

# Post Deconstruction: The Death Metaphors and Pointers From Science, Philosophy, Buddhism,

	Post-Modern Deconstruction	Neuroscience Biological / Chemical	Quantum Physics	Buddhism via Sakyamuni Buddha (563-483 B.C.) and Nagarjuna's Madhyamika (Middle Way) Buddhism
<b>There is no "I"</b>	<p>a) "There is nothing that exists outside the text... Everything is in the text." (Jacques Derrida)</p> <p>b) The "I" -subject is a product of language discourse and exists in language only.</p> <p>c) The "I" is part of a language game (L. Wittgenstein)</p>	<p>a) The "I" and language arise after the action or event has already occurred.</p> <p>b) The "I"- subject is a by-product of chemical exchange.</p>	<p>a) The "I" occurs through a nuclear exchange.</p> <p>(b) The "I" appears through an interaction of the dimensions and forces.</p>	<p>a) "The mind is devoid of mind." (H. H. Dalai Lama)</p> <p>b) The "I" is an illusion.</p> <p>c) Give-up all perceptions of objects, (Diamond Sutra)</p>
<b>There is no center, source or location</b>	<p>a) There is no logos. "The history of philosophy is the history of the search for a logos." (J. Derrida)</p> <p>b) Deconstruction of meaning, and the logos as a center or source or core.</p>	<p>a) The concept of separation is neurologically produced.</p> <p>b) There is no center, or self prior to the abstraction process.</p>	<p>a) There is no location.</p> <p>b) The "I"-subject is formed through an interaction of the forces and dimensions.</p> <p>c) Bell's Theorem: There is no locality. There are no local causes.</p> <p>(d) "If we are talking about Quantum Physics we are talking about nonlocality". (Neils Bohr)</p>	<p>a) "Emptiness is none other than form, form is none other than emptiness." (Heart Sutra)</p> <p>b) The "I"-subject has no separate, independent self-nature.</p> <p>c) There is no separate independent origination ("dependent arising"). (Nagarjuna)</p> <p>d) No self, no soul, no life, no world. (Diamond Sutra)</p>
<b>There is no cause and effect</b>	<p>a) Cause and effect are in language only.</p> <p>b) Cause and effect are a language game.</p> <p>c) Cause and effect are deferred.</p>	<p>a) Cause and effect are (abstracted) representations. (David Hume)</p>	<p>a) There are no local causes. (John Stuart Bell)</p>	<p>a) Cause and effect are interchangeable.</p>

# of the Illusion of the “I”-Subject: and Yoga which Deconstruct The Deconstruction Process

Advaita-Vedanta via Nisargadatta Maharaj	Tantric Yoga via Kashmir Shaivism	Hindu Yoga Grammarians	Quantum Psychology
<p>a) You Are Not.</p> <p>b) Anything you think you are, you are not.</p> <p>c) Question everything; don't believe anything.</p> <p>d) “Fluids” come together and the “I Am” appears.</p> <p>e) Brah means words, ma means beingness.</p> <p>d) No me, no you, no me, no you.</p>	<p>a) “Everything is made of consciousness, nothing exists outside of consciousness.” (Yoga Vasistha)</p> <p>b) The “I,” the self, the perceiver is made of consciousness.</p> <p>c) All bondage is caused by sound.</p>	<p>a) The “I” arises from the word principle called Brahma.</p> <p>b) Brah means words, ma means beingness. (Nisargadatta Maharaj)</p>	<p>a) All I-identities are models and taken on, (fused) and are not you.</p> <p>b) Who were you prior to taking on these I-identities?</p>
<p>a) There is only one substance.</p> <p>b) No me, no you, no me, no you.</p> <p>c) It's all an illusion.</p> <p>d) See it all as a dream and have done with it.</p>	<p>a) Seeing everything as energy or consciousness.</p> <p>b) All meaning, purposes, models, maps, and all logic or logos is consciousness.</p>	<p>a) Neti-Neti</p> <p>b) The “I”-subject as a play of the elements, air, earth, water, fire, and ether, therefore there is no center. Source or self.</p>	<p>a) You are prior to all experiences, therefore discard all.</p> <p>b) There is no “I” prior to the word “I”.</p> <p>c) There is no location.</p>
<p>a) There is no cause and effect because there is only one substance.</p> <p>b) “Cause and effect are just a way of thinking about things.” (Nisargadatta Maharaj)</p>	<p>a) Undifferentiated consciousness is the cause and effect</p> <p>b) There is no cause and effect.</p> <p>c) All bondage is caused by sound.</p>	<p>a) The “I”-subject as a play of the elements, air, earth, water, fire, and ether, therefore there is no center. Source or self.</p> <p>b) There is no separate “I” which causes anything or does anything.</p>	<p>a) There is no cause and effect.</p> <p>b) There is no location.</p>

<b>No separation</b>	a) There is no “I” separate from language.	a) The self or “I” occurs during a biochemical reaction.  b) Neuroscience: The sense of separation is neurological, possibly transmitted from the skin boundary.	a) The self or “I”-subject is a by-product of subatomic particles interacting and exchanging.	a) The “I”-subject is maya.  b) There is no separate, independent self or soul.  c) There is no self, no soul, no life, no world. (Diamond Sutra).
<b>There is no doer, you are not the doer</b>	a) There is no “I” outside of the word “I.”  b) The “I” is a supplement to the text.	a) The subject-“I” is a linguistic abstraction of the nervous system.	a) The “I”- subject is a by-product of subatomic exchange.  b) Everything is a by-product of subatomic exchange.	a) There is no separate independent self or soul or identity.  b) There is no self, soul or world. (Diamond Sutra)
<b>The space between</b>	a) Find the space between the gap or binaries called Khora. (J. Derrida)  b) The space between grafted texts or discourses.	a) Periodicity is when the nervous system wipes the slate clean.	a) The strong force borrows “energy” from nothing to “hold together” the nucleus of an atom, and then the strong force disappears.  b) An atom is 99.999999999999% empty.	a) The space between two thoughts.  b) Bardho means “in between”
<b>The illusion of desires</b>	a) The “I”-subject is a construction of desires. (Deluze & Quattro)  b) The “I”-subject is a construction of the will to power. (Nietzsche)	a) The “I”-subject occurs through a biochemical, molecular exchange.	a) The “I”-subject is a construction of subatomic particles exchanging and interacting.  b) The “I”-subject is appears through an intensification of the Quantum Field.	a) The cause of suffering is desire. (Buddha’s First Noble Truth)  Therefore, deconstruct the “I”- subject.  b) The “I”-subject is condensed emptiness.
<b>No personal center, no personal source, no personal self, no personal “I”, no personal experiences</b>	a) There is no center, there is no subject. (Levi-Strauss)	a) The I-subject arises as a biochemical reaction after the action, event, perception, and sense of doership arise.  b) The “I” is an abstraction of the brain and nervous system.	a) The “I”- subject is an exchange of subatomic particles.  b) There is no location for the subject “I”.  (Bell’s Theorem)  c) Everything is an interconnected whole, therefore there is no location. (David Bohm)	a) The subject “I” has no separate independent origination.  b) There is no separate individual self or soul.  c) The subject “I” occurs through a play of emptiness and form and is not.  d) No self, no soul, no life, no world. (Diamond Sutra)

<p>a) You are not.</p> <p>b) Fluids come together and the I Am appears.</p> <p>c) You think you are a person, so you think Maharaj is a person... Maharaj is not a person, an entity or a deity, Maharaj is cosmic consciousness.</p>	<p>a) The "I"-subject is made of the same consciousness as the object; therefore, no "I"-subject.</p>	<p>a) The "I"-subject is a play of the elements and gunas (forces).</p>	<p>a) There is no "I" prior to the word "I".</p> <p>b) There is no cause, there is no effect.</p>
<p>a) There is no experiencer separate from the experience.</p> <p>b) Fluid comes together and the "I am" appears. (Nisargadatta Maharaj)</p>	<p>a) The cause of all bondage is sound. (Siva Sutras)</p> <p>b) "All that is heard is nonexistent." (Sri Shankara)</p>	<p>a) The "I"-subject arises from the word principle called Brahma.</p>	<p>a) There is no "I" prior to the word "I".</p> <p>b) If you feel special or different than another you are in an "I"</p> <p>c) You are not any Identity or False core or False self.</p>
<p>a) Before your last thought arose, stay there. (Nisargadatta Maharaj)</p>	<p>a) The space between two thoughts. The space between is called the casual body and it is the subtle side of the "I".</p> <p>b) The casual body or space between is the implicit side of the "I", and as such it The holographic universe.</p>	<p>a) Meditation: The space between two thoughts or breaths.</p>	<p>a) The space between two thoughts or breathes is a preliminary step, prior to that is the consciousness.</p>
<p>a) The "I"-subject is not.</p> <p>b) The "I"-subject arises from fluids.</p> <p>c) Discard the "I"-subject.</p> <p>d) There is no "I"-subject.</p> <p>e) There is no doer.</p>	<p>a) The "I"-subject is made of consciousness.</p> <p>b) Desires are made of the same consciousness as the knower or experiencer of desires.</p>	<p>a) The subject and desires are a play of the elements and gunas (forces).</p> <p>b) There is no desires nor a desirer, there is only a play of the forces and elements.</p> <p>c) "All is clouded by desire" (Bhagavad Gita)</p>	<p>a) Life is suffering is what's so.</p> <p>b) Stop trying to change... change is resistance.</p>
<p>a) There is no "I"-subject.</p> <p>b) The I Am is a temporary state.</p>	<p>a) The "I" is consciousness.</p> <p>b) Since everything is consciousness, there is no source, location, or self.</p>	<p>a) The center is the Self of all or consciousness.</p>	<p>a) The "I"- subject gives an illusionary source or center, as if, it is the source or center of its world, when it is not.</p>