

Aphorisms on the Thought of the Self:

An Excerpt from *The Philosophy of Consciousness Without an Object*

It has already been stated that when introception is carried far enough, the self and the Divine Other coalesce in a SELF having a highly transcendent character. This is a radically unitary SELF of so complete an aloofness that personality simply does not exist for It. It is equally aloof from the empiric world. It is the union of the subject to consciousness and its content. It is not contained by space, time and the world of sensible objects, but is like a Space which contains and comprehends all these. From this state of introceptive Realization certain consequences follow:

1. The SELF supports the universe, yet is not conditioned by the presence or absence of the universe.
2. The transcendent Thought of the SELF is the substratum of the universe which, later, is experienced by the empiric self, with possibilities of distortion.
3. This Thought defines necessity, whereby the freedom of the empiric self is conditioned, so that for the empiric self the inner sense for freedom attains no more than a partial realization.
4. This Thought is the noumena of the laws of nature which receive a statement from physical science of only a pragmatic validity.
5. The world of the empiric self, being only derivative, is no more than an illusion when it is conceived as an independent self-existence.
6. Truth is a relation of congruency between empiric thought or conception and the transcendental Thought.
7. The laws of empiric thought are part of the necessity imposed by the transcendental Thought.
8. The Thought, which is both of and identical with the SELF, serves the purpose of attaining complete SELF consciousness. (This implies that the SELF has something to attain and therefore is not to be regarded as identical with Absoluteness.)
9. The Thought of the SELF is pregnant with creative potentiality so that It elaborates from within itself possibilities which are more than may be formally deduced.

10. This Thought is concrete in that it is totally comprehensive, but appears as abstract when contrasted to empiric thought derived from perceptual experience.
11. The development of this Thought, in so far as reflected to objective thought, is enantiodromedal, i.e., follows the form of the triadic dialectic.

The above statements are not merely invented postulates from which one might proceed to build a hypothetical system, nor are they to be viewed as the necessary consequences of either empiric or pure objective thought. This is a very fundamental part of my whole thesis, and criticism that does not bear this point in mind misses the essence of the whole argument. They are ideas in objective form derived from the Thought of the SELF . They are not themselves the immediate form of that Thought which, in its own nature, is independent of the concepts and word signs of objective thought. That Thought in its own essence is forever incommunicable in the forms of relative consciousness. Thus the primary postulates are rather precipitates within relative thought of a Meaning prior to the latter and which are subject to unavoidable distortion through processes whereby content identical with the SELF is made to appear as an object of consciousness for the empiric subject. The Thought of the SELF is not an objective or empiric thought and it must be conceived as such, that if Realized by a non-thinking being it would not appear as Thought at all. IT is a potential of many facets, of which Thought stands out as the most significant to a predominantly thinking being. Doubtless, through another appropriate facet It could appear as primarily Willing. There is, therefore, a certain relativity here which prevents us from reaching an objective decision as to the primacy of Reason and Will. We may simply say that to a predominantly thinking being It appears as primarily Thought, and from that perspective a characteristic philosophy follows. The above postulates are, therefore, affirmed as true but not as so exclusively true as to prevent precipitation in other patterns.