



THE RIDENESS OF SOUL

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The Rudeness of Soul
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THE RUDENESS OF SOUL

Chapter One

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Synergies

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There, in the beginning of time-perceived was the Primal Cause, streamed and in constant motion before it collided with an ordered plane and remained. Their collision produced effects. And there were effects.

Energetically forceful, enterprisingly elemental, and initiating at birth as its own cause, and the cause of its own effect, there exists a rudeness to the existence of soul. It is first cause, initiating its existence, pre-ordination as Primal Cause, in ordination as consciousness, consequently initiating everything else as its effect.

Everything else, every other cause and their consequent effects are its effects. Every physical possibility or habitat is its effect. Stepping away from the Primal Cause allows a more essential view of the world of effects. Such now, briefly, you should dive with me into the realms of realities, the causes-effects synergies that makes this world as we know it at the moment.

Take in nature in its rich greenness, the trees, the oceans, the glow of prime, and the beauty of faces. Take in nurture, from the social, such the likes of friends and status

to those of civilization's amenities such the likes of houses, cars, excesses etc. Take it all in, the world of effect. Come back to you. And there you stand—effect!

When you disengage from the Primal Cause, you become effect. Some even more so, becoming absolute effect. Without reasonable knowledge of and accordance with the Primal Cause, in the world of effects, you become an instantiation of your own creation. Whether that is good is something you'll have to figure out yourself later. This book will discuss it.

We live in a habitat of simulations, be it as we take it, as constructs, or as ours as real. Such what is the role of being? What are the intricacies of cause-effect synergies as it relates to being? This as you will discover later, is primal to the simplicity (indeed simplicity) that is personal power which comes with personal understanding as cause in the world of effects. Every one is open to the world of cause and effect and we do choose our powers and perfections, as causes or as effects. Yes, it is that simple.

We start with effects, as an example of rudeness. Rudeness holds its two main springs which will be discussed in this book. But here with particular specificity, whenever an effect precedes a cause, it holds rudeness to the order of things. Such, effect, as you will, is an artificial instantiation produced from a cause. An effect has a level of predictability, an assumption of possible perfection, or imperfection depending on its cause. The effect depends on the cause. Not the other way round. Well, when it comes to you, it depends.

It depends on what presumptions and suppositions you hold on the subject of the soul, and which you may be able to hold at the end of this book. I will discuss in this book what took me some time to fully potent, the value of soul as the ultimate cause, the Primal Cause. It's judgment as holistic in view perceptively and conceptually. It's rudeness as the affirmation of being.

If the soul is the cause, and the cause of effects, then a reckoning with and closeness to it is fundamental to foundational understanding. I seek total inclusiveness, so whatever your belief, this exploration is important and admissible. For ensouled beings, there is rediscovering strength, and for beings with nothing more than consciousness, there is the discovery of Primal Cause, and the spectacles of its effects. First, a voyage towards presumptions and suppositions on the nature of soul.

The greatest presumption about the soul is the preconception of its immortality. For the purposes of getting the best out of this paragraph and this book, the soul either is immortal or it isn't. I will talk about it but will not impose it. If you believe it is, we'll address cause as pre-existing, in-existence, and post-existence. The "pre" and "post" instances can not be held in juxtapositions as cause. They are continuous with the "in" existence. But their before and after effects holds implications religious or otherwise metaphysical. We'll discuss this further later. The most productive explication of the soul in this book will be done in-existence.

In-existence, the soul's greatest imposition is its perfection. It is projected as a perfected form of the physical embodiment, an emblem of things, perhaps hyperreal and untouchably perfect as existence. It can not be! The soul in-existence is nothing of perfection. It is raw potential. The soul is nothing but potential. To be specific, the soul is unordered potential!

Potentials are embodiments of possibilities and can not be perfection in-existence. What's unordered can not be precise in conception or actuality, and thus can not be perfection in existence.

What is ordered is subject of effects. Effects have an order of predictability. They can be grouped into what is recognizable or measurable. Things that can be ordered are thus things of Kinds. The soul's primary effect is in the

appearance it holds in its material reflection. What you see in the mirror as you is an effect. The soul's secondary effect is in the order of life. Everything within the order of life is the soul's effect.

Of the sorts of such that are in-existence, there are things of Kinds and things of Streams. What is of Stream is not fixedly recognizable (of distinguishable form) or measurable in-existence. What is of Stream is of unordered potential. Soul, or if you so choose, consciousness, is of unordered potential. Your consciousness is never ordered! It is in relation with effects that the consciousness is thought ordered. It's not recognizable as a specific form and it is immeasurable as it is. Streams can not be ordered. I will discuss how attempts to order things of Streams nullify their essences later in this book.

There is the notion of the soul's intangibility. And for such notions there are sometimes convictions beyond reason. And there are convictions that fall towards reason. The later, is such the likes of the intangibles. Let's put the intangibles in the ordered light.

In the ordered light we first exclude the intangible and reach for the tangible. In this ordered world, there are evidences in tangibles and there are evidences in potency. What can not be seen with the naked eye may show itself in potency, like we would electricity when it touches our body. Or as we may, a highly toxic colorless odorless gas.

There are bacteria. They are mostly invisible to the naked human eye. They are sometimes a danger to our health and sometimes, like in our gut, they maintain a symbiotic relationship with us, aiding digestion. They are ordered and even if yet undiscovered, are still ordered. This is because they will be distinctive in effects or rather in this case, also traits. But they are invisible and mostly as far as humans are concerned, what's invisible is intangible. In other words, what is invisible can not be held.

What's intangible, to exist with credibility should, in

the least, exist with potency. In other words, you may not be able to see it or sense it through your sense organs, but you should be able to feel its effect. Based on the above references what's intangible in whatever way conceivable could exist as ordered or unordered. You may be able to sense it through your sense organs and feel its effect or you may not be able to sense it through your sense organs and feel its effects. The problem with the intangibility reference with respect to soul is that things of Streams are not ordered. They can not be because they are essentially potentials.

Chapter Two

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Rudeness

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Rudeness instantly establishes a set of norms, a set of regulatory orders, authority, and power. To be rude is to go against an established accepted concept or ordered regulation. Thus rudeness could be in kind, a deviation from the norm. Rudeness can also be in kind an

instantiation outside a set foundation. A deviation from a norm holds the same set foundation as the norm, their disagreement merely a manner of degrees.

An instantiation can be rude either in process or being. That is, the rudeness is in the way it comes to be what it is or in that which makes it different. Such, an instantiation set in foundational differences is either an instantiation of a different kind instantiating as the new norm with a new foundation, or the instantiation from the same foundation of a different new kind in process.

Discovery of a new species of animals will be a deviation from the norm, a rudeness to the established estate of knowledge. A newly discovered planet fits the same. Discovery of an alien being from a different universe perhaps, for instance, would be something other than a deviation. It would be something, a being against all else we've known, with a set foundation unknown and may be reasonable to assume it's something unlike ours. Our evolution may not be on many levels, in kind, the same.

It would be a deviation from a set foundation we refer to on earthly terms as evolution. Or that of religion. As God, was not reported to have made any other being outside humans and animals.

Here in practicality. In process, when a process goes from a point A to a point B, point A is its set foundation. If the process in a self driven course goes against the expected direction by going in an opposing direction from B to A, B is the foundation of rudeness. If a process is to hold no precise direction of order, it holds absolute rudeness against that which holds order. As we'll learn later, Streams are such. The absolute rudeness to actual effects is active potentiality. And in being, when something in process goes from M to N or from C to Z in an unpredictable manner, it holds a set foundation both in being and process different from the one discussed earlier. Streams are different in substantial essences, existences from their effects in this

world.

Chapter Three

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Cause & Effect

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If the role of the causative is to produce, its product or effect is subject to a labeling. It is artificial. It is artificial in the sense that it didn't cause itself. It was made, crafted so to speak. Then the question remains. What is Cause? If it isn't artificial, does it ever sustain the "real" labeling? This brings us to another question. In this world of cause and effect, what is real?

For simplification, we should plug this subject into the realms of the intangibles/tangibles. On the earthly premise, what's real is tangible and as we discussed earlier, what's intangible and real is ordered. What's tangible and

confirmable, intangible but distinguishable as such is evidence of real?

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