

Article**Pathway to Awakening: The Liberation of Consciousness
From Identification with Form (Part I)**

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ABSTRACT

Although what human Beings ultimately are is formless Consciousness, or That by which all form is known, what the vast majority of human Beings presently know themselves to be is some set of experiential forms that are being both created and known by the formless Consciousness that they actually are. And once Consciousness believes itself to be form, that belief tends to persist, because once Consciousness identifies with experiential form that misidentification is perpetuated through the way in which form-identified Consciousness then tends to deal with the universe of experiential forms while knowing itself as one of those forms. Specifically, while knowing itself as form, Consciousness tends to react to all other forms of which it subsequently becomes aware, and such reactions, or reactive Movements, because they are always a continuation of the movement of Consciousness into identification with form, perpetuate the identification of Consciousness with form, and therefore keep Consciousness trapped in a state of delusion, where it remains both conscious of itself as it is not, as well as unable to become conscious of That which it truly Is. And since it is primarily through these reactive Movements that Consciousness both binds Itself to this delusion regarding its nature, and also blinds Itself to its true Nature, it is only by beginning to become involved instead in the opposite Movement, i.e., in non-reactivity, which is a movement of Consciousness that does not have as its basis the identification of Consciousness with form, that Consciousness can begin to both free Itself from this delusion, as well as become conscious of That which it truly Is.

Part I of this four-part article includes: Introduction and Overview; 1. Form-identification and reactivity; and 2. Becoming conscious of Consciousness.

Keywords: Consciousness, Being, liberation, identification, form, formless, non-reactivity.

“By accepting the form you access the Formless. By resisting the form of the present moment you become more deeply trapped in your own form-identity.”

- Eckhart Tolle¹

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¹ At 27:25 into this [video](#)

“Please be so good as to believe that there is nothing whatever mysterious about this matter. If it were easy, should we not all be Buddhas? No doubt, but the apparent difficulty is due to our conditioning. The apparent mystery, on the other hand, is just obnubilation, an inability to perceive the obvious owing to a conditioned reflex which causes us persistently to look in the wrong direction!”

- W.W.W.²

Introduction and Overview

The vast majority of human Beings presently live in a state of delusion that is not recognized as delusion, because this state of delusion is what is, at present, considered normal. Specifically, although what human Beings ultimately are is formless Consciousness, or That by which all form is known, what the vast majority of human Beings presently know themselves to be is some set of experiential forms that are being both created and known by the formless Consciousness that they actually are, and yet do not know themselves to be. And once Consciousness enters this state of delusion it tends to remain in that state, because once Consciousness identifies with experiential form its misidentification is perpetuated through the way in which it then tends to deal with the universe of experiential forms while knowing itself as one of those forms. Specifically, while knowing itself as form, Consciousness tends to react to all other forms of which it subsequently becomes aware, and such reactions, or reactive Movements, because they are always a continuation of the movement of Consciousness into identification with form, perpetuate the identification of Consciousness with form, and therefore keep Consciousness trapped in this state of delusion, where it remains both conscious of itself as it is not, as well as unable to become conscious of That which it truly Is. And since it is primarily through these reactive Movements that Consciousness both binds Itself to this delusion regarding its nature, and also blinds Itself to its true Nature, it is only by beginning to become involved instead in the opposite Movement, i.e., in non-reactivity, which is a movement of Consciousness that does not have as its basis the identification of Consciousness with form, that Consciousness can begin to both free Itself from this delusion, as well as become conscious of That which it truly Is.

The identification of formless Consciousness with experiential form is not a mistake, but is simply a necessary stage in an evolutionary process that Consciousness is undergoing. Specifically, Consciousness identifies with form in order to eventually come to realize fully and completely that form is what it is not. And the reason Consciousness wants to recognize fully and completely that form is what it is not, is because what it really wants is to recognize and realize fully and completely what it Is. However, while operating within the Universe, where it is able to be conscious of both experiential form, as well as the Formlessness that it actually Is, in order to be able to truly know and recognize what it Is, Consciousness must also be able to truly know and recognize what it is not. And the way in which Consciousness comes to realize fully that form is what it is not, is by identifying with form, by knowing itself as form, and then becoming conscious of how that plays out, which is never well, because it only and ever leads to

² From the foreword to All Else Is Bondage; Non-Volitional Living (Hong Kong University Press, 1964 and Sunstar Publications, 1999).

suffering. And once Consciousness begins to realize this, it begins to look for a way out of the suffering it is unknowingly, and so unconsciously, creating for Itself.

However, such efforts are usually unsuccessful, because the way in which human Beings usually try to escape the suffering their identification with form invariably produces is through some sort of reactivity, which is to say, through some Movement that is ultimately just another continuation of the movement of Consciousness into identification with form, and so through some Movement that cannot do other than perpetuate both their identification with form, as well as the suffering that identification invariably produces. As a result, the liberation of Consciousness from that identification and its attendant suffering has historically been put forth as being a much more difficult and arduous task than it actually is. That is, disidentifying from form, becoming conscious of Consciousness directly, and recognizing one's Self as That, is not at all difficult, once one is able to become aware of what it is that one is doing to keep the trap in operation, because the only thing that ever keeps the trap in operation is one's own reactivity, which is to say, one's conditioned, habitual, and unconscious way of dealing with the world of forms as a result of knowing one's self to be form. And for this reason, just becoming aware of one's own reactivity is itself the beginning of non-reactivity, and so is all that is needed to begin to both free the Consciousness that one actually is from one's identification with form, as well as make it possible for the Consciousness that one actually is to become conscious of Consciousness directly, in which case it then also becomes possible for the Consciousness that one actually is to know That, rather than some experiential form, as one's Self.

All that having been said, the purpose of this work is to explain in detail how Consciousness identifies with form, how that identification is perpetuated by the reactivity that naturally follows, and why this misidentification is a necessary part of the evolution of Consciousness into ever-greater awareness of Itself. Ultimately, the reason for explaining all of this is to make it clear that the way out of this Self-constructed and Self-perpetuated delusion is through some degree of non-reactivity. That is, what will be explained is that the way out of what seems to be the trap in which we have purposefully placed ourselves lies simply through ceasing to continuously interact with the world in a way that is dictated solely by our delusion regarding our nature, i.e., by the idea that what we are is form. Because as long as we continue to interact with the world solely on the basis of this delusion, the delusion cannot do other than persist. And as long as the delusion persists, as long as we are actively generating and perpetuating this delusion through our reactivity, i.e., through the way in which we naturally tend to interact with the world of form while knowing ourselves as form, we must continue to know ourselves as we are not, and so we must also continue to suffer. But even more importantly, as long as we continue to actively generate and perpetuate our identification with form through our reactivity, the Consciousness that we actually are, although ever-present and pervasive, remains completely obscured from Itself, leaving us, as Consciousness, unable to become directly conscious of our true Self. And obviously, as long as one remains unable to become even conscious of Consciousness directly, which is to say, as long as Consciousness remains completely obscured from Itself, owing to its own persistent reactivity, the opportunity for Consciousness to recognize and realize Itself simply cannot and does not arise in one's lifetime, leaving the Consciousness that one actually is unable to fulfill, in one's lifetime, the core desire that underlies the singular movement of Consciousness by which the both the Universe, as well as human Beings, come into being as Forms of Consciousness.

1. Form-identification and reactivity

There is only Consciousness, and what you actually are is That, and nothing else. However, there seems to be only experiential form—emotional, mental, and physical—and what you believe yourself to be is that, and nothing else. And so there is a gap, an unbridgeable chasm, between what you actually are and what you believe yourself to be, because what you actually are is Consciousness, i.e., the Formlessness by which all experiential form is created and known, whereas what you believe yourself to be is some collection or set of experiential forms—emotional, mental, and physical—that you think of and know as your self.

The gap between what you actually are and what you believe yourself to be is unbridgeable because Consciousness and experience are completely different in nature, as light is different in nature than shadow. And just as it is light that creates shadow, it is Consciousness that creates experience. And so, just as there is a relation between light and shadow, there is a relation between Consciousness and experience, but there is not equivalence, there is not identicalness, and so there is not true identity. For this reason, any idea harbored by the Consciousness that you are that what it is, is some experience, is a misconception, a mistaken connection, a mistaken equivalence, between two things, so to speak, that are not opposite, but are also in no way equivalent or identical. And for this reason, no experience can reveal to you what you actually are, because what you actually are is always other than experience. And for this reason as well, while believing and so knowing yourself to be what is only an experience, that mistaken belief, that mistaken knowledge, either conceals from you what you actually are, or does not allow you to recognize what you actually are, once what you actually are is no longer concealed.

Every problem that you have has this mistaken belief, this mistaken idea of what you are, as its basis, because in the absence of this idea there is no problem, only what-is. In essence, a problem is ultimately no more than what form-identified Consciousness sees as the apparent and seeming need to solve for the difference between what-is, in this moment, and what it, according to the particular forms it is using to create its form-identity, thinks this moment should be. Because in the absence of the identification of Consciousness with form, the idea that things either could or should somehow be other than they are in this moment, i.e., other than what-is, simply does not arise, since the idea that things either could or should somehow be other than they are in this moment only arises with reference to one's form-identity. That is, it is only relative to the idea of your self as some experiential form that the universe of experiential forms, including its events and circumstances, i.e., what-is, becomes arranged and labeled as good or bad, or as what should or should not be, according to how those forms, events, and circumstances, are perceived or conceived to effect whatever form, or set of forms, you believe your self to be. And once those forms, events, and circumstances, have been labeled as good or bad, or as what should or should not be, you then either cling to those that are labeled good and push away those that are labeled bad, or you are left with the problem of trying to figure out how to cling to those that are labeled good and push away those that are labeled bad as a means of trying to get the forms that are arising in this moment to conform to what your form-identified Consciousness thinks this moment should be.

Here it is important to note that although the identification of Consciousness with form may be the source of one's problems, this does not mean, as Eckhart Tolle often points out, that in the

absence of such identification that one's life becomes free of challenges. Rather, all it means is that, in the absence of the identification of Consciousness with form, the challenges of life that arise naturally, as both an unavoidable and ultimately necessary part of life, do not become converted into problems that need to be solved and so continuously thought about, since in the absence of the identification of Consciousness with form one no longer continuously projects upon the unavoidable what-is-ness of this moment their personal idea of what this moment should be, and so no longer continuously creates the problem of having to solve for the difference between what-is, in this moment, and what one's form-identified Consciousness thinks this moment should be. One very important difference between meeting challenges as challenges, instead of converting them into problems, is that meeting a challenge as a challenge, i.e., as what-is, does not generate suffering. On the other hand, once a challenge, or even that which is not truly a challenge, has been converted into a problem through the superimposition of the idea of what should be upon what-is, the relatively useless and repetitive thinking that unavoidably ensues, as one tries to solve the problem of converting what-is to what one thinks should be, generates quite a bit of suffering, and is what actually generates the vast majority of what human Beings experience as suffering.

The continuous labeling of events and circumstances as good or bad, and the resultant clinging to the good and pushing away of the bad, as well as the continuous generation of problems brought about by believing that this moment either could or should be other than it is, all owing and according to the way in which one is identifying with form, are all reactive actions. These actions are all referred to as reactive actions because all of these actions are not original actions, but are re-actions, which means they are actions that are the natural and somewhat unavoidable continuation of a prior action. And in the case of these reactive actions, or reactions, the original or prior action is the formless Consciousness that you actually are identifying with experiential form, i.e., knowing itself as form. And once that action or movement of Consciousness has taken place, the subsequent or secondary actions or Movements, which are actually reactions—i.e., the labeling of events and circumstances as good or bad, or as what should or should not be, the relatively useless and repetitive thinking that flows from the problems that are created by all of this labeling, and the clinging to that which has been labeled good, as well as the pushing away of that which has been labeled bad—all occur naturally and somewhat unavoidably, as continuations of the original action or primary Movement through which Consciousness identifies with form.

The identification of Consciousness with form is, most fundamentally, Consciousness' linkage of Itself to form. That is, what the identification of Consciousness with form involves, most fundamentally, is Consciousness using the mind to link Itself, i.e., the formless "I Am," or eternal Subject, to some experiential "this" or "that." And it is through this linkage that Consciousness creates the idea that is its identification with form, which idea we, as form-identified Consciousness, express as "I am this," or "I am that," where "this" or "that" represents whatever form, or set of forms, that we, as a particular individualization of Consciousness, have conceptually linked to our formless Self. Thus, the identification of Consciousness with form is essentially the conceptualization of Consciousness, which is to say, the seeming or apparent conversion of our formless Self into a thought-form or idea.

Consciousness is, by its nature, formless, whereas concepts are, by their nature, forms. Creating concepts involves the linkage of one thought-form to another thought-form to create a higher order thought-form or concept composed of those linked thought-forms, with higher order concepts expressing or representing higher order or more complex relationships. The construction of language is itself an external expression of this progressive linkage of thought-forms, by which linkage progressively higher order thought-forms or concepts are created. Specifically, in the construction of language, extremely simple forms are linked to create letters, and then the forms we call letters are linked to create words, after which the forms we call words are linked to create sentences, and on and on it goes. What the identification of Consciousness with form involves is Consciousness applying this process of conceptualization to Itself, through the linkage of its sense of "I Am"—i.e., its awareness of its formless Self or Beingness—to some thought-form of which it is also conscious or aware. Now the thought-form may have, and likely does have, some perceptual form as its basis, but it is not the perceptual form that becomes linked to the "I Am." Rather, what becomes linked to the "I Am" is that perceptual form as it has been translated into a thought-form. And so it is always ultimately a thought-form that Consciousness links to Itself, and so it is always ultimately a thought-form that Consciousness uses to create its form-identity, because the process of conceptualization, i.e., the linkage of form to form, or of form to the Formless, is a mental process, which is to say, is a function of mind. And once Consciousness has done this, once it has used the mind to link Itself to some thought-form, it can no longer see Itself as it Is, or be aware of Itself as it Is, which is as the formless "I Am," but must instead see itself as it is not, or be aware of Itself as it is not, as it must then see or be aware of itself as whatever thought-form it has conceptually linked to its sense of "I Am," and so must then be aware of itself as either "this" or "that," as shown in figure 1.

At this point it seems prudent to clarify the terminology that will be used in this work. Depicted in figure 1 are experiential forms, or just forms, as well as Forms of Consciousness, or just Forms. The essential difference between form and Form is as follows: Form is composed of Consciousness, whereas form is not composed of Consciousness. A Form of Consciousness is composed of Consciousness because such Forms are Consciousness that has become structured in relation to Itself through a relatively stable pattern of Movement in relation to Itself. Experiential forms, on the other hand, are not composed of Consciousness, because such forms are only boundaries that arise where Consciousness, through Movement in relation to Itself, becomes defined in relation to Itself, much like the line that arises where the tips of two fingers meet. We do not experience Form, we only ever experience form. We do not experience Form, because Form is composed of Consciousness, and we do not experience Consciousness. That is, experience is, by its nature, Consciousness becoming conscious of the boundaries or forms that have been created within Itself as a result of its having become defined in relation to Itself through its Movement in relation to Itself. We can become conscious of, and so know, Consciousness directly, as the Formlessness that it Is, but such knowing is non-experiential, because it is not the consciousness or awareness of form. And so, although experiential form arises within Consciousness, and is both created and known by Consciousness, it is not Consciousness. And it is precisely because experiential form is not Consciousness that the identification of Consciousness with form eventually becomes so problematic and frustrating for form-identified Consciousness, as that identification causes Consciousness to continuously seek Itself in and through form, and so causes Consciousness to seek Itself in the one place in the

Universe that its Self can never be found, much like a hand trying to accomplish the impossible task of finding itself in the line that arises where the tips of two of its fingers meet.³

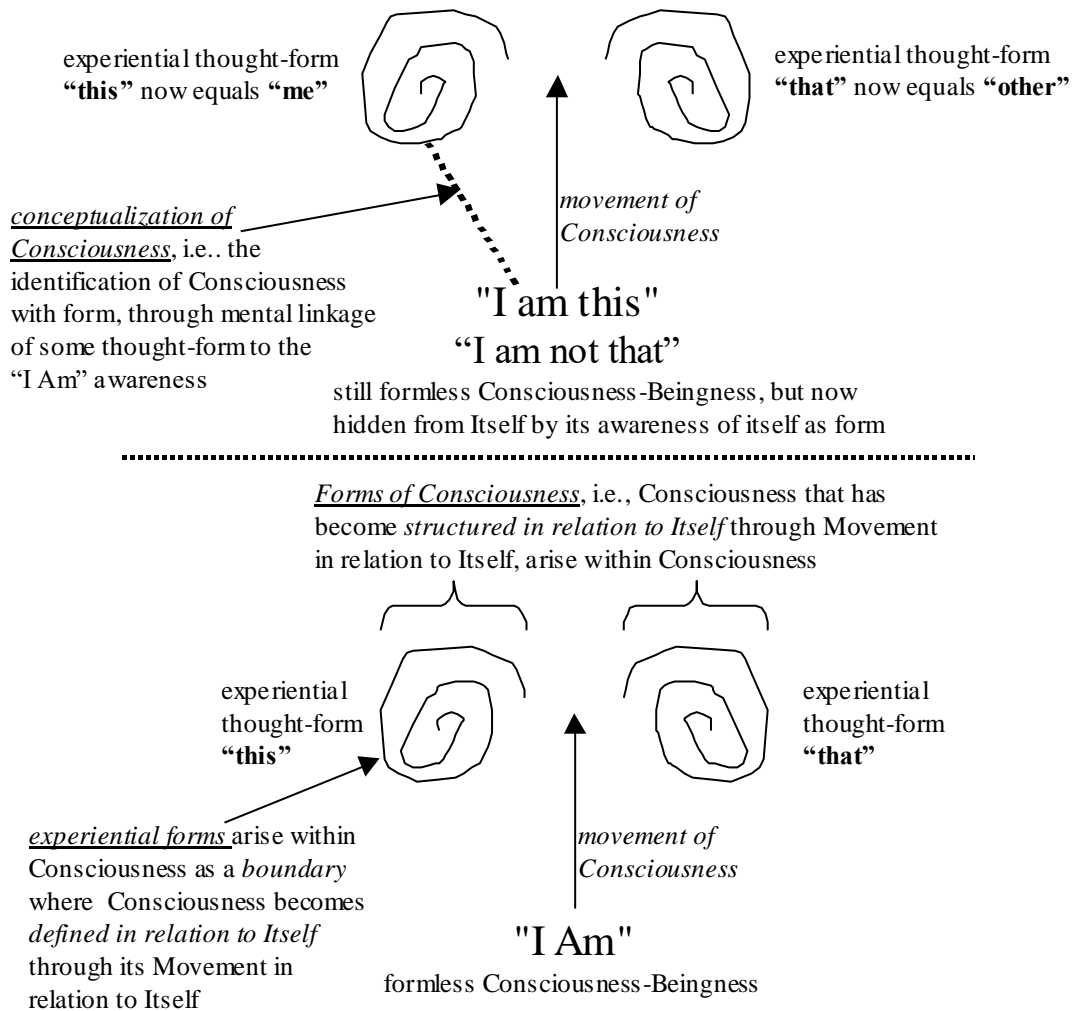


Figure 1 What is depicted in this drawing is the way in which formless Consciousness, i.e., the pure "I Am," first creates experiential form, and then uses the mind to link Itself to form, thereby identifying with, and so coming to know itself as, form. Depicted in the bottom half of the drawing is the way in which Consciousness creates experiential form in general, which is always through some movement of Consciousness. Because there is only Consciousness, any movement of Consciousness causes Consciousness to flow in relation to Itself, and so to become defined in relation to Itself. And where Consciousness becomes defined in relation to Itself, through its Movement in relation to Itself, there arises within Consciousness a boundary that Consciousness then becomes conscious of as some experiential form, physical, mental, or emotional. Depicted here, as the spiral lines, is the creation opposite mental forms, or thought-forms, named here

³ The way in which Consciousness evolves into progressive levels of Form, through a process of iterative and progressive Self-relation, and in so doing creates the different types of experiential forms, i.e., emotional, mental, and physical, which it then experiences as reality, is described in somewhat excruciating detail in the various works that are listed at the end of this article.

"this" and "that," since it is through the linkage of Itself to mental form, or thought-form, that Consciousness creates its identification with form, and so comes to know itself as form.

Depicted in the top half of the drawing is the linkage of Consciousness to the mental form, or thought-form, we are calling "this." This linkage of a thought-form to the Formless, or to any other experiential form, is the essence of the process of conceptualization, which process occurs only within the mind, and so requires Consciousness to use the mind. Through this linkage of Itself to the thought-form we are calling "this," Consciousness comes to know itself as "this," and so instead of just knowing "I Am," it now knows "I am this." The thought-form "this," which is only an idea, but which Consciousness now knows as itself, then becomes what Consciousness considers or knows as "me." The word "me" simply refers to whatever form, or set of forms, Consciousness has used to create its form-identity, and so knows as itself. And once Consciousness knows itself as "this," it also knows itself as not "that." Put another way, once it knows "this" as "me," it must then know "that" as "not me," and so then knows "that" as "other," since "other" is just a word that means "not me."

Thus, what this drawing also depicts is the basis and origin of the way in which singular Consciousness is able to come into conflict with Itself, or with what is actually Itself, once it identifies with form, and so knows one form as "me," and all other forms as "not me," or as "other." Because once Consciousness identifies with form, it loses sight of the Formlessness that is its true and essential Nature, and so loses sight of the unity and singularity of Beingness that underlies all experiential form. And so, once Consciousness knows itself only as a "me," only as a person, other forms can seem to be a threat to "me." And once other forms are seen as a threat to the "me," it then appears to form-identified Consciousness that conflict with those other forms is both necessary and unavoidable, if it is to protect the "me" it now believes, and so knows, itself to be. But since in all cases what is always and actually there underlying any experiential form is Consciousness in motion relative to Itself, any conflict with "other" is ultimately always a conflict with Self.

There is only Consciousness. Everything else, i.e., all experiential form, only exists as the product of some relation of Consciousness to Itself, much in the way that shadows exist as the product of some relation of light to itself.⁴ Thus, underlying every experiential form is a Form of Consciousness. Put another way, underlying every form that we experience is Consciousness that has become structured in relation to Itself through some Movement in relation to Itself. In the absence of these relations of Consciousness to Itself there can be no form, because it is these relations of Consciousness to Itself that create what Consciousness becomes conscious of as experience, or as experiential form. And so, underlying what you know or experience physically as your body, or as any physical object or form, is a Form of Consciousness. Underlying even what we apprehend as the emptiness of physical space is a Form of Consciousness, i.e., Consciousness that has become structured in relation to Itself through Movement in relation to Itself. Mind is also a Form of Consciousness, and underlying every thought-form is a Form of Consciousness, i.e., some movement of Consciousness that is creating some relation of

⁴ Underlying the physical experiential forms that we perceive as and call matter are relatively stable interactions occurring between the Forms of Consciousness that underlie what we perceive as and call light, hence $E = mc^2$. This is why the Sun, or any star, radiates light, as some of those interactions are unraveled, to some degree, as new interactions are created through the process of nuclear fusion. And so, whenever light shines upon matter, i.e., some physical object, and so casts a shadow, what is actually creating the shadow is a relation of light, in various forms, to itself. Likewise, when Consciousness, in various Forms, forms relations with Itself, it also casts and creates what are essentially shadows, which shadows it then becomes aware of as the various experiential forms—emotional, mental, and physical—that then make up the totality of what it, while completely identified with form, knows as and calls reality.

Consciousness to Itself through which Consciousness is becoming both structured in relation to Itself and defined in relation to Itself. But what we are aware or conscious of as experiential forms are not these Forms of Consciousness. Rather, what we are aware or conscious of as experiential forms are only the boundaries or seams that arise where Consciousness, as it Flows or Moves in relation to Itself, and so becomes structured in relation to Itself, and so becomes Form, also becomes defined in relation to Itself through that Flow or Movement in relation to Itself.

In essence, all experiential forms of which we are conscious are of essentially the same nature as shadows or reflections, inasmuch as none of these things are what is actually there where they appear to be, although all can seem to be what is actually there where they all only appear to be. Further, all of these things are created, and so come into existence, as the result of some relation occurring between what it is that is actually there where they all only ever appear, and so seem, to be. Socrates clearly understood the shadow-like nature of what humans typically experience as reality, hence his cave allegory, as retold by Plato in *The Republic*, wherein Socrates describes the way in which humans normally experience the world as being analogous to prisoners in a cave knowing the truth of the world as nothing more than shadows appearing on the wall of a cave in which they are chained. And as we shall see, human Beings are, by and large, through their identification with form and the reactivity that follows, imprisoned within a sort of cave, except that cave is what we call the mind. However, the mind is not by its nature a prison, not by its nature a means or method of entrapment and enslavement. To the contrary, the mind is a wonderful thing, a wonderful tool. But once Consciousness uses that tool to conceptualize Itself, i.e., to link the formless "I Am" that it Is to some thought-form that only exists, then for reasons that will eventually be described in detail, Consciousness then feels compelled to use the mind in a way that keeps it trapped within the mind, which then limits what it can know both as the world and itself only to form, and so limits what it can know only to the boundaries, seams, reflections, and shadows that are created, and so come into existence, where the Formlessness that is actually there becomes defined in relation to Itself through its Movement in relation to Itself.

That Consciousness is a "me," i.e., is actually a person or form, is a complete fiction, in the same way that the moon being made of cheese is a complete fiction. But the thing about the process of conceptualization is that Consciousness is able, through that process, to use the mind to link together things, so to speak, that actually have no relation whatsoever. However, it does not matter whether or not the linked things actually have any relation to each other, because once Consciousness uses the mind to link a thought-form to either another experiential form, or even to the formless "I Am," it then becomes possible for Consciousness to believe those two completely unrelated things to be equivalent, or of the same nature, and so identical. Hence the term "identity" to indicate whatever form Consciousness knows itself to be, and hence the term "identification" to indicate the process whereby that knowledge is created. It is in this way, i.e., through the process of conceptualization, that it becomes possible for someone to believe that the moon is actually made of cheese, and it is also through this same process that it becomes possible for formless Consciousness to believe that what it is, is some experiential form that it is Itself actually both creating and knowing.

The fundamental reason that Consciousness feels compelled to use the mind in a way that keeps it trapped within the mind once it knows itself to be form, i.e., once it has identified with form, is

because once Consciousness believes itself to be form, it must then also appear to Consciousness that what it is can be made more or less, added to or subtracted from, and so enhanced or diminished; not because the Formlessness that Consciousness actually Is can be made more or less, added to or subtracted from, but only because the thought-form that Consciousness now knows and believes itself to be actually can, through the process of further conceptualization, be made more or less, by having other thought-forms added to or subtracted from it. And even if one were to disregard completely any further operation of the process of conceptualization upon the form-identity, it would still remain true that form can and does change. Indeed, experiential form is ever changing because Form is ever changing, because Form is Consciousness in motion. But what is never true, and so what is always an illusion, is that Consciousness can truly change, that Consciousness can be made more or less, added to or subtracted from. For how can That which has no form, and so is beyond form, be in any way truly altered? It cannot. But That which is beyond form can appear to itself to be alterable, to be changeable, for as long as it continues to create and believe in the fiction that what it is, is some form.

In any case, once it appears to Consciousness that what it is can be made more or less, added to or subtracted from, and so enhanced or diminished, it then must also appear to such a form-identified Consciousness that other forms have the potential to affect those changes upon whatever form it knows as itself, because it is true, at least as an appearance, that other forms can change the form Consciousness knows itself to be, and so can cause the form Consciousness knows as itself to be made more or less, and so to be enhanced or diminished. But the truth of this applies only to form, and not to the Formless, i.e., not to Consciousness. However, through the linkage of Itself to form, i.e., through its identification with form, and so through the creation of that fiction, this truth seems to actually apply to itself, which is to say, to what form-identified Consciousness believes and so knows to be itself. This delusion—and it is a delusion, because it is a belief that derives from an illusion—then causes Consciousness to view all other forms of which it becomes aware, once it has identified with form, on the basis of how those forms might affect, or are affecting, the form it knows itself to be. And it is because Consciousness views all experiential form in this way, once it has identified with form, that Consciousness feels compelled to use the mind in a way that keeps it trapped within the mind, once it knows itself to be form. Because once Consciousness has identified with form, it not only views all experiential form through the lens of that belief, and so on the basis of how those forms might affect, or are affecting, the form it knows itself to be, but it also *acts* upon those forms on the basis of how those forms might affect, or are affecting, the form it knows itself to be. And it is those actions, which are actually reactions—because they derive from the action that creates the fiction that is its identification with form—that are the movements of Consciousness that keep Consciousness trapped within the mind, and so bound to a very limited and distorted way of knowing both itself and the world, once it has used the mind to conceptualize Itself, i.e., to link Itself to form, and in so doing equate Itself with what is, relative to its actual Self, no more than a shadow.

In addition, as a result of this linkage of the formless "I Am" to some thought-form, i.e., to some "this" or "that," the "I Am" becomes secondary, whereas the "this" or "that" which has been linked to the "I Am" becomes primary, at least in the eye, or I, of Consciousness that has linked Itself to form, and so is now aware of itself as form. More accurately, the "I Am" *appears* as secondary, whereas the mental form, i.e., the "this" or "that," which has been linked to the "I Am" *appears* as primary, to Consciousness that has linked Itself to form, and so is now aware of

itself as form. And in this way there is a complete reversal and inversion in appearance, but not in actuality, of the relation between the Formless and form, such that That which is actually primary appears as secondary, while that which is actually secondary appears as primary. And once form appears to be primary and the Formless appears to be secondary, form then appears to be infinitely more important than the Formlessness by which all experiential form is actually being both created and known, and so appears to be far more important than That upon which its very existence is completely and utterly dependent. It is quite the turnabout. And once form appears to Consciousness to be so much more important than the Formlessness that is truly its Self, Consciousness gives virtually all of its attention to form, and so gives virtually none of its attention to the Formless. And in giving all of its attention to that which it is not, Consciousness simply has no attention left to give to That which it actually Is. This is one of the ways in which Consciousness becomes effectively hidden from Itself, effectively obscured from Itself, while nonetheless ever-present as That by which any form, any reality, is ever known. And so, this is one of the ways in which Consciousness becomes hidden while still in plain sight.

The reason form appears to be primary while the Formless appears to be secondary, once Consciousness has conceptually linked Itself to form, is simply a function of the mind, which is the tool that Consciousness uses to both create thought-forms and concepts, as well as to view the world in terms of those thought-forms and concepts. The mind, by its very nature, deals only in form, and so can do nothing with the Formless. And so, once Consciousness has used the mind to conceptualize Itself, i.e., to create a linkage between its formless Self and some thought-form, some "this" or "that," it is only through the tool of the mind that Consciousness is then able to view itself as that thought-form, which is to say, as whatever "this" or "that" it has linked to its formless Self. And because the mind, by its very nature, deals only in form, and can do nothing with the Formless, it quite naturally presents Consciousness with the viewpoint that form, i.e., "this" or "that," is more important, more real, and more substantial, than the formless "I Am," about which the mind knows nothing, and about which the mind can never actually know anything, since all the mind can know is form. In the same way that a hammer cares nothing for that which it cannot strike, so it is that the mind cares nothing for That which it cannot conceive. It is for this reason that Consciousness, when viewing its form-self through the mind—which is the only way it can view its conceptualized Self—must view what is actually Itself as completely unimportant, because what is actually its Self cannot be known through form, and so cannot be known through the tool of Consciousness that is the mind.

J. Krishnamurti once said, "The day you teach the child the name of the bird, the child will never see that bird again." And the same is true of our own Consciousness, to a degree, because the moment Consciousness gives Itself a name, i.e., conceptualizes Itself, is the moment Consciousness loses sight of Itself. The day you teach the child the name of a bird, the child will never see that bird again, because instead of seeing the pure perception of the bird, what the child will see instead is that pure perception as viewed through the conception of the bird, which is to say, that pure perception to which has been linked whatever name has been given to the bird. And to Consciousness that sees or knows only through the mind—which is the way in which form-identified Consciousness sees or knows—far more important than the pure perception is the conception, since that is the domain of the mind. And so too, the moment Consciousness conceptualizes Itself is the moment Consciousness ceases to know Itself, because all it then knows is the mental form, and not the Formlessness that it actually Is. This situation is somewhat

analogous to marking a piece of glass with the word "glass," so that when one then looks at the glass, what one sees is not the glass, but only the word "glass," and so then comes to believe that the word is what is actually there, leading then to the further delusion that knowledge of the word is equivalent to knowledge of what is actually there, when in actuality what is actually there, i.e., the glass itself, is not known at all.

But Consciousness that sees or knows only through the mind does not see it this way, does not realize that all it sees is just the label that it has Itself, through its use of the mind, applied to the glass, or to the bird, or to Itself, or to whatever else it has conceptualized in this way. To the contrary, Consciousness that sees or knows only through the mind believes that what it is seeing, which is just the concept or thought-form that it has Itself, through its use of the mind, applied to the pure perception, or even to Itself, is what is actually there. We do this all the time; that is, we see a thing, give it a name, and then think we know what is actually there, when all we actually know is the name our mind has attached to the thing. We are lost in the names, because having used the mind to name our Self, to conceptualize our Self, we then use only the mind to see both our self and the world. But it is not actually either our Self or the world that we see through the mind. Rather, all that we see through the mind are just the names, just the mental forms, that we attach both to our Self and to our otherwise pure perception of the world.

Consider your own statements "I am this" or "I am that," where "this" or "that" represents some form of which you are aware and with which you identify. For example, I am rich, I am poor, I am hot, I am cold, I am a man, I am a woman, and so on. Which seems more important in all these statements, which seems primary and which secondary, the subject or the object? What seems most important is the state in which the subject "I Am" finds Itself. What seems most important is the object or mental form with which the "I Am" is identifying, and what seems of far less importance is the "I Am" Itself, i.e., what seems far less important is That which is aware or conscious of the state, form, or object. More specifically, which seems more real, the fact that you are a man or a woman, or the simple fact that you are? Or which seems more important, the fact that you are rich or poor, or the simple fact that you are?

In any case, once Consciousness links Itself to form, form then appears more important, more real, and more substantial, to Consciousness than the "I Am," i.e., form appears more important, more real, and more substantial, to Consciousness than Itself, as viewed through the mind. Because once Consciousness uses the mind to conceptualize Itself, once it uses the mind to link Itself to some form, the only way for Consciousness to know itself in that way, i.e., as some form, is also by using the mind, because it is only in the context of the mind that the linkage, and so apparent identity, between the formless "I Am" and the thought-form even exists, and so it is only in that context, i.e., as seen through the mind, that formless Consciousness can appear to be form. And so, the context that is necessary for Consciousness to know itself as form, which context is Consciousness viewing or knowing through the conceptualizing mind, is the same context that invariably and unavoidably causes form to appear as primary and the Formless as secondary.

And once form appears more important, more real, and more substantial to Consciousness than Itself, Consciousness ceases to act freely in the world, because it then begins instead to just react to the world, by acting upon all the other forms of which it becomes aware only on the basis of

how those other forms are perceived or conceived to affect the form it now knows and believes itself to be. And for reasons that will be explained, those reactions, which are themselves movements of Consciousness, lock Consciousness into the movement through mind by which it is linking Itself to form. What this means is that those reactions effectively trap Consciousness in mind, and so trap Consciousness into a way of knowing that is both quite limited and quite distorting, with respect to how it must then view both Itself and the world, which is as seen only through a veil of concepts.

For Consciousness that is fully identified with form, i.e., that knows itself only as form, all actions are actually reactions, because all actions, even those that seem altruistic, have as their basis the original or primary action that is the identification of Consciousness with form. And as most human Beings at this time are fully identified with form, most human activity is nothing more than reactivity. That is, most human actions are actually just reactions to events and circumstances, with the particular reaction from a particular individualization of Consciousness dependent upon the particular forms with which that individualization of Consciousness has identified. Thus, an individualization of Consciousness, i.e., an Individual, that has identified with one particular form may reactively label an event or circumstance in one way, e.g., as good, in which case that Individual will therefore naturally try to reactively cling to that event or circumstance, whereas an Individual that has identified with the opposite form may reactively label the same event or circumstance in the opposite way, e.g., as bad, in which case they will just as naturally try to reactively push away that event or circumstance.

The particular form, or set of forms, with which a particular individualization of Consciousness identifies, which then determines the way in which that Individual then reacts to the events and circumstances of which it subsequently becomes aware, i.e., labeling them as either good or bad and then either clinging to them or pushing them away, is what is referred to as its *conditioning*. One of the many illusions harbored by form-identified Consciousness, all of which illusions derive ultimately from the primary illusion and delusion that is its identification with form, is the idea that it possesses volition or free will, i.e., the ability to choose how it will act, independent of events and circumstances. The idea harbored by form-identified Consciousness that it possesses free will is an illusion, because as long as an individualization of Consciousness remains identified with form, the way in which that form-identified Individual acts, or more accurately, reacts, is in almost all cases, if not all cases, predetermined by its conditioning, which is to say, predetermined by whatever idea it presently has of itself. Thus, a form-identified individualization of Consciousness will reactively label an event or circumstance as good or bad relative to the effect of *enhancement* or *diminishment*, respectively, that event or circumstance is perceived or conceived to have upon the particular form it believes and so knows itself to be, after which it will then react to that event or circumstance with *attachment* or *aversion*, also respectively.

Attachment and aversion are just the names that have been given to the internal actions, which are actually internal reactions, of trying to cling to and push away, respectively, experiences that have been reactively labeled as good or bad, also respectively. Internal actions, or reactions, refer to movements of individualized Consciousness relative to the experiences of which it is aware or conscious. Those internal reactions may or may not, depending upon the particular conditioning of the Individual, result in a corresponding external action being undertaken by that Individual,

but those internal reactions always result in the generation of thoughts and emotions corresponding to the particular internal reaction. *And it is at this level of reality, or within this reality, that most human Beings, which is to say, that most Consciousness as it flows through the human Form, becomes and remains trapped;* trapped within a reality that is no more than the thoughts and emotions, i.e., mental and emotional forms, that are being generated through secondary movements of Consciousness that are themselves the natural continuation of the primary movement of individualized Consciousness into identification with form.

The only time Consciousness is actually able to act or move independent of events and circumstances is when it no longer thinks of itself as, and so no longer knows itself as, some form, some this or that, some idea of me, because as long as it knows itself as some form, as a this or that, as a me, its actions cannot be other than reactions that are being determined by its conditioning. There is only Consciousness, and it is only through the movement of Consciousness in relation to Itself that experiential forms arise within Consciousness, in the same way that swirls arise within water, where water flows in relation to itself. While identified with form, Consciousness reactively moves in relation to forms, and so moves reactively in relation to Itself, analogous to water that somehow flows only in reaction to swirls that have already arisen within it. And this reactive Movement itself causes other forms to arise within Consciousness, itself causes events and circumstances to arise within Consciousness, as the imaginary flow of water in reaction to a swirl would itself create other swirls. And Consciousness then reacts to these new forms, events, and circumstances, and through those reactive Movements other forms, events, and circumstances arise, which forms, events, and circumstances are then reacted to, causing other forms, events, and circumstances to arise, which are then reacted to, and on and on and on it goes.

In this way, while identified with form, Consciousness becomes entangled in the forms it is Itself creating, like a musician playing their instrument, but creating new notes only as a result of swatting at the notes previously produced. Also in this way, through almost continuous reactivity, Consciousness moves not truly as it will, but moves only as a reaction to whatever forms arise, and so moves only according to its conditioning, i.e., according to whatever form or set of forms it happens to believe itself to be. It is only once Consciousness no longer knows itself as a person, as a me, as some form, and instead becomes once again conscious of Itself as It Is, i.e., as the formless "I Am," that it then knows that what it is, is ultimately untouched by events and circumstances, leaving it then, and only then, truly free to move as it will, independent of the events and circumstances which are, in actuality, being created by its Movements in relation to Itself.

The situation for form-identified Consciousness is analogous to a mirror forming a relation with itself, i.e., bending upon itself, in order to get a look at itself, thereby creating a reflection within itself, and then coming to believe that what it is, is the reflection that it has, through its relation to itself, created within itself. Because once the mirror believes itself to be what is only a reflection that has arisen within itself, although all of its subsequent movements would have as their ultimate basis the initial or primary movement by which the mirror intended to see itself, and by which movement it also created the reflection within itself, its subsequent movements would not arise with the intention of serving that core intention or desire, but would instead arise with the intention of serving the seeming needs of the reflection it now believes itself to be. And it is in

this way that true desire becomes converted into deluded desire, and so it is also in this way that pure Movement, which serves that true desire, becomes inverted, and so diverted, into reactive Movements that serve only the deluded desire, *once That which is moving in relation to Itself mistakes itself for that which its movement in relation to Itself creates.*

And so, putting aside for a moment the fact that the person is only an idea, only a sort of shadow or reflection that the light of formless Consciousness mistakenly believes itself to be, it is not possible for a person to possess free will, because as long as there is a person, i.e., as long as Consciousness believes itself to be some form, to be a me, to be some sort of independent entity, the otherwise free flowing movement of Consciousness through the human Form must pass through that idea, like light passing through a lens. And as that flow or movement of Consciousness passes through the lens that is its idea of itself, that Flow or Movement becomes diverted into reactive Movement, which is to say, into Movement that has as its intention the serving of the seeming needs of the person, the seeming needs of the me, the seeming needs of the form-identity. And once that Flow or Movement has been diverted in this way, by passing through the lens that is Consciousness' idea of itself, that Flow or Movement is no longer truly free, because Consciousness then flows or moves not as it will, i.e., not according to its unconditioned and impersonal Will, but instead Flows or Moves according to its conditioning, which is to say, according to the particular idea or set of ideas Consciousness harbors regarding itself in a given moment, as it seeks to serve what seem to be the needs of whatever form it believes itself to be.

In any given moment there may be choices regarding the particular way in which Consciousness can serve what seem to be the needs of its form-identity, but making such choices cannot be called true acts of free will, because such acts take place within such an extremely constrained system or reality. That system or reality is constrained by the fact that, while apprehending all other experience through the lens of its form-identity, Consciousness seems to have no choice but to act upon those other experiences in a way that it conceives as serving, in some way, the needs of its form-identity. The ability to make these limited choices gives form-identified Consciousness the illusion of free will, simply because it is able to choose freely between different actions that appear possible within reality as it appears through the lens of its identification with form. But such free will is still an illusion, because it is a will or flow of Consciousness that is ultimately being constrained and dictated by what is only an idea or form that Consciousness believes itself to be. In this way, form-identified Consciousness is like someone who has spent their whole life in a very small cage, and who also knows of nothing beyond that cage, and so who believes that cage to be all there is, to be all that is real, and so believes themselves to be free simply because they can choose to walk a few feet in this or that direction within that cage. And for form-identified Consciousness, that cage is its limited conception of reality, which limited conception derives completely from nothing other than the mistaken idea that is its identification with form, which is to say, from nothing other than the conceptual linkage of form to its formless Self.

For those who have a positive self-image, the cage is decorated very nicely, and does not produce as much suffering, relatively speaking. But for those who have a negative self-image, the cage is not decorated so nicely, and produces a lot of suffering, relatively speaking. Now it may seem better to have a positive self-image rather than a negative self-image, and I suppose

that this is true to some extent. But on the other hand, both self-images are an illusion, and both therefore trap Consciousness in a pattern of reactive Movement that keeps it identified with form and therefore unaware or unconscious of its true Nature. That having been said, as long as the cage seems relatively comfortable, there is little motivation to find a way out, whereas the more unpleasant the cage becomes, the more motivated one is to find a way out. Put another way, while involved in a pleasant dream one does not want to wake up, whereas while in the grips of a nightmare, one is quite ready to see the dream come to an end. Upon finding the cage to be quite unpleasant, one can change the scenery to something more pleasant by developing a more positive self-image, or one can step out of the cage entirely. If one only changes the scenery, then little has actually changed, because one still remains trapped, albeit in a somewhat more pleasant or less painful reality. On the other hand, stepping out of the cage entirely involves coming to realize that all self-images, whether positive or negative, are a sort of illusion that keeps what one actually is caught up in a dream-like reality, where there is the awareness of only experiential form, and no awareness whatsoever of the Formlessness that is both one's true and essential Nature, as well as That by which all form is being both known and created. Further, while caught up in this illusion, even the experiential forms of which one is solely aware are not seen as they are, but to the contrary, are seen only as they are conceived to relate to the self-image, are seen only as they appear when viewed through the lens that is the form-identity, and so are seen only in a way that keeps one bound to the reactive Movements that, in one way or another, ultimately cause Consciousness to suffer.

As already stated, actions that arise from the identification of Consciousness with form are not free actions, because they are ultimately only reactions, which is to say, secondary actions or Movements that are the natural continuation of a prior or primary action or Movement, which prior or primary action or Movement, in this case, is the movement of Consciousness that creates its identification with form, which is to say, the movement of Consciousness by which it links mental form to its formless Self. And so, truly free will only operates once Consciousness no longer believes itself to be a person, to be a me, to be some form. Put another way, truly free will only operates once Consciousness is able to move or act in a way that is no longer being dictated by whatever form it believes itself to be, which is to say, once Consciousness is able to move or flow through the human Form without that Movement or Flow passing through the lens that is its idea of itself as some form, and so without being diverted to serve the seeming needs of the form-identity, which is to say, the seeming needs of what Consciousness mistakenly believes itself to be.

When that happens, when the movement of Consciousness in relation to Itself is no longer just a reaction to forms that were created by some prior Movement, such a Consciousness is then said to be liberated. Thus, once Consciousness no longer knows itself as a me, there is a Will, there is Movement, but it is not the Will or Movement of the person; rather, it is simply the Will of the Totality flowing undiverted through the individual human Form, since in the absence of the identification of Consciousness with form as it flows through the human Form, the individual flow of Consciousness through the human Form is no longer conceived to be a Flow or Movement that is separate from, or ultimately other than, the Flow or Movement of the Totality. On the other hand, as long as Consciousness thinks of itself as a me, i.e., as some form, that same Will of the Totality still flows through the individual human Form, but as it does so, that Will or Movement, rather than simply coming through as an undistorted expression of the Totality,

becomes distorted and inverted, as it then flows through that Form as a reactive Movement, which is to say, as an act of will that has as its sole purpose or intention the serving of the seeming needs of the illusory me.

And as long as Consciousness flows through human Form in this way, i.e., as a reactive Movement, those reactive Movements, for reasons that will be explained, cannot do other than perpetuate the movement of Consciousness into identification with form that is their basis. And so, as long as Consciousness identifies with form, there is an extremely strong tendency or compulsion for the otherwise free movement of Consciousness through the human Form to become diverted and converted into reactive Movements that perpetuate the identification of Consciousness with form, which identification then maintains the extremely strong tendency or compulsion toward the reactivity that perpetuates the identification, and on and on and on it goes. *It is this relatively simple self-perpetuating mechanism that keeps human Beings, by and large, trapped in identification with form,* despite all the efforts that both have been and continue to be made to escape the suffering that unavoidably follows, or flows from, the identification of Consciousness with form. And the reason those efforts almost always fail is because such efforts are, in almost all cases, themselves reactions or reactive Movements that derive from the identification of Consciousness with form, and as such are efforts that cannot do other than perpetuate the identification of Consciousness with form that is itself the cause of the suffering that one is usually, through those efforts, seeking to escape.

2. Becoming conscious of Consciousness

However, all that having been said, it is possible to escape the cage of form-identification, once one is able to become directly aware or conscious of one's true and formless Nature, which is to say, once one is able to become conscious of Consciousness directly, absent any intervening and obscuring experience. Put another way, it is possible to escape the cage of form-identification, once one is able to once again become directly aware or conscious of the formless "I Am" without attaching or conceptually linking any form to that "I Am," which is to say, without attaching or conceptually linking any form to one's formless Beingness. Because once the Consciousness that you actually are is able to become conscious of its formless Self, rather than conscious only of experiential form, it then becomes possible for the Consciousness that you actually are to recognize That, rather than experiential form, as its Self. Becoming directly aware of the formless Beingness that one actually is, and then recognizing that Formlessness as one's true and essential Self, is the very simple goal, or the essence, of all true spirituality, regardless of the form it takes. Thus, all spirituality is, all mysticism is, is the attempt by experience-identified Consciousness to become aware or conscious of Consciousness, and then, having become aware of Consciousness, to then recognize That, rather than experiential form, as its Self.

In principle, it is not at all difficult to become conscious of Consciousness directly, in the same way, in principle, it is not difficult to see what lies north, as seeing what lies north is usually just a matter of turning one's attention in that direction. However, if for some reason one's attention is fixated upon something that lies south, then turning one's attention in the opposite direction, i.e., toward the north, so that one can then see what lies there instead, becomes not only difficult, but

impossible, for as long as one's attention remains fixed toward the south. And it is for essentially the same reason that human Beings have great difficulty becoming conscious of Consciousness directly, i.e., not because it is, in and of itself, something that is inherently difficult to do, so to speak, but only because our attention is so firmly fixed in the direction that is the opposite of the direction in which it must be directed if we are to become conscious of Consciousness directly, that we have become unable to perform the otherwise simple and effortless task, so to speak, of turning our attention toward That which is our true and formless Self.

And what is it that has our attention so firmly fixed in the direction that is the opposite of the direction in which our attention must be directed if we are to become conscious of Consciousness directly? What has our attention so firmly fixed in the wrong direction, so to speak, is our chronic and habitual involvement in the reactive Movements that follow and flow naturally from our identification with form. That is, our involvement in the reactive Movements, which Movements are a continuation of our Movement into identification with form, have all of our conscious attention firmly fixed upon experiential form, thereby leaving us with no attention left to give to Consciousness Itself. It is simply the nature of reactive Movement to keep conscious attention focused upon form, because reactivity is, by its very nature, a movement of Consciousness in relation to Itself in which the attention of Consciousness is focused fully upon form. And so, as long as we remain identified with form, there will be a tendency for us to become involved in reactive Movements, and our involvement in those reactive Movements will keep us identified with form, and will also keep our attention completely fixated upon experiential form, thereby making it difficult, if not impossible, for us to perform the otherwise simple task, so to speak, of turning at least some of our attention toward Consciousness, so that we might become conscious of That, in addition to experiential form.

Here the question arises with regard to why reactivity, by its very nature, is a movement of Consciousness in which the attention of Consciousness is or becomes focused fully upon form? Reactivity, or reactive Movement, arises solely from the identification of Consciousness with form, as the continuation of the movement of Consciousness into identification with form, and reactivity also perpetuates the identification of Consciousness with form. Thus, through reactive Movement the attention of Consciousness becomes fixed both upon whatever experiential forms Consciousness is using to create its form-identity, as well as upon whatever forms Consciousness is reacting toward in that moment. Put another way, the reactivity only arises because Consciousness is conscious of itself as some form. And owing to that form-identification, all other apprehended form is first reactively judged, based upon whether it is conceived to either enhance or diminish the form-identity, after which the form that has been judged or conceptually labeled, i.e., to which has been attached another form, is then reacted to with either attachment or aversion, depending upon the way in which the particular form was judged relative to its conceived effect upon the form-identity. And as a result of its continuous involvement in all of these reactive Movements, all of which have form as their object, form-identified Consciousness simply has no attention left to give to Itself, *because while all of these reactive Movements require that Consciousness be conscious of some form, none of these reactive Movements require that Consciousness be conscious of Itself*, which is to say, none of these reactive Movements require that Consciousness be conscious of its own "I Am-ness." Put another way, none of these reactive Movements require that Consciousness be conscious of the formless "I Am" aspect of its

form-identity, but instead require only that Consciousness be conscious of whatever form it knows itself to be, as well as whatever form it is reacting toward.

In fact, the direct consciousness of Consciousness is anathema to the form-identity, and so also to the reactive Movements, because any movement of Consciousness into direct awareness of Itself is simultaneously the withdrawal of Consciousness from the reactive Movements, and so is also simultaneously the withdrawal of Consciousness from its Movement into complete identification with form. Consciousness, as it flows through the human Form, cannot be simultaneously both completely reactive and to any degree conscious of Itself directly, because the movement of Consciousness into identification with form and the reactive Movements that follow are ultimately a single Movement, and that single Movement is a Movement that is the opposite of the Movement in which Consciousness is involved when it becomes conscious of Itself directly, i.e., conscious of its own "I Am-ness." And because the movement of Consciousness both into identification with form and into reactivity is a Movement that is the opposite of the movement of Consciousness into consciousness or awareness of Itself directly, these two Movements are mutually exclusive, meaning that the degree to which Consciousness is involved in one Movement is the degree to which it cannot be involved in the opposite Movement. But conversely, and just as importantly, because these two Movements are mutually exclusive, the degree to which Consciousness ceases to be involved in one Movement is the degree to which it is already becoming involved in the opposite Movement.

What this means, in practical terms, is that any withdrawal from reactive Movement is automatically a withdrawal from the movement of Consciousness into identification with form, and is also simultaneously an equivalent movement of Consciousness in the direction that allows it to become conscious of Itself directly. Conversely, what this also means, in practical terms, is that the degree to which Consciousness is able to become conscious of Itself directly, is exactly the degree to which it has, in that moment, withdrawn both from reactive Movement, as well as from its Movement into identification with form. With this in mind, it becomes possible to understand that there are two ways in which Consciousness can disentangle Itself from its identification with form while still identified with form. One way is by withdrawing from its involvement in the reactive Movements that derive from its identification with form, and the other way is by just becoming conscious of Itself directly.

(Continued in Part II)