

**Article****On the Nature of & Relation between Formless God & Form:  
Part 3: The Identification of the Formless God with Itself (2)**

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**ABSTRACT**

In the third part of this work what is described is how the Formless God, owing to the way in which it naturally relates to the world of forms once it has lost sight of Itself through identification with form, unknowingly keeps Itself caught up in, and so bound to, the relation with Itself that is creating its identification with form, and so unknowingly perpetuates both its identification with form as well as its inability to become aware or conscious of the Formlessness that is Itself, thereby also perpetuating the illusion that reality, i.e., apprehended form, is what is actually there where it appears to be. Also described in the third part of this work is what form-identified God must do, so to speak, in order to extricate Itself from the cage of form-identification in which it is, owing to the way it naturally relates to Itself through the proxy of form while still identified with form, unknowingly keeping Itself trapped. And what form-identified God must do, in order to extricate Itself from the cage of form-identification in which it has trapped Itself, is change the way it naturally and habitually relates to the universe of experiential forms, owing to its identification with form, while still identified primarily with form.

This second article of Part 3 contains the following sections: The way out of form-identification (continued); A few obstacles; & References.

**Key Words:** God, Consciousness, formless, form, physical reality, creation, nature.

***The way out of form-identification (continued)***

As Eckhart Tolle points out, while identified with form we remain in almost perpetual conflict with the present moment, with Now. This nearly ceaseless conflict with the present moment is a reactive Movement toward the present moment that occurs because the Ego finds the present moment to almost always be lacking the satisfaction and fulfillment it is, owing to its delusion, seeking through form. And because the satisfaction and fulfillment the Ego seeks cannot actually ever be found in form, because the satisfaction and fulfillment the Ego seeks can only ever truly be found in the Formlessness that remains hidden from the Ego, the Ego usually finds the present moment to be unsatisfactory and so something which it tends to react toward with aversion. And in this almost perpetual conflict with the present moment, in our continued reactivity toward this moment, as we futilely seek to escape this moment and get to the illusory next moment, illusory

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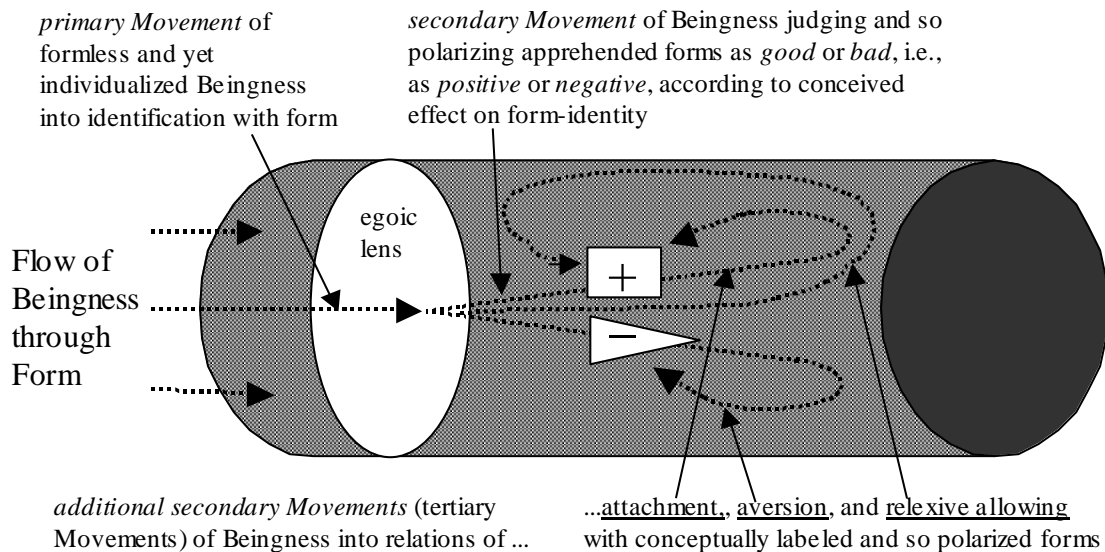
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because the next moment is only ever a thought-form, in which illusory next moment we think that we will find, in some form and through some form, the satisfaction and fulfillment that this moment seems to be lacking, we remain not only trapped in identification with form, but we also cause ourselves to suffer. Thus, one of Tolle's primary or main teachings is to become friendly with the present moment, to cease to be in conflict with the present moment, in whatever form it takes, because all of his teachings, like all true spiritual teachings, have as their ultimate purpose the Awakening of form-identified Beingness to its obscured and yet ever-present formless Nature. And becoming friendly with the present moment, ceasing to be in conflict with the present moment, is an essential and necessary part of that Awakening, because by ceasing to be in conflict with the present moment form-identified Beingness ceases to involve Itself in one of the reactive Movements that is keeping its formless Nature hidden and obscured, while simultaneously, through the same non-reactive Movement that is the cessation of conflict with the present moment, involving Itself in the relation that ultimately allows or makes it possible for individualized Beingness to become directly aware or conscious of the no longer obscured Formlessness that is its true Nature.

In any case, as just described, the way out of the trap of form-identification involves a Movement that is completely in tune with our true and formless Nature, because even though you may not know that you are formless Awareness or Consciousness, you are always still just That, and so there is never anything to prevent you from being simply aware or conscious of forms while still identified with form, other than your complete involvement instead in some reactive Movement. Thus, the only effort that works to Move one away from identification with form and toward identification with the Formless is not an effort at all, because all that non-effort requires is that one simply do what one is already effortlessly doing at some level of their Being according to one's actual Nature as formless Beingness, Awareness, or Consciousness. And what one is already effortlessly doing at some level is being simply aware or conscious of the forms that have arisen within one's obscured Awareness or Consciousness. It is only the additional and opposite Movement of reactivity toward apprehended form that arises, both owing to and as an extension of one's identification with form, that locks one into the complete identification with form that completely obscures one's formless Nature. Thus, what is primarily required in order to open the door to the trap of form-identification is that one cease to make the effort of trying to either internally cling to or push away the forms which one is apprehending in any given moment, regardless of how wanted or unwanted those forms may seem or appear when viewed through the egoic lens. And this non-effort is made by being simply Aware or Conscious of the forms which one is already, without effort, Aware or Conscious. That is, the simple and pure Awareness or Consciousness of form requires no effort, as this is a Movement that is in alignment with the flow of the unconditioned Formlessness from which the individualized Beingness Itself flows. Conversely, reactive Movement toward form requires effort, as reactive Movement is a Movement that is not in alignment with the flow of the unconditioned Formlessness from which the individualized Beingness Itself flows. And this simple Awareness or Consciousness also implies a non-reactive Awareness or Consciousness with regard to the seeming goodness and badness of the apprehended forms, since that seeming goodness and badness, as described below, is itself a form that is being reactively and unconsciously superimposed upon those forms as they are viewed and so apprehended through the egoic lens. For form-identified Beingness, what is apprehended as a form's seeming goodness or badness is not something that is inherent in the apprehended form. Rather, that apparent goodness or

badness is itself a form that is being unconsciously superimposed upon the apprehended form through a reactive Movement of Beingness that naturally occurs once individualized Beingness becomes involved in the primary Movement that creates its identification with form. However, this reactive Movement, whereby a seeming goodness or badness is superimposed upon an apprehended form, occurs prior to the reactive Movements of attachment, aversion, and reflexive allowing. This reactive Movement, which lies between the primary Movement of individualized Beingness into form-identification and the reactive Movements of attachment, aversion, and reflexive allowing, involves the reactive judging of forms as good or bad according to how they are conceived to effect the form-identity, i.e., according to whether they are conceived to enhance or diminish the form-identity. Once the primary Movement into form-identification is established, this newly described secondary Movement naturally follows as all other apprehended form, i.e., all perception, conception, and emotion, is then viewed through the conceptual lens of the form-identity. And as viewed through that lens, also referred to as the egoic lens, virtually all other apprehended forms become positively or negatively polarized as those forms are then labeled or judged as good or bad according to whether they are conceived to enhance or diminish the form-identity, respectively. And once this newly described secondary reactive Movement has occurred, i.e., once the labeling, judging, and polarization of these forms has occurred, so that these forms are then viewed as either positive or negative, i.e., as good or bad, these forms now appear as either attractive or repulsive. And, as shown in figure 35, it is this apparent and superimposed attractiveness or repulsiveness of the apprehended forms that causes the Movement of Beingness into form-identification to continue as the reactive Movements of attachment, aversion, and reflexive allowing.



**Figure 35** What this drawing illustrates is that, between the primary Movement of individualized Beingness into identification with form and the secondary Movements (which are really tertiary Movements) of now form-identified individualized Beingness into the relations of attachment, aversion, and reflexive allowing, there is a preliminary secondary Movement that involves now form-identified individualized Beingness judging, i.e., conceptually labeling, all apprehended forms according to how those forms are conceived to positively or negatively effect its form-identity. And it is these judgments, i.e., the conceptual labeling and so polarization of form that unavoidably occurs as all apprehended forms are

viewed through the egoic lens, that determines whether form-identified individualized Beingness moves or flows Itself into a relation of attachment, aversion, or reflexive allowing with a particular form. For example, if a form is judged as positive or good, i.e., conceived to enhance the form-identity, then Beingness will reactively move into a relation of attachment with that form, which is to say, feel an attraction to that form and so feel moved to in some way possess that form. Conversely, if a form is judged as negative or bad, i.e., conceived to diminish the form-identity, then Beingness will reactively move into a relation of aversion with that form, which is to say, feel a repulsion to that form and so feel moved to in some way eliminate that form. Lastly, in situations that are more difficult to clearly define, Beingness reactively moves into relations of reflexive allowing both with forms that represent something good happening to that which is labeled good, as well as with forms that represent something bad happening to that which is labeled bad. Both the secondary Movement of reactively judging the forms and the subsequent additional secondary or tertiary Movements of reactive attachment, aversion, and reflexive allowing are continuations and progressions of the primary Movement of individualized Beingness into identification with form, with each subsequent reactive Movement binding individualized Beingness, as it flows through the Form, to all prior Movements in which it is involved that are serving as the basis for those subsequent or secondary reactive Movements.

We think we see the world as it is, but while identified with form we see the world through a conceptual veil that is being produced automatically and habitually by the mind as it attempts to sort the various forms of the world into the categories of good and bad, depending upon whether a particular form is conceived to enhance or diminish the form-identity. This is the first reactive Movement that arises after the Movement of individualized Beingness into form-identification and so this is the secondary Movement that first locks individualized Beingness into its Movement into identification with form. This first reactive Movement is mythologized as the eating of the apple from the tree of the knowledge of good and evil, since it is once individualized Beingness begins to see the world in these terms, i.e., through the conceptual veil of good and bad which the mind is reactively superimposing upon all apprehended form, that individualized Beingness then becomes bound to its Movement into identification with form and Paradise then becomes truly lost, as Paradise then becomes a place that individualized Beingness can no longer enter, since while bound to its Movement into identification with form through its secondary and reactive Movements, the opposite Movement into identification with the Formless, which Movement represents a return to Paradise, becomes impossible.

And just as it is not possible for individualized Beingness to stop its Movement into form-identification while still reactively Moving into attachment, aversion, or reflexive allowing, for the same reason it is also not possible for individualized Beingness to stop its reactive Movement into the judgment of apprehended forms as good or bad while still reactively Moving into attachment, aversion, or reflexive allowing. That is, the reactive Movement of individualized Beingness into attachment, aversion, or reflexive allowing must lock that individualized Beingness into any and all prior Movements upon which its subsequent Movement into attachment, aversion, or reflexive allowing rests. Thus, as long as one is reactively Moving into attachment, aversion, or reflexive allowing, one remains locked into both the primary Movement that creates form-identification as well as the secondary reactive Movement by which forms are being judged, labeled, and polarized according to their conceived effect upon one's form-identity. Further, as long as one is reactively Moving into attachment, aversion, or reflexive allowing, the

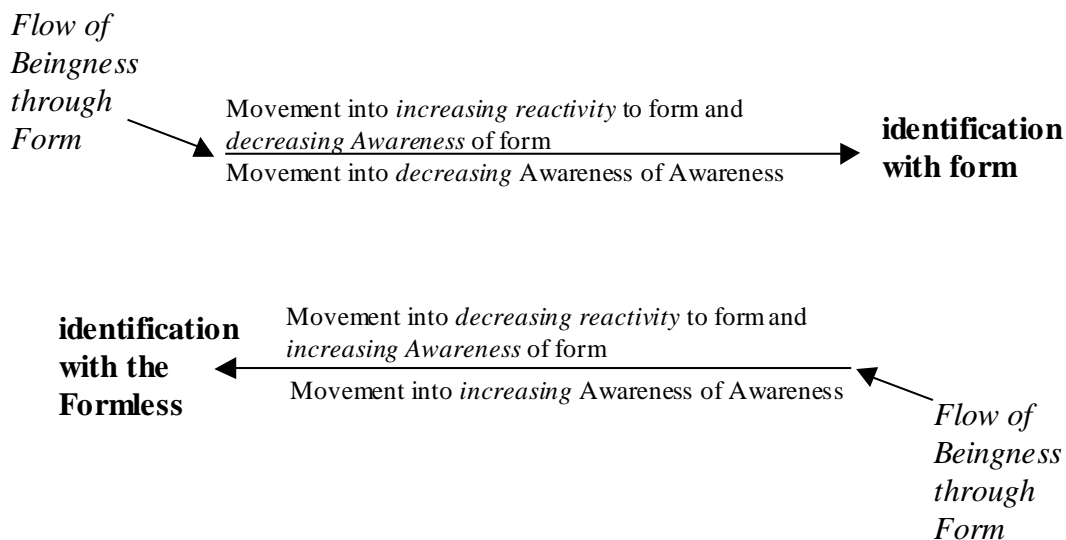
reactive Movement that is the judging of apprehended forms must also remain an unconscious and automatic movement, which is to say, a Movement over which form-identified individualized Beingness has no real control. And as long as the unconscious and reactive Movement of individualized Beingness into the judgment of forms as good or bad continues, the reactive Movements of attachment, aversion, and reflexive allowing also follow unconsciously and automatically.

Thus, for form-identified Beingness, free will is mostly an illusion, as most internal Movements and so external actions are simply an unconscious series of reactions to internally and externally arising forms, which reactions are determined primarily by the particular set of forms individualized Beingness presently, and somewhat arbitrarily, identifies as itself. The light turns red and one becomes irritated, or the light remains green and one becomes happy. In these reactive Movements and their resultant forms, i.e., irritation or happiness, as in all Movements when fully identified with form, one is a slave to circumstance. True freedom can only come when one is able to step out of the reactive chain that has one bound to Movement into form-identification so that external circumstances no longer automatically and unconsciously determine the internal Movement of one's Beingness, and so the relation of one's Beingness to Itself, as it flows through the human Form. Regardless of external circumstances, there is always a way for Beingness to remain in conscious alignment with Itself, and then deal with the circumstance in some way, which way may or may not involve some external movement. But that way can only be found, that way can only be realized and Actualized, when individualized Beingness is not already trying to deal with the situation through some reactive Movement, because reactive Movements always, in one way or another, place individualized Beingness in opposition to Itself.

Owing to the way in which the reactive Movements that follow naturally from the identification of individualized Beingness with form lock that individualized Beingness into the Movement and relation that is creating its identification with form, individualized Beingness cannot simply cease to identify with form and so cannot in that way break the reactive chain that has it bound to Movement into form-identification. Thus, owing to the self-perpetuating nature of individualized Beingness' movement into form-identification, the reactive chain by which Beingness has bound Itself to that Movement is not so much broken as it is unraveled, since, for reasons previously described, any effort to break the chain, any effort to escape the trap, can only be an effort that arises from within, and so can only be a Movement that derives from, Beingness' identification with form, and so can only ever itself be a more subtle reactive Movement that actually perpetuates rather than breaks the reactive chain that keeps form-identified individualized Beingness unconsciously Moving into continued identification with form.

Thus, to escape the trap of form-identification and enter instead into the Paradise that is identification with the Formless, form-identified individualized Beingness *must unravel the knot of reactive secondary Movements* through which it is unconsciously binding Itself to its primary Movement into form-identification. However, individualized Beingness must do so in a way that is not just the creation of another knot, not just another reactive Movement that keeps it bound to its involvement in the Movement that it is, whether it knows it or not, trying to turn in the opposite direction. And in order to do this, form-identified individualized Beingness must begin by unraveling the last knot in the reactive chain, because to unravel a series of knots one has to

begin by unraveling the last knot in the series, otherwise one either does not get very far or just ends up with more knots. For this reason, in order for individualized Beingness to unravel the knot, i.e., the chain of reactive Movement, that has it bound to Movement into identification with form, it is necessary for form-identified individualized Beingness to withdraw first from its reactive Movements into attachment, aversion, and reflexive allowing. And the way in which form-identified individualized Beingness can withdraw from these reactive Movements, and in so doing begin to become involved in the opposite Movement, is by allowing Itself to be simply aware or conscious of the forms which it is, in this moment, already to some degree aware or conscious of, but which forms it is in all likelihood not actually all that conscious or aware of owing to its likely reactive Movements in relation to those forms. Put another way, form-identified individualized Beingness becomes involved in the opposite Movement, i.e., the non-reactive Movement, by simply becoming more aware of the forms which it is already, to a limited degree, aware of, rather than reacting to them, since the only way for Beingness to become more aware of the forms is to become simultaneously less reactive toward them, as the Movement toward increasing Awareness of the forms and the Movement into reactivity toward the forms are opposite and so mutually exclusive Movements, as shown in figure 36.



**Figure 36** When we are talking about Beingness we are actually talking about Consciousness, since these are two words or forms that point to the same formless Actuality, and so there is a relation between how we, as Consciousness, are being in relation to a particular form, i.e., reactively or non-reactively, and the degree to which we are Aware or Conscious of that particular form. Because the Movements of Beingness as it flows through Form, either into identification with form or into identification with the Formless, are opposite and so mutually exclusive Movements, any increase in the magnitude of one vector of Movement is equivalent to a decrease in the magnitude of the opposite vector of Movement, and vice versa. What this means is that as form-identified individualized Beingness withdraws from reactivity to form by becoming more Aware of form, there is a decrease in the flow of that individualized Beingness into identification with form, and an increase in the flow of that individualized Beingness in the direction of identification with the Formless. As depicted, reactive Movement is the opposite of the Movement that increases the Awareness of Awareness, and it is Movement in the direction of an increase in the Awareness of Awareness that eventually takes one into identification with

the Formless. Thus, in becoming simply Aware of the forms, rather than reacting to them, there is a shift in the primary Movement of individualized Beingness toward the Awareness of Awareness, which Movement is itself a simultaneous withdrawing of that individualized Beingness from Movement into form-identification.

Another way in which Beingness can withdraw from the reactive Movements of attachment, aversion, and reflexive allowing, and thereby begin to become involved in the opposite Movement, is for Beingness to accept this moment as it is, which can also be put as ceasing to be in conflict with this moment. Accepting this moment as it is means that Beingness does not in any way deny the forms of which it is in this moment aware, regardless of whether those forms are presenting themselves as good or bad. Accepting this moment as it is, which involves Beingness not reacting to the forms of which it is aware, is impossible for the Ego, i.e., for individualized Beingness that is completely identified with form, because the Ego sees such non-reaction or non-denial as a complete lack of action, and so as something that seems to diminish itself, and so as something to which it is averse. However, accepting the moment as it is, which is the non-denial of, and so non-reaction to, whatever forms are coming into existence within one's Beingness in this moment, is itself an action, because it is a Movement, albeit an internal Movement, it is just not an action or Movement which the Ego can recognize as having any utility or usefulness, because it is not an action or Movement that has as its purpose the doing of anything for the form-identity, because it is not an action that has as its intended result either the enhancement of, or the avoidance of the diminishment of, the form-identity.

This accepting of the moment as it is, this non-conflict with the present moment, is a non-reactive Movement and so is a Movement that is the opposite of reactive Movement, and so is a Movement away from identification with form and toward identification with the Formless. And in this non-reactive Movement, in this accepting of the moment as it is, in this non-denial of and non-conflict with the forms that individualized Beingness is aware of in this moment, there is a corresponding increase in that Beingness' awareness of the forms which it previously was only reacting toward. And it is this increase in the awareness of form that arises through the non-reactivity to form that the Ego also tries to avoid through its reaction to some of the forms of which it is aware, because some of those forms are painful, and the Ego would rather bury them under a reactive veil than face them as they are. But if form-identified individualized Beingness is to cease reacting to the forms of which it is aware, so that it may then Move in the opposite direction, away from form-identification, then it must at some point begin to allow Itself, or give Itself permission, to just be aware of those forms which arise within its Awareness, no matter how painful or unpleasant those forms may at first seem. This does not mean that one goes off in search of unpleasant forms, either internally or externally, it just means that when unpleasant forms do arise, as some external form, or as some thought or emotion, that one allows themselves to just be aware of the form in the absence of an internal Movement to push it away. And the same is true for pleasant forms, in that when they do arise, externally or internally, if one is to unravel the reactive chain that has one trapped in Movement into form-identification, then one must allow themselves to just be aware of the form in the absence of an internal Movement to cling to it or possess it in some way.

The degree to which one can be truly aware of a form is limited by the degree to which one is reacting to that form, because these are opposite Movements. While reacting to a form, such as

being irritated by a light that has just turned red, one is certainly aware of the form, aware of the red light, but that Awareness is a very limited and attenuated Awareness. In that reactive Movement all of the Awareness is on the form and none of the Awareness is directed at Itself, toward Awareness, toward That which is aware of the form. Thus, in reactive Movement the awareness of the form, or in this case the awareness of the red light, occurs in the absence of any Awareness of Awareness, in the absence of any Awareness of the Awareness that is Itself aware of the light. And so there is an Awareness of the form, but it is a very limited Awareness because it lacks any context. Being aware of form in this way, i.e., through a reactive veil, is like seeing a shadow without any context within which it can be realized that what one is seeing is an absence rather than a presence, in which limiting context the shadow is mistaken for what is actually there where it appears to be, just as apprehended form is mistaken for what is actually there where it appears to be in the absence of any Awareness of Awareness to give the form context, which is to say, in the absence of any Awareness of What Is Actually There.

Further, the reactive Awareness of form involves the apprehension of form as viewed through the obscuring veil of judgments and preconceptions being reactively and unconsciously applied to that form by the mind, thereby further distorting the apprehension of the form. That is, when form is apprehended as seen through the egoic lens, what is apprehended as the form is not the pure form, but is rather that form as it has been painted over by the mind with its various conceptualizations regarding that form, which is why Krishnamurti said that once you teach a child the name of a bird that that child will never see that bird again. Thus, it may seem that when all Attention is being directed at form, as occurs when there is complete identification with form, that this would result in an increase in the Awareness of the apprehended form, but this is not the case, since what one apprehends as any form, when viewed through the reactive conceptual veil that invariably becomes cast over any apprehended form as long as one is fully identified with form, is like looking at a landscape as seen through a very dirty window. The thing is, as long as we are fully identified with form we don't know that we are viewing the world through a window that has been muddied over with reactive concepts, and so we just assume that those concepts are part of the landscape, which is to say, inherent in and intrinsic to the apprehended forms. This is why, even though trying to push away painful memories or painful emotions, i.e., reactively Moving in aversion to those forms, itself creates suffering for the form-identified individualized Beingness that is so Moving, owing to the inherently Self-oppositional nature of such a reactive Movement, in the short run it can seem to the Ego that there is a lessening of its suffering as it, through that reactive Movement, becomes somewhat less aware of the painful form while it unknowingly, unconsciously, and ultimately creates more suffering for Itself through its reaction to that form.

Here it is important to understand that the Awareness of form and the Awareness of Awareness are not opposite Movements. Rather, it is identification with form and identification with the Formless that are opposite Movements. Reactive Awareness of form, which is identical to Movement into form-identification, is the Movement that obscures or hides Awareness from Itself, because it is the Movement that keeps Attention or Awareness completely focused upon form. And as just explained, this complete Attention to form that occurs with reactive Movement does not increase the quality of one's apprehension or Awareness of form, but rather decreases it, as this reactive Attention brings with it, and so introduces, various conceptual distortions into any form that is apprehended in this way. The opposite Movement, i.e., the non-reactive



Awareness of form, which is identical to Movement into the Awareness of Awareness, which is also identical to Movement into identification with the Formless, does not preclude the Awareness of form, but rather includes the Awareness of form, because all form arises and exists within the formless Awareness by which it is being apprehended. And so it is that, when Attention is brought to bear on Awareness Itself, as begins to occur, whether one knows it or not, when one effortlessly withdraws to some degree from reactive Movement toward form by becoming more purely Aware of the forms which they were previously only reactively Aware of, this Attention to Awareness, which is an increase in the Awareness of Awareness, by its nature includes also an increase in the Awareness of whatever forms are arising in that moment within one's Awareness. However, being Aware of forms in this way, i.e., as part of the Awareness of Awareness, does not distort the forms, but rather allows for their pure perception, conception, or feeling, absent the obscuring conceptualizations that are invariably and unavoidably superimposed upon forms when one is instead only reactively Aware of them. This non-reactive way of being Aware of forms, i.e., as part of the Awareness of Awareness, also allows those forms to be apprehended within their proper context, i.e., as something that exists within Awareness, as a sort of shadow or rainbow rather than as some ultimate reality or actuality. Conversely, when Awareness is focused only upon form, as is the case when it is a completely form-identified and reactive Awareness, this sort of Awareness does not include the Awareness of Awareness, because Awareness does not exist within form, because form is like a shadow, and like a shadow form presents what is only the appearance of a presence where there is actually only an absence.

Reactive Movement toward form creates self-oppositional and self-obscuring Movement at the level of Beingness. Non-reactive Movement toward form creates self-aligned and self-revealing Movement at the level of Beingness. It is not that we need to do anything in order for what we truly Are to reveal Itself to us. It is only that we need to stop doing in order for what we truly Are to reveal Itself to us. And what we need to stop doing is reacting to form. Reactive Movement toward form is something extra, something additional, that only seems necessary while identified with form. And in that extra and additional Movement we become locked into the Movement that obscures our true and formless Nature. We are what we are and nothing can change that. We do not need to change what we are, nor become something else, in order to realize what we already and always are. We are Consciousness, we are Awareness, we are Beingness. We do not need to try to be conscious or to be aware or to be. Those things all come naturally and without effort because they are inseparable from what we already and always are. It is only when we identify with form that something extra seems to be needed, some additional effort seems necessary, in order that we can be fulfilled or satisfied, because in our identification with form we lose sight of what we are, and in losing sight of what we are we lose sight of the only thing, so to speak, that is truly fulfilling and satisfying, which is our formless Self.

And so, although we remain what we always are, which is formless Beingness or Consciousness, once we believe ourselves to be form we seem to have lost something, something seems to be missing, and so the extra and additional Movements arise, the reactive Movements, which reactive Movements, although they have as their intention the location and securing of that which seems to be missing, actually keep hidden That which we seek, actually keep hidden That which seems to be missing. And so, what one needs to do in order for That which seems to be missing, but is actually only hidden, to reveal Itself, is to stop doing the thing that is keeping it

hidden. But this stopping of the doing of the thing that is keeping That which seems to be missing hidden cannot itself be just another doing, cannot itself be just a more subtle reactive Movement, because if it is then That which seems to be missing remains hidden. Rather, this stopping of the doing of the thing that is keeping That which seems to be missing hidden must be a true non-doing. How do you not do anything? By just being what you already are, even while what you are is hidden from you, by just being Consciousness, by just being Awareness, by just being conscious and aware of whatever forms you are in this moment conscious or aware of, without trying to change something or add anything to those forms through some reactive Movement toward them. And if you can do that, which is to say, if you can just be and not-do, then you are just being your Self, and in that just being your Self, without trying to add anything extra to that Self, you are no longer doing that which keeps your Self hidden, no longer involved in the doing that keeps your Self hidden, in which case then your Self reveals Itself to Itself, which is to say, your true and formless Self is revealed to You, not revealed to the form you, not revealed to the idea of you, but revealed to the You that is the formless Awareness or Consciousness that is also what is being revealed, not as the result of some action or doing, but as the result of the cessation of the action and doing that was keeping the Formlessness hidden from Itself while still always in plain sight as the Awareness or Consciousness that was aware of or conscious of, and reacting to, all the forms.

When there is complete identification with form there is only reactivity, only reactive Movement, and the Formless is then completely obscured and hidden from Itself by the complete reactive Attention that is being given to form, which reactive Attention also distorts whatever form is being apprehended. But once there is some Movement in the opposite direction, as individualized Beingness to some degree effortlessly ceases to react to apprehended forms, by allowing Itself to be simply Aware of those forms, there then arises the possibility of becoming Aware of Awareness Itself, as Awareness is then no longer completely obscured, as Attention is then no longer being directed completely at form, but is then to some degree being directed back at Itself, i.e., back toward Awareness. That is, once this non-reactive Movement is, to some degree, taking place, the veil over the Formless begins to slip away, thereby allowing Beingness to become not just more truly Aware of form, but to become simultaneously Aware also of the formless Awareness or Consciousness in which all forms reside and by which all forms are apprehended, and so to become simultaneously Aware also of the formless Awareness that is Itself. And once this occurs, once Awareness is able to become Aware of Itself, owing to its accepting this moment as it is, owing to its non-reactive Awareness of whatever forms are arising within Itself in this moment, which is the only moment there ever actually is, Awareness is then able to recognize that formless Awareness as Itself, able to recognize that Formlessness as Itself, which recognition is the Awakening of individualized Beingness, to one degree or another, from the dream of form-identification in which it had been trapped for so long by its own reactive Movements.

In Moving to extricate one's Self from identification with form, there are only two places where an actual choice, i.e., a choice that actually makes a difference in the direction of Movement of individualized Beingness, seems to present itself. The first actual choice that presents itself is the choice to either react or not react to whatever forms are arising within one's Awareness in this moment, which is the only moment in which any form ever arises, because it is the only moment there is. Past and future moments are themselves only thought-forms that arise within Awareness

in this moment, which is to say, Now. All forms arise within Awareness and all forms arise Now, because Awareness and Now are two words or forms that point toward the same ultimately indescribable and singular Formlessness within which all forms arise and by which all forms are apprehended. The second actual choice that presents itself is the choice to either turn one's Attention toward Awareness or to keep one's Attention fixed upon form. This second choice can only arise as a choice once Awareness has, to some degree, reappeared from behind the veil of form owing to one already actively choosing, in this moment, to not react to whatever forms are, in this moment, arising or appearing within one's Awareness. That is, if one is not choosing to not react to the forms that are arising within one's Awareness, then the second choice does not even arise, because there is then nothing to choose from, because there is then only the appearance of form, as Awareness must then remain obscured as a result of one's reactive Attention to, and so complete focus upon, form. Therefore, if you find the second choice unavailable, then just realize that it is because you are not, in this moment, choosing to not react to form, which means that you are instead, in this moment, making the opposite choice through your reaction to some form. It is only once you are able to successfully choose to not react to the forms of which you are aware in this moment that the second choice even becomes available. Thus, it is only once you are able to successfully choose to not react to the forms of which you are aware in this moment that it even becomes possible for you to turn your Attention toward the Awareness, toward the Consciousness, toward the Formlessness, that you then realize as your true Self, and which true Self you also realize you always were, even when you thought you were form. And the way in which one turns their Attention toward the ubiquitous Formlessness that has been revealed through one's non-reactive Movement is through the continuation of that same non-reactive Movement.

And these two choices are not choices that are successfully made just one time and then never have to be made again. To the contrary, even once one has been able to become Aware of Awareness, if only for a moment, as long as there is still any Movement into identification with form remaining, which there almost always is, these two choices still remain choices that one needs to make in each moment, as one chooses, in each moment, to either react or not react to the forms which they are, in that moment, becoming Aware. It is in this moment to moment choosing to react or not react to the forms of which one is Aware in that moment that determines one's direction of Movement toward either increasing or decreasing, respectively, their identification with form, while simultaneously determining one's direction of Movement toward either decreasing or increasing, respectively, their Awareness of Awareness. When there is complete identification with form and complete reactivity, then the first choice, i.e., to either react or not react to forms, does not even arise, as there then seems to be no choice other than to react with either attachment, aversion, or reflexive allowing to the forms that are arising within one's Awareness. For the first choice to even arise as a choice, for one to even have the opportunity to begin unraveling the knot of reactive Movement that binds one to identification with form, for one to even see not reacting to form as a possibility, as a possible Movement, there must already be some Awareness that there is another way. And in order for there to be some Awareness that there is another way, i.e., a way other than reactivity toward form, there must already be some degree of withdrawal from reactive Movement, otherwise there could be no such Awareness, no portion of individualized Beingness outside the reactive Movement, and so no portion of individualized Beingness able to be aware that any other Movement is even possible other than reactive Movement. Intense suffering can create such an opening, such a

withdrawal from reactive Movement, once continued reactivity can no longer be sustained because it is creating such deep suffering that one finally gives it up, without effort, and then feels the relief that comes. In that moment a different Movement other than reactivity toward form has been discovered, and so in that moment form-identified individualized Beingness becomes aware of the possibility of a different Movement, other than reactive Movement, and so the first choice arises.

How the opening arises, how the choice is discovered, is not important. That the opening arises, that the choice is discovered, is important, because only then can one begin to choose consciously to not react to form and so consciously begin to Move in the direction of Self-realization. In the absence of this opening, in the absence of the discovery of this choice, i.e., the choice to not react to form, there is only reactive Movement and so only Movement in the direction of increasing identification with form, and so Movement in the direction of increasing suffering and decreasing Awareness of Awareness. In the presence of this opening, in the presence of the discovery of this choice, the non-reactive choice still has to be made, but the more the non-reactive choice is made then the more one Moves in the direction of the Awareness of Awareness, which then lessens their Movement into identification with form, thereby making it progressively easier to choose non-reactivity over reactivity. Ultimately, once some degree of Movement toward the Awareness of Awareness arises, the same mechanism that once kept one bound to Movement into form-identification through one's habitual reactivity to form is able to function in the reverse direction by keeping one bound to Movement toward the Awareness of Awareness and so toward identification with the Formless, as long as one chooses non-reactivity over reactivity. This is why, when some challenging form arises and one, owing to some already present degree of Movement toward the Awareness of Awareness, chooses to not react rather than to react to that form, that one then increases their Movement in the direction of the Awareness of Awareness, thereby deepening their Awareness of Awareness, while simultaneously decreasing their Movement into identification with form, thereby weakening their identification with form.

It is the very rare Individual that immediately Awakens fully once these two divergent and opposite ways of Moving have been discovered. That is, it is the very rare individualized Beingness that is able to immediately begin to consistently choose non-reactivity and so to immediately begin to Move continuously into identification with the Formless once the Formless has, in some way, been discovered or uncovered. Formless Beingness, as it flowed through the Forms we call the Buddha and Jesus, and as it is flowing through the Form we call Eckhart Tolle, seem to be three examples of such a complete and immediate Awakening. However, for the vast majority of Individuals, myself included, Awakening is a gradual process that involves decreasing periods of reactive Movement and increasing periods of non-reactive Movement. Put another way, for most Beingness flowing through the human Form, once the Recognition or Realization occurs, i.e., once there is some Awareness of Awareness, there is not an immediate and complete disidentification with form; rather, there is a gradual lessening or diminishment of the Movement of that individualized Beingness into form-identification and a gradual increase in the Movement of that individualized Beingness into identification with the Formless. This is important to understand, otherwise one may fail to realize the extreme significance of even the most seemingly insignificant non-reactive Movement, fail to realize the extreme significance of any Movement, however miniscule, that takes one in the direction of the Awareness of

Awareness and so away from identification with form, owing to preconceptions one may harbor regarding the process of Awakening, which preconceptions can cause one to mistakenly wait for some magnificent and permanent parting of the sea to occur to signal one's Awakening. The Awareness of Awareness, the Consciousness of Consciousness, is a very subtle thing, and can be easily clouded over and obscured by preconceptions regarding what it will be like, or should be like, when it first occurs. The Recognition, the Realization, the Consciousness of Consciousness, is a magnificent thing, so to speak, but it is a very subtle magnificence that can be easily missed if one is instead looking for and awaiting some greater or more gaudy magnificence. It is, after all, the Formless that we are talking about, and so it should not be expected to appear as much of anything.

### *A few obstacles*

As we near the end of this work I would like to state that it is my opinion that the way toward Self-knowledge and Self-realization is not nearly as difficult as it has been historically made out to be. As just described, Self-realization, i.e., the Consciousness of Consciousness and the recognition of one's Self as That, does not require great effort; in fact what it requires is no effort at all. The idea that some effort is required is itself one of the great obstacles to Self-realization. Why there is this persistent and pervasive idea that Self-realization requires some tremendous effort and supreme force of will most likely is just another inverted conception that derives from the central inversion of conception that is our identification with form. All Self-realization requires is choosing, not in some future moment, but in this moment, which is the only moment there ever actually is, to not be in conflict with this moment, which non-conflict with this moment involves nothing more than not reacting to the forms of which one is aware in this moment, which non-reaction is effortless, because it involves nothing more than your being what you already and always Are, which is formless Awareness or Consciousness. It is the extra Movement, it is the additional, unnecessary, and counterproductive Movement of reactivity toward form, toward this moment, that requires effort, because reactive Movement is ultimately a Movement in opposition to our Self. And that extra Movement is a Movement in opposition to our Self, and so requires effort, because it is a Movement that is not in alignment with the Movement of the unconditioned Beingness from which our Movement as individualized Beingness extends and from which our Movement as individualized Beingness is inseparable. Unconditioned Beingness Knows its formless Nature and so knows better than to react to form, knows better than to be in conflict with this moment, knows better than to do what amounts to poking Itself in the eye with a pointed stick. We, on the other hand, as unconditioned Beingness that is flowing through the human Form as form-identified individualized Beingness, are just beginning to become aware of this relatively obvious way not to inflict suffering upon our individualized Self or Being, which obvious way is to not be in conflict with this moment, and which obvious way is, for the reasons just described, also the effortless way.

Granted, from deep within form-identification, not reacting to forms through attachment, aversion, or reflexive allowing seems like it requires some effort, because non-reaction is a Movement that is counter to the prevailing reactive Movement that seems so natural and necessary while we are identified with form. As an analogy, if one harbors the delusion that they are a pirate it may seem to require some effort not to behave as a pirate, i.e., it may seem to

require some effort to restrain one's self from going off and plundering something. However, it is actually the plundering that requires effort, because such an act is counter to one's actual non-pirate nature. On the other hand, to not go off and plunder something actually requires no effort because that action, or non-action, is one that is not counter to one's actual nature. Likewise, while we are identified with form, not reacting to form, i.e., not trying to cling to the wanted, not trying to push away the unwanted, and not reflexively allowing, seems like an action or Movement that requires great effort, or at least some effort, but not because non-reactivity is an action or Movement that actually requires effort, but only because it is a Movement that is counter to the reactive Movement which, owing to the veil of illusion cast by one's identification with form, seems to be the more natural and so more effortless Movement. Again, the conceptual inversion regarding which Movement seems to require effort and which seems to require no effort, i.e., non-reactivity or reactivity to form, is just one of the countless conceptual inversions, and so illusions, that spring like weeds from the soil of the inverted conception, and so illusion, that is our identification with form. You are not actually a pirate and so you don't actually need to go off and plunder something, and you are not actually a form and so you don't actually need to react to forms through the Movements of attachment, aversion, and reflexive allowing. And if you don't believe me just try it some time and see what happens; watch how the world changes, watch how the forms of which you are aware change, both externally and internally, the moment you cease to react to them, the moment you cease to be in some sort of conflict with them. Effortless Awareness is all that is ever required because in being effortlessly Aware you are, whether you know it yet or not, just being your Self.

Another of the great obstacles to Self-realization is the seeking of liberation and enlightenment; liberation being the freedom of Movement that comes with no longer being identified with form and so no longer bound to only reactive Movements, and enlightenment being the complementary Recognition or Realization of one's formless Nature that arises when one ceases to identify with form. Liberation and enlightenment, when they are sought, are always sought as something to be attained or achieved, sought as some sort of destination or final state. One can only seek liberation and enlightenment while identified with form, since outside that context one is already liberated and already enlightened and so there does not appear to be anything to seek. And while identified with form one can only seek liberation and enlightenment as a way of enhancing the form-identity. Therefore, seeking liberation and enlightenment is always itself a subtle reactive Movement into a relation of attachment with the forms that are the ideas of liberation and enlightenment, which reactive Movement, for reasons that have been previously described, cannot do other than to keep one trapped in and bound to the primary Movement into form-identification from which one is ultimately seeking to be liberated, and which Movement into form-identification also keeps in the dark, and so keeps hidden, That which one is ultimately seeking to enlighten. It is for these reasons that one of the great obstacles to liberation and enlightenment is the seeking of liberation and enlightenment. This again is why so many seek but so few find, which is because the Movement of seeking is actually a subtle reactive Movement that cannot do other than keep intact the chains of form-identification from which one is attempting to free themselves, and which subtle reactive Movement also keeps hidden in plain sight the Light of Consciousness one is trying to find.

If you would know your Self then I would encourage you to forget liberation and to forget enlightenment, for they are red-herrings, the pursuit of which will just keep you trapped in the

Movement you are trying to escape. Someday you may be liberated, and someday you may be enlightened, but if and when you are ever liberated and enlightened, it is not the form-based you that you most likely presently think you are that is actually liberated and enlightened, for what is actually liberated and enlightened is the formless Beingness that thinks of as itself as you. And what that Beingness is liberated from is you, which is to say, what that Beingness is liberated from is the idea that it is the form-based you that it thinks of as itself. And what that Beingness is enlightened by is the Light of its own Consciousness, which Light must remain hidden in plain sight as long as that Beingness remains fully identified with form, which is to say, as long as it knows itself as only a form-based you. All seeking liberation and enlightenment will do is keep the Beingness that you actually are focused upon some conceptual future in which future it imagines that the form that it presently thinks it is will be enhanced once the elusive forms called liberation and enlightenment have been acquired. Thus, all seeking liberation and enlightenment will do is keep you trapped in the form that we call the future, and as Tolle makes clear, you will never find your Self in the future, because the future is only ever a form, only ever a concept, and your true Self is not that, because your true Self is formless, or a Formlessness, that is always and only ever Now. Thus, you can only ever find your Self Now, you can only ever Awaken Now, in this moment, because this moment is the only moment there ever actually Is, all other moments, all past and future moments, existing as nothing more than conceptual forms that arise within our Awareness in this moment, which is always Now.

The Goal, such as it is, is always right Here, right Now, directly where you are as the spaceless, timeless, and formless Consciousness that, as long as it continues to look for or seek itself in some form, must remain hidden from Itself while still in plain sight of Itself as the formless Consciousness which is seeking, because the Formlessness which seeks and the Formlessness which is truly being sought are One. We seek certainty, we seek fulfillment, we seek satisfaction. And we seek these things because they seem to have been lost, and they seem to have been lost because, in our identification with form we have lost sight of our formless Nature, and so these things have been hidden and so seem to have been lost. That is, in losing sight of our formless Nature we have lost sight of the certainty, fulfillment, and satisfaction that are integral to and inseparable from that Nature. And having lost sight of our Nature, and so having lost sight of these aspects of that Nature, we rightly feel that something is missing and so we go off in search of that which we feel is missing. But what is missing is only missing because we are identified with form, and so in undertaking this search for what is missing while identified with form it then appears that what is missing must itself be some form that we need to add to the form that we think we are. And we think that once we add this missing form to the form that we think we are, that once we add this missing piece to the never quite complete puzzle that we conceptualize as our life, that we will then be certain, fulfilled, and satisfied. And so we seek ourself in form, and we seek certainty, fulfillment, and satisfaction in form.

And forms can, for a time, create the illusion that we have these things, that we are certain, that we are fulfilled, that we are satisfied, but then form-based certainty, fulfillment, and satisfaction quickly depart leaving us looking for more, because we never actually had them, as they are like pennies that one picks up in a dream which are nowhere to be found when the dream ends, i.e., when the forms dissolve or change, which they always do. It is only when one Awakens to some degree from the dream of form-identification that one then finds in the now revealed Formlessness the true certainty, fulfillment, and satisfaction which one had always been seeking

and which had truly been missing, but which had only been missing not because it was not always there, not because it was someplace else, but only because it had been obscured and so hidden in plain sight by one's own reactive Movement of seeking according to the related and illusory ideas that what one was, and so what one needed to find to complete, fulfill, and satisfy one's self, was some form. Lesser form can never in all of eternity bring us or give that which we seek, because we are only seeking what we are seeking as the result of having lost sight of our formless Nature. And the great joke, the great irony, is that as long as we continue to seek in form what seems to have been lost, our formless Nature must remain hidden from us, in which case what has not truly been lost but has only been hidden must remain hidden and so must continue to seem to have been lost, even though it is always right Here, right Now, as the formless Consciousness that is seeking to find in some form that which it can only ever truly find when it finds Itself, i.e., when it becomes conscious of Consciousness, conscious of the Formlessness that is Itself.

The last obstacle to Self-realization that I would like to discuss is more of an external obstacle, and so applies less to the individual and more to humanity in general. This last obstacle is the opinion and belief presently held by science with regard to the relation between Consciousness and material reality. The presently held opinion and belief of science is that Consciousness is a product of brain function, and so is in some way a product of the machinations of what we perceive as material reality. And although this view of science with regard to the relation between Consciousness and material reality is actually nothing more than an opinion and a belief, this opinion and belief is nonetheless treated by science as if it were an established fact resting upon some sort of definitive proof. However, there is no such proof; rather, there is only longstanding opinion and belief masquerading as proof. And since science is considered by many to be the authority with regard to determining what is both reasonable and rational, if an idea is not in accord with the opinions and assumptions of science, such as the idea that it is Consciousness that, through relation to Itself, produces material reality and not the other way around, then that idea will, by definition, be considered by anyone who holds science to be the authority in such matters to be both unreasonable and irrational, not because the idea is necessarily either unreasonable or irrational, although it may be, but only because that is how such an idea must appear to anyone who holds science to be the authority in such matters. In this way, the opinion and belief of science with regard to the relation between Consciousness and material reality makes it difficult for many people to take seriously, i.e., to consider as serious possibility, the idea that what they ultimately are is the Formlessness by which the universe of forms is being apprehended, and by which the universe of forms is being created, leading them then to never look in the one place where they actually could find themselves, because, with regard to Consciousness, they are being told by the presumed authority in such matters to, in essence, look away, as there is nothing to see there.

And so it is that science, which has brought humanity so far with regard to understanding some of the surface aspects of the universe, and in so doing, as pointed out by Sri Aurobindo, has helped to wipe the slate clean, so to speak, with regard to the accumulated superstitions and beliefs of the past, thereby allowing for a less cluttered and somewhat clearer view of the world, has now itself become, as a result of its own inherent opinions and beliefs, an impediment and obstacle that stands in the way of humanities deeper understanding not only of the nature of the universe, but of our own nature as well. And as long as science continues to tell us that the



answers to the two biggest questions there are can only be found in some form that only it can uncover, i.e., the related questions regarding the nature of the universe as well as our own nature, it is pointing humanity in the wrong direction, because those questions do have an answer, but that answer is not to be found in form and so that answer is not going to be found by science, which can only know that which presents itself as some form.

Science is a wonderful tool, but all tools have their limitations. Science is a tool that, by its very nature, can deal only with and in form. Science deals with what we can know about the universe, and ourselves, through form and as form. Therefore, it is in the very nature of science to see form as primary, to see form sitting at the center of the universe, because that is how it must appear to science from its perspective, from which perspective everything can only be explained in terms of form. However, perspectives can be deceiving, which is to say, they can create an appearance that does not correspond to the underlying actuality. This is why at one time humanity thought that the Earth was flat, because that is how it appears from a limited perspective. Likewise, at one time humanity thought that the Sun orbited the Earth, because again, that is how it appears from a limited perspective. And in the same way, much of humanity now thinks that material reality is all that there is and that what we call Consciousness is somehow produced by material reality, because that is what science is telling us, and science is telling us that because that is how it must appear to science from its limited perspective. And the perspective of science is limited, because it is limited to seeing the universe in terms of form, limited to seeing the universe as form, regardless of how mathematically abstract those forms have become.

However, in its opinion and belief regarding the relation between Consciousness and material reality, science is only reflecting at the collective level what is occurring at the individual level. And what is occurring at the individual level is, as has been described, the identification of the Formless with the forms it both creates and apprehends. In order to understand why the collective and form-identified perspective of science leads it to believe that Consciousness is produced in some way by material reality, i.e., by the machinations of form, an analogy will be helpful. In this analogy let us say that there is only Light, but that this Light, when in relation to Itself, creates what it apprehends as rainbows. And then, at some point, the Light has become involved in so many relations with Itself and created so many rainbows that it becomes completely fascinated by and caught up in the rainbows, so much so that it then sees only the rainbows and loses sight of the Light, loses sight of Itself. Once this occurs the Light then sees the world as composed only of rainbows, having lost sight of the Light that is actually both creating and apprehending all the rainbows. And then the Light develops a tool that allows it to study the rainbows, and using that tool the Light develops an idea of how the rainbows interact with each other to create what the Light now sees as the world of rainbows. And this idea and belief that the world is composed of rainbows seems to be the correct idea, the correct belief, because seeing the world in this way allows the Light, which is now completely hidden from Itself behind all the rainbows, to predict, in a very limited way, what the rainbows will do and how they will behave when in relation to each other. And then, in the context of this understanding of the world, i.e., that it is composed of some arrangement and relation of rainbows, a tiny ray of Light pokes through. But the Light is not recognized by Itself, even once it pokes through, because the Light thinks that it too is a rainbow, since it is in the world and it sees what is in the world as being composed of rainbows. And so now the Light, still thinking that it is a rainbow, is left to account for the Light of which it has now become aware in the

context of its idea and belief that the world is composed of rainbows, and that it too is one of those rainbows. In this way, from within the perspective of this belief system, the Light must then naturally see the Light of which it has now become aware, which Light is different in nature than the rainbows, to be in some way a product of the rainbows which it believes and so sees as composing the world, not because the Light is actually being produced by the rainbows, but only because that is how it must appear to the Light from its perspective within the set of ideas that is its belief that the world is composed of rainbows. Put another way, the ray of Light that has arisen must be fit into the already present conceptual framework and belief held by the Light that the world is composed of rainbows. And the only way to fit the ray of Light into that framework is to just assume that the Light is, in some way, being created or produced by the rainbows of which the world is thought to be, and is believed to be, and so seems to be, composed.

In this analogy Light of course represents Consciousness and the rainbows represent the world of forms, both perceived and conceived, i.e., both material and conceptual. And it is for this reason and for this reason alone, i.e., because Consciousness is being viewed by science from the perspective of a conceptual framework and belief system that sees the world as being composed of form, that Consciousness must appear to science, from that perspective, to be the product of form, not because Consciousness actually is produced by form, not because Consciousness actually is created by form, but only because that is how Consciousness must appear to Itself when viewed through the lens of science, i.e., when viewed from the form-based and form-centric perspective within which science must, by its very nature, operate. The people who thought that the Earth was flat and that the Sun orbited the Earth were not stupid, they were just going by how things appeared from their perspective, which was limited. Likewise, in its present view of Consciousness as being in some way the product of brain function, as being in some way the product of the forms Consciousness alone apprehends, science is not being stupid; rather, science is just going by how things appear from its perspective, which perspective is limited to seeing the universe as it appears in form or as form. And so of course, from such a form-based and form-centric perspective, formless Consciousness, on the rare instances it even enters into the conversations science has with itself regarding the nature of the universe, is accorded only a secondary status, as the position of primary status is not in question and is already being held by form, but not held by proof, not held by evidence, but held only by opinion and belief derived from a particular and limited perspective.

The Light creates the rainbows, the Light identifies with the rainbows, and then the Light seems to disappear, leaving only the rainbows. And then, when the Light begins to reappear, the Light must then seem to come from the rainbows, must then seem to be created by the rainbows, must then seem to arise from the rainbows. That is all. It is not that the Light has ever actually gone anywhere, as it is only by the Light that any of the rainbows are ever known. It is just that, as long as the Light thinks that it is only a rainbow, then when the Light does cease to be fully obscured, that now revealed Light, because it is different in nature than the rainbows the Light mistakenly knows as composing both the world and itself, must appear to be something other than a rainbow, and so must appear to be something other than itself, while at the same time appearing to be a creation of the rainbows of which the world and itself seem to be composed.

Now here one might say that the forms of the world are not like rainbows, because one can pick up a rock, or sit in a chair. But the fact is, when one tries to determine what is actually there

where any material object appears to be, at some point what seems to be there begins to behave more like a rainbow than like a material object. When science looks at something, when science tries to observe what is there, it is always going to find and observe some form, not because form is what is actually there where it is looking, but because form is what is always created when the Formlessness that is actually there comes to be in relation to itself, which is what occurs whenever one makes an observation or conducts an experiment. And when looking at relatively large objects, i.e., objects composed of innumerable Forms, the forms that are created and apprehended through such observations are consistent in their appearance. But when looking at extremely small objects, i.e., objects composed of only a few Forms, the forms that are created and apprehended through such observations are no longer consistent in their appearance, but instead appear differently depending upon how they are approached, i.e., depending upon the way in which the Formless as Form is being in relation to Itself as it creates the apprehended form. Consistent relations between the Formless as Form produce consistent forms apprehended as consistent realities, whereas different relations between the Formless as Form produce different forms apprehended as different realities. When observing macroscopic Forms, i.e., Forms composed of innumerable Forms, the relation of Form to Form does not vary and so the created forms are themselves consistent. However, when observing quantum Forms, i.e., Forms composed of relatively few Forms, the possibility of entering into different relations with those Forms arises, and so there arises also the possibility of creating different forms through differing relations to the same essential and underlying Form. And so it is that wave-particle duality arose when observations were made at the quantum level, which duality of apparent form created through different relations to underlying Form exposed that what was being observed as form was the product of a relation, and so dependent upon relation. And what this dependence upon relation in creating form at the quantum level itself exposed is a limitation with regard to what can be created as form, in any given moment, through the relation of individualized Formlessness to Form, because when individualized Formlessness is involved in some relation with Form and thereby creating the form it apprehends as one reality, that same individualized Formlessness cannot simultaneously be involved in the opposite relation with that same Form necessary to create the form it would, if it could become involved in that opposite relation, apprehend as the opposite reality. And so uncertainty also arose when observations were made at the quantum level, which uncertainty has forced science from its purely materialistic description of reality into a more probabilistic and yet still mostly materialistic, i.e., still form-based and form-centric, description of reality.

It is my opinion that in revealing that what we experience as reality is the product of a relation, and more specifically, is a boundary that is created where What Is Actually There becomes defined in relation to Itself, that science has probably taken humanity as far as it can toward an understanding of the ultimate nature of both the universe as well as ourselves. This is because, in revealing the relative and boundary-like nature of what we experience as reality, science has shown that what we perceive and conceive to be reality is more reflection-like than object-like, i.e., something that only appears to be what is there rather than something that actually is what is there, thereby leaving open or reopening the question with regard to what it is that is actually there where reality appears to be. However, as helpful as science has been in this regard, i.e., with regard to revealing that what we perceive and conceive as reality is not what is actually there where those perceptions and conceptions appear to be, the bad news for science is that it can never itself get beyond the reflection, never itself get beyond reality, and so can never itself

get at what is actually there beneath the reflection, underlying the apparent reality, because what is actually there beneath the reflection, beneath all the apparent realities, beneath all the forms, no matter how abstract those forms become, is Something that is not a something, Something that is not a form, Something that is completely devoid of form, and yet is nonetheless That by which all form is created and by which all form is known.

In this way, the role of science seems to parallel that of Moses, because although science has helped to free humanity from enslavement to past superstitions and beliefs, and has also, as a result of its discoveries at the quantum level that have revealed the relative and so reflection-like nature of experiential reality, taken us to the threshold of the Promised Land, i.e., to the threshold of the Self-realization that lies beyond form, it seems to be the case that science is itself neither destined nor able to cross over that threshold which takes one from identification with form into identification with the Formless. All science can do, as it continues to probe deeper into reality, which probings into reality are always actually the Formless probing into Itself, is to create increasingly abstract forms, which increasingly abstract forms can never themselves be, no matter how abstract they become, the Formlessness that is singularly and simultaneously both What Is Actually There where reality appears to be, as well as the formless Consciousness that is probing into reality.

Is it so hard to consider as a possibility the idea that That which is ultimately probing into reality, i.e., Consciousness, in order to find out what is actually and ultimately there is not different or other than That which is actually and ultimately there where reality appears to be? It is if one believes the opinion of science regarding the relation between Consciousness and material reality. But put that opinion aside and it begins to become obvious that the Formlessness which is trying to grasp reality has, at the quantum level, reached so far into the magician's hat that, instead of pulling out the seemingly graspable and so seemingly objective material realities that it had always been able to pull out before, now finds Itself instead, when grasping at reality at the quantum level, not observing what is already there, but creating, through relation to what is ultimately Itself, what it observes to be there. Put another way, unlike what occurs when grasping at and observing reality at the macroscopic level, when grasping at and observing reality at the quantum level, the twin illusions that what we are grasping at and observing as reality is already there, and is also what is actually there, can no longer be sustained, can no longer be produced, because at that level of observation it has become apparent that what is being observed as reality is being created through the act of observation, which act of observation must always involve some relation occurring between whatever it is that is What Is Actually There where reality only appears to be. And so, the Formlessness that is trying to grasp reality now finds Itself chasing shadows, chasing rainbows, chasing reflections, and chasing wavefunctions, not because those shadows, rainbows, reflections, and wavefunctions are what is actually there where they appear to be, but only because those shadows, rainbows, reflections and wavefunctions are what is created when the Formlessness that is both trying to grasp reality, and is also what is actually there where reality appears to be, probes so deep into reality, and thereby probes so deep into Form, that it begins to grasp at its own Formlessness, and in so doing not only creates form as a result, as it always has and always does when in relation to Itself, but also now, at this deep level of Itself, begins to observe Itself and so become aware of Itself in the process of creating, out of its own Infinite and Formless Potential, the forms it apprehends as reality.

It seems that science has, as a whole, reached the point in its understanding of the ultimate nature of the universe that is analogous to the point that those who seek to understand their own ultimate nature always reach, if they are fortunate enough to get that far, which is to the point where one either remains lost in the description, lost in the forms, mistaking the map for the terrain, or where one instead realizes that the forms used to describe the Ultimate can never themselves be that Ultimate, but are only ever signs pointing toward the Ultimate. Thus, science's search for an answer to the question regarding the ultimate nature of the universe parallels the Individual's search for an answer to the question regarding their own ultimate nature. And in this quest, be it the quest of science or of the Individual, if one is not able to get beyond the forms, not able to get beyond the shadows, rainbows, reflections, and etchings that must arise as the Formless probes into what is ultimately Itself, then one never finds an answer to the question regarding the ultimate nature of either the universe or one's self, because if one cannot move beyond the forms then all one can continue to do, in continuing to look for that answer in form, is create an endless series of increasingly abstract mathematical forms and philosophies, each of which will be mistaken in turn for the answer, mistaken in turn for the ultimate nature of either the universe or one's self. On the other hand, if one is instead able to realize that the forms are not the Ultimate, that no form, no matter how abstract or subtle, can ever be the Ultimate, can ever be the Formlessness that is actually there where those forms appear to be, then it becomes possible for the Individual to find an answer to the question regarding the ultimate nature of both the universe and their self. However, that answer will not come in or through some form, but can only come through the Individual's direct realization of the Formlessness that is their true, essential, and ultimate nature.

Science is a tool of the mind and the mind is a tool of the Formless, created by the Formless out of Itself. And while that tool can create and apprehend infinite forms, it can never apprehend as form the Formlessness of which it is itself composed. This, in my opinion, was the central theme of Herman Hesse's "Narcissus and Goldmund," in which story Narcissus represented the mind and Goldmund represented the Self in search of Itself. And just as Narcissus knew that his friend Goldmund's destiny was greater than his own, it is possible for the mind to realize that the nature of its Source lies beyond what it can know and so lies beyond what can be known by science. Over two thousand years ago Lao Tzu wrote that the Tao that can be described is not the eternal Tao, because he knew that what he called the eternal Tao was formless, and so could never be accurately represented by any description, by any form. For the same reason, it can be stated that the ultimate reality that can be proven is not the Ultimate. What this means is that science will never be able to prove what the universe is ultimately composed of, because what the universe is ultimately composed of is a Formlessness, i.e., a formless Consciousness, and because scientific proof, like any description, must always come in or through some form, any such proof, by its very nature, will always be something other than That which form can only ever point toward, but never actually pin down or itself be. In other words, the ultimate nature of the universe is simply such that it lies beyond any description, regardless of whether that description comes in linguistic or mathematical form.

Consciousness, when using only science and so using only the mind, is limited to knowing through form, and so is limited to knowing that which is form. However, Consciousness is not limited to knowing only through the mind and so is not limited to knowing only form. Knowing through the mind is just one way of knowing. There is another way of knowing that does not

involve the mind and so does not involve form, and that way of Knowing occurs when Consciousness becomes directly conscious of Itself. Franklin Merrell-Wolff called this way of Knowing *introception*, which he described as Consciousness turning its Attention toward Itself. And when Consciousness is able to turn its Attention toward Itself, Consciousness is able, instead of being solely and primarily conscious of form, to become primarily conscious of Consciousness, in which state the duality between Subject and object that must always be present when Consciousness is conscious of form does not arise, since in this state That which is Known and That which is Knowing, i.e., Object and Subject, are directly and immediately Realized as both One, and as one's true Self.

And so here I am not saying that because the ultimate nature of the universe, as well as one's own ultimate nature, cannot be proven through or by any form to be a Formlessness, that the reader should then just be content to believe what has been stated in this work regarding both the ultimate nature of the universe as well as their own ultimate nature. To the contrary, what I am saying is that what has been stated in this work regarding both the ultimate nature of the universe as well as one's own ultimate nature can be proven, it just can't be proven through form. And as long as you look for that proof in form, the actual proof will elude you. You don't need to believe anything, because beliefs are just forms, beliefs are just conceptualizations that we choose to think correspond to, or accurately represent, what is. But as What Is is ultimately formless, i.e., a Formlessness, even the most accurate description or belief must remain completely inaccurate with regard to in any way actually representing or being the Formlessness that is Itself aware or conscious of that description or belief. And so seek proof, by all means seek proof, but just seek it where it can actually be found, seek it where you actually have a chance of finding it, for such proof is not to be found in form, but can only ever be found as the direct and immediate Knowing and Realization of the Formlessness by which all forms are known, and within which all forms arise.

Whatever it is that you think of as yourself is not your true Self. What you think of as yourself, because it is a thought, can only be a form that is arising within, and so being apprehended and known by, the formless Consciousness that is your true Self. Put another way, what you truly and ultimately Are is never what you think you are, but is instead always That which is Aware or Conscious of the thought that you think you are. Likewise, whatever it is that you think of as the universe is not the true Universe. What you think of as the universe, because it is a thought, can only ever be a form that is arising within, and so being apprehended and known by, the formless Consciousness that is the true Universe. Put another way, what the universe truly and ultimately Is is never what you think it is, but is instead always That which is Aware or Conscious of the thought that you think it is.

We are told two contradictory stories regarding our nature and the nature of the universe. One story is that our true nature and the true nature of the universe must forever lie beyond our knowing. The other story is that our true nature and the true nature of the universe can only be revealed to us by science. Neither of these stories is true, but neither is a lie, because neither has been told with the intention to deceive. Rather, these stories are simply untruths told by those who were and are lost in form, and so are stories told by those to whom that true Nature did and does remain beyond knowing. We grow from the universe like fruit from a tree. Your Nature and the Nature of the universe are not two different things. The Nature of the universe is your Nature

and your Nature is the Nature of the universe. Truly Know one and you already Know the other, for to truly Know one is to Know that there is no other, because there is then only the Formlessness, only the one Consciousness. While Knowing This forms still arise, emotional, mental, and physical, but these forms, when apprehended in the context of Knowing What Is Actually There, no longer themselves appear to be what is actually there, as a reflection no longer appears to be what is actually there once the presence of the mirror within which the reflection arises becomes known.

The Consciousness of which the universe is composed, the Consciousness that you ultimately Are, can turn its Attention toward Itself and so can Know Itself directly, unobscured by any idea about Itself, unobscured by the idea that what it is is some form. But for reasons that have been previously explained, Consciousness can only turn in this direction, can only become involved in this Movement, by not reacting to forms in the ways that, while identified with form, while knowing itself to be form, seem so very and absolutely necessary. While Moving reactively toward form, or reactively in relation to form, the Formless remains obscured, the Mirror remains hidden, making it impossible to turn one's Attention toward it, making it impossible to Know or Realize that Formlessness directly. On the other hand, while Moving non-reactively toward form, or non-reactively in relation to form, the Formless is not obscured, the Mirror is no longer hidden, making it then possible to turn one's Attention toward it, making it then possible to Know or Realize that Formlessness directly, as it Is, as formless Beingness, as formless Consciousness, as formless Bliss.

In order to realize your true Nature and the true Nature of the universe you do not need to change, which is good to know, because you can't actually change, can't actually become something other than what you already and always are. But in order to realize your true Nature and the true Nature of the universe you do likely need to change something, and what you likely need to change is the way in which you are, in all likelihood, habitually and reactively relating to the internal and external forms of which you become aware or conscious. It seems to us, while identified with form, that if we cease to react to forms that nothing will ever change. The Ego thinks, how can I make my life better if I don't try to hold on to the good stuff, the good forms, and try to push away the crappy stuff, the crappy forms? However, the truth is, it is only if you keep reacting to forms, to reality, in the way that you most likely and almost certainly have been your whole form-identified life, that nothing will ever actually change, because if you continue to react to forms in the way that you most likely and almost certainly have been while identified with form, then the result of continuing that seemingly necessary reactive Movement cannot do other than cause you to remain where you quite likely already are, which is trapped in identification with form continuing to react to form, and as a result continuing to unknowingly and unconsciously Flow your individualized Self in opposition to Itself and thereby causing your individualized Self to suffer.

On the other hand, if you are able, in any moment, to change your relation to the internal and external forms that are arising within your Awareness or Consciousness from one of conflict and reactivity to one of friendliness and acceptance, then everything will truly change, because then everything, i.e., all the forms that arise subsequently within your Awareness, will be being produced by a Movement and so relation of your Self to Itself that is the opposite of the Movement and relation by which they are likely being produced now. On the other hand, fail to

change from reactivity to non-reactivity your relation to the forms that are arising within your Awareness or Consciousness, and nothing ever truly changes, because then everything, i.e., all the forms that are arising within your Awareness, continue to be produced by the same Movement and relation of your Self to Itself by which they were likely always being produced, which reactive Movement and Self-oppositional relation will continue to keep hidden from you, for as long as you remain involved in that relation, the Life that is all around you, the Life that is within you, and the Life that you are.

As Tolle teaches, you do not have a life, you are Life. This Life is not something separate from what you are. To the contrary, what you see as your life, and as all life really, is only the surface movement, an etching, of the formless Life that you are, the formless Beingness that you are, projecting and flowing Itself into this universe in a continuation and progression of the same movement of its Beingness by which it is projecting Itself forth as the universe. As Alan Watts pointed out, the big bang did not just happen and then stop; rather, the big bang continues to happen, as every new life, every birth, whether from seed or otherwise, is its own big bang, or a little bang, if you will, occurring within the ongoing big bang, since every birth is a continuation and progression of the movement of Beingness in relation to Itself that both brought, and continues to bring, the universe into being as Form. And so, at least with regard to our Nature, as well as the Nature of the universe, which are one and the same Nature, the truth is indeed stranger, and quite a bit more wonderful, than the fictions regarding that Nature that are usually presented to us. However, the story that has been told here regarding that Nature is not really so strange at it may at first seem, because if you think about it, it is the same story that is being told all around us in nature, by the oceans, rivers, and trees, to give but a few examples. And that story is the story of the One becoming the Many, the One then appearing as the Many, and the Many then returning to the One.

The One, in becoming the Many, in becoming the universe of Forms, does not really change, as it remains One. And the Many, in being that which the One has become, is never actually other than the One, because its Forms are always composed of the One. And yet the One, when looking out upon Itself through the eyes of the Many, when looking out upon the Ocean of its own flowing Beingness, can become lost in the reflection that is created on the surface of that Ocean, lost in the reflection that we call reality. And once that happens the One becomes obscured, although it is always there, since it is the One upon which the reflection always rests and it is also the One by which the reflection is always known. And once the One has become obscured, the waves of the Many, which when seen in the context of the ocean of Oneness from which they arise are known to be One, now appear to be separate from each other. Such is the nature of the confusion and delusion in which humanity presently dwells, in which confusion and delusion we see ourselves as separate from each other, separate from other creatures, separate from other life-forms, and separate from the universe from which we spring forth like fruit from a tree. But that story is changing, because the story always ends, so to speak, with the Many returning to the One, which return, for humanity, is not other than the Many freeing Itself from identification with the reflection it presently knows as itself, thereby allowing the Many to realize Itself as the ocean of Oneness, the ocean of formless Beingness, out of which the Many emerge and of which the Many are composed. Human Beings are the prodigal Daughters and Sons returning to the Home we never actually left, the mythical Eve and Adam returning to the Paradise we were never actually thrown out of, because what we seem to be returning to is the



Home and Paradise that is our true and essential Nature, what we seem to be returning to is the Home and Paradise that just becomes obscured once it is painted over with form through identification with form and so appears to be something else, so that we then appear to be someplace else other than at Home in the Paradise of Sachchidananda, and to be something else other than the Home that is the Paradise of Beingness-Consciousness-Bliss that is our true, eternal, and essential Self.

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(The End)