

*An Abridged Text
of the Problem of Complex Composition*

by Nicholas P. Martin

The Self as it exists in a singular state within the world is bound by an intrinsic paradox: it is One and in complete isolation from the world while simultaneously being in necessary relation to the very same world; "the world" being ontologically an all-encompassing term for the subjective reality one encounters. There are certain immutable phenomena that determine the path of the Self as it traverses through the genesis of life and the maturation of consciousness, as well as the active engagement and participation of that consciousness with external phenomena. Subsequently, there are assumed four fundamental truths of the reality of the Self: 1) The realization of the Self and the affirmation of self-consciousness. 2) The acceptance of the reality that the Self encounters. 3) The acceptance of reality as possessing a necessary and subjective Truth. 4) The teleological path of the Self being determined by two forces: a) the motivation of the Self and b) the motivation of the world. One is thrust into a preexisting reality that neither accommodates, nor abandons the sustenance of the Self and, as a result, one is forced to accept or reject the world one encounters based on the aforementioned criteria. An absolute rejection of the world results in the death of the Self; for the Self exists for its own sake bound within the context of the world; its own rejection requires its extinction. But one constant remains, namely, that the Self must exist within the world in a singular state.

Understanding that the Self exists within the world, there arises a distinct conflict that disrupts and ultimately limits the natural tendency of the Self to approach its telos. Because the Self is self-motivating as well as motivated by the external world, there develops an unavoidable friction that leads to anxiety. The Self experiences difficulty in reconciling its own will with the will of the world and this conflict is manifested in virtually all psychological states excluding contentment and rapture. For example, the friction may be minimal and benign and induce curiosity. Or it may be violent and induce rage or terror. This friction is essentially the result of the complexity of the world that the Self encounters. The world is composed of an infinite degree of complexity, which compounds the already infinite complex existence of the Self. The physical and epistemological complexity of the world presents itself as stimuli that is observed and processed by the consciousness of the Self. This perpetual flux of the external world translates into a bombastic attack of physical and psychological change that results in anxiety within the Self. The Self is unable to accommodate or adjust rapidly enough to the speed and complexity of the world it encounters, so the Self is thus limited in its ability to achieve or maintain a level of stasis, which, inevitably results in an obscuring or obstructing of the true nature of reality. The Self cannot focus for any given time long enough on any given object of reality it seeks to acquire intellectually, because the very state of reality is constantly changing at a rate that is exponentially beyond the comprehension of the mental faculties.

The Self as singular and separate from the world while being quintessentially bound up within it, for neither can exist without the other, is the absolute core of this philosophical conundrum. Only when a complete realization occurs that the Self is the prime motivator will the Self be able to truly comprehend the complexity of the world and slow to a point of absolute equanimity, for the world is but a reflection of the Self.