

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

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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 IV of this four-part article includes: 10. The necessity of becoming conscious of Consciousness; 11. The trap of seeking enlightenment; 12. Self-alignment and Self-opposition; 13. The main event; 14. Accessing the main event; and References.

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

10. The necessity of becoming conscious of Consciousness

When Consciousness is aware or conscious only of experience, only of its own creation, as is the case when it is involved only in the reactive Movements, it really has no choice other than to know itself as some experiential form, because there then seems to be nothing else. But once Consciousness is able to become actively conscious of Itself, i.e., conscious of Itself directly, as the Formlessness that it Is, it then becomes possible for Consciousness to identify with That instead of experiential form, in which case there is then a natural and corresponding

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disidentification from experiential form. However, the identification of Consciousness with the Formlessness of which it is conscious, once it is able to become conscious of that Formlessness, is not like the identification of Consciousness with experiential form.

The identification of Consciousness with experiential form is itself an experiential form, is itself an experience, is itself only an idea or concept that has been created by and arisen within Consciousness. And as stated throughout this work, this form-identification is the linkage of the eternal and timeless "I Am," which is to say, the linkage of the eternal and timeless Beingness that Consciousness Is, to some experiential form, thereby creating within Consciousness an idea or experience of which it then becomes conscious, and which idea or experience it then expresses as "I am this" or "I am that." And in this way a false relation is established between formless Beingness and the created experiential object, i.e., the this or that, which formless Beingness now mistakenly believes and so knows itself to be. Put another way, the identification of Consciousness with some experiential form creates a false equivalence between the Subject Consciousness and the experiential object the Subject now knows itself to be. And once this false relation is established, through the knowing Subjects' belief that what it is, is the experiential object, that knowing Subject then lives only to serve the experiential object it now mistakenly believes and so knows itself to be. And it is this bondage, this condition of servitude to what is only an idea, only an experience, that has been created by and within the knowing Subject, that is the bondage that produces the suffering from which all form-identified human Beings seek to escape, whether they know it or not, and most do not.

As mentioned previously, the knowing Subjects' escape from this bondage, from continuous servitude to what is only an idea of itself, is referred to as Liberation. Such Liberation can only come once Consciousness is able to disidentify from form, which is to say, once the knowing Subject no longer believes itself to be any experiential object, and so no longer creates and sustains the mistaken idea of equivalence and identity between Itself and some experiential form. However, the only way for a form-identified Subject or Consciousness to realize fully that experiential form is not what it actually is, is for such a Consciousness to become aware or conscious of Consciousness itself, thereby providing the form-identified Subject with something, so to speak, with which to identify other than experiential form, since as already stated, in the absence of the ability of the Subject Consciousness to become conscious of Consciousness directly, all the Subject Consciousness knows is experience, thereby providing the Subject with no option other than to continue to identify with, and so know itself as, experiential form.

Thus, there can be no real movement toward Liberation, i.e., toward disidentification from form, absent the ability of a form-identified Subject Consciousness to become actively and directly conscious of Consciousness. However, it is not enough for form-identified Consciousness to just become aware of Consciousness, if there is to be movement toward true Liberation. For if form-identified Consciousness becomes conscious of Consciousness, but is not able to recognize what it has become conscious of as Itself, then it will remain identified with form, in which case it will continue to serve the seeming needs of its form-identity. Thus, for there to be real movement toward Liberation, which is to say, away from identification with form, form-identified Consciousness must first be able to become conscious of Consciousness directly, and then it must recognize that Formlessness as its Self. As mentioned previously, form-identified Consciousness becoming conscious of Consciousness directly, and then recognizing That as its

Self, is referred to as Awakening. On the other hand, form-identified Consciousness becoming conscious of Consciousness directly, but not recognizing the Formlessness it has become conscious of as its Self, is not truly Awakening, because such a Consciousness has not yet awoken from the dream, from the false and very limited reality, that both is, and is created by, its identification with experiential form.

That there can be no real movement toward Liberation absent this Awakening remains true regardless of how many years one spends meditating or in a monastery, or both, because whether one is a spiritual seeker, a monk, a thief, or whatever, absent this Awakening, absent the ability of form-identified Consciousness to become conscious of Consciousness directly, and then to recognize That as Itself, if even for brief moments, such a Consciousness must remain completely trapped within a reality that has as its basis a Self-created delusion, with each form-identified Subject acting and behaving differently according to their different identities, according to their different beliefs about what they are, i.e., according to their different conditioning, but each trapped just as thoroughly and completely within and by that identity, no matter what the particular identity, no matter what the particular conditioning, and so no matter what the particular behaviors that arise from that particular identity and conditioning.

11. The trap of seeking enlightenment

Previously I discussed the trap of seeking in general, and the way in which seeking, as a form of reactivity, tends to keep Consciousness bound to its identification with form. I am now going to discuss a specific type of seeking, which, because it is also a form of reactivity, also keeps Consciousness bound to its identification with form.

Spiritual seekers are, by and large, those who have recognized, in one way or another, that they are trapped, and so they are rightfully, so to speak, looking for a way out. However, spiritual seekers tend to go about trying to free themselves in ways that, by and large, tend to have them just running in circles, chasing their own tails, as it were, freeing themselves from one form-identity by adopting and becoming trapped within a more subtle, and yet just as confining, form-identity. In my opinion, one reason for this is that, by and large, spiritual traditions, and so spiritual seekers within those traditions, tend to place far too much emphasis or importance upon the goal that is the idea of enlightenment, which is to say, upon the idea of some overwhelming sudden, complete, and permanent disidentification from form, and therefore place far too little emphasis upon the much more subtle and attainable event, so to speak, that is Awakening, which event is simply the in-the-moment non-conceptual recognition by Consciousness of its formless Self, regardless of its duration, i.e., regardless of whether that Recognition lasts three seconds or thirty years.

For what is true Enlightenment but Awakening without end. But how is one to ever become Enlightened if one never even Awakens as a result of continuously trying to achieve or reach the goal of enlightenment? When the spiritual seeker, from a state of form-identification, seeks enlightenment, they can only seek enlightenment as some object-achievement to be acquired by the egoic or false self. But as long as one seeks in this way, i.e., trying to obtain something or some goal for the illusory idea of what one is, which is the only way that one can seek, one

without knowing it inadvertently maintains and perpetuates the very delusion, i.e., the illusory idea of self, that itself obscures That which one must actually find or discover if one is to ever even Awaken, much less become truly Enlightened. This is true because any Movement that either knowingly or unknowingly serves the needs of the false self—and seeking enlightenment is unknowingly such a Movement, because it is a Movement that seeks to free what one only believes themselves to be—can only ever be a Movement that sustains the false self, because any such Movement can only ever be a reactive Movement, which is to say, a movement of Consciousness that is the natural continuation of the movement of Consciousness into identification with form. And as has been explained, any secondary and so reactive Movement that has as its basis the primary Movement that is the identification of Consciousness with form, cannot do other than perpetuate that primary Movement, and so cannot do other than perpetuate the identification of Consciousness with form.

To a large extent, while seeking enlightenment, the illusory idea of self, i.e., the form-identity, acts like a sticky object that one has picked up and would like to put down, but cannot, because each attempt to put it down, to unstick it from the hand to which it is stuck, only ends up with it stuck to the other hand, and so leaves one essentially in the same position, i.e., identified with form. This is because while Consciousness is identified with form, enlightenment seems to be something that the form-identity, i.e., what Consciousness believes itself to be, needs to attain or achieve in order to free itself from the bondage in which it seems to find itself. But by trying to free what is only an illusion from bondage, one inadvertently and unknowingly perpetuates the delusion, i.e., the false belief, and so perpetuates the bondage, because it is not the form-identity that is in bondage; rather, the form-identity is itself the bondage. And even once one recognizes that the form-identity is the problem, so to speak, any active attempt to rid one's self of that form-identity, in the absence of Awakening, i.e., in the absence of the ability to become conscious of Consciousness actively or directly and then Recognize That as one's Self, is just another attempt to free an illusion, and so perpetuates the delusion, because the self that one thinks they need to free from the form-identity can itself only ever be, in the absence of Awakening, a false self, which is to say, another form-identity. It is a very sticky wicket.

Ultimately, true Enlightenment is not attained or achieved by anyone, because ultimately there is not anyone to become Enlightened. There is only Consciousness, which is singular, indivisible, and impersonal. And Consciousness may become fully conscious of Itself, and so fully identify with Itself, from a prior position of identification with form, and such a Consciousness may then be said to be Enlightened, but it is not the person, not the me, not the form-identity that becomes Enlightened. Rather, Enlightenment is simply the state, so to speak, in which impersonal Consciousness dwells once it is able to become conscious of Consciousness directly, identify completely with That, and so fully disidentify from form, in which case it then no longer feels the compulsion to take part in the reactive Movements that are the continuation of its prior Movement into identification with form.

Form-identified Consciousness may know itself as a person, may believe itself to be an individual entity, seemingly separate from other individuals, entities, and objects, but this apparent separation is a secondary illusion that rests in its identification with form, which is itself the primary illusion. And operating in the world as if that secondary illusion were actually the case, as if one is somehow separable from the world, can only perpetuate the primary illusion

that is its basis. Thus, as long as you think that you are a someone that needs to become enlightened, that very thought, that very idea, keeps you identified with form, because that thought can only exist as long as the impersonal Consciousness that you actually are continues to identify with form, and so continues to know itself as form. As an analogy, if light mistakes a reflection it has created for what it is, it may think it needs to free the reflection it mistakenly believes itself to be from the mirror in which it seems to be trapped. But as long as the light tries to free what is only an illusion of itself, it cannot recognize that the real bondage, as it were, is not the confinement of the reflection to the mirror, but is actually the confinement of itself to the idea that what it is, is what is actually only a reflection, and moreover, is something that what it actually is, is itself creating.

In the same way, as long as one tries to free, as one's self, what is actually only one's reflection, i.e., the form-identity, one cannot help but continue to know one's self as that reflection, because the very action of trying to free, as one's self, what is actually only one's reflection, must perpetuate the misidentification that is the basis of the action, else no such action, or more accurately, reaction, would arise. And again, this is because when the movement of Consciousness that is an action has as its basis a prior or primary movement of Consciousness, the subsequent or secondary Movement, or reaction, for as long as it occurs, cannot do other than sustain and so perpetuate the prior or primary Movement that is its basis. And once again, this is because the subsequent or secondary Movement, or reaction, in actuality is just the continuation of the prior or primary Movement, in the same way the flow of a river downstream is the continuation of the flow of that same river upstream. And just as the downstream flow is dependent upon the ongoingness of the upstream flow, it is also true that the upstream flow is dependent upon the ongoingness of the downstream flow, because in actuality there are not two different flows or movements; rather, there is only a single flow or movement that we divide conceptually into upstream and downstream. And this is true whether we are speaking of the flow of a river or of the flow or movement of Consciousness. Place a damn downstream and eventually the flow of the river upstream also ceases, because there is actually only one flow. And for the same reason, when Consciousness withdraws from the downstream flow that is its reactive Movement, it is simultaneously withdrawing from the upstream flow that is its Movement into identification with form, because the reactive Movements and the Movement into identification with form are two aspects of what is ultimately and actually a singular flow or movement of Consciousness.

Conversely, and just as importantly, as long as Consciousness takes part in the downstream flow that is its reactive Movement, it must also take part in the upstream flow that is its Movement into identification with form. This is why Tolle often states, in one way or another, that *when one internally opposes the forms that are arising in this moment, one becomes more deeply trapped in form*, because such opposition is always a reactive or downstream Movement, and as such binds one to the same Movement upstream, which in this case is the Movement that creates one's identification with form. Therefore, if one would escape the self-perpetuating trap that is identification with form —i.e., the identification leading to the reactivity, which reactivity deepens the identification, which deepening of identification leads to more reactivity, and on and on and on—it is of vital importance to understand the connection between the way in which we habitually, automatically, and unconsciously, react to the forms of which we become aware while identified with form, and our continued identification with form. Because if one can fully

understand that there is simply no way to react to form without perpetuating one's identification with form, owing to the singular nature of the movement of Consciousness that underlies each seemingly separate Movement, i.e., the reactive Movement and the Movement into identification with form, then the way out of identification with form becomes clear. Because if one can understand that there is no way to react to form without simultaneously perpetuating the identification with form from which the reaction naturally flows, then one can also understand why the converse must also be true, which is to say, one can also understand why it is that *there is simply no way to cease to react to form without simultaneously ceasing to perpetuate one's identification with form*. And if one can understand this, then one can understand why it is that the way out of the sticky wicket of form-identification lies down the path of non-reactivity toward form.

12. Self-alignment and Self-opposition

For non-reactivity to work to break the almost endless cycle of identification with form-reactivity-identification with form-reactivity..., such non-reactivity must be true non-reactivity, and not just a more subtle reaction, not just another effort in opposition to a different effort. In fact, true non-reactivity requires no effort, because it involves simply being aware or conscious of whatever forms arise in this moment, without internally opposing those forms, which is to say, without in some way believing in, and then acting upon, the idea that the forms that exist in this moment either should not exist, or should exist in a different way in this moment. And here it should be understood that the phrase "acting upon" refers not so much to external physical action, but refers primarily to the internal action of generating thought in opposition to the forms that are arising in this moment, since it is at the level of thought that most, if not all, reactivity actually takes place. That is, reactivity at the physical level is just the continuation, at the external level, of reactivity that is originating internally, i.e., within the mind, as reactive thought. That having been said, the reason true non-reactivity requires no effort is owing to the fact that non-reactivity is an internal movement of Consciousness that places Consciousness in alignment with Itself, and as such is a Movement that requires no effort, as one then swims with the current of their own Being, so to speak. Conversely, reactivity is an internal movement of Consciousness that always places Consciousness in opposition to Itself, and as such is a Movement that requires effort, as one then swims against the current of their own Being, so to speak.

Specifically, when one acts upon the idea that the forms that Consciousness is causing to exist in this moment should not exist as they have already been caused to exist, because those forms are in some way not pleasing to the form-identity, such an action, or reaction, is an internal movement of Consciousness that always places Consciousness in opposition to Itself. Conversely, when one ceases to act upon the idea that the forms that Consciousness is causing to exist in this moment should not exist as they have already been caused to exist, simply because those forms are in some way not pleasing to the form-identity, such an action is not a reaction, and as such, rather than being an internal movement of Consciousness that places Consciousness in opposition to Itself, is instead an internal movement of Consciousness that places Consciousness in alignment with Itself. Thus, non-reactivity does not mean no action or no Movement. Rather, non-reactivity simply means that whatever action or Movement that does

arise does not arise on the basis of, and so as a continuation of, one's identification with form, and so arises instead as a spontaneous movement of the Totality, undistorted and undiverted by the lens of form-identification.

While still fully identified with form, where there is yet no consciousness of Consciousness, and so no Recognition of That as Self, non-reactivity can be hard to come by, but it is not impossible. Non-reactivity can be hard to come by, while still fully identified with form, because when faced with an unwanted form while still fully identified with form, the only action that seems reasonable is the reaction that is referred to as aversion, which reaction is an internal opposition to the unwanted form. Likewise, when faced with a wanted form while still fully identified with form, the only action that seems reasonable is the reaction that is referred to as attachment, which reaction is an internal clinging to the wanted form. And both aversion and attachment are movements of Consciousness that are in opposition to its Self, which is to say, they are both movements of Consciousness in which form-identified Consciousness moves or flows in opposition to Consciousness that is not identified with form. This is because, for Consciousness that is not identified with form, the internal reactions of trying to push away the unwanted and trying to cling to the wanted simply do not arise, because those reactions simply have no basis absent the identification of Consciousness with form, since absent the identification of Consciousness with form there is no person or "me" to be either diminished or enhanced, and so no reason to internally oppose the unwanted in order to avoid diminishment, and also no reason to internally cling to the wanted in order to be enhanced. And for the same reason, i.e., because absent the identification of Consciousness with form there is no person or "me" to be either diminished or enhanced, there is no reason for the continuous reactive judging and labeling of all experiential form as either good or bad, or some variation thereof, since such labeling is only ever done with reference to the way in which the form that is being experienced is conceived to affect the form-identity, i.e., by either enhancing or diminishing it. For this reason, when Consciousness is not identified with form, its Movements do not arise as a reaction to already created form, but instead arise spontaneously. And so, when the otherwise spontaneous movement of Consciousness flows through the lens of form-identification, and so becomes converted into a reactive Movement, although the reactive Movement has the spontaneous movement of Consciousness as its ultimate basis and source, that reactive Movement is itself contrary to, and so is a Movement in opposition to, the otherwise spontaneous movement of Consciousness, and so is a Movement in opposition to Itself.

Consciousness that has to some degree disidentified from form, and so has to some degree become directly conscious of Itself as its Self, is able to understand that if it wants to change the reflection-form that is appearing in the Mirror that is Itself, that it must change the relation to its Self that is creating that reflection-form. On the other hand, because Consciousness that is fully identified with form is generally unaware of its role in the creation of experiential form, such a Consciousness thinks that the way to change whatever form of which it is aware is through some direct action, i.e., some reaction, taken upon that form. However, such reactions are like trying to change a reflection through some direct action taken upon that reflection. Ultimately, Consciousness is the Composer, the Musician, the Instrument, and the Audience with regard to the concert that is the symphony of experiential form. However, form-identified-reactive Consciousness cannot see this, cannot know this, owing to the Self-obscuring that accompanies its reactivity. And as a consequence, form-identified Consciousness behaves like an audience

member who, instead of just sitting back and enjoying the music, instead of just sitting back and going with the Flow, is instead in a perpetual state of reaction toward the music, first judging each note as either good or bad, and then reacting to those notes with either attachment or aversion, respectively. And in this state of perpetual reaction, form-identified Consciousness becomes involved, almost continuously, in a Movement that creates experiential disharmony rather than experiential harmony. And it is these disharmonious experiences created by its reactive Movements that are the experiences of suffering from which form-identified Consciousness, usually through other reactive Movements, seeks to escape.

Once again, it is the perfect trap, because while identified with form, the actions that seem necessary to escape the trap are actually the actions that both make escape seem necessary, by creating suffering, and also keep one trapped in the mind-made reality that causes those actions to appear to be necessary, by binding one to the Movement that is creating one's identification with form. And so, escape from this trap, escape from Movement only within the mind, can only come once one ceases to engage in the actions, i.e., in the reactive Movements, that are not only the source of one's suffering, but are also keeping one bound to their identification with form, and so keeping one bound to the very limited and distorted view of reality that makes those actions, those reactive Movements, which are always Self-oppositional in nature, seem necessary.

On the other hand, when Consciousness is conscious of Itself directly, and conscious of Itself as That, rather than as some experiential form, then the reactive Movements just do not arise in that moment, because in that moment Consciousness is not involved in the primary Movement into identification with form that is the basis of the secondary reactive Movements. Put another way, where there is no flow upstream there can also be no flow downstream. And so, in the absence of the upstream flow or primary Movement that is the identification of Consciousness with form, there must also be an absence of the downstream flow or secondary Movements, i.e., the reactive Movements, since those reactive Movements are ultimately the continuation of that primary Movement. And so, when Consciousness is conscious of Itself directly, and conscious of Itself as That, there is, in that moment, an absence of reactivity, in which case the flow or movement of Consciousness remains spontaneous, and so remains harmonious, which is to say, remains Self-aligned rather than becoming Self-opposed. Put another way, in the absence of form-identification, the flow of Consciousness through Composer, Musician, Instrument and Audience is undistorted and unbroken, whereas in the presence of form-identification, essentially what happens is that Consciousness, as the form-identified audience, is continuously shouting at the Composer, the Musician, and the Instrument, demanding that they produce some music, some sound, some experience, other than what they are presently producing in that moment. And as a result, the overall flow of Consciousness through a form-identified human Being is not harmonious, but instead become disharmonious and Self-opposing, as it passes through the form-identity.

Being non-reactive does not mean that you have to like the forms of which you are aware, that you have to like the music that is being played, it simply means that you cease the counterproductive endeavor of trying to get rid of unwanted forms by placing your Self in internal opposition to them. Counterproductive because such internal opposition ultimately places you in opposition to your Self, and those relations of Self-opposition then produce more

unwanted forms and more suffering. Any form of which you are aware or conscious is a form that you have, in some way, helped to create, because form must first be created by Consciousness in order to be known by Consciousness. And the way in which Consciousness creates form is always through some relation to Itself. And because what you actually are is Consciousness being in relation to Itself, and not whatever form, or set of forms, you may still believe yourself to be, any form of which you are aware is being created and brought into existence through some relation in which you, as Consciousness, are involved with Consciousness, and so is being created and brought into existence through some relation in which you are involved with what is ultimately your Self, as shown in figure 6.

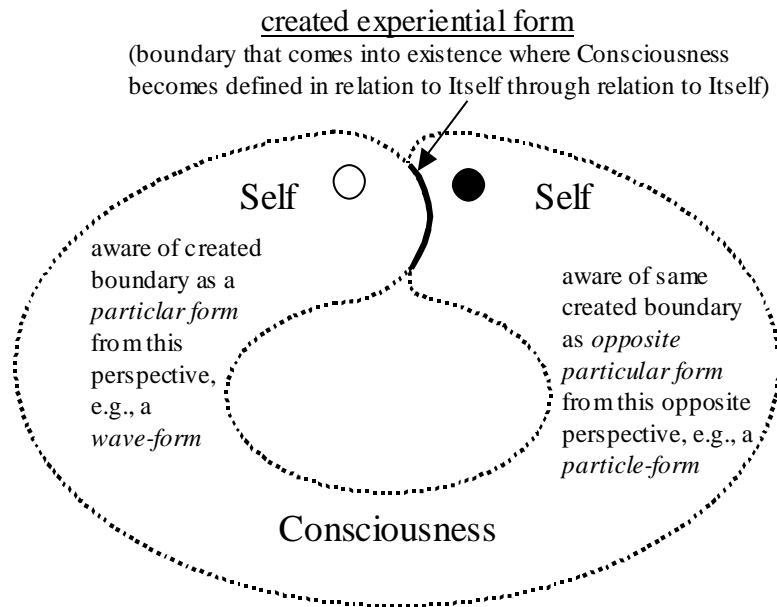


Figure 6 What this drawing shows is the way in which all experiential form is created, which is always through some relation of Consciousness to Itself. Ultimately, Consciousness' awareness of experiential form is simply Consciousness becoming aware of the boundary that is created, and so comes into existence, within Itself, where it becomes defined in relation to Itself through some relation to Itself. And so, what this drawing also shows is why internal opposition to form is ultimately opposition to Self, as well as why internal allowing of form is ultimately non-opposition of Self. Experiential forms, contrary to popular belief, do not have any independent or truly objective existence, but must be created, brought into existence, and sustained, through some relation of Consciousness to Itself. That is, in order for Consciousness to be aware of any form, it must first create that form through some relation to Itself. Likewise, in order for Consciousness to remain aware of any form, it must continue to be involved in the relation with Itself that creates that form, since absent that relation that form simply does not exist. And so, because on the other side of every form is actually its Self, when Consciousness, from a particular perspective or viewpoint, internally opposes a particular form, what it is actually opposing is its Self and not the form, because its Self is only and ever what is actually there where the form only ever appears to be. In the same way, one may strike out at a reflection, but what one actually strikes is the mirror in which the reflection arises, because the mirror is what is actually there, as it were, relative to the reflection. And for the same reason, i.e., because what is actually there is Consciousness and not the created form, when Consciousness, from a particular perspective, internally allows a particular form, i.e., does not internally oppose it, what it is actually allowing

is its Self and not the form, in which case Consciousness then enters into a relation of Self-alignment rather than Self-opposition.

As an aside, what this drawing also shows is why all experiences, why all forms, come in pairs of opposites. Every experience has its opposite because every experience is Consciousness becoming conscious of a boundary that has arisen within Itself, as a product of some relation to Itself, as that boundary is viewed, so to speak, from a particular perspective. That is, what we experience as any reality, as any form, is not that created boundary in its totality; rather, what we experience as any reality, as any form, is that created boundary *as it appears* from our particular perspective within the relation to our Self that is creating that boundary. And because these boundaries are the products of relations, they always have two sides, i.e., opposite sides, which two sides then *appear* as opposite experiential forms when such a boundary is apprehended by Consciousness from opposite perspectives. Put another way, our awareness or consciousness of these boundaries as experiences consists of our awareness of only one side of any such boundary, and so we only ever apprehend as an experience one of the two forms that is potential in any such boundary. And so, if we are able to become involved in a relation with our Self that creates a boundary that appears from a particular perspective as a particular experience, or experiential form, then there must also exist the possibility of that same boundary being created and then apprehended from the opposite perspective, in which case that boundary would then be experienced as the opposite experience, or opposite experiential form. This is why all experiences come in pairs of opposites, and so this is also why what we call matter appears most fundamentally as either a particle-form or wave-form; not because what is actually there is either a particle or a wave, but only because that is how the boundary that is created through the relation of What-Is Actually-There to Itself must appear to What-Is Actually-There, when that boundary is apprehended as a physical experience by What-Is Actually-There, from a particular perspective within the relation that creates that boundary.

And the same is true of any apprehended experience, i.e., the experience or form is not what is actually there; rather, the experience or form is just how the boundary that has been created through some relation of Consciousness to Itself appears to Consciousness from a particular perspective within that relation. As evidence of this, consider a single bowl of water that is at body temperature. If you cool your hand and put it in the bowl of water, the water feels or appears to be warm. Conversely, if you were to instead warm your hand and then put it in that same bowl of water, the water would instead feel or appear to be cold. Where then is the reality of the water's warmth or coolness, i.e., where then is the reality of these particular experiential forms? It cannot lie in the water itself, for that is the same; rather the reality of the experience lies both in the relation that creates the boundary that is apprehended as the experience, as well as in the perspective within that relation from which that boundary is being known or apprehended as an experience. This is why it is true that, despite appearances, there is only Consciousness, because everything else, i.e., all experiential form, is only an appearance that arises within Consciousness, like a reflection that arises in a mirror, or a shadow that falls upon the ground. Put another way, experiential form is never what is actually there where those forms only ever appear to be, because what is actually there is the Consciousness by which those forms are being both created and known.

And so, the reason internally opposing forms is ultimately opposition to your Self, and the reason internally allowing forms is ultimately alignment with your Self, is because behind or underlying any forms you oppose or allow is your Self, as that Self is being in relation to Itself as it creates whatever forms of which you, as that Self, as Consciousness, are aware. Consider as an analogy that you paint a very realistic drawing of a snake on your left hand, and then you see what you believe to be a snake, and because you are afraid of snakes you strike out at it with your right hand. And when you strike what seems to be the snake you feel pain, and you think it is because

the snake has bitten you, but it is actually only because you have, without knowing it, struck yourself. And now consider that instead you paint a very realistic drawing of a kitten on your left arm, and so you use your right hand to pet the kitten. And as you pet what you believe to be the kitten you feel a sort of pleasure that you believe to come from petting the cat, but which actually is coming from you stroking yourself. In each moment, through your relation of either internal resistance or internal allowing toward the world of created experiential forms, you are either in a relation of conflict with what is ultimately your Self, and so are causing your Self to suffer, or you are not in a relation of conflict with what is ultimately your Self, and so are not causing your Self to suffer. And no matter how much it may seem that either the suffering or its opposite are coming from whatever forms are being either internally opposed or allowed, respectively, this is an illusion, because both the suffering and its opposite are only and ever created by what is actually happening, which is always some relation of Consciousness to Itself. Put another way, because Consciousness is what is actually there where the reflection of experiential form only ever appears to be, what is actually happening, beneath the surface appearance of form, is always some relation of Consciousness to Itself, and that relation must always be one of either Self-opposition or Self-alignment.

Almost no one knows this, almost no one knows or understands how all experience, how all form, is actually created, *which is always through some relation of Consciousness to Itself*. And because of this, human Beings think that all these unwanted forms are being thrust upon them, and so they think that the best way to get rid of them is to internally oppose them, completely unaware that it is the action, or reaction, of Self-opposition that comes with any such internal opposition that is actually the relation of Consciousness to Itself that creates most unwanted forms. And so, because the way in which experiential form is actually created is always through some relation of Consciousness to Itself, which relations are always either Self-aligned or Self-oppositional, and because reacting to unwanted forms always involves a movement of Consciousness into a relation of Self-opposition, reactivity actually has the opposite of its intended effect, inasmuch as reactivity causes the persistence of, rather than the elimination of, unwanted forms. And just as importantly, because the relations of Self-opposition and Self-alignment are opposite relations, they are also mutually exclusive, meaning that as long as Consciousness is primarily involved in one relation with Itself it cannot, in that same moment, be primarily involved in the opposite relation with Itself. In practical terms what this means is that, as long as Consciousness is being reactive, and so involved primarily and predominantly in a relation of Self-opposition, not only does Consciousness, as a result, create predominantly and primarily unwanted forms for its Self to be aware of, but it is also, in those moments of reactivity, unable to become involved in the relation of Self-alignment in which it must be involved if it is to create and become aware of wanted forms instead. Put more succinctly, not only does reactivity produce suffering for Consciousness, but reactivity also makes it impossible for Consciousness to produce and experience the opposite of suffering.

The thing that children should be taught, before their a,b,c's, and one, two, three's, is that it is their in-the-moment internal relation to the world of either allowing or non-allowing, of either acceptance or resistance, that is the primary determinant with regard to the quality of what they experience as reality. And before they are taught that, they should be taught that they are not separate from the world, not separate from the universe, and because of that, their relation to the world, their relation to the universe, is actually their relation to their Self. Because that

understanding is all it takes to understand why continuous internal opposition to the world invariably causes one to suffer, because understanding that allows one to see that continuous internal opposition to the world is functionally no different than continuously poking at one's self with a pointed stick. As Consciousness that is flowing through an individual human Form, in every moment we are involved in either a relation of Self-alignment or Self-opposition, as we choose, in each moment, to either internally allow or oppose the forms that are being created, and so are arising, in our Consciousness in that moment, as a result of the way in which we are, in that moment, being in relation to our Self.

While fully identified with form, we either completely, or to a very large degree, lose the ability to make this choice, because while fully identified with form the only actions that seem either reasonable or necessary are reactive actions or Movements, which reactive Movements are, by their very nature, Self-oppositional. And so, without knowing it, without being aware of it, whenever we choose reactivity we are actually choosing to be involved in a relation of Self-opposition, and so are unknowingly and unconsciously choosing to create and become aware of unwanted, rather than wanted, experiential forms. Thus, while fully identified with form one seems to have no choice other than to react, because while fully identified with form one is trapped in the mind-made reality where it seems absurd to do other than react, where it seems absurd to either not oppose that which is unwanted, or to not try and cling to that which is wanted. However, although it may be true that while reactive one has no choice other than to be involved in a relation of Self-opposition, it is also true that, as pointed out previously, we are not bound to react, rather, there is only a very strong tendency to react, owing to the way in which reality appears when seen through the lens of form-identification.

In the very early stages of disidentification from form, while there is still almost complete identification with form, choosing not to react seems to some degree like stepping off of a cliff, because it is exactly the opposite of what seems to be the right thing to do from the perspective of the form-identity. But once one chooses not to react, and is also able to become aware of the way in which reality changes accordingly, since through non-reactivity one becomes involved in a relation of Self-alignment rather than Self-opposition, and so begins to create wanted rather than unwanted experiential forms, that awareness makes it easier to step off that cliff the next time, i.e., to again choose non-reactivity rather than reactivity. However, in all this talk of choosing, which implies free will, it should be kept in mind that what is actually choosing is never the person or form-identity, but is only ever Consciousness, because the person is but a shadow or reflection. While identified with form it seems to Consciousness like it is the person that is doing the choosing, but that is just an illusion. And by choosing non-reactivity, form-identified Consciousness weakens and eventually shatters that illusion, once it is able, through non-reactivity, to once again become conscious of Itself directly.

In any case, this relation between one's in-the-moment relation of Self-alignment or Self-opposition and the wanted or unwanted quality of the experiential forms which one then creates and becomes aware of, is especially true of emotional form, because emotional form is the most direct, immediate, and fundamental experiential product of any relation of Consciousness to Itself. This is why being aware of one's in-the-moment emotional creation or reality is the best way for one to know whether or not they are, in that moment, Moving into a relation of reactivity or non-reactivity, i.e., Moving into a relation of Self-opposition or Self-alignment. Physical

experiences are not as reliable as such indicators, because a given physical experience may only appear as unwanted or wanted owing to some reactive judgment that has already been unconsciously applied to that experience. Positive and negative emotions, on the other hand, absent any reactive conceptual judgment, are direct reflections of the Self-aligned or Self-opposing nature, respectively, of the relation of Consciousness to Itself that creates them. And as such, your in-the-moment emotional reality or creation is your best indicator of your in-the-moment relation to your Self, and so is also your best indicator of whether you are, in this moment, involved in reactive or non-reactive Movement, since again, reactive Movement is always Self-oppositional in nature, and so will always produce a negative or unwanted emotional form, whereas non-reactive Movement is always Self-aligned in nature, and so will always produce a positive or wanted emotional form. And for the same reason, being aware of the emotional form that goes along with a given thought is a good way to tell if that thought is reactive or non-reactive, because if thinking a thought makes you feel bad, i.e., produces a negative emotion, then it is very likely, or perhaps even certainly, a reactive thought, which is to say, a thought that has as its basis the identification of the formless Consciousness that you actually are with form.

And so, contrary to what almost every form-identified human Being believes to be the case, the way to get actually rid of that which is not wanted is not through opposition to it, but is through acceptance of it, because the only way to actually get rid of that which is not wanted is to stop creating it, which is to say, to stop being habitually and chronically involved in the relation with your Self that is actually creating it. Again though, accepting a form does not mean that you have to like it, it simply means that you recognize that if it exists in this moment, then that is the way in which this moment is. And the amazing thing is, it is only once you do accept "it" that "it" can ever really begin to change, to transform, because as long as you remain reactive toward "it," you remain involved in the relation of Self-opposition that is ultimately the source of *your experience of "it"*. But once you accept "it," you then become involved in the opposite relation with your Self, and that relation then becomes the source of *your experience of "it"*, and so whatever "it" is has to change, once the relation that is ultimately creating *your experience of "it"* has changed. Again, whatever "it" is, as an experiential reality or form, has no independent or truly objective existence, because whatever "it" is, as an experiential reality or form, has to be created through some relation of Consciousness to Itself in order to be known by Consciousness as an experiential form.

Ten people may sit in a circle surrounding a rock and believe that they are all experiencing the same rock, but this is an illusion, because each is creating and experiencing a different physical experiential rock-form from their unique perspective or viewpoint. There is something there, so to speak, where the rock appears to be that is independent of what each experiences as the form called rock, and That is what each Individual is being in relation to in order to create the experience of the form called rock. But it is not That which they are all being in relation to which they each experience individually and uniquely as the form called rock. What each experiences as the form called rock is their individual perspective upon the unique boundary that is created and so arises through the unique relation of each Individual to What-Is-Actually-There were the form called rock then appears to be. And what it is that is actually there where the rock appears to be, which is independent of their experience of the form called rock, is a Form of Consciousness, i.e., a relatively stable pattern or movement of Consciousness in relation to Itself,

sort of like a swirl that arises and persists in a river. But the experiential form is itself not that Form, is never that Form. The physical experiential form is just Consciousness' apprehension, from a particular perspective, of the boundary that arises where Form meets Form, which is to say, where Consciousness meets Itself.

And if one of those individuals is creating the experience of rock while involved in an internal relation of Self-opposition, then the experience of rock will appear unwanted, as it will be accompanied by a negative emotion, and likely negative thought as well. On the other hand, if one of those individuals is creating the experience of rock while involved in an internal relation of Self-alignment, then the experience of rock will appear wanted, as it will be accompanied by a positive emotion, and likely positive thought as well. The reason for explaining all of this is to point out that, although there are aspects of our experiences that are beyond our ability to influence, since there are Forms of Consciousness, and those Forms, like the swirls in a river, do come and go, there is nonetheless much about the way in which we experience the world that we do have the ability to influence, as we come to be in relation to the Forms of Consciousness that surround the Form of Consciousness that underlies what we experience as our physical body or physical form. And again, this is because what we are aware of as any experiential form does not have any truly independent or objective existence, but can only be known as a form once that form has been created through some relation of Consciousness to Itself. And we, as Individuals that are aware of form, are always one pole of Consciousness in the relation of Consciousness to Itself that is creating whatever form of which we are aware. And because we are one pole of Consciousness in whatever relation of Consciousness to Itself that is creating whatever form of which we are aware, the way in which we are choosing, in each moment, to be in relation to the other pole of Consciousness in that relation, through either our reactivity or non-reactivity toward the created form, is what determines primarily whether that created form functions either as a source of suffering, or as a source of that which is the opposite of suffering.

We cannot do anything about the other pole of Consciousness in the relation. The other pole of Consciousness may Itself either be allowing of us or in opposition to us. But it is not the orientation of the other pole of Consciousness toward you that determines what you, from your perspective, experience as reality. It is only your orientation toward the other pole, of acceptance or resistance, which determines what you, from your perspective, experience as reality. As a simple example, if someone is mad at you but you remain accepting of them, then although they may be disturbed and full of negative forms, you can remain peaceful and continue to experience primarily wanted experiential forms. On the other hand, if someone is mad at you and you resist them back, then you experience a completely different reality, as you too then become disturbed and full of negative forms. And since the only difference here is in whether you approach the same what-is through reactivity or non-reactivity, and so through a relation of either Self-opposition or Self-alignment, respectively, the difference between the two vastly different realities that arise through your interaction with the same what-is cannot lie in what-is, but can only lie in your approach or attitude toward what-is.

None of this is difficult to prove to one's self, so to speak. One just needs to be one's own scientist and conduct these experiments for one's self, and then observe and be aware of what happens, which is to say, be aware of the different forms that come into existence as a result of one's different attitudes and approaches to the same what-is. Be reactive, be in opposition to the

world, be in opposition to this moment, and see how the world appears and how you feel. And then be non-reactive, be accepting of the world and this moment, and then see how the world appears and how you feel. Is it the world that is making you see the world as you see it, and making you feel how you feel, or is it how you are approaching the world that is making you see the world as you see it, and making you feel how you feel? You must find out for yourself. Only you can perform these experiments so that you can then know first-hand the experiential results. Second-hand knowledge is of little use here. Second hand knowledge is only the pointer. And if one only ever just looks at where the finger is pointing and never themselves goes in that direction, then for such a one all the pointing has been rather pointless.

However, all that having been said, the ultimate purpose of practicing non-reactivity is not to create wanted rather than unwanted forms. That is just a side benefit, as Jesus pointed out in his sermon on the mount when he said, seek first the kingdom of God, (i.e., the Formless) and all these things (i.e., that which is wanted) shall be added to you. This is because, if you try to practice non-reactivity just to get wanted stuff and to get rid of unwanted stuff, even when the wanted stuff is the concept of Enlightenment and the unwanted stuff is the direct experiential result of Ignorance, that is just a more subtle form of reactivity, because it is still action that has the movement of Consciousness into identification with form as its basis, because it is still action that is preoccupied with form, and so is still Movement that is ultimately Self-oppositional. On the other hand, if you practice non-reactivity as a means of seeking the kingdom of God, i.e., in order to become conscious of Consciousness directly, then such non-reactivity is true non-reactivity, because it is not an action that is preoccupied with form, but is instead an action that is directed toward the Formless, and so is a Movement that is ultimately Self-aligned.

Put another way, non-reactivity toward the forms of which we become aware does far more than just cease to create unwanted forms and allow for the creation of wanted forms. Because as soon as we, through true non-reactivity, cease to participate in the Movement through which we create our identification with form, we are already beginning to participate instead in the opposite Movement, which opposite Movement is the movement of Consciousness in relation to Itself that allows Consciousness to become conscious of Itself directly. This is why Tolle also often states, in one way or another, that *when you surrender to the forms that are arising in this moment, when you do not resist the forms that are arising in this moment, you open yourself to the Formless, which is your true and essential Nature*. And this is true because true surrender and acceptance are always non-reactive Movements, and as such are not other than the movement of Consciousness that allows Consciousness to become conscious of Itself directly.

While one is both conscious of the Formless and also identified with the Formless, i.e., knows the Formlessness of which they are aware to be their true and essential Self, non-reactivity becomes just as natural as was reactivity while identified with form. That is, while identified with the Formless one does not have to remember to not react to form, since in the absence of the identification of Consciousness with form such an action, or reaction, simply has no basis, as there can be no downstream reactive Flow where there is no longer an upstream Flow into identification with form. On the other hand, as long as there is still some movement of Consciousness into identification with form, reactivity will continue to present itself as a viable and natural option. However, once there is some degree of Presence, i.e., some consciousness of Consciousness, non-reactivity also appears as a viable option. And whether one, in any moment,

dives back into identification with form or moves deeper into the consciousness of Consciousness, depends only upon which option Consciousness chooses in any given moment, i.e., to react or to not react. However, because whether Consciousness chooses to either react or not react depends primarily upon whether it, in that moment, knows itself as form, or knows Itself directly as the Formless, the choice Consciousness ultimately has to make is not so much between choosing to react or not react, but is in choosing how it will know itself, i.e., as it Is or as it is not. That is, until there is some degree of Presence, some ability to become conscious of Consciousness directly, Consciousness does not have the choice to know Itself directly, and so has little choice other than to react, because absent any direct awareness of Itself, reactivity seems to be the most, or perhaps the only, reasonable option.

That having been said, even absent the ability to become conscious of Consciousness directly, it is still possible to choose non-reactivity over reactivity, once one is able to become aware of the fact that being non-reactive simply feels so much better than being reactive. That is, it is possible to choose to be non-reactive rather than reactive in order to create and experience a positive, rather than negative, emotional form. And although this may not be the highest use of non-reactivity, it is certainly the case that becoming aware of the relation between one's attitude toward the world, of either opposition or alignment, and of the emotions of which one becomes aware as a result, either positive or negative, at least gives one a reason to begin to choose non-reactivity rather than reactivity, even in the absence of the ability to become directly conscious of Consciousness. That is, until escape becomes possible, why not redecorate the cage so that it becomes more pleasant, since in learning how to make it more pleasant you will simultaneously be learning what you need to learn in order to make your inevitable escape possible.

13. The main event

Now if one begins to practice non-reactivity in order to surround one's self with more pleasant forms, but never takes it any farther, then one continues to miss the main event, which main event is Consciousness becoming conscious of Itself directly, and then recognizing what it is conscious of as its Self. Don't get me wrong, it is quite lovely to be surrounded by pleasant rather than unpleasant forms. Nonetheless, as an analogy, if one goes to a concert but never takes their seat because they become mesmerized by all the stuff at the concession stands, then they miss the main event, miss the actual reason they went where they went, because they became sidetracked by what are only relatively unimportant side-shows. That having been said, what is referred to as mindfulness practice is quite popular these days. Mindfulness practice is, in its essence, the practice of non-reactivity, which is why it is useful in creating a more pleasant experiential environment for those who are able to practice it successfully. However, if that is all one ever uses it for, i.e., to redecorate the cage, then although one may now live in a more pleasant illusion, one still lives in what is an illusion, because one still lives in a reality that has one's identification with form as its basis, and so one still lives in a very limited and distorted reality, where all other forms are seen only as they have reference to, or relate to, the form-identity.

As long as there is no consciousness of Consciousness, form-identification must persist, because there simply is nothing else for Consciousness to identify with, other than either the forms it

creates and then becomes aware of, or Itself. Therefore, if Consciousness is unable to become conscious of Itself directly, that leaves it only with experiential form to know as its self. However, if one is able to successfully practice non-reactivity, for whatever reason, then becoming conscious of Consciousness just becomes a matter of noticing what is no longer being completely obscured, but may still be overlooked, and may still go unrecognized. That is, even though one may successfully practice non-reactivity, at this point in time there are significant cultural barriers in place that keep one's attention focused upon form, and pointed away from Consciousness, even once Consciousness is no longer being completely obscured through continuous reactivity. And in this regard, the most significant cultural barrier at this time, in my opinion, are the *beliefs* that surround what is referred to generally as science, which is ultimately the study of form. As a whole, science presently believes in the primacy of form, and so also believes that Consciousness is secondary, or a product of form. However most people, including most scientists, do not recognize this as a belief, but instead consider it to be some sort of established fact. A belief is a conceptualization, a mental linkage between forms, a game of connect the dots between forms that creates another form that then exists as a mental image of the relation between those mentally connected forms. And as pointed out earlier, the thing about concepts, and so about beliefs, is that they need have no relation to the underlying actuality.

A belief that is recognized as belief is relatively easy to overcome, as one is able to recognize that things may actually be other than one believes. But a belief that is mistaken for fact is another thing entirely, and overcoming such a belief is next to impossible, as long as it continues to be mistaken for fact, i.e., for the way things actually are. Most people now understand religious beliefs to be just beliefs, rather than some sort of fact. However, what most people do not understand is that the vast majority of what science has presented to humanity through its materialistic view of the universe, where form is seen as primary or cause, and Consciousness is seen as secondary or effect, is also just a belief, just one way of connecting the dots. And the reason people do not understand that this assumed relation between form and Consciousness is just a belief is because science tends to present and treat its materialistic vision or conceptualization of the universe as some sort of established fact. The specific gravity of water is a fact. That matter or form gives rise to Consciousness is a belief. In essence, science did not come along and do away with religion; science itself simply became the new dominant religion for an increasingly form-identified Humanity, which is to say, science became the new authority regarding which beliefs should be considered true and which should be considered untrue. Science is a lovely thing when it sticks to facts. However, when science uses its authority, established by its unquestioned ability to generate facts, to put forth its beliefs as facts, as established truth, then it becomes just as limiting of Humanity and distorting of reality as any religion ever was.

If you think that this analysis is extreme, then ask yourself why it is that mainstream science still continues to treat the idea that Consciousness is more fundamental than matter with complete derision, as if such an idea is not even worth taking seriously, when all it is, is a different way of connecting the dots, a different way of conceiving of the still unproven relation between matter and Consciousness? The reason is because science has mistaken its beliefs regarding the universe, which includes its beliefs regarding the relation between Consciousness and matter, i.e., form, for established fact. And because this belief has been mistaken for fact, for established truth, the opposite belief, i.e., that Consciousness is primary and matter secondary, or that

Consciousness is cause and matter effect, must then be seen as untrue and absurd, owing to the phenomenon of conscious entanglement. That is, owing to conscious entanglement, when beliefs are mistaken for facts a limitation often arises, as then opposite beliefs, which may more accurately reflect the underlying actuality, are no longer seen as either possible or reasonable, and so are usually given little to no consideration, thereby causing what is actually the truth to remain hidden.

The reason that this is being pointed out is because one can practice mindfulness, or non-reactivity in any form, until the cows come home, but if one remains mired in the dominant cultural condition regarding what is presently believed to be a fact regarding the relation between form and Consciousness, then that belief, that way of connecting the dots, that persistent idea regarding the relation between form and Consciousness, makes it very difficult to notice Consciousness, even once it is no longer being completely obscured through persistent reactivity, because in the context of that belief mistaken for fact, Consciousness just does not seem to be at all important. We pay attention to what we think is important, and we tend to ignore that which we think is unimportant. And for reasons just explained, present cultural conditioning places little to no importance upon Consciousness, and so Consciousness tends to be ignored, even once it is no longer obscured. And so, one can head off to the concert, one can practice non-reactivity, but if one continues to believe as some sort of established fact, owing to cultural conditioning, that form is the main event and that Consciousness is just some sort of fortuitous accident, then one is likely to remain sidetracked at what are actually the sideshows of wanted experiential forms, believing that they are witnessing the main event, when in fact they are missing it completely.

As already mentioned, the ultimate utility of non-reactivity is not to create wanted rather than unwanted forms; that is just a side benefit. The ultimate utility of non-reactivity is to open the door to the main event, because what Consciousness truly wants, even more than it wants wanted form, is to become conscious of Itself, and then to know That as its Self. But even once the door is open, owing to some degree of non-reactivity, in order to get to the main event you still have to step through that now open door, you still have to step away from the concession stands, still have to step away from the sideshows, i.e., you need to be willing to turn at least some of your attention away from form and toward the now revealed Formlessness. Because even though you may, through non-reactivity, open the door, and even though Consciousness may then no longer be obscured, if you fail to notice it, because you remain preoccupied with form, through a mistaken belief in the absolute importance and reality of form, *then it is as if the door was never opened*, and it is as if Consciousness remained obscured. Again, owing to the entanglement between the way in which Consciousness is conscious of form and conscious of Itself, as long as Consciousness believes form to be absolutely important, whether as a result of cultural conditioning or otherwise, Consciousness must be seen as absolutely unimportant, and so not worthy of attention.

To summarize, given our present cultural environment, in order to make it to the main event, i.e., become conscious of Consciousness directly, it may not be enough just to practice non-reactivity, if one continues to hold beliefs that, owing to conscious entanglement, still make it difficult, if not impossible, for Consciousness to become conscious of Itself directly. Successful practice of non-reactivity will, in all cases, allow one to create a more pleasant experiential

environment for one's Self. But again, that is not the main event, because that is not what What-You-Actually-Are actually wants at a deeper level. Wanted experiential forms are only what it must seem that you want most deeply as long as What-You-Actually-Are remains either obscured, or simply goes unnoticed once it is no longer obscured. For many, owing to pervasive cultural conditioning, in order to make it to the main event, not only will it be necessary to practice non-reactivity, but it will also be necessary, in addition, to cease to cling so tightly to certain fundamental beliefs that one may hold regarding what seems to be the objective or independently existent nature of the experiential forms that comprise what is generally referred to as reality. And in order to do that it may be necessary to stop believing so firmly in the absolute authority of the cultural institution that came along and displaced religion as the recognized authority on all matters real and unreal. Every tool has its limits, and when that limit is exceeded, as it is when science uses its authority to put forth and treat as established fact that which is only a belief, the result is destructive rather than constructive.

And so, by all means practice mindfulness, practice non-reactivity in whatever form possible, but while practicing such mindfulness, be mindful of what you believe regarding the nature of the relation between experiential form and Consciousness, because those beliefs are not cost neutral. To the contrary, owing to conscious entanglement, what one believes regarding the nature of form can limit quite severely one's ability to know the Formless directly, even once the Formless, owing to some degree of non-reactivity, is no longer completely obscured. Again, owing to conscious entanglement, the more one believes in the ultimate reality of form, the more unreal and unimportant Consciousness must appear. For this reason, the more aware you can become of the reflection or shadow-like nature of all experiential form, or just the more you can begin to believe in the reflection or shadow-like nature of all experiential form, the more possible it becomes for you to turn your attention toward, and so notice, That which is no longer completely obscured, because once a reflection is known as a reflection, or even just believed to be a reflection, then the Mirror in which it arises must no longer seem so completely unreal and unimportant. Put another way, the more experiential form is understood to be but a reflection, the less real and important form becomes, and the more real and important the mirror of Consciousness becomes, and so the easier that Mirror is to notice, once it is no longer being completely obscured through continuous reactivity.

Science, through its experiments and observations at the quantum level, and primarily through its discovery of the phenomena of wave-particle duality and quantum uncertainty, has already revealed the ultimately reflection-like nature of material reality. However, because the philosophy of materialism still dominates most scientific thought, as materialism remains the dominant belief system under which most scientists operate, scientists have been left to try and explain quantum phenomena in the context of a belief system that has at its very foundation an assumption of objectivity regarding material reality that is completely contrary to the non-objective nature of material reality that their own experiments at the quantum level have already revealed. In essence, limited as they are by their present belief system, scientists have been forced, for the past hundred or so years, to try and explain quantum phenomena in a way that is analogous to being forced to try and explain the nature and behavior of reflections without being able to take into account or mention the role played by the mirror within which those reflections arise. And so even though they can't make quantum reality fit into their materialistic belief system, they also won't give up their materialistic belief system, leaving them stuck, simply

because long held beliefs die hard, especially once those beliefs have been held on to for so long that they become mistaken for established fact. And so, for the past hundred or so years, science has been left in a quandary of its own making regarding what it is that quantum phenomena reveal about the nature of reality, and science will remain in that quandary for as long as it continues to insist upon trying to explain quantum phenomena in the context of a philosophy or belief system that envisions experiential form as primary or causal and Consciousness as secondary or effect.

What I am trying to say here, in so many words, is that if you are waiting for the high priests of science to come around and tell you that it is “ok” to believe that experiential forms, especially physical experiential forms, are more reflection-like than they are object-like, and that the Consciousness by which those forms are known may be more fundamental than the forms themselves, then you may be waiting a very long time, because science remains mired in a belief system—and make no mistake about it, materialism is just a belief, just a particular way of connecting the dots, and not a fact—that simply will not allow it to make such statements, or to even acknowledge that such statements may be true. And so why wait for science to tell you that it is “ok” to recognize the reflection-like nature of experiential forms when that nature has already been revealed by science itself? The failure of science to recognize the significance of what it has itself revealed through its own experiments and observations at the quantum level has nothing to do with what has been revealed, but has only to do with the constraints and limitations of the belief system in which context scientists have been compelled to try and explain what has been revealed.

In essence, the present day beliefs of science regarding the relation between experiential form and Consciousness, as well as the limitations those beliefs impose upon what science is able to know, owing to conscious entanglement, need not be your beliefs and limitations as well, unless you choose to make them so. Become your own scientist, develop your own theories, conduct your own experiments, observe your own mind and see how it works. The tools to do so are always at hand, and each moment provides the opportunity for a new experiment and a new observation. Don't go through life just believing that there is a coin in your pocket, but reach in and touch it, so that belief is no longer required. That is, don't go through life just believing in what you are, because then you are limited to knowing yourself only as form, because no matter how subtle the belief, i.e., even if you believe yourself to be Consciousness, then what you know as your self is still just a form.

In the beginning belief may be necessary, but the purpose of belief is not to lead you always to some other belief, to some other idea or concept regarding who and what you are. Rather, the true purpose of belief is as a stepping-stone to the Real, as a stepping-stone to your true Self, which lies beyond all belief, because it lies beyond all form. That is the goal, that is why you came, that is the main event, that is why you are putting your Self through all this seemingly pointless suffering generated by the mind; not so the Consciousness that you are can continue to know itself as form, not so the Consciousness that you are can continue to believe in itself, and not even so the Consciousness that you are can become just conscious of Itself, but so the Consciousness that you are can come to realize fully and completely that form is what it is not, so that it may then become both conscious of the Formlessness that is Itself, as well as conscious of that Formlessness as its Self.

14. Accessing the main event

While it could be argued that the primary purpose of this writing is to make it clear to the reader that they possess the innate ability to become conscious of Consciousness directly, since as stated throughout, it is necessary to be able to exercise this ability if one is to do other than remain completely identified with form, it occurs to me that I have not said much specifically about how one might go about actually developing this ability, other than to explain why the development of this ability requires some degree of non-reactivity. And it seems to me that the reason I have not said much specifically about how to develop this ability is because actually demonstrating to people that they have this ability, as opposed to simply explaining to them why it is that they possess it innately, is not my area of expertise.

I make a living by practicing medicine. On occasion someone comes to me with a condition that I am either completely unable to treat, or unable to treat optimally. And when that happens, I refer them to someone that I feel can do a better job of treating their condition. That having been said, what I am going to do now is refer those of you who are interested in becoming directly conscious of Consciousness to someone who can, without question, do a much better job than I of teaching you just how it is done, so to speak. And at this point, given the number of times that his name has been mentioned in this writing, it may come as no surprise that the person I would like to refer you to is Eckhart Tolle. Specifically, what I recommend is that you take the time to watch one or more of his guided meditations, the specific purpose of which is to guide the viewer or listener into the direct consciousness of Consciousness.

The reason that I am referring readers specifically to Tolle is because I know that his guided meditations work, because they worked for me. That is, Eckhart Tolle is the person, so to speak, who taught me, also so to speak, through his guided meditations, how to become conscious of Consciousness directly. Now the degree to which one goes on to further develop the ability to become conscious of Consciousness directly, once one becomes aware of how relatively easy it is to do so, will vary from Individual to Individual. Nonetheless, in order to begin to develop an ability, it is first necessary to become aware that one has an ability, not just conceptually, but through the actual exercise of that ability. And teaching human Beings that they have the ability to become conscious of Consciousness directly, by simply guiding them into that experience, as it were, thereby making it possible for them to realize that they have that ability, while also simultaneously allowing them to experience for themselves how relatively easy it is to actually exercise that ability, is without question one of Tolle's areas of expertise.

Now I have never met Eckhart Tolle, nor have I ever spoken with him. Rather, I know of him primarily through his videos, which exist in abundance within the series of tubes known as the Internet, and which exist especially in abundance within the specific tubes that contain his web site, eckharttollenow.com. And while accessing the videos on his web site does require a paid subscription, as of this writing one can get ten days of full access to his videos for one dollar, which should be enough time to allow one to decide if it is worth continuing beyond that. Additionally, there are plenty of his videos floating around on the Internet, some of which are of his live or guided meditations, which he does monthly through his website. For example, at the end of this section are links to three of his guided meditations that I was able to find freely available on the Internet, as of this writing.

One last thing I should mention, in order to increase the odds of Tolle's guided meditations working to facilitate your becoming conscious of Consciousness directly, should the reader be so bold as to follow through on this referral and recommendation, is that I highly recommend that you watch them where and when (they each last about 45 minutes) you will not be unduly disturbed and distracted by external events and circumstances. This is because, if you watch them while being continuously disturbed and distracted, either by external events and circumstances, or by the internal events and circumstances that are reactive thought patterns, then it is highly unlikely that you will be able to notice That which Tolle, once he gets rolling, continuously points toward so effectively in these videos.

Links to a few of Eckhart Tolle's guided meditations: [June 2011](#); [June 2013](#); [April 2015](#).

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