

## Article

# On the Nature of & Relation between Formless God & Form: Introduction

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### ABSTRACT

This universe consists of both experiential forms as well as the Formless God by which every experiential form is apprehended, and in the absence of which Formless God no experiential form, i.e., no reality, has ever been, or can ever be, known to exist. In the usual analysis of the nature of the universe the emphasis is generally placed upon the experiential forms and their relations to each other, and in the rare instances where the Formlessness that is God is even mentioned, that Formlessness is usually afforded a secondary status, as it is usually assumed that that Formlessness is somehow produced through some relation or set of relations occurring between the physical or material realities of which the universe seems to be, and so is assumed to be, composed. In this work that emphasis is reversed, since this work takes the position that the universe is actually composed of a singular and Formless God, and that it is the relations of that God to Itself that produce the forms which that singular, formless, and yet individualized God then apprehends as the universe of experiential forms—physical, mental, and emotional—that we call reality.

This work consists of the following series of articles: Introduction; Part 1: The Evolution of the Formless God into Form while Creating Lesser Form (1, 2 & 3); Part 2: The Identification of the Formless God with Lesser Form; & Part 3: The Identification of the Formless God with Itself (1 & 2).

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

## Introduction

One aspect of the human condition is that we take reality far too seriously. And we take reality far too seriously because we think that reality is what is actually there where it appears to be. And the reason we think that reality is what is actually there where it appears to be is because we do not know the nature of What Is Actually There where reality only appears to be.

Trying to understand the nature of reality without some understanding of the nature of What Is Actually There where reality appears to be is as futile as trying to understand the nature of a reflection while blind to the presence and necessity of the mirror within which the reflection arises. On the other hand, once one recognizes the presence of the mirror that is actually there where the reflection only appears to be, the reflection, which was previously impossible to understand, becomes relatively easy to understand. Likewise, with regard to the nature of reality,

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once one is able to recognize the nature of What Is Actually There where reality appears to be, the nature of reality becomes relatively easy to understand.

Understanding the nature of reality involves nothing more than understanding the way in which What Is Actually There, where reality only appears to be, creates or brings into existence, through relation to Itself, what it then apprehends as reality. As will be described, what we refer to as reality is created as a sort of boundary or reflection that arises where the Formlessness or formless Beingness that is actually there, where reality only appears to be, becomes defined in relation to Itself owing to its involvement in some relation with Itself. And once that boundary, reflection, or form has been created, that form is then apprehended as a reality, i.e., as an experiential reality, by the formless Beingness that has created that form within Itself through its relation to Itself.

And although the nature of reality will be defined with some precision, it should be noted at the outset that using words or any form to describe and define What Is Actually There where reality appears to be is like trying to clean glass using a hammer. That is, it cannot be done, and in trying to do so one only ends up making a mess of that which one is trying to make more clear. This is because words are forms that represent concepts, which are also forms, whereas What Is Actually There where reality appears to be is formless, which is to say, a Formlessness, or formless Beingness. For this reason, words cannot possibly describe nor define the formless Beingness that is actually there where reality appears to be. However, words can describe, to a limited extent, how that Formlessness creates or brings into existence what it then apprehends as reality, because there is a connection between what the Formless is doing, or perhaps more accurately, how the Formless is being, and the forms that are created and apprehended by the Formless as reality. Words can also describe, to a greater extent, what that Formlessness apprehends as reality, because what that Formlessness apprehend as reality, or experiences as reality, is itself a form. For these reasons, what will be described in this work is not the Formlessness or formless Beingness of which the universe is ultimately composed. Rather, what will be described in this work is the process by which the Formlessness of which the universe is ultimately composed creates or brings into existence within Itself the forms which that same Formlessness then apprehends as the universe of experiential forms—physical, mental, and emotional—that we call reality.

As already mentioned, the process whereby the Formless brings into existence the forms it apprehends as reality is one of self-relation. More specifically, the process whereby the Formless brings into existence the forms it apprehends as reality is a process of iterative and progressive self-relation. This is how it must be, because in creating the forms it apprehends as reality, the Formless has only Itself to work with, since nothing else Is. Put another way, there is only one thing that actually Is, and the one thing that actually Is is the non-thing, or no-thing, that is being pointed toward in this work through the use of the words Formlessness, or formless Beingness. And so it is left to the Formless to both create and apprehend form, as there is nothing else that actually Is that can do so, since, as will be described, all else, all experiential form, all that we call reality, only exists and so only seems to be what actually is, and so only seems to be what is actually there where it appears to be.

This work consists of three parts. In the first part of this work the evolution of the Formless into three different levels of Form is described. Also described in the first part of this work is the coming into existence of a different type of form, or lesser form, within each level of Form, as each level of Form comes into being through the progressive flow of the Formless in relation to Itself. Further, the three different types of lesser forms that come into existence within the Formless, as the Formless, through iterative and progressive relation to Itself, evolves into different levels of Form, are each shown to correspond to one of the three different types of experiences or experiential realities of which we are able to be aware or conscious. Specifically, the lesser form that comes into existence within the first level of Form, as the first level of Form comes into being, will be shown to correspond to what we apprehend as emotional experience or emotional reality. Next, the lesser form that comes into existence within the second level of Form, as the second level of Form comes into being, will be shown to correspond to what we apprehend as mental experience or mental reality. And finally, the lesser form that comes into existence within the third level of Form will be shown to correspond to what we apprehend as physical experience or physical reality.

What is described in the second part of this work is what happens when the Formless, for whatever reason, begins to identify with, i.e., know itself as, the lesser forms that have come into existence within Itself as a result of its having become Form, i.e., as a result of its being or flowing in relation to Itself. Specifically, what the second part of this work describes is the way in which the misidentification of the Formless with the lesser forms that have come into existence within Itself causes the Formless to become unable to be aware or conscious of the Formlessness that is Itself, and so causes the Formless to lose sight of Itself, to become hidden from Itself, thereby causing the lesser forms that continue to be created within Itself, which lesser forms the Formless remains aware of or conscious of as reality, to appear as what is actually there, when What Is Actually There, where the forms apprehended as reality only appear to be, is the now hidden Formlessness within which those lesser forms have come into existence and by which those lesser forms are being apprehended as reality. Also described in the second part of this work is both why and how the Formless naturally tends to relate to the forms of which it becomes aware or conscious, once it has lost sight of Itself through identification with form, in a way that causes Itself to suffer.

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

it becomes aware or conscious, that its obscured and yet ever-present formless Nature can cease to be obscured. And it is only once its formless Nature ceases to be obscured that the Formless is then able to become aware or conscious of Itself, thereby allowing the Formless to identify with its formless Self rather than with form. And it is through that direct Recognition and Realization of Itself, absent any intervening form, including the concept of formlessness, that the Formless comes to Know and Realize Itself to be What Is Actually There wherever the forms it continues to know and apprehend as reality still appear to be, since once the Mirror Reappears to Itself, thereby allowing the Mirror to Recognize Itself, the reflections that rest within it, which reflections it once mistook for itself, and which reflections once obscured Itself while they were mistaken for itself, do not go away, although they do cease to be known as what is actually there where they still must, by their very nature, appear to be.

(Continued in Part 1: The Evolution of the Formless God into Form while Creating Lesser Form (1))