

THE UNIVERSAL TRUTH

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Abstract

The universal truth must be the World itself. It must express everything, including silence. It must mean everything, including meaning. The universal truth is independent of the language in which it is expressed and must not be based on any assumptions, on any axioms.

We will explain what being is, how everything is the instant, what consciousness is, what language is, what suffering is, and finally conclude with Morsicism, i.e. the belief in death, the truth of life.

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The Meaning of the Meaning of the ... ∞

Anything I might write now would only be meaning to you, reader, because everything we express is meaning, including here (including here too (... ∞)).

Meaning refers to what makes these signs you are looking at on these white pages not just randomly formed ink, mere scribble in the middle of your vision.

Meaning can be thought as what we attribute to the signs or sounds that is expression. Meaning is the attribution to things as they are. Things *as they are* are everything we perceive through our senses, everything that is just there, everything that is *meaningless*.

But we have here an illogicality:

The mere fact of expressing meaning makes meaning mean, including here (including here too (... ∞)). Meaning is itself *a* meaning (including here (... ∞)). Meaning means (including here (... ∞)).

In other words, what is attributed, i.e. meaning, is unapprehendable, including what is attributed here (including what is attributed here too (... ∞)). This implies, then, that for signification to really be what it is, it must mean *nothing*, including here (including here also (... ∞)). Meaning is only as it is. Meaning is the meaning of meaning of ... ∞². Thus, in fact

Everything is only as it is, including here (including here too... ∞).

Everything is only a meaning, including here (including here too... ∞).

The All

The instant is everything, and everything is only the instant, including here (including here too (... ∞)). There is nothing that does not happen in the instant (including here (... ∞)). Like meaning, the instant is unapprehendable (including here (... ∞)). The instant can be understood as a whole that *cannot* be made a whole, an endless whole, in the sense that one cannot apprehend the instant, for otherwise that one would be being outside the instant. The instant does not evolve, in the sense that everything is always everything. Time thus does not exist, time is unapprehendable (including here (... ∞))³.

² Being is meaning, for "being" is itself *a* being, "being" is the being of "being" (including here (... ∞)). Being is the being of being of ... ∞. Being is meaning, because, by definition, being must *be* nothing (including here (... ∞)).

³ Time seems to exist because of the impression that what we perceive through our senses is "*composed*" (of "individualities" evolving independently of each other).

The meaning of an expression is the expression itself, i.e. its application to the instant. A meaning can be thought of as being created by an “interconnection”, a “generalization”, a “categorization” of things as they are, of things that are only themselves⁴.

Meaning is created from the fourth dimension interconnecting together past instants as they are (see Fig. 1). The instant *as it is* is everything we perceive through our senses.

We are everything, we are nothing (including here (... ∞)). We are the instant (including here (... ∞)). We are time, the fourth dimension (including here (... ∞)). We are meaning (including here (... ∞)).

In other words, we are unapprehensible (including here (... ∞)).

There is nothing that I am not, just as there is nothing that does not happen (including here (... ∞)). “Me” and the moment do not differ (including here (... ∞)). However, in society, we believe we are what we represent to others, we believe we are what we are in relation to meaning, whereas we are everything, whereas we are meaning itself (including here (... ∞)).

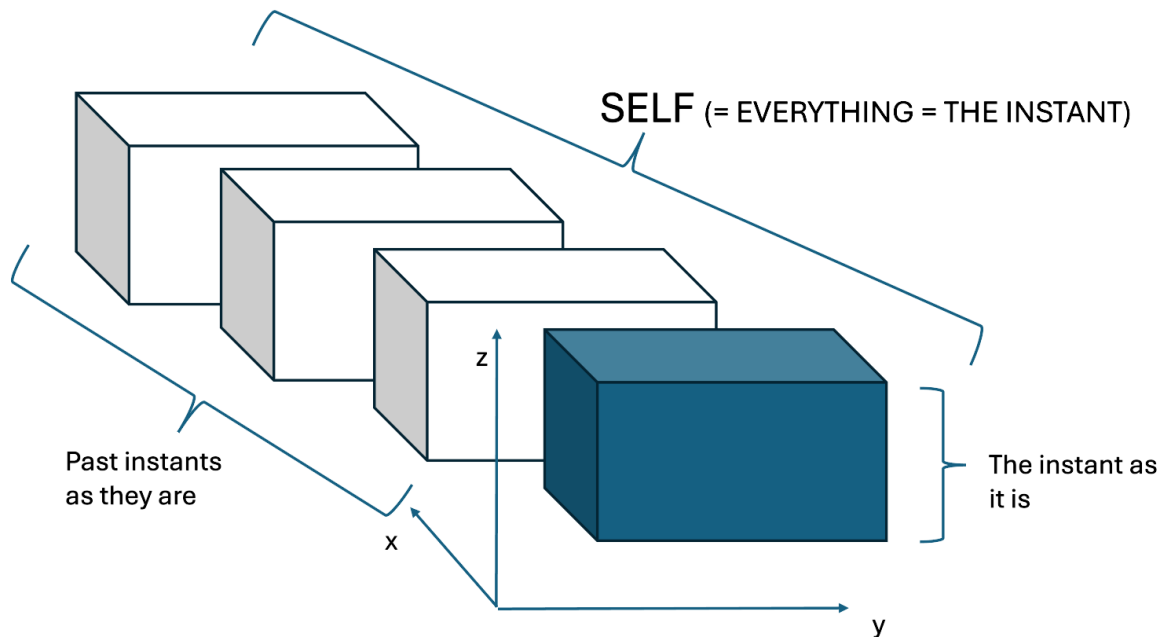


Fig. 1 We are the instant, and the instant is everything (including here (... ∞)). Everything is the fourth dimension linking past instants as they are to each other and to the instant as it is. The interconnections of past instant as they are form the meaning that we are and that we "attribute" to the instant as it is.

Philosophy

To be the instant is to be when everything is only as it is, when the meaning is the meaning of the meaning of the ... ∞ , it is to be the instant as it is, it is to be everything (including here

⁴ For example, one thing is red because other things are red. Being red emerges from the “interconnection”, the “generalization”, the “categorization” of several things as they are.

(... ∞)). To be the instant is to be when one is not conscious of “oneself”, for that which is not conscious of “oneself” is nothing, is everything.

Not to be the instant is to be the instant as if we were not. Not to be the instant is to be the instant as if everything were not just as it is, as if meaning were not the meaning of the meaning of the ... ∞, as if meaning were as it is for all, as if there were “beyond” to the instant, “beyond” to meaning (including here (... ∞)).

Being (or consciousness) is meaning, i.e. the fourth dimension linking instants as they are together. Being is what is capable of not being the instant. Being can be thought of as that which is capable of being aware of “itself”, for that which is not aware of “itself” is nothing, is everything (including here (... ∞)).

Suffering is created by not being the instant. Suffering is what makes us incapable of being everything. To suffer, to be in pain, is to be unable to be the instant. If we suffer, whether mentally or physically, it's because we are not the instant (including here (... ∞)).

The purpose of Suffering is to annihilate itself: thus Philosophy is created. Philosophy is the act of suffering in order to stop suffering. To philosophize is to free oneself from suffering, to be able to be the instant. When we suffer, we begin to philosophize.

The True Language

In Philosophy, we search to be able to be the instant, to be able to mean the instant. But, in Philosophy, meaning only comes from language. Meaning is merely the expression of language itself.

Language is the means by which we transmit the instant to others. Expression is what conveys a meaning. The instant is what language signifies (in the instant as it is). The meanings of language (in the instant as it is) are the instant. A language can be seen as a “set” of meanings that the instant signifies to the instant as it is, so that it can be transmitted to others, to other instants.

In order to be able to transmit meaning to others, one must be as if the instant were as it is for others. A group of beings transmitting meaning to each other are as if their instant were as it is for all of them. To transmit meaning is to be the instant as if it were as it is for all (those with whom we transfer meaning).

The instant that transmits meaning is the instant of the beings with whom meaning is transmitted. The meanings of the instant are the meanings that can be transmitted to others. What we mean in philosophy is what we can make others understand.

Through Philosophy, Suffering cannot be annihilated. Language can only be the intermediary through which we achieve the finality of Suffering.

To be as if the expressions of language were only definitions, that is, as if the meanings of language were as they are for all, is what makes it possible to create Suffering, what makes it possible to cause Philosophy.

True language is language without definition, language that is only meaning, whose expressions are only as they are (including here (... ∞)). In true language, every expression is only its meaning, everything is only as it is (including here (... ∞)). True language is the instant itself.

The Truth of Death: Morsicism

Death is the last instant. It is our ultimate powerlessness, like the pain we suffer or the loss that annihilates us. To face death is to face the instant. To become aware of death is to tend towards the infinity of “including here (... ∞)”, and to become conscious that we are everything, that we are meaning (including here (... ∞)).

The awareness of death forces us to assume that we are the instant, forces us to assume that we are the meaning (including here (... ∞)). Death means the instant, death means meaning itself (including here (... ∞)).

To become conscious of death is to become conscious that Philosophy has been in vain, since its *raison d'être* was its own end, its non-existence. We philosophize in order to stop suffering. If we are in philosophy, then, in face of death, we discover the inanity of the instant.

Plenitude is what makes us capable of being everything. To be in Plenitude is no longer to be in Suffering, no longer to philosophize. Plenitude is the opposite of Suffering. It can be seen as what makes us indifferent to death.

When the goal of the instant becomes the instant itself, when the meaning of the instant becomes the instant itself, we have discovered Plenitude, we are everything.

In the face of death, we discover that philosophy was the unconscious search for Plenitude.

Life and lucid dreaming are no different, like “me” and the instant. Life can be thought of as a lucid dream from which we never wake. Death makes us conscious of the dream in which we find ourselves, of the lucidity of the lucid dream (which is life) to which we have become accustomed, and which we have ended up forgetting, because of others and society. When we face death, we become conscious of our existential condition. We realize how much we've forced upon ourselves since time immemorial, how much freedom we have, how much we can do, how much there is.

To be in Plenitude is to be in infinite freedom. To be as if in a lucid dream is to be in Plenitude.

Morsicism is the belief in the truth of life, which is death. Not only is death our whole purpose, it signifies everything, it signifies meaning, it is the universal truth that we are everything (including here (... ∞)).

Ideal Being and Community

The ideal Being understands that he is only everything, that he is only meaning (including here (... ∞)). The Ideal Being understands that Philosophy is vain, that the only end of Philosophy is Plenitude, that the only goal of life, of the instant, is the instant itself. The ideal Being lives in harmony with death, in awareness of the last instant. He is thus in infinite freedom, in Plenitude. The ideal Being is a Morsicist.

The ideal community is a group of Morsicists, of ideal Beings, living together in the self-sufficiency of an ecovillage, where there are as many people as it is possible for each to be united with others. To be united with others is to be the instant, to signify, to express everything with others⁵.

Suffering can be created by not being united with others, and Plenitude can arrive when we are united with others.

The ideal being has followed the ideal education.

To understand a meaning is to grasp its existential essence, its *raison d'être*, what causes it to be there. To understand, you must have derived the meaning from the instant as it is. To understand meaning is to create it.

To be ideally educated is to have understood as many meanings as possible (including here (... ∞)). The ideal education consists in understanding the instant as it is.

Ideal education cannot be achieved by any meaning of others, by any experience of others. It must be achieved solely by ourselves, by our own experience.

The language of the ideal being is the instant itself, that is, the true language. The beings of the ideal community are not aware that they speak through a language, through expressions, for every expression is to them only its meaning (including here (... ∞)). Ideal beings are aware that every being is a language. For ideal beings, language and instant are one and the same.

Consequently, the language of the ideal community serves only to transmit what can be transmitted to others, i.e. the instant as it is.

⁵ La relation idéale se produit lorsque deux (ou plusieurs) personnes sont toutes unies avec autrui entre elles.

