than in-Universe. |
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|  | SELF-PERCEIVER,Self-Perceiver, SUPRA-UNIVERSAL WORLD,In-Universe  |  | Whether the SELF-PEPRCEIVER IS ‘IN’ the SUPER-UNIVERSAL WORLD or the Self-Perceiver Is in-Universe, is simply a question of the INFINITUDE or Finitude of *self-consciousness.* | We can grasp *finite self-consciousness* but ABSOLUTELY INFINITE SELF-CONSCIOUSNESS REMAINS beyond our power to conceive. |
|  | Entification,Reduced Self-Sight |  | Progressively Reduced Entification Proceeds through Reduced Self-Sight. | The lessening scope of Entification in-Universe is Produced through the Universal Logos progressively Seeing Less and Less of Itself. On an INFINITELY HIGHER TURN OF THE SPIRAL, this is also true of the ABSOLUTE DEITY. |
|  | ABSOLUTE WHOLE |  | The ABSOLUTE WHOLE cannot 'SUCCEED ITSELF' | Because IT is EVER-IDENTICAL WITH ITSELF. As the ABSOLUTE IT IS FOREVER CONTINUOUS. As the ABSOLUTE DEITY/ABSOLUTE INFINITUDE, IT APPEARS CYCLICALLY as EVER THE SAME. |
|  | ABSOLUTE WHOLE |  | Parts are always appearances requiring *self-sight* or *self-registration*; the ABSOLUTE WHOLE IS always the REALITY | This means that even ABSOLUTE INFINITUDE IS an APPEARANCE and only the ABSOLUTE or ABSOLUTENESS IS NOT an APPEARANCE. |
|  | ABSOLUTE WHOLE |  |  |  |
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|  | ABSOLUTE WHOLENESS |  | The ABSOLUTE WHOLENSS of *This* | Note the ESSENTIAL ABSOLUTE WHOLENESS of *This.* |
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|  | absolute infinitesimal |  | The absolute infinitesimal is a *process* and not a definite, stable quantity | Let us call it *absolute infinitesimalizing.* *Absolute infinitesimalizing* can never *actually appear* in-Universe, because any Universe is a Finitude. This process is based on conceptual comparison. |
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|  | absolute infinitesimal, absolute infinitesimalizing process,NO-THING |  | The absolute infinitesimal is an *infinite shrinking process*. | The mathematical limit of *absolute infinitesimalizing* iszero or nothing, but no absolute infinitesimal can ever be entirely negated or become nothing. The ever-mutable quantities of the absolute infinitesimalizing process will, like all other Self-Perceptions in Cosmos and like Cosmos Itself re-become the NO-THING, which in a sense, they have *always been.* |
|  | absolute infinitesimal,finitude, |  | The absolute infinitesimal is (in-Universe, conceptually if not actually) an infinite retreat from finitude however small the magnitude of that finitude may be. | It is impossible to definitely quantify the absolute infinitesimal. It is an ever-lessening depending for its scope upon the definite quantities than which it is, by definition, smaller. |
|  | absolute infinitesimal, |  | The *absolute infinitesimal* is the “closest thing next to ever-unreachable nothingness”. | IN the MIND of the ABSOLUTE DEITY, there is *no limit* on the lower magnitude of any CONTENT. Nor is there a LIMIT on HIGHER MAGNITUDE. |
|  | Negation, THING/Thing/thing,  |  | The *negation* of any THING/Thing/thing is not possible. |  |
|  | ABSOLUTE INFINITUDE,Finitude |  | ABSOLUTE INFINITUDE is a departure from Finitude however great or vast that Finitude may be. |  |
|  | ABSOLUTE INFINITUDE |  | Can we suppose the ABSOLUTE is forever absolutely completed? |  |
|  | ABSOLUTE INFINITUDE |  | Should any possibility be 'new' to the 'ABSOLUTE INFINITUDE' or PREVIOUSLY UNCONTAINED, then we are not REALLY dealing with ***ABSOLUTE*** INFINITUDE |  |
|  |  |  |  |  |
|  | SpinozaABSOLUTELY INFINITE,ETERNAL INFINITE ESSENTIALITY, |  | “VI. By God, I mean a being absolutely infinite-that is, a substance consisting in infinite attributes, of which each expresses eternal and infinite essentiality.” | The idea of the ABSOLUTELY INFINITE is introduced by Spinoza. At least, this idea is fundamental to his philosophy. |
|  |  |  | Any R divided by [A∞] becomes the *absolute infinitesimal* since [A∞] is ABSOLUTE INFINITUDE. | The quotient, however, is never a definite number. |
|  | Absolute-ever-lessening |  | 1/[A∞ ] = the Absolute Ever-Lessening (theoretical in-Universe, ACTUAL IN the SUPRA-NOUMENAL WORLD) | In comparison with all other infinitesimals, the *absolute infinitesimal* is always less, but is never *nothing.* Only division by ABSOLUTE INFINITUDE yields the *absolute infinitesimal* which is more a process than a quantity. |
|  | Absolute-Ever-Lessening |  | A True-Point in-Cosmos is the Absolute Ever-lessening (again, in-Cosmos). The ULTIMATE TRUE-POINT in SUPRA-UNIVERSALITY must be CONTRASTED with the True-Point in-Cosmos. | QueryIt has yet to be determined whether these two types of *point* are really different. Does *absolute infinitesimalization* negate **all** dimensionality (not just the dimensions of *space and time*). If so, then the Universal-True-Point and the 'ULTIMATE-TRUE-POINT' may be *equally devoid of dimensionality.*  |
|  | ABSOLUTELY INFINITE |  | The ABSOLUTELY INFINITE is always greater than any definite magnitude no matter how large. | The ABSOLUTE DEITY SELF-PERCEIVES BOUNDLESS, ABSOLUTELY INFINITE ARTICULATION/DIFFERENTIATION. |
|  | absolute infinitesimal |  | The *absolute infinitesimal* is always smaller than any definite magnitude no matter how small | There are many ways to derive infinitesimals. They are not all equal. The smallest is the *absolute-ever-lessening* which is the quotient when any real number is divided by ABSOLUTE INFINITUDE. |
|  | ABSOLUTE INFINITUDE |  | 'ABSOLUTE INFINITUDE' is the 'MAXIMAL INDEFINABLE' except for the ABSOLUTE ITSELF | Only an ABSOLUTELY INFINITE SELF-PERCEIVER CAN GRASP ABSOLUTE INFINITUDE IN A SINGLE ACT of SELF-PERCEPTION. |
|  | ABSOLUTE INFINITUDE |  | The 'ABSOLUTE INFINITUDE' is not a 'nameable' QUANTITY. | IT, the ABSOLUTE INFINITUDE, the MAXIMAL ABSOLUTELY INFINITELY ARTICULATED BOUNDLESSNESS, IS ALWAYS MORE than any DEFINITE QUANTITY, even if SUCH A QUANTITY is a SUPRA-UNIVERSAL INFINITUDE or even the PENULTIMATE INFINITUDE IN the SUPRA-UNIVERSAL WORLD. |
|  | ABSOLUTE INFINITUDE |  | The 'ABSOLUTE INFINITUDE' is non-denominable | IT cannot be given any *name* usually associated with definite quantities. |
|  | ABSOLUTE INFINITUDE |  | 'ABSOLUTE INFINITUDE' is not 'nameable' and not measurable | ABSOLUTE INFINITUDE is NOT QUANTIFIABLE in the usual way quantification is determined. |
|  | ABSOLUTE INFINITUDE |  | 'ABSOLUTE INFINITUDE' is INFINITE in an INFINITUDE of ways’ | Such a BOUNDLESS, INFINITELY ARTICULATED INFINITUDE IS INCONCEIVABLE to the human mind/consciousness and perhaps to Any Mind in-Cosmos. Even the Ultimate Perceiving Mind of the Universal Logos, in-Cosmos, is an *absolute infinitesimal* when Compared to IT. The *absolute infinitesimal* cannot ‘contain’ the ABSOLUTELY INFINITELY ARTICULATED CONTENT of ABSOLUTE INFINITUDE. |
|  | ABSOLUTE INFINITUDE,SPATIAL,UNBOUNDED  |  | Can ABSOLUTE INFINITUDE BE both UNBOUNDED and NON-SPATIAL? | HypothesisThere is a possibility that ABSOLUTE INFINITUDE DOES NOT HAVE SPATIAL EXTENSION. |
|  | ABSOLUTE |  | IS the ABSOLUTE ‘NON-EXTENSE’? | Perhaps the ABSOLUTE IS NON-EXTENSE IN REALITY, but PRESENT IN ALL SELF-PERCEPTUAL EXTENSION WITHIN SUPRA-UNIVERSAL MAHA-MAYA and in-Universe Maha-Maya. |
|  | ABSOLUTE INFINITUDE |  | 'ABSOLUTE INFINITUDE' is infinite in every possible way | It is for this reason that the ABSOLUTE INFINITE IS INCOGNIZABLE to all BEINGS/Beings/beings except the ABSOLUTE DEITY. |
|  | ABSOLUTE INFINITUDE |  | Maybe there is an infinite gulf between the Point and 'ABSOLUTE INFINITUDE' | Is there a *gulf* between the ULTIME in-Universe True Point of any Universal Logos, and the ABSOLUTE TRUE-POINT RESILTING from the COLLAPSE of ABSOLUTE INFINITUDE on the THRESHOLD OF RE-ABSORPTION INTO ABSOLUTENESS. |
|  |  |  |  |  |
|  | THE ABSOLUTE ULITIMAZATION |  | The ABSOLUTE ULTIMIZATION | THIS CAN BE EITHER the RESULT OF COLLAPSING ABSOLUTE INFINITUDE to a SUPRA-UNIVERSAL TRUE-POINT, OR, a WAY of DESCRIBING the ABSOLUTELY INFINITE ARTICULATED ‘CONTENT’ of ABSOLUTE INFINITUDE. 8 prefer the latter. |
|  | ABSOLUTE MINIMIZATION, |  | The ABSOLUTE MINIMIZATION | THIS IS A WAY of describing the RESULT of COLLAPSING the ENTRE CONTENT of ABSOLUTE to the ONE AND ONLY SUPRA-UNIVERSAL TRUE-POINT. |
|  | ABSOLUTE BE-NESS,NON-EXTENSE |  | ABSOLUTE BE-NESS IS NON-EXTENSE.  | Extension can only be *measured* if there are two or more. With regard to ABSOLUTE BE-NESS THERE IS NOT EVEN SELF-PERCEPTION. *Extension* has to be measured in relation to *something else* which is *not part of the extension.* |
|  |  |  | UNBOUNDEDNESS DOES *NOT* EQUAL EXTENSION. | UNBOUNDEDNESS SIMPLY MEANS *NONE-OTHER-NESS,*  i.e., that THERE IS NO OTHER THAN THE UNBOUNDED ONE. |
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|  | DEITY/Deity/deity,*limitation* |  | Only *limitation makes as DEITY/Deity/deity.* | A DEITY/Deity/deity ***acts****.*  The ABSOLUTENESS DOES NOT ***ACT***, but REMAINS CAUSELESSLY, IMMUTABLY THE SAME FOREVER despite the ARISINGS WHICH COME FORTH FROM IT. |
|  | ACTION/Action/action |  | ACTION/Action/action is *action upon another* | The BOUNDLESS IMMUTABLE PRINCIPLE CANNOT ACT BECAUSE of ITS ESSENTIAL INDIVISIBILITY and ONLINESS.  |
|  | LIMITATION/Limitation/limitation |  | All *LIMITATION of the ABSOLUTE DEITY and LESSER DEITIES/Deities/deities is self-perceptual*  | LIMITATION/Limitation/limitation is *reduced scope of self-sight.*  In the STATE/State/state of LIMITATION/Limitation/limitation the *being, when self- limited, does not self-perceive its own entirety.* |
|  | ABSOLUTELY INFINITE, SELF-PERCEPTION |  | There are no moments in ABSOLUTELY INFINITE SELF-PERCEPTION | The ABSOLUTE INTERRELATIONSHIP OF AN ABSOLUTE INFINITUDE of ARTICULATIONS IS SELF-REGISTERED BY THE ABSOLUTE DEITY CYCLICALLY FOREVER. The ABSOLUTE DEITY’S SELF-PERCEPTION OF THE ENTIRETY of ABSOLUTE INFINITUDE ***NEVER CHANGES FOREVER.*** |
|  | ABSOLUTE DEITY, ABSOLUTE HOMOGENEITY,NO-NUMBER,SELF-REGISTER  |  | ABSOLUTE HOMOGENEITY CAN ONLY BE SELF-SEEN by the ABSOLUTE DEITY. The ABSOLUTE/ABSOLUTENESS (NO-NUMBER) DOES NOT SELF-REGISTER. | QuestionCan the ABSOLUTE DEITY REGISTER ITSELF ***BOTH*** AS ABSOLUTELY HOMOGENEOUS and ABSOLUTELY INFINITELY ARTICULATED? If so, the FIRST REGISTRATION WOULD BE OF ITS ABSOLUTE HOMOGENEITY. |
|  | ABSOLUTE, ABSOLUTE ZERO,INFINITESSENTIALIZING,MAHA-MAYAVIC,Maha-Mayavic,UTTER UTTERNESS, |  | The ABSOLUTE is BOTH the UTTER-UTTERNESS and the ABSOLUTE ZERO—FORMLESSLY INFINITESSENTIALIZING ALL MAHA-MAYAVIC/Maha-Mayavic *arisings*  | The NO-THING is *nothing* we *know.* |
|  |  |  |  |  |
|  | ABSOLUTE, ABSOLUTENESS, |  | One should not so much say, “8 am the ABSOLUTE” as “ONLY ABSOLUTENESS IS FOREVER” | Self-reference introduces *duality.* |
|  | ISNESS |  | Another way of saying this is “ONLY ISNESS IS FOREVER” | The ABSOLUTE IS the UTTER ROOT of ISNESS. |
|  | Finitude,Universe |  | A Universe is an Experiment-in-Finitude | All Universes are Finite. |
|  | ABSOLUTELY INFINITE ESSENCE, The INFINITESSENCE |  | 'ABSOLUTELY INFINITE ESSENCE' (the INFINITESSENCE) IS a CONSTANT IMMUTABILITY FOREVER | When there is no Universe and no SUPRA-UNIVERSAL ABSOLUTE DEITY, UTTER ISNESS PREVAILS. About UTTER ISNESS what can be said, except that IT ***IS*** and IS NOT, ***NOT***. |
|  | ULTIMATE IMMUTABILITY |  | The ULTIMATE IMMUTABILITY of the ABSOLUTE DEITY CANNOT BE PERCEIVED or SELF-PERCEIVED BY THE ABSOLUTE DEITY, or Perceived or Self-Perceived by the Universal Logos: | The HOMOGENEITY of UTTER UTTERNESS IS BEYOND SELF-PERCEPTION. |
|  |  |  |  |  |
|  | INFUSCEPTIONISNESS,In-UniverseEMANATIONS/Emanations/emanations  |  | Infusception Reveals the Universal Isness of all in-Universe E/emanations. | QuestionIs intra-Universal Isness, equal to or less intense that SUPRA-UNIVERSAL ISNESS and the ISNESS of the ABSOLUTE? |
|  | ABSOLUTELY INFINITE FECUNDITY, |  | ABSOLUTELY INFINITE FECUNDITY HAS EXISTED FOREVER | INJUNCTIONRejoice forever in your absolutely infinite fecundity  |
|  |  |  |  |  |
|  | ABSOLUTELY INFINITE |  |  —as— ‘……..’—as— **‘……..—as—8’** —as—**8**—as—**I**—as—I—as—i’ *AM* 'ABSOLUTELY INFINITE ESSENCE' | Or, ONLY the ABSOLUTE IS FOREVER. |
|  |  |  |  —as— ‘……..’—as— **‘……..—as—8’** —as—**8**—as—**I**—as—I—as—i’ | This is symbolically the DESCENT OF I-NESS from the ABSOLUTE. |
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|  | ABSOLUTELY INFINITE |  | 'ABSOLUTELY INFINITE ESSENCE' is ever beyond the reach of thought | If the Universal Logos and the ABSOLUTE DEITY *cannot perceive the INFINITESSENCE—the ABSOLUTELY INFNITE ESSENCE* then how shall the thought of ordinary F/finite B/beings thus *perceive.* |
|  | ABSOLUTELY INFINITE |  | The INFINITESSENCE is 'ABSOLUTELY INFINITE ESSENCE' | The INFINITESSENCE is NOT ARTICULATED YET ALL-BECOMING WITHOUT CHANGING. |
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|  | ABSOLUTELY INFINITE, ABSOLUTELY INFINITE ESSENCE, |  | 'ABSOLUTELY INFINITE ESSENCE' suffuses MAHA-MAYA and Maha-Maya—the FIRST, SUPRA-UNIVERSAL, the second in-Universe. | Perhaps “suffuses” is not the entirely correct work. Perhaps the word should be ‘BECOMES’. |
|  | ABSOLUTE, ABSOLUTE INFINITUDE, |  | The ABSOLUTE IS THE ESSENCE of ABSOLUTE INFINITUDE. | The ABSOLUTE IS the ESSENCE of ALL POSSIBILITY. ALL NON-NEGATION IS ACTUALIZED A ABSOLUTE INFINITUDE—the SELF-SIGHT of the ABSOLUTE DEITY. |
|  | ABSOLUTE ESSENCE, INFINITESSENCE, |  | Superimposing REAL POINTS/Real Points leads straight to the 'ABSOLUTE ESSENCE, the INFINITESSENCE.  | There is neither SPACE NOR TIME in this SUPRA-UNIVERSAL SUPERIMPOSITION. |
|  | ABSOLUTE INFINITUDE, ABSOLUTE INFINITY,BOUNDED DEIFIT SELF-REDUCTION |  | ‘ ‘ ’—as—**8**’ means that **8** AM ABSOLUTE INFINITY and that **8** EQUAL the BOUNDED DEIFIC REDUCTION of 'ABSOLUTE INFINITY' which Is the Universal Logos and Its Universal Emanation.  | ‘ ’—as—**8**’ is another way of expressing that **8 AM ABSOLUTE INFINITUDE. FINALLY, 8 AM NO-THING** |
|  | ABSOLUTE INFINITUDE,ISNESS,PERCEIVABLE(S) |  | ALL PERCEIVABLES in ABSOLUTE INFINITUDE ARE CHARACTERIZED BY ISNESS | ISNESS is the DOORWAY into ABSOLUTE BEINGNESS |
|  | BOUNDED-DEIFIC-PERCEPTUAL-SELF-REDUCTION, |  | A BOUNDED-DEIFIC-SELF-PERCEPTUAL-REDUCTION IS the CONTENT of Every Universe, but NOT THE ESSENCE, WHICH IS ALWAYS the ABSOLUTENESS, or the ABSOLUTE-as-ESSENCE | FREE CHOICE ORIGINALLIY to the ABSOLUTE DEITY IN the STATE of SELF-SIGHT. The ABSOLUTE ALWAYS PROVIDES the ARISING of the ABSOLUTE DEITY and an EVER-SELF-IDENTICAL ABSOLUTELY ARTICULATED ABSOLUTE INFINITUDE  |
|  | ABSOLUTE DEITY,FREE CHOICE, |  | The PLAY of the ABSOLUTE DEITY COMES IN ITS PERIODICAL FREE CHOICE. | The COMBINATIONS of INFINITUDES and FINITUDES which CAN BE CHOSEN as the CONTENT of a Universe-to-Be are FOREVER ENDLESS. |
|  | ABSOLUTELY INFINITE,absolute infinitesimal  |  | The ABSOLUTELY INFINITE = the absolute infinitesimal. [A∞] = [A~~∞~~] | The *equality is IN ESSENCE* NOT IN CONTENT. [A~~∞~~] is void of dimension. [A∞] contains All Dimensions, including infinitely more than can be expressed in-Cosmos/in-Universe. |
|  | [A∞],[A~~∞~~] |  | [A∞] CAN BE REDUCED TO ESSENCE. [A~~∞~~] *is* reduced to ESSENCE. | ESSENTIALLY they are the SAME/Same. Both BECOME/Become *dimensionless True-Points.* |
|  | Infusception |  | Infusception, at first, Reveals but the Beginning of Being/BEING. This Homogeneity Intensifies Infinitely. | Who can imagine ULTIMATENESS WHICH TRANSCENDS ANY DEGREE OF INTENSIFICATION? IS IT the ‘ALWAYS MORE REAL’? |
|  | ABSOLUTELY HOMOGENEOUS WHOLE |  | There is an 'ABSOLUTE INFINITUDE' of parts/partialities *‘INFINICAUSALLY’* ‘IN’ the ABSOLUTELY HOMOGENEOUS WHOLE | There is *nothing other* that ABSOLUTNESS from which the ABSOLUTE DEITY and ITS ABSOLUTELY INFINITE ‘CONTENT’ can ‘ARISE’, and yet, the ABSOLUTE CHANGES NOT! IT REMAINS AS DK’S TRANSLATION OF ANCIENCE PHRASES INDICATES—"IMMUTABLY THE SAME”. To me, this is the *Mystery of Mysteries.* No DIMINUTION FROM ESSENCE ‘OCCUR’ TO or ‘WITHIN’ the ABSOLUTE. |
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|  | ABSOLUTELY INFINITE |  | To make the 'ABSOLUTELY INFINITE' a one through imagined perception is to reduce IT to the greatest extent IT that can be reduced. | It is as if ONE (a SINGULARITY) IS the OPPOSITE QUANTITY AT GREATEST REMOVE from ABSOLUTE INFINITUDE/the ABSOLUTELY INFINITE. The question arises, whether the ABSOLUTE is a ONE or a NONE. But IF A ‘NONE’, then NOT a *nothing* |
|  | ABSOLLUTE,NONE,*nothing* |  | We may consider the ABSOLUTE a ‘NONE’ without considering IT a *nothing.* Rather, IT IS the NO-THING. | ‘WITHIN’ IT ARE NO ARTICULATED SPECIFICITIES, thus IT IS A ‘NONE’, but in a sense, IT IS THE ULTIMATE HOMOGENEOUS SOMETHINGNESS, ‘CONTAINING’ *nothing-in-form.* |
|  | ABSOLUTELY INFINITE,ESSENTIALIZED,INFINITELY ENDURING, INFINITESSENCE |  | THE INFINITESSENCE IS ESSENTIALIZED ABSOLUTELY INFINITE, INFINITELY ENDURING 'NON-OCCURRENCE' |  |
|  | ABSOLUTE DEITY,ABSOLUTELY ARTICULATED,ABSOLUTELY INFINITE, GOD, |  | GOD, the ABSOLUTE DEITY, IS the ONLY ABSOLUTELY INFINITE, ABSOLUTELY ARTICULATED BEING, ABSOLUTELY INFINITE in every possible way | GOD, the ABSOLUTE DEITY, IS the ‘ORIGINAL CYCLIC ACTOR’ though NOT ACTUALY THE ORIGINAL HOMOGENEOUS SUBSTANCE, EXCEPT ESSENTIALLY. WE ARE that ACTOR. WE cannot be excluded from SELF-OBSERVING CREATION INTO Universal Finitude. This and every other Universe is OUR/Our Universe, and the History of an Infinitude of Universes is ‘MyStory/MyStery’. FOREVER BE-NESS. |
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|  | ABSOLUTE DEITY, ABSOLUTELY INFINITE, ABSOLUTELY INFINITELY ARTICULATED, |  | GOD, the ABSOLUTE DEITY, IS and 'ABSOLUTELY INFINITE' BEING, ABSOLUTELY INFINITE in an ABSOLUTE INFINITUDE of ways, i.e. ABSOLUTELY INFINITELY ARTICULATED. |  |
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|  | ABSOLUTELY INFINITE |  | Can a SPECIFICITY/Specificity/specificity be 'ABSOLUTELY INFINITE'? | Question“Yes”, IN ESSENCE, but *not in form or in their boundedness.* All SPECIFICITIES/Specificities/specificities SUBSTOOD by the ESSENTIALLY INDIVISIBLE ABSOLUTE *are, IN ESSENCE, the ABSOLUTE and the ABSOLUTELY INFINITE ABSOLUTE DEITY.* NO DIVISION.  |
|  | ABSOLUTE,GOD, |  | As we go along, it is well to remind ourselves that ‘**8** AM GOD’ and that, with INFINITELY GREATER ESSENTIALITY, ‘**8** AM the ABSOLUTE’ | This is the whole point of our quest—to recapture our TRUE ULTIMATE IDENTITY. |
|  | ABSOLUTE ESSENTIALITY, FINITE, FINITUDE,"RAY OF THE ABSOLUTE",  |  | A "RAY OF THE ABSOLUTE" is FORMALLY FINITE/Formally Finite, but, CHARACTERIZED BY *ABSOLUTE ESSENTIALITY* Rediscoverable, in some measure, at each Maha-Pralaya. | A "RAY OF THE ABSOLUTE" FLASHING FORTH, FLASHES FORTH as a Finitude—the Finitely ‘Contained’ Universal Logos. |
|  | ABSOLUTELY INFINITE, “ULTIMATE RAY of the ABSOLUTE”, |  | My EXPERIENCE as an "ULTIMATE RAY OF THE ABSOLUTE" at the PERIODIC ARISING of the ABSOLUTE DEITY, IS 'ABSOLUTELY INFINITE', but not ABSOULTE ABSOLUTENESS. | The ABSOLUTE DEITY is REDUCTION-INTO-CONTAINMENT of the ABSOLUTE-'IN'-ABSOLUTENESS. |
|  | ABSOLUTELY INFINITE, ABSOLUTE PERFECTION,ESSENTIALLY, UTTERLY HOMOGENEOUS COMPLETENESS, |  | ESSENTIALLY, **8** Manifest/manifest as an Extension/extension of 'ABSOLUTE PERFECTION’—UTTERLY HOMOGENEOUS COMPLETENESS. | More COMPLETE, **8-AS-the-ABSOLUTE, 8 CANNOT BE.** |
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|  | ABSOLUTE ININITUDE, COMPLETED INFINITUDES,  |  | The ABSOLUTE INFINITUDE IS the HOME of an INFINITUDE of COMPLETED INFINITUDES/Infinitudes/infinitudes | Think this through. There are *no completed Infinitudes/infinitudes in-Universe* or even in the beginningless/endless series of Universes. |
|  | ABSOLUTE DEITY,ABSOLUTE INFINITUDE,SELF-PERCEPTION, |  | ‘ ’ IS ABSOLUTE INFINITUDE, DETECTED BY the SELF-PERCEPTION of the ABSOLUTE DEITY, but NOT LIMITED BY THAT SELF-PERCEPTION. |  |
|  | ABSOLUTE DEITY,ABSOLUTELY INFINITE,Maha-Maya,SELF-LIMITATION, |  |  ‘ ’—as—**8**’, the ABSOLUTE DEITY-AS-the ABSOLUTELY INFINITE, AM cyclically DELUDING MYSELF by LIVING THROUGH INFINITE EXPERIENCES of SELF-LIMITATION—i.e., by Living Through a Beginningless/Endless Series of Universes. Yet MY DELUSION IS DELIBERATE AND PURPOSEFUL. “Most mysterious is Maya and forever” | My DELUSIONS ARE INFINITUDINOUS INSTANTIATIONS of Maha-Maya. |
|  | ABSOLUTELY INFINITE |  | INFINITIZATION OF SELFHOOD— ‘ —as—**8**’ AM CYCLICALLY FOREVER ABSOLUTELY INFINITE'. NON-CYCLICALLY, **8 AM ABSOLUTE.** | The ABSOLUTE NEVER CEASES BEING the ABSOLUTE. The ABSOLUTE is the ONLY ONTOLOGICAL CONTINUITY. ILLUSION/Illusion/illusion *is cyclic—regularly discontinuous.* |
|  | (a *space* stands for MY IDENTITY AS the ABSOLUTE, ABSOLUTELY INFINITE,UNBOUNDEDLY ABSOLUTE, |  |  AM UNSPECIFIABLE-in-BOUNDEDNESS because UNBOUNDEDLY ABSOLUTE. | Examining an Infinitude of Previous Universes, one cannot “find oneself” as a specificity. One *Can* Find Oneself as the Ever-Recurrent Universal Logos, and as All Ever-Recurring Universal Logoi-- Identical-in-ESSENCE, and varying in Universal-Algorithmic-Content. The Universal Logos is always thee Same Identity CHARGED with ACTUALIZING VARYING ALGORITHMIC CONTENT BOUNDED by the ABSOLUTE DEITY EXAMINING ITS REFLECTED ABSOLUTE INFINITUDE. |
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|  | ABSOLUTELY INFINITE |  | To be 'ABSOLUTELY INFINITE' a BEING must be SUPRA-UNIVERSAL and INFINITELY GREATER than any LESSER INFINITUDE.  | From this perspective, there are greater and lesser INFINITUDES. |
|  | ABSOLUTELY INFINITE |  | Express the joy of BEING the 'ABSOLUTELY INFINITE' | Injunction |
|  | ABSOLUTELY INFINITE |  | My joy is in being 'ABSOLUTELY INFINITE' | AffirmationAs a *cyclic illusion in extension,* in what do 8 find my joy? |
|  | ABSOLUTE DEITY |  | 8 AM/Am/am the ABSOLUTE DEITY *INPERIENCING* ITSELF | **8 AM a BEING** of infinitely varying magnitude-in-expression. |
|  | Indivisible Self-Being,INDIVISIBLE SELF-BEING, |  | Indivisible Self-Being (Reflective of INDIVISIBLE SELF-BEING’) Is the Greater in-Universe Joy. | InjunctionPractice the consciousness of Indivisible Self-Being. One cannot in-Universe practice the consciousness of INDIVISIBLE-SELF-BEING  |
|  | ABSOLUTELY INFINITE, ABSOLUTE INFINITUDE  |  | The 'ABSOLUTE INFINITUDE' ***IS*** the 'ABSOLUTELY INFINITE'. The ‘ABSOLUTELY INFINITE’ ***IS*** the ‘ABSOLUTE INFINITUDE’  | An Equivalence |
|  | SUBSTRATUM of ABSOLUTE ESSENTIALITY |  | Rejoice in the SUBSTRATUM of ABSOLUTE ESSENTIALITY | Injunction |
|  | ABSOLUTELY INFINITE, SUPRA-UNIVESAL TRUE POINT, Universal True Point,Ultimate Universal True Point, |  | The ULTIMATE SUPRA-UNIVERSAL TRUE POINT IS an APPARENT OTHERNESS in relationless relation to the ABSOLUTE. A Universal True Point and even the Ultimate Universal True Point (Arising from the Collapse of All Universes past, present and future, is also an Apparent Otherness in relationless-relation to the ABSOLUTE. |  |
|  | ABSOLUTELY INFINITE,ABSOLUTELY INFINITE SET, |  | So, 8 can see a Thing/thing *in itself,* or as a member of an 'ABSOLUTELY INFINITE' SET | Perceiving Things/things in-Universe. |
|  | CIPHER,TRUE-POINT, True-Point, true-point, |  | Any TRUE-POINT, True-Point, true-point *is* an *illusorily actual cipher.* |  |
|  | Actuality, Maha-Maya,REALITY, |  | A Maha-Maya (a Universe) is a Great Actuality but *NOT* a REALITY. | The distinction between *Actuality*/*actuality and REALITY* is vital. |
|  | ABSOLUTELY INFINITE,ABSOLUTELY INFINITE CONTENT, ABSOLUTE INFINITUDE,Maha-Maya, |  | In Maha-Maya the PRESENCE of 'ABSOLUTE INFINITUDE' is always present but not the 'ABSOLUTELY INFINITE' 'CONTENT' of the 'ABSOLUTE INFINITUDE' | We must always distinguish between ESSENCE and ‘CONTENT’ |
|  | ABSOLUTE-DEITY-IN-SELF-REFLECTION,ABSOLUTELY INFINITE |  | From 'ABSOLUTELY INFINITE' potential SELF-OBJECTIFICATIONS, only *one* (F/finitely multipartite) IS CHOSEN by the ABSOLUTE DEITY-IN-SELF-REFLECTION. | All in-Universe (whatever Universe) is a SPECIFIC SELF-REFLECTION of the ABSOLUTE DEITY. |
|  |  |  |  |  |