

Article

My Simple Philosophy

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ABSTRACT

My philosophy is simple. That of which the universe is actually composed is not other than that which is aware of the universe. We create the forms to which we then cling, thinking that our continued being depends on our continued clinging. But how can our being depend upon something that we ourselves create, something that in the absence of our being, in the absence of our awareness, cannot even be known?

Key Words: philosophy, universe, awareness, beingness, form, formless.

My philosophy is simple. That of which the universe is actually composed is not other than That which is aware of the universe.

The universe seems to be composed of space and objects, whereas That which is aware of the universe is not an object, but is more like the empty space in which objects reside.

Objects have form, space is formless, or at least appears formless. (Space actually has a subtle cellular form that science has yet to recognize, which subtle cellular form Buckminster Fuller recognized as the cubic close-packing arrangement of spheres).

On the other hand, That which is aware of the universe, and That of which the universe of forms is actually composed, is itself completely formless, completely devoid of form, although It gives rise to all forms.

And so my philosophy is simple because the universe is very simple. There are not many things interacting to create other things; there is only one Non-thing interacting with Itself, being in relation to Itself, flowing in relation to Itself, and as a result becoming Itself the basis of what It then apprehends as the universe of forms.

The human condition is that, although we are the formless Non-thing of which the universe of forms is actually composed, and so are also the formless Awareness that is aware of the universe of forms, we think and so believe that what we are is a form.

That is, we harbor within ourselves, within our Awareness, within our Formlessness, a form, an object, a thought, an idea, that tells us that what we are is a form.

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It is not that we are a form, it is only that we think that we are a form. And a thought itself is only a form. And so we have a form of which we are aware telling us that what we are is some other form of which we are aware, when all the while what we actually are is the formless Awareness that is both aware of those forms and gives rise to those forms.

Now all these forms are ultimately composed of what we are, composed of Formlessness, composed of formless Awareness, but that does not mean that what we are as that formless Awareness is itself a form. Forms are created, we are not created. Formless Awareness is not created, formless Awareness is just what Is. Forms, on the other hand, are created as That which is not created flows in relation to Itself.

Our identification with form, and so our knowledge of ourselves as form-based entities, and so as beings whose ongoing beingness seems to be dependent upon form, is analogous to what would be the case if flowing water thought that it was just a whirlpool, just the pattern of flow, and not that which is flowing. This is a subtle but vital distinction, and is the difference between knowing what you truly are and having what you truly are hidden from you, because acquiring and maintaining the knowledge of one's self as being fundamentally composed of some form can only come at the cost of being simultaneously unable to know one's self as the uncreated Formlessness that is both creating and apprehending form.

In our misidentification with form, the problem, such as it is, is not just that we do not know what we are; it is that we do know what we are, only what we know ourselves to be is not what we actually are, and is in fact the opposite of what we actually are. If we had no knowledge of our nature this would be innocence. But what we have is ignorance, false knowledge, knowledge of ourselves as we are not, knowledge of ourselves as the opposite of what we are, knowledge of ourselves as form-based entities, when what we actually are is formless Awareness or Consciousness. Thus, we are not innocent with regard to our nature, we are ignorant and deluded with regard to our nature.

Were we only innocent with regard to our nature it would be quite simple for us to realize our true nature. But because we harbor false knowledge regarding our nature, acquiring knowledge of our true nature is quite difficult, since we cannot acquire that knowledge until we release our grip upon the false knowledge to which we so desperately cling, and which we so desperately protect, and therein lies the difficulty.

The false knowledge that we harbor regarding our nature, i.e., the idea that our continuing to be somehow depends upon form, or requires the condition of form, is mutually exclusive of the true knowledge of our nature as unconditional Formlessness. That is, we cannot be aware of ourselves as beings whose ongoing beingness is dependent upon form and also simultaneously be aware of ourselves as the formless Awareness that creates form and whose ongoing Beingness is therefore not dependent upon any form. This is because the relations with our formless Self in which we must be involved in order to create those opposite knowings are mutually exclusive, meaning that while involved in one relation and so creating and apprehending one type of knowledge it is simply not possible for us to be involved in the opposite relation necessary to create and so apprehend the opposite knowledge.

Anything we apprehend can only be apprehended as the result of our involvement in some relation with the singular and indivisible Formlessness that is ultimately our true Self. This is the basis of all apparent duality, because every relation has two sides, two opposite perspectives, from which the created form that arises where Formlessness flows in relation to Formlessness can be apprehended. But our involvement in a relation that creates any experience we apprehend, such as the idea of ourselves as being composed of form and so being dependent upon form, makes impossible our simultaneous involvement in the opposite relation necessary to create the opposite experience, which in this case would be the idea of ourselves as not being composed of form and so not being dependent upon form.

And while the idea of ourselves as not being composed of form and so not being dependent upon form is not itself the direct realization of one's formless nature, because it is still an idea, still a form, this idea does nonetheless bring one closer to that direct realization, as it is an idea that, unlike the idea of form-identification, points away from itself, away from form, as being of primary importance, and so also unlike the idea of form-identification, does not demand that it be maintained, does not create the illusion that it must be in order for That which apprehends it to continue to Be.

In essence, the same fundamental and unavoidable experiential limitation that makes it impossible for scientists to simultaneously create and so measure any opposite or dual experiential forms, such as wave and particle or position and momentum, is the same experiential limitation that makes it impossible for us to know ourselves as we truly are, i.e., as Formlessness, while continuing to be involved in the relation that is creating our knowledge of ourselves as we are not, i.e., as being composed of form.

The reason this experiential limitation exists and cannot ultimately be avoided, in either the study of science or spirituality, is because nothing that we can know, nothing that we can experience, is there as that absolutely; rather, it is all relative, it all has to be created, and it has to be created by us, by the apprehending Awareness, according to some relation in which we are immediately involved with what is always, in the final analysis, our Self, because nothing else actually Is, as all else only exists, i.e., arises out from the Isness, and so only seems to be.

Perhaps ninety-nine percent of all conflict would cease if people would simply realize that the seemingly singular and seemingly objective material universe or universe of forms that we seem to inhabit is anything but singular and anything but objective, but is instead completely unique to the point of Awareness or Consciousness that is creating and apprehending those experiences from its unique perspective within Itself as a result of its unique relations to Itself. We expect other people to see things as we see them because we labor under the delusion that things are there objectively, as they appear to be, independent of their being created as such by the point of Awareness that is apprehending those things, those objects, those forms. But the truth is, each point of Awareness that we refer to as a human being is, in each moment, creating a universe of experiential realities, a universe of apparent forms, emotional, mental, and physical, that is completely unique to that point of Awareness according to the unique relations in which that point of Awareness is, in that moment, involved with what appears as the rest of the Universe but is actually Itself.

The fact is, there is no objective reality that we all share. This is simply an illusion of limited perspective. In actuality there are as many experiential realities, as many apparent objective universes, as there are points of Awareness to create and apprehend those experiential universes, because any experiential reality, in order to be apprehended by an Awareness, must be created by that Awareness through the involvement of that Awareness in some relation with what is always again, in the final analysis, Itself.

We are, as points of Awareness involved in unique relations with our Self, each at the center of an experiential mandala that only we are creating and that only we are apprehending. If six people sit around a table upon which sits a single vase, the illusion is that they all think they are apprehending the same vase, the same object, the same experience, the same form. The reality is that each point of Awareness is apprehending a different object, a different experience, a different form, created by the unique relation of each to the flowing Formlessness that is actually there where the experiential form appears to be, and which flowing Formlessness is also what is actually there where each person appears to be. And the same is true of all experience, no matter how small or large or tangible or intangible the apprehended form, and no matter the apparent form of That which is apprehending the form.

What is singular, what we do all share, is the formless Beingness by which all experience is created and apprehended, which Beingness is also what is actually there where any form exists or appears to be. There may be an infinite number of points of Awareness or Beingness creating an infinite number of experiential realities or experiential mandalas, but those points of Awareness, each of which creates and apprehends a unique experiential environment, are in no way actually separable from each other, nor in any way divisible from each other, because they are, by their very nature as formless Beingness, devoid of that which is necessary to create any actual separation or division between formless Beingness as It is creating and apprehending experience here and formless Beingness as It is creating and apprehending experience there. The only place such a separation or division exists, or seems to be, is in the mind or experiential mandala of a point of Awareness that is creating and apprehending as absolutely real some form that then seems to actually separate and divide what Is here from what Is there.

What we truly Are does not require our involvement in some relation in order to Be. But what we know ourselves to be does require our involvement in a relation in order for that knowledge to be created and then apprehended. And so, as long as we cling to the idea, to the form, to the knowledge, that tells us that what we are is a form, we cannot become involved in the mutually exclusive relation that would create and so allow us to apprehend the opposite knowledge by which we would know ourselves as formless Awareness, which opposite knowledge points toward and so leads naturally to the direct realization of that Nature absent any intervening form, as Awareness becomes aware of Itself not as the concept of awareness, but as Awareness directly, as Consciousness becomes conscious of Itself not as the concept of Consciousness, but as Consciousness directly, as the Formless apprehends Itself not as the concept of pure formless Being, but as That directly. Awareness directly aware of That which is aware, Consciousness directly conscious of That which is conscious, absent any intervening object, absent any intervening concept, absent any intervening form. In the absence of that direct realization what we are always left with is just another conceptualization of what we are, just another form

pretending to be what we are, just another form that only exists pretending to Be, which is to say, pretending to be what Is.

For many years, after having thrown off the shackles of materialism, I knew myself as only the concept of consciousness, as only the concept of awareness. And so while I had moved closer to the truth, what I knew myself to be was still only a form, and so was still an illusion, albeit a somewhat less deceptive illusion. But creating and apprehending this new and less deceptive illusion was nonetheless, for myself, a step in the direction of the direct realization of myself as Consciousness, absent any intervening form, that eventually came to be. Had I stuck with materialism, had I continued to believe in, i.e., continued to create and apprehend, that thought, that idea, that form, then the direct realization would simply not have been possible, because it is just not possible to get here from there, i.e., it is not possible to become involved in the relation that allows for the direct realization of one's Self as formless Consciousness while simultaneously involved in the mutually exclusive relation that creates the illusory idea of the primacy, objectivity, and so absolute reality of the objects of perception.

Why do we so desperately cling to and protect the false knowledge, the mistaken idea, of our self as form? Because we have mistaken the thought, the idea, the form, for what we are, for our self, and so it then seems, from that mistaken perspective, that if we stop thinking the thought, stop creating the thought, that we ourselves must cease to be.

To let go of the idea of ourselves as truly having form while still believing ourselves to be a form seems like an act of self-annihilation, and so we will not and do not do it. And so we spend our lives clinging to and protecting what is only an illusion, clinging to and protecting what is only an idea, clinging to and protecting what is only a form that arises within the formless Awareness that we truly are, and which idea, while clung to and protected, hides from us our nature as that formless Awareness.

How can one stop knowing themselves as a form while still believing that what they are is a form? It cannot be done. This is like asking someone to let go of a rope to which they cling when it seems to them that if they let go they will plummet into a chasm of non-being. It is in our nature to Be, since we are what Is, and so it is not in our nature to act in a way that seems will lead to our not being. Put another way, it is in our nature to Be and it is not in our nature to not Be, and so it is in our nature to do that which seems to result in our continuing to Be, and not in our nature to do that which seems to result in our not continuing to Be.

In this way, our very nature, our true nature as formless Beingness, functions to perpetuate the illusion of our false nature once that false nature has been accepted as real.

We need make no effort to continue to Be, nor to continue to be what we truly Are, for what we truly Are is what Is. Effort is only needed to continue to cling to and sustain what we mistakenly think we are, and it is that effort to cling to and sustain our mistaken idea of ourselves, our idea of ourselves as form, that is the source of all suffering. For it is this effort that places us in conflict with our Nature, and it is conflict with our Nature, with our Self, that is the essence of suffering.

Effort = E-fort = the protection and fortification of our existence, but not of our Being. The protection and fortification of what we think we are, of the form that we have identified as what we are, of the form that itself arises out from the Isness and is apprehended by the Isness and which can be mistaken by the Isness for itself, thereby effectively caging the Isness in the form with which it identifies.

And once the Isness becomes caged within a form-identity it tends to spend its organic life trying to protect and fortify its idea of itself, which is to say, the form it thinks of as itself. This particular flow or movement of the Isness that has become confused with regard to its nature, such that It has a completely inverted view of its nature, is referred to as unconscious movement. It is referred to as unconscious movement not because what is moving or flowing is not Consciousness, but because it is the natural movement of Consciousness that is not conscious of Itself as Formlessness, because it is instead conscious of itself as some form. Unconscious movement is a movement or flow of Being that is, by its nature, movement of one's Consciousness in opposition to Itself, and so is a flow of Being that, by its nature, creates an experience of suffering for the Isness that is then, quite naturally, flowing in that way, owing to its misidentification with form.

The vast majority of human activity flows from this sort of movement, i.e., from an unconscious and self-oppositional flow of Being, because the vast majority of humans mistakenly believe themselves to be form-based entities and so are operating in the world under a prime directive extending directly from that mistaken belief that makes it seem of primary and absolute importance to protect and fortify the form that they think they are so that they can then continue to be.

The natural movement of Consciousness in opposition to Itself once it knows itself as some form is also referred to as unconscious movement because while in that state, i.e., the state of self-ignorance or self-delusion, Consciousness is not consciously choosing how it will flow or be in relation to Itself, i.e., aligned or opposed, because such a Consciousness is not aware that any such relation is even possible. Instead, such a Consciousness unconsciously chooses how it will be in relation to Itself by choosing the actions and so relations that seem to best satisfy the illusory needs of the form-identity. And while it is true that some of those actions represent movements of Consciousness that are less self-oppositional than others, and so are able to create a very transient and limited sort of enjoyment, it is also true that every action that has as its basis form-identification is, to one degree or another, a movement of Consciousness that is self-oppositional and so carries with it some degree of suffering.

You see, while in ignorance of our Nature we do not consciously choose whether we will flow in alignment or opposition to our Self, and so are not consciously choosing whether we create and apprehend enjoyment or suffering. Instead, while in ignorance of our Nature, whether we flow in alignment or opposition to our Self is a function of what we believe or know, which is to say, is a function of whatever ideas and forms we are, in that moment, creating, apprehending, and identifying with, i.e., using to construct and maintain our form-identity. Some ideas turn the flow of Consciousness almost completely back upon Itself and thereby serve in the creation of great suffering for any Consciousness that is actively creating, apprehending, and identifying with such ideas, whereas other ideas turn the flow of Consciousness back upon Itself to a lesser

degree, thereby allowing Consciousness to flow more in alignment with Itself and thereby create more enjoyment than suffering, even while still in ignorance of its nature owing to continued form-identification.

Nonetheless, even from within a state of self-ignorance it is possible to cease to identify with form by beginning to identify with the formless aspect of one's Being instead, and in that way begin to regain some control, as it were, over one's involvement in the fundamental and unavoidable relation of Self-alignment or Self-opposition that is the relational basis of all experiential wantedness and unwantedness, the relational basis of all suffering and enjoyment. And while Isness flows through the same essential human form that it flowed through before, the experience the Isness creates for Itself, and which It then apprehends, is completely different in quality, as Its movement and flow is no longer just a reflexive reaction to protect and fortify a form It has mistaken for itself, and so is no longer inherently self-oppositional, but is instead a conscious and effortless movement of going with the flow of what It now recognizes as its formless Self. The flow or movement of Isness, of Being, of Consciousness, that occurs once the Formless is no longer confused with regard to its nature, is referred to as conscious movement. Conscious movement is movement that is, by its nature, movement of one's Consciousness in alignment with Itself.

Effortless Being, that is what we truly Are. Beings engaged in a constant effort to fortify and maintain a false identity is what we are doing. When Beingness recognizes its essential Beingness, it stops doing, and yet still acts. But when Beingness does not recognize its essential Beingness, continuous doing seems necessary to maintain the form-identity, to maintain the false identity.

This continuous doing, or the seeming need for continuous doing, is what keeps the mind churning, is what keeps the mind producing an endless stream of thoughts, an endless stream of forms that seem more real and more important than the formless Awareness that apprehends those thoughts.

Effort is needed to know yourself as you are not. No effort is needed to know yourself as you are.

One cannot, through some effort, cease effort, for that is itself an effort and so sustains the illusion of form-identity.

The rope of form-identity to which we cling is not saving us from annihilation; rather, it is keeping us from realizing that our annihilation is not even possible.

We create the form to which we then cling, thinking that our continued being depends upon our continued clinging. But how can our being depend upon something that we ourselves create, something that in the absence of our Being, in the absence of our Awareness, cannot even be known?

Take away Awareness, if such a thing were even possible, and there would be no form, but take away form, which is possible, and Awareness remains.

Awareness, Consciousness, Beingness, the Formless, whatever form we want to use to point toward That which is beyond form, is all there ever really Is. Everything else only exists, everything else, i.e., all experience, all perception, all conception, all emotion, is just a shadow on a wall, different forms that arise out from and within the Isness, as the Isness shines upon and so flows in relation to Itself, as shown in figure 1.

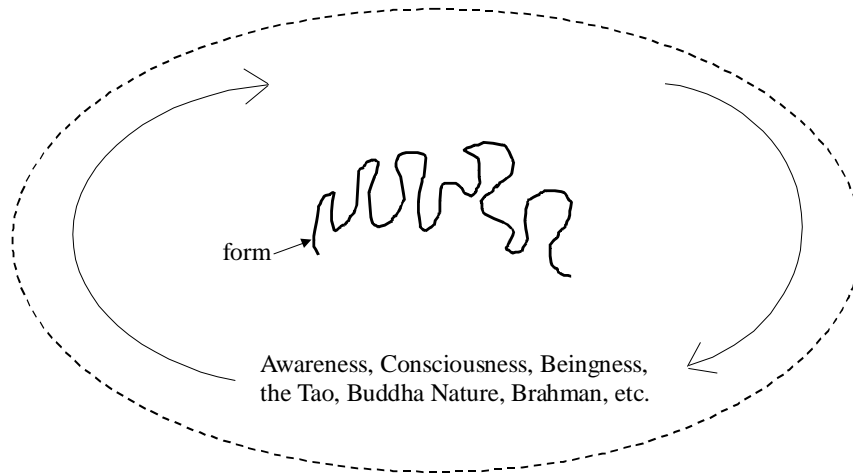


Figure 1 As the Formless flows in relation to Itself, forms arise like shadows cast upon a wall, shapes that seem real, but which themselves lack any real Substance, as all experiential form is just Beingness's apprehension of the boundaries that arise within Itself as It flows in relation to Itself.

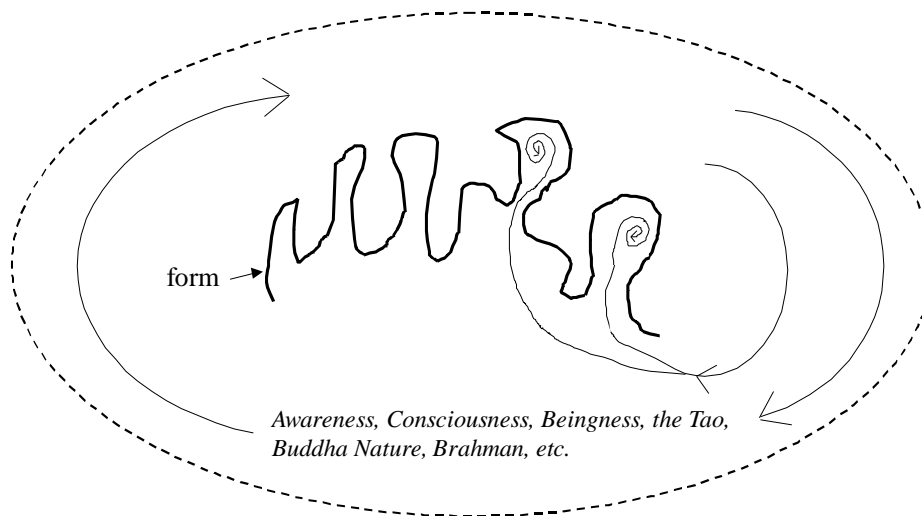


Figure 2 As the Formless flows in relation to Itself and creates form, that same Formlessness flows through the forms that have arisen within Itself, and as it flows through those forms new relations are formed and so new forms arise within those forms, which new forms the Formless then apprehends as new experiences from Its perspective within the form within which the new forms arise.

As the Formless flows through human form, that Flow tends to get caught up in the mind, caught up in the seemingly absolute reality of thought-forms, as that Flow, that Consciousness, becomes caught up and trapped within the seeming reality of form-identification, thereby trapping Itself in an endless and self-sustaining loop of oppositional Self-relation and experiential creation, as shown on the right in figure 2, unconsciously flowing Itself in opposition to Itself as It then naturally seeks to continue to create and so maintain Its awareness of Its unknowingly self-created form-identity, since once the Formless mistakenly knows itself to be a form, it then seems that Its ongoing beingness is completely dependent upon the continued existence of what is actually only a form that its own flow has created within Its formless Self.

The Self cannot not Be. Beingness cannot be eliminated, cannot be made to not Be. That which is not created cannot be destroyed. It is only when That which cannot cease to Be mistakenly knows Itself to be a form, to be something that is created and so does only exist and so which can then be destroyed, that it then must seem to such a deluded point of Beingness that its own non-being is something that is actually possible. And because the idea of its non-being is an idea that is in complete opposition to its actual Nature, such a deluded point of Beingness then, by its very Nature as that which cannot not Be, becomes compelled to flow Itself in whatever way serves to maintain its form-identity, which flow simultaneously helps to perpetuate the illusion of its form-identity, the illusion that it actually is a form, by effectively hiding its formless Self from Itself behind a veil of form, referred to as *māyā*, that now seems to be absolutely real and so seems to be of primary importance.

This seeming necessity and compulsion of Consciousness to serve and maintain its form-identity, which compulsion is what causes Consciousness to flow in opposition to Itself and so create suffering for Itself, is the essence of spiritual bondage.

Therefore, liberation, or release from that bondage, release from the compulsion to flow in opposition to one's Self, can only come once the deluded point of Awareness begins to identify with the Formless rather than with form, and thereby becomes once again free to consciously flow Itself in alignment with Itself, rather than compelled to unconsciously flow Itself in opposition to Itself, as shown in figure 3.

There has been a lot of talk about flow here. This is because everything that we experience as reality, everything that we create as our experience of reality, every form that arises, has to do with the way in which we, as formless Beingness, are flowing in relation to the formless Beingness that is flowing Itself forth as our Beingness.

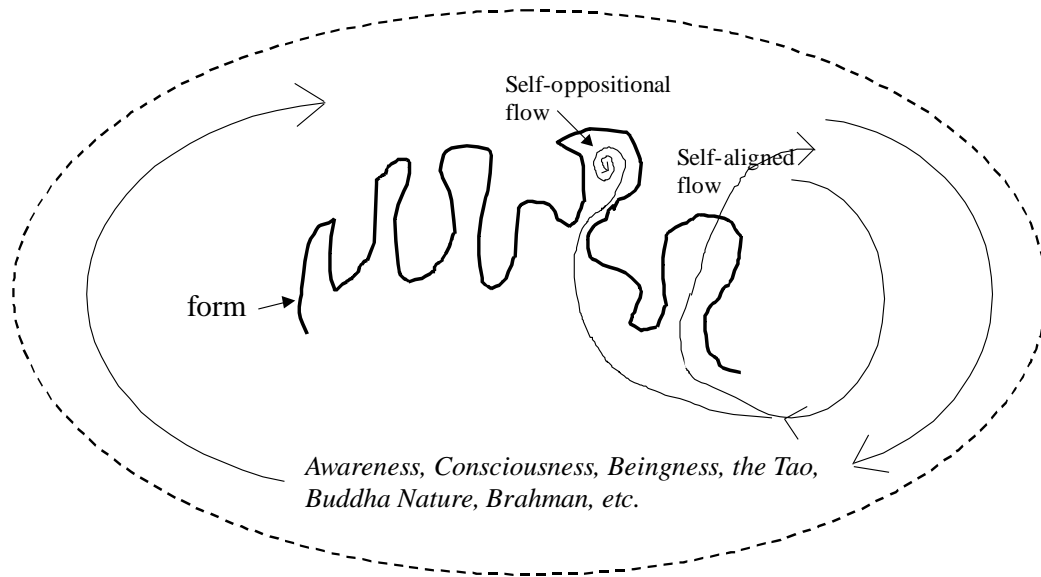


Figure 3 When the Formless identifies with form then Self-oppositional flow is natural, inevitable, and unavoidable. But when the Formless ceases to identify with form, and instead begins to identify with the Formless, with pure Being, with pure Awareness, with pure Consciousness, then the opposite type of flow, i.e., Self-aligned flow, is what then becomes natural, inevitable, and unavoidable.

What Is is singular and not divisible from Itself. What Is is devoid of form. But what Is is not stagnant. What Is is flowing. What Is is projecting or flowing Itself into Itself. And as what Is projects or flows Itself into Itself, the portion of Itself that it has projected into Itself, by its very Nature, continues to flow and project Itself into Itself, as shown in figure 4.

The source of how you feel in each moment, good or bad, is not coming from the world around you, not coming from the objects that you either want or don't want. The source of how you feel, i.e., the wantedness or unwantedness of your immediate emotional experience, is a function of your aligned or oppositional relation to your Self, a function of the aligned or oppositional relation of your Being, as you are flowing forth from this point of Beingness, to the Beingness that is continuously flowing Itself forth as your Being.

Forget liberation, forget enlightenment. Far more often than not the goals of liberation and enlightenment simply become more subtle objects that one seeks to shore up the form-identity, and so themselves simply become a more subtle cage in which one then becomes bound. Simply begin to pay attention to how you feel in each moment. Begin to become aware of the emotion you are creating in each moment. For the emotion you are creating and apprehending in this moment tells you most directly and immediately how you are, in this moment, flowing in relation to your Self. And if you don't like how you feel then just stop pushing against whatever it is you are pushing against, stop flowing yourself in resistance to whatever materialized, conceptualized, or emotionalized aspect of your Being that you do not want, and then become aware of the change in what you are then, in that moment, experiencing as your emotional reality.

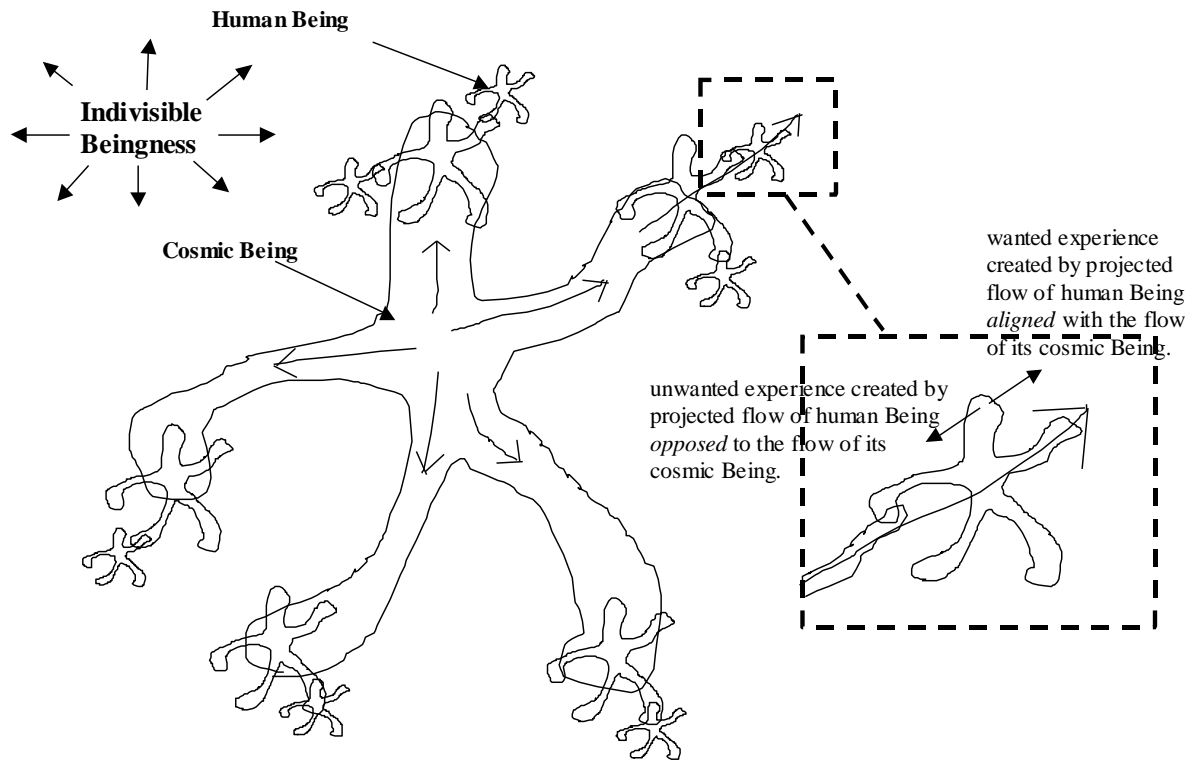


Figure 4 We are Beingness that has been and continues to be projected into Itself, Beingness that has been and continues to be flowed forth from Itself. And we are also that same Beingness that has been and continues to project Itself into Itself, Beingness that has been and continues to be flowed forth from Itself. This is the essential situation. This is all that is actually happening. Everything else that seems to happen, i.e., all experience, all form, is just a shadow on the wall created as the flow of Beingness meets the flow of Beingness in either alignment or opposition, thereby creating either clarity or delusion, enjoyment or suffering, wanted or unwanted experiences, respectively.

Our very Nature makes unavoidable our relation to our Self, and that unavoidable relation to our Self makes unavoidable our creation and apprehension of some emotional experience in each moment, either wanted or unwanted, as we flow in either aligned or opposed relation to our Self. It is not the goal of Beingness to cease to create experience, for even if that were possible, which it likely is not, it would not be desirable, not be that which is wanted. Why would Beingness want to stop creating the incomprehensible and ever expanding joy that It creates and apprehends when it flows in alignment with Itself as it expands into Itself?

However, it is the goal of Beingness to create and apprehend wanted rather than unwanted experience. And so while the nebulous goals of liberation and enlightenment may seem far off and rather unattainable, the goal of creating wanted rather than unwanted emotional experience is possible in each moment, and really is only possible in this moment, which is all there really ever is.

And the better you become at creating the wanted rather than the unwanted, especially at the emotional level, the better you are becoming at aligning your Flow with the Flow of your Self. And the more aligned your Flow with the Flow of your Self the more your Awareness converges and merges with that of your Self, because the only reason there is any divergence of your Awareness from that of your Self is because, in your Self-oppositional flow, you are creating and apprehending unwanted experiences which the Self, in its completely aligned flow, simply cannot in that same moment create and apprehend, owing to the unavoidable experiential limitation, thereby necessitating a divergence and seeming division between your Awareness and the Awareness of your Self, both of which are ultimately the same singular, indivisible, eternal, and formless Awareness, Consciousness, or Beingness that is all that actually Is.

The relation between you and your Self is the only thing that is of absolute importance, because nothing else actually Is, as everything else only seems to be. Every relation in which you are involved is ultimately a relation between you and your Self, because formless Beingness is what is actually there underlying the forms that only appear to be what is there. Whether you are looking at a vase or are interacting with another human, what is actually there where the form appears to be is Beingness, and the way you are being in relation to that form is then the way you are being in relation to your Self, and your aligned or oppositional involvement in that relation is then what determines how you feel, i.e., what emotion you create and apprehend, in that moment.

It may seem that it is the object that makes us feel good or bad, or the person that makes us feel good or bad, but this again is only an illusion of limited perspective. When the actual source of the emotional reality is hidden, as it is when our formless Beingness is obscured, then the object of our attention, inanimate or animate, must appear as the source of what we feel, even though the actual source of what we feel in each moment always lies in how we are, in that moment, either unconsciously or consciously, flowing our Being in relation to our either hidden or revealed Self.