

The Root-Characteristics of Intrinsic Self-Understanding of Reality Itself

1. All “objects” are not-“self”.
2. All “objects” are the conventionally-presumed and psychologically-inferred relations of a selfconcretized space-time-“location”—or a “point of view”, exercising itself as observing-attention, and (thus and thereby) selectively “objectifying” whatever apparently arises, by coincidentally and reflexively referring all “objects” to a categorically presumed, but never actually “experienced” (or discretely indicated), “self”-entity (or ego-“I”).
3. A space-time-“location”, functioning as all-“objectifying” attention, is not a “self”, or a categorically existing “subjective” entity (or “self-object”).
4. There is no “self-object” (or intrinsic, particular, and discretely differentiated ego-entity)—no space-time-“located” (or “point-of-view”-limited, separate, independent, and discretely discernible, or specifically definable) “self”-identity (or “inner subject”, or ego-“I”).
5. There are no Really-existing “objects”—no separate and independent “outer-objective” or “innerobjective” forms, states, or “things”.
6. All apparent “objects” are psychologically inferred to exist with reflexive “subjective” reference to a coincidentally inferred “inner self-identity” that is never “experientially” defined and “known”, and that does not, itself, Really exist.
7. There Is Only Intrinsically egoless, Intrinsically “objectless”, Perfectly Indivisible, Perfectly Nonseparate, and Perfectly Acausal Reality Itself.
8. Consciousness Itself is not the “subject” in relation to any “object”.

Consciousness Itself Is Intrinsically and Always Already Perfectly Prior to all “objects”. Consciousness Itself Is Intrinsically Free of egoic “self”-identification with any and all “objects”.

All “objects” are not “self”—or not the “object”-apprehending “point of view”.

All “objects” are apparent relations of the “point of view” that apprehends them.

All “objects” are the apparent relations of functional attention—which does not, itself, constitute a “self”.

Consciousness Itself Is Always Already (or Intrinsically and Perfectly) Prior to “point of view” (or attention itself)—and, Thus, Intrinsically Prior to the psychologically-inferred observing-and-responding separate “self”-identity, or the “subjectively”-inferred pseudo-relation (or fictional “subject”) of apparent “objects”.

Consciousness Itself Is Transcendentally Self-Existing, egoless, Indivisible, Non-separate, Acausal, Non-“objective”, Intrinsically Without “object”, Perfectly Subjective, Without “self-location”, Perfectly Prior to the characteristic of relatedness, and Spiritually Self-Radiant.

Consciousness Itself Is the Mere and Perfectly relationless Witness of all-and-All.

∞ 133. Reality (It-Self) ∞

Consciousness Itself Is the One and Indivisible Conscious Light That Is the Self-Nature, Self-Condition, and Self-State That Is Reality Itself.

Whatever apparently arises “objectively”—whether apparently “within” or apparently “without”—Is Only (and Only apparently) a Self-modification of the Transcendental Spiritual Self-Radiance of the One and Indivisible Conscious Light That Is the Intrinsic Self-Nature, Self-Condition, and Self-State of Reality Itself.

The Self-Existing, Self-Radiant, and Self-Conscious Light That Is Reality Itself Is egoless, Indivisible, Non-separate, and Perfectly Acausal Real God.