



DEWLOGIC

THE IDEALISM OF SOUL

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Author's Note

This book contains quotes from both Failure&Solitude and The Rudeness of Soul. The quotes form a harmonious link with the message in this book. Such, I couldn't help it. I do suggest those books be read as well. Otherwise, the inclusions of the quotes are for further understanding of the text.

f
Falling
f

It is such of mind, that a noble thought supremely suggests itself to be the highest form of all concepts. The Ideal. Some Utopia esteemed. This notion ideal in its incursion—the first of an impression that the highest rationality must be the best, the best of itself. It must be that which the individual persistently stimulates consciously as mind, as self in proper lucidity and in elevating alignment with reason.

That there is such; this transcendent faith in knowledge? This iron cord which binds the self to a superior self? Such, this idea of a superior self? The mind: never merely a connection of contemporaries, never a recurrent state of chaos, a persistent call to the dark, not a myriad of mirrors for children and invalids in unprotected circles, never a journey for cowards standing behind shady walls. But such, made superior to itself? This superior self, it must have a witness. It must. As the eye must exist not to see itself, but itself. This eye, must be, that no secondary testimony may be necessary.

This book intends to initiate an ideal, one which stems from primal causation—that of the Unordered. And this must be difficult because I discussed in *The Rudeness of Soul* that idealism limits the Unordered, in *Failure&Solitude* that normalcy is mainly a communal facade. Such, we must meet the Unordered with the ideal as raw Unordered potential exists, fate-less. We must.

We must fall.

To surrender all liberties, to hold no virtue in conformity, to equalize the value-complex, to leverage the suffrage of the world, to rendition no sacredness to cultures, to falsify all particulars, gravitate a

bottomless bottom line! To be Unordered, to be fateless.

We must fall.

Because a fall is the primal testimony of a possible idealistic high, the highest self, the risen self, a suspended self, of a self, any self at all. Because it raises the ideal within all potentials, the fallen self to the risen self to the highest self—an unbroken link.

This process of falling I refer to as “Falling back to potential,” and we’ll discuss it later in this book as a vector mechanism potent in Stream (*The Rudeness of Soul*). Here it is reasonable to explore Idealism as people generally assume it. Such we come to notions.

Notions are always elemental to and elements of the establishments. They are beliefs, conceptions, projections, etcetera that we barely question. In other words because they are somewhat engrained within our essential living environment, lucid engagements, our appeal towards them are usually reflexive or subconscious. They do usually seem autonomous. We’ll discuss communal-fated idealism fully in this book. But briefly, Communal Idealism enables establishments to dictate what’s good, what’s bad, what’s best with little to no effort. They tell you what and what not to do without trying. They tell you what your aspirations should be without breaking a sweat. They are sometimes notions that pull you without your conscious effort, mental images making imprints rather than observations, conceptual ideas instructing behavior without authorizations from a self. They’re preceptors!

Such, we come to Perceptions.

Perceptions engage human senses. They are a little different from notions because they are mainly scientific. Not that they aren't questionable on their own, but rather that they are mainly scientific. They have problems of their own as discussed in *The Rudeness of Soul*. For instance, because they are mainly scientific, they're of rigid expectations. They tacitly and sometimes instructively build notions. When we're discussing perfections in this book you may see perceptions as great flaws.

Communal idealism as an establishment has shown itself practicable by various means. Is it idealism? Is it the best idealism humanity can afford? As an individualist, expectations might be that at some point I should be asking if this communal-fated idealism is good for the individual. That indeed as an individualist is what I will not do.

Not at all.

Communal idealism works within the establishment. It works for establishments! Thus the best approach is to understand this communal fated idealism better. How does it work for instance in relation with the human psyche? It does work right? It structures communal hopes and dreams, communicates expectations. What are its shortcomings, its complexes with the individual consciousness? Certainly worth the introspection before we establish the idealism of the Unordered, before we fall back to potential.

∫
Usury Employment- the Perfect State
∫

The impossibility effect without causation—the perfect state. Within its very conceptual notion it opposes the Unordered. There is that which it is idolized as, adorned with, uplifted for—that it is at the highest pitch of all existences, that which you must know when you know it, see when you see it, and in all senses observe as pure, free of deformations. Despite being objectively imposed as that which must be subjective and perceived to be as such a state, it is such the dream state of being the perceived idealistic state, the perception of a percept, a dream within a dream.

This must be. Why?

In *The Rudeness of Soul* I said this—“With Streams, there isn’t a difference between ideas and instantiations. They are both authenticated within all possibilities in Stream, within the Primal Cause as ordered. Ideas as ordered constructs in consciousness, instantiations as ordered effects.”

Such by going from the object of the first primary effect, consciousness, to the effect in nature or perception, it is, indeed, a dream within a dream. It never touches causation. It is the impossibility effect without causation, a nonexistent perpetual. It is also opposite in every formation, a state of continuing abstraction from primary effect in consciousness to secondary effect in nature, a call from conceptual abstraction to abstraction.

The ideal, in the strictest terms communal, is usury employment. And the aforementioned I intend to clarify within the body of this book. In *Failure&Solitude*, in the chapter titled “Living with a Self,” I said. “To be communal is to be something

fallacious. It is to be something more or less than being, a subjugation or propagation of the self to exist within the external condition.”

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The communal ideal—epiphany deranged.

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I did say earlier that perfection is often adorned the highest pitch of all existences. The communal ideal overtakes it, as this is more than a concept to nature relation, revelation. It is important here to note that the redefinition of essence in *Failure&Solitude* states that it is, "...a convergence of indispensable aspects of being that is self sustaining as being."

The communal ideal is first and foremost the realization of concept over nature, over essence. It is in essence, epiphany deranged. But it is yet what we submit to everyday.

I know this is that point when someone who hasn't read *Failure&Solitude* or *The Rudeness of Soul* may start lagging behind the normative. Such, I must clarify.

This is not an attack on communal ideals (yes, there are such things as will be explained fully in this book.). Far from it! It is rather a critical explication, an individualistic inclination towards a more personalized ideal in relation. It extends a need for understanding rather than an imposition on the communal-individual. The ideal has a hold on consciousness and there is no doubt in my mind it takes its percept mainly from the secondary effect, the communal and nature at large.

It must be, this perfection-ideal. If the communal has no such ideals, there will be little to no drive towards it, and the communal can not achieve through its ideals, realizable ordered constructs sustaining its consciousness and product effects. In other words, the communal ideals are governed by construct-effect-establishments. And the only time they touch anything close to causation is when they touch consciousness,

the individual's. There, it is a construct that goes from realization construct to nature/consciousness construct. An artifact! The self essential and Unordered does not in essence, apply to it.

In fact, you're about beginning to realize it to be truly honest—it has no essence of itself except that which the individual drives towards it as establishment. The communal ideal is a precursor dream to a dream non-realistic. Here I must redefine reality. This must be done for the sake of clarity and such that reality is not mistaken for how it is conventionally known.

Reality is a sum constituency or differentials of self to events. Events here, will apply to space/time occurrences, possibilities and complexes of such.

In other words, this definition of reality is an individualistic one, but a much reasonable one especially considering consciousness and the Unordered. There is no such thing as precise or absolute reality. There is no reality that can be universal or objective except that which is limitation-bound or world bound. Scientific reality with universal laws is one of those, but scientific laws as well maintain the same reality as the redefinition as constitutions, differentials or complexes.

Scientific biological reality maintains a sum consistency, when the individual is healthy, anatomically complete, and physiologically active. It is a sum differential from self to event when these things are deficient. In physics for instance, the reality of a fall is in the self in a differential state against the force of gravity. Such, the most objective reality possible is subjective to the definition as well.

The reality of conventional wisdom relates with either subjective or objective reality is as non-existing, as existing. The redefinition is not merely subjective but rather sum-relative. It takes in the self in relation as the essential component of reality. It is important to note that this definition of reality does not touch the Unordered. The Unordered can not know consistency or differentiation as sum formation. The self here is that in relation to consciousness, the first effect of Unordered potential. Communal idealism is non-realistic in this definitive sense because it represents and promotes events as the realization before the self.

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Equity
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Another major problem communal idealism faces is that of equity. And by equity I mean, the extension and “supposed” distribution and maintenance of equality in relations with its concepts, or rather “citizens”. While its weaponry is precepts, the major problem it faces in a system of material variance is that of perceptions—that which makes use of sensory observations to make judgments.

Can equity be redeemed especially for the individual?

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