

Article**On the Nature of & Relation between Formless God & Form:
Part 1: The Evolution of the Formless God into Form while
Creating Lesser Form (1)**

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ABSTRACT

In the first part of this work the evolution of the Formless God 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 God in relation to Itself. Further, the three different types of lesser forms that come into existence within the Formless God, as the Formless God, 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.

This first article of Part 1 contains the following sections: Form and form; The paradox of dual experiential form; The first level of Form; The basis of positive and negative emotional experience; & The second level of Form and form.

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

Form and form

The process of iterative and progressive self-relation by which formless Beingness creates or brings into existence what it apprehends as reality can be most easily understood or described as the Formless flowing in relation to Itself. However, in order to understand how the Formless creates what we, as that Formlessness, apprehend as reality, it is necessary to understand that, in flowing in relation to Itself, in being in relation to Itself, the Formless causes two different types of form to arise, one of which Is, and the other of which only exists.

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One type of form created by the flow of Formlessness in relation to Itself will be referred to as "Form," whereas the other type of form created by the flow of Formlessness in relation to Itself will be referred to as either "form" or "lesser form." The type of form that will be referred to as "Form" will be referred to in that way because, although it is brought into being by the flow of the Formless in relation to Itself, it is nonetheless composed of the Formless, albeit the Formless as it is flowing or being in relation to Itself. On the other hand, the type of form that will be referred to as either "form" or "lesser form" will be referred to in that way because it is not composed of the Formless, but rather is created or comes into existence as a boundary that arises within the Formless where the Formless becomes defined in relation to Itself as it flows in relation to Itself as Form. The difference between these two types of form is depicted in figure 1.

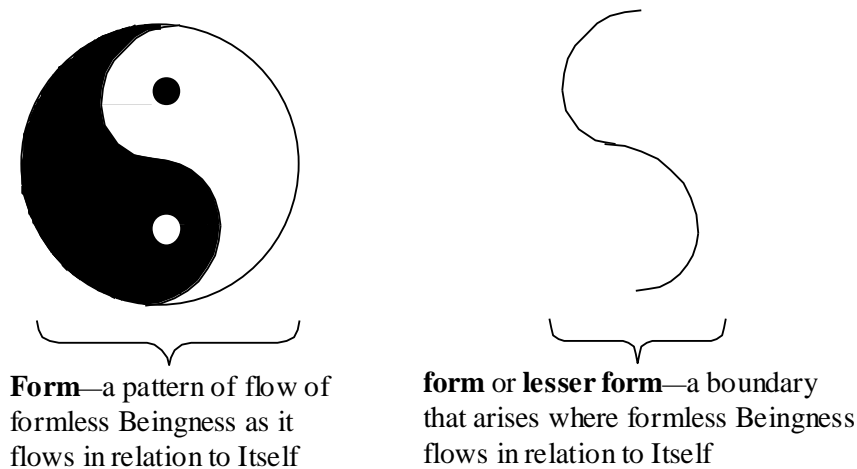


Figure 1 (left) As Beingness or the Formless flows in relation to Itself what is created is a Form, which is simply a pattern of flow composed of formless Beingness, or the Formless, as it is flowing, or being, in relation to Itself. Such a Form is what is pointed toward or indicated by the T'ai-chi T'u or yin/yang diagram. (right) When Beingness or the Formless flows in relation to Itself, form, or lesser form, is created as a boundary that arises where formless Beingness becomes defined in relation to Itself as it flows in relation to Itself. Thus, Form is composed of Beingness, albeit Beingness as it is flowing in relation to Itself, whereas form is not composed of Beingness, but is more like a shadow that arises within Beingness owing to the flow of Beingness in relation to Itself.

As depicted in figure 1, the type of form referred to as Form is somewhat analogous to water swirling about itself in the form of a whirlpool. On the other hand, the type of form referred to as form, or lesser form, is somewhat analogous to the boundary or form that arises where the tips of two fingers meet. What formless Beingness, or the Formless, apprehends as reality, i.e., as experiential reality, is not Form. Rather, what formless Beingness apprehends as reality is form. That is, as depicted in figure 2, what we experience as reality, be it an emotional, mental, or physical experience, is our apprehension, as formless Beingness, of the forms or boundaries that are created and so come into existence within what we ultimately Are, as what we ultimately Are, i.e., formless Beingness, flows in relation to Itself and so becomes defined in relation to Itself.

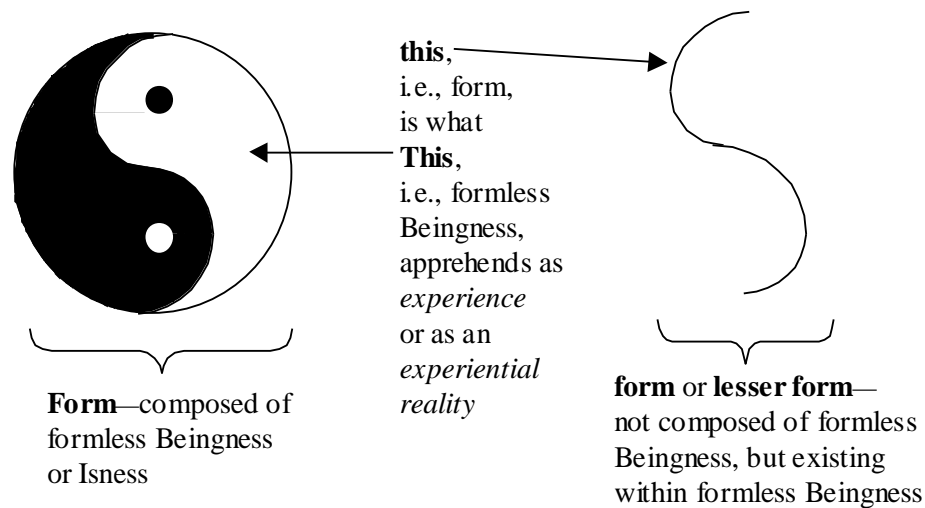


Figure 2 That which apprehends form as an experience, i.e., as an experiential reality, is the Formlessness or formless Beingness in which form has arisen or been created owing to the flow of that Formlessness in relation to Itself, i.e., owing to its becoming Form while nonetheless remaining ultimately formless Beingness, which is to say, remaining That which is ultimately not dependent on either Form or form in order to Be.

Just as there can be no appearance of a shadow without the actual presence of light, because a shadow is just the relative absence of light, there can be no appearance of form without the actual presence of formless Beingness, because form is just a relative absence of formless Beingness. That is, a shadow arises where the flow of light energy is denied or resisted to some degree by some other form and flow of energy, i.e., by some object. Likewise, form arises where the flow of formless Beingness is denied or resisted to some degree by some other flow of formless Beingness. In both cases, i.e., that of a shadow and that of form, the relative absence that is created requires the actual presence of its opposite, which opposite in the case of a shadow is light, and which opposite in the case of form is formless Beingness. And also in both cases, when that which is actually present is forgotten or obscured, then that which is only an absence takes on the appearance of that which is actually present. That is, when light is forgotten, for whatever reason, then the relative absence that is the shadow appears to be what is actually there. Likewise, when formless Beingness is obscured, for whatever reason, then the relative absence that is form appears to be what is actually there.

It is important to note that it is ultimately not Form that apprehends form as experience. That is, although Form is composed of formless Beingness, and although it is through the coming into being of Form that form comes into existence, it is not Form that apprehends form. Rather, that which apprehends form as experience, or as an experiential reality, or simply as reality, is always formless Beingness or the Formless. Put another way, the ability to apprehend, to be aware, to be conscious, is not a property that arises in formless Beingness along with the coming into being of Form, i.e., as Beingness becomes Form, which is to say, as Beingness flows in relation to Itself as Form. To the contrary, the ability to apprehend, to be aware, to be conscious, is a property that is inherent in, intrinsic to, and so inseparable from formless Beingness. Thus, the Formless does

not need to become a Form, does not need to flow in relation to Itself, in order to have the ability to apprehend or be aware or be conscious. Rather, formless Beingness only needs to become a Form in order to create or bring into existence within Itself the forms that it then, according to its nature as formless Awareness or Consciousness, apprehends as experiential reality. Put another way, formless Beingness needs to become Form in order to create form, but formless Beingness does not need to become Form and create form in order to be Awareness, in order to be Consciousness. Rather, formless Beingness only needs to become Form and create form in order to be aware or conscious of form, which is to say, in order to be aware or conscious of reality.

The experience of any reality is then, by its nature, the apprehension by formless Beingness, Awareness, or Consciousness, of some created form. However, it is also important to understand that form, or what formless Beingness apprehends as reality or as its experience of reality, does not itself possess the nature of the Beingness by which it is being apprehended as reality. How does something arise within Beingness that is not the nature of Beingness? The same way a shadow arises, i.e., as the product of a relation occurring between that which is not a shadow, producing a relative absence superimposed upon what is actually a presence. That is, form arises as the product of a relation occurring between That which is not form, producing a relative absence superimposed upon what is actually a Presence, i.e., formless Beingness. However, at no point within Beingness is there any actual absence of Beingness, relative or otherwise. If one tries to examine a shadow as if it were an object, as if it were what is actually there, one can find no such object. Likewise, if one tries to examine form as if it is what is actually there, one ultimately finds no such object, no such form, but instead finds what is only a shadow, shifting in appearance and form as the light of Consciousness is cast upon Itself in different ways and so in different relations. And it is that light of Consciousness that is What Is Actually There wherever form only appears to be, as both That which apprehends the form and as the Form that underlies the apprehended form. And as form is not itself composed of Beingness, and so does not itself possess the nature of Beingness, experiential reality therefore does not itself possess the nature of Beingness.

The reason it is important to understand that the forms which formless Beingness experiences as reality are themselves devoid of the nature of the Beingness by which they are being apprehended as reality, is because this realization makes it possible to understand why formless Beingness becomes deluded, or enters into what is referred to as a state of Self-ignorance, when it identifies with, i.e., thinks of itself as being, some form or set of forms that it is apprehending as reality. Formless Beingness that has identified with form and so is conscious of itself as form is what is referred to as the Ego. Put another way, what is referred to as the Ego is formless Beingness that has draped Itself in some set of forms and then mistaken itself for those forms, in a very limited way analogous to the situation of dressing up as a pirate for Halloween and then upon seeing one's self in a mirror becoming convinced that one actually is a pirate, leading one to then go off and do what it is that one imagines pirates do. Similarly, once formless Beingness knows itself as some form or set of forms, such a form-identified Beingness or Ego then operates in the world on the basis of that false idea, and in so doing, for reasons that will be explored in some detail, both locks Itself into the relation with Itself that is creating its identification with form and also causes Itself to suffer.

Thus, what the Formless apprehends as experience is always some form that has arisen with Itself owing to its being or flowing in relation to Itself. And as the Formless flows in relation to

Itself, thereby creating form, Form simultaneously comes into being, which is to say, the Formless becomes Form, or flows in relation to Itself as Form. But Form is never itself what the Formless apprehends as experience or as reality. Form cannot be apprehended as an experience, i.e., as a reality, because Form is composed of the Formless, whereas the forms that the Formless apprehends as various experiences or as various realities are not composed of the Formless. Put another way, that which is the most proximal basis of what the Formless apprehends as reality, i.e., form, is completely different in nature than Form, because Form is composed of the Formless, albeit the Formless flowing in relation to Itself, and so in that way Is, whereas form is not composed of the Formless, and so only exists, i.e., only arises within what Is.

Put another way, Form must Be, else there would exist no emotional, mental or physical forms to apprehend, and so without Form there would exist no emotional, mental, or physical realities. The ultimate basis of all apprehended reality is the Formless, even though the emotional, mental, and physical forms that are apprehended as reality do not themselves possess the nature of the Formless. Yet, as is being described, the basis of all experiential realities is Form, which is to say, the Formless flowing and so being in relation to Itself. And so, even though we can never actually capture or apprehend Form as an experience directly, we can nonetheless understand or conceive that Form must Be in order for form to come into existence as something that the unexperienceable Formlessness, of which Form is composed, can then apprehend as an experiential reality.

The Formless Is; forms only exist. That is, the forms that the Formless apprehends as reality do exist, but existence is not the same as Being. That which exists is that which arises within the Isness, within formless Beingness, as it flows in relation to Itself. That which exists is completely conditional, or completely dependent for its existence upon some condition, which condition is always some relation of Beingness to Itself. Conversely, that which Is is not dependent upon any condition, and so not dependent upon any relation, in order to continue to Be.

That which is referred to here as Form occupies a position somewhere between Being and existence. That is, Form has aspects of unconditional Being, since it is composed of the Formless, composed of that which is ultimately unconditional, and yet Form is dependent upon the condition of self-relation, and so in that way has an aspect of conditional Being. What Form is composed of is unconditional, because what Form is composed of is formless Beingness, which requires no condition in order to Be. And yet Form itself, in order to be Form, requires the condition of self-relation, and so in this way is conditional. So, Form is composed of the Formless, which is unconditional, i.e., not dependent upon any condition in order to Be, and yet Form is the Formless that has become conditional, i.e., dependent upon some condition in order to Be. Therefore Form is simultaneously both unconditioned and conditioned Being.

The paradox of dual experiential form

This paradox regarding the nature of Form arises because, as previously stated, Form cannot itself be an experience, cannot itself be a reality, since it is composed of the Formless, which is not the nature of experience, not the nature of reality. And because Form cannot be an experience, it cannot be conceived, and so cannot be grasped by the mind. Form seems graspable

at first, Form seems conceivable at first, but then separates into the experiential opposites of unconditioned and conditioned Being, which experiential opposites the mind cannot simultaneously apprehend with respect to an underlying singularity.

This paradox regarding the nature of Form, i.e., the inability to grasp it with a single concept that is not contradicted by an equally valid yet opposite concept, is simply what happens when the Formless tries to grasp Itself using form, which is to say, when the Formless tries to know Itself through form or as a reality. That is, when the Formless tries to experientially grasp or know as a reality the ultimate nature of anything, what it is ultimately trying to grasp is Itself, because ultimately it is the Formless that is actually there underlying all that is experienced as form or known as reality. And when the Formless tries to grasp Itself, tries to know Itself through form, tries to know Itself as a reality, which is what the Formless is doing, whether it knows it or not, as it tries to get at the ultimate nature of any experiential reality, it forms a relation with Itself. And in forming that relation with Itself, in trying to grasp what is ultimately its formless Self, the Formless creates or brings into existence a form that it then apprehends as an experiential reality, which apprehended experiential reality then seems to be or presents itself as being what is actually there.

But for every relation in which the Formless can be involved with Itself that creates a particular form apprehended as a particular experience or experiential reality, there is an opposite and mutually exclusive relation in which the Formless can also be involved with Itself that, if it were to happen, would create the opposite form apprehended as the opposite experience or opposite experiential reality. However, these opposite forms can never be created or brought into existence simultaneously by a single point of Formlessness and so can never be apprehended as realities simultaneously by a single point of Formlessness, because the creation of the opposite forms that are the basis of what the Formless would apprehend as those opposite realities would require the single point of Formlessness that apprehends those opposite realities to be in the impossible situation of being simultaneously involved in what are opposite and so mutually exclusive relations with Itself. And so, when grasping at what is ultimately Itself in one way, the Formless will create and apprehend one of two possible experiential forms or realities. And when grasping at what is ultimately Itself in the opposite and so mutually exclusive way, the Formless will create and apprehend the other of those two possible experiential forms or realities. It is for this reason that, when trying to conceive or grasp the ultimate nature of any reality, what seems to be there, or what is thought to be there, always separates into opposite experiential realities that cannot be simultaneously apprehended, because the opposite or complementary forms that are the most proximal basis of those apprehended realities cannot themselves be simultaneously created by a single point of apprehending Beingness, and so cannot be simultaneously apprehended as reality by a single point of apprehending Beingness.

The Formless is non-conceptual, and so Form, which is composed of the Formless, albeit the Formless flowing in relation to Itself, is also non-conceptual. But the mind deals only with forms, only with concepts, only with things which appear as either this or that, but not with things which appear as both this and that. Things which appear as both this and that, i.e., as opposites, the mind cannot grasp, because what the mind grasps is form, but the mind can only grasp, in any one moment, either this or that form, because a single point of Beingness can only be, in any one moment, either in the relation which creates this form apprehended as this reality

or in the relation which creates that form apprehended as that reality. And so, the reason we cannot grasp or fully define the ultimate nature of Form, as it seems to separate into the opposite concepts of unconditioned and conditioned Being as we strive to grasp its ultimate nature, is the same reason why scientists encountered the related paradoxes of wave-particle duality and uncertainty as they strove to grasp the ultimate nature of physical reality. And that reason is that it is simply not possible to fully define or describe through created form, i.e., through words or concepts or any experience or any reality, the Formlessness that is actually there where any experiential reality seems to be. This is a limitation that cannot be overcome, but it is a limitation that can be understood. Thus, there really is no paradox, there is only an unavoidable duality of simultaneously unexperienceable experiential forms that arises whenever one tries to grasp and so tries to define the Formless as this or that reality, or as having this or that characteristic or attribute.

And the same limitation arises in the reverse or opposite movement, which is to say, when one realizes the Formless directly and then expresses that realization in form, through words and concepts. It is for this reason that the Buddha, when referring to the Formless, called it Emptiness, whereas Jesus, when referring to that same Formlessness, referred to it as the fullness of Life. Any expression of the Formless is not itself the Formless, but is a form and so is not That. As Lao Tzu wrote, the Tao that can be told is not the eternal Tao. Thus, the Buddha and Jesus, and Lao Tzu as well, were not describing different or opposite things, but each simply used different and opposite forms to point toward the same underlying Formlessness that each had realized directly as their own essential Nature, as well as the essential Nature of the universe itself, underlying the appearance of form.

All that having been said, the best way to understand and explain the nature of what we apprehend as reality, as well as the seeming paradox of experiential duality that inevitably arises when we try to grasp the ultimate nature of What Is Actually There where reality appears to be, is to simply describe how formless Beingness forms progressive relations with Itself, progressive levels of Form, and in so doing also creates progressive levels of form that are apprehended as the different types of experiential forms or experiential realities that, taken together, make up what we, as that formless Beingness, apprehend as reality.

The first level of Form

As previously stated, as formless Beingness flows in relation to Itself, Form comes into being and form comes into existence. Thus, the first or most fundamental relation of formless Beingness to Itself, or of Beingness flowing in relation to Itself, creates a first level of Form as well as a first type of form that Beingness experiences as the most fundamental type of experiential reality, as shown in figure 3.

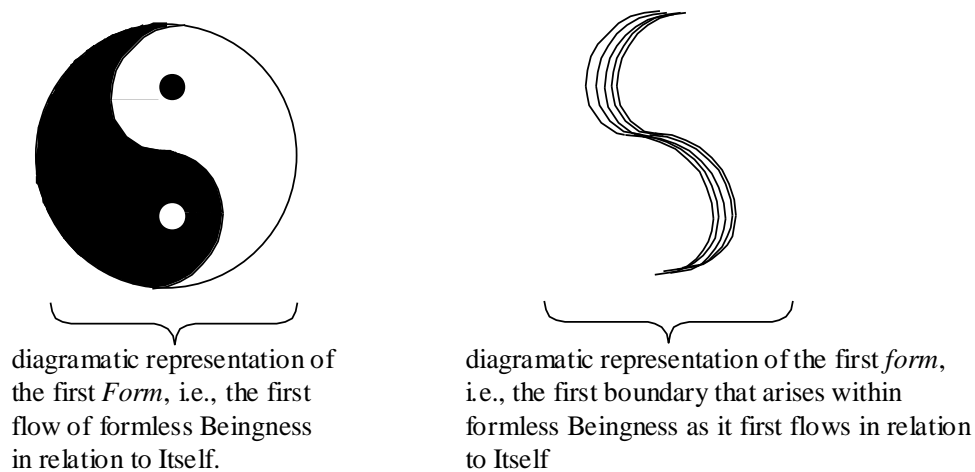


Figure 3 The first relation of Beingness to Itself that creates the first Form also creates the first form. The first form that comes into existence as the result of this first relation of formless Beingness to Itself is the form that we, as that formless Beingness, apprehend or experience as emotional reality.

This first level of Form that comes into Being is the foundational Form within which all other Forms comes into Being and within which all forms come into existence. We have two different names that we use to refer to this first level of Form. One name we use is mind, and the other is space or space-time, with time being our perception of something that is ultimately derived from the intrinsic dynamic or flow inherent in the Form that underlies what we apprehend as and call space, which, to reiterate, is also the Form that underlies what we apprehend as and call mind.

Mind and space both appear formless even though they are a Form, i.e., Beingness flowing in relation to Itself, because Form cannot itself be an experience, because experience is always the apprehension of a created form. Mind and space are the experientially dual aspects of the singular Form that arises when formless Beingness first flows in relation to Itself. That is, the first experience, the first form, comes into existence as the Form that is the basis of what we apprehend as the duality of mind and space comes into being. Therefore, the singular Form that underlies what we apprehend as both mind and space comes into being simultaneously with the coming into existence of the first form, which first created form Beingness apprehends as emotional experience or as an emotional reality.

Thus, the reason mind and space themselves have no form, or are experienced as the absence of form, is because they are the experientially dual aspects of the fundamental and unexperienceable Form within which all form ultimately arises or comes into existence. That is, physical form is apprehended as arising within the formlessness of space, whereas mental form is apprehended as arising within the formlessness of mind, while emotional form pervades both physical and mental reality, both space and mind, because emotional form is intrinsic to the singular and fundamental Form that underlies what is apprehended as both space and mind. Put another way, physical form clearly arises in what we call space, whereas mental form clearly arises in what we call mind, but from where does emotional form arise: space or mind? The

answer: both. Because emotional form comes into existence within the first Form as the first Form comes into being, and because that first Form underlies what is apprehended as both space and mind, emotional form cannot be localized to either space or mind and yet seems to appear in both, or seems to pervade both, as shown in figure 4.

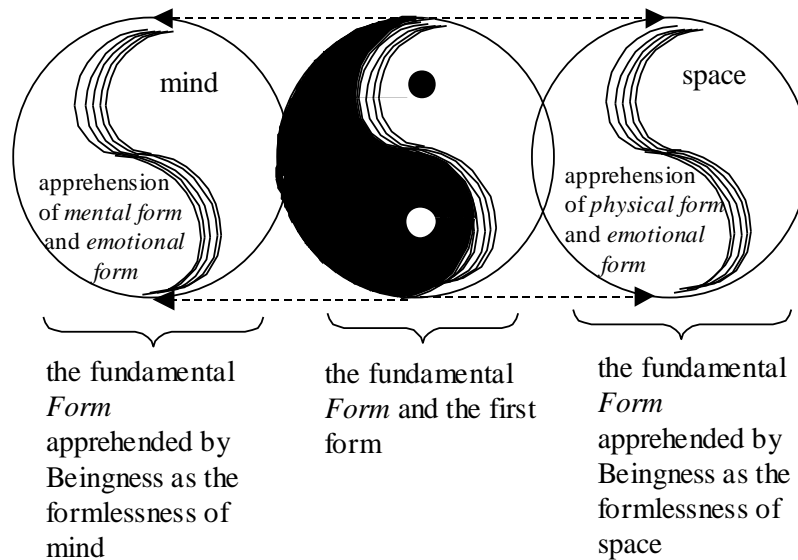


Figure 4 Mind and space themselves have no form, or are experienced as the absence of form, and yet underlying both mind and space is the singular and fundamental Form that comes into being as the form apprehended as emotional reality comes into existence. Therefore, since the form that is apprehended as emotional reality is intrinsic to the singular and fundamental Form that is actually there where both mind and space experientially appear to be, emotional reality is apprehended within the spheres of both mind and space, i.e., within both and associated with both mental and physical reality.

What is referred to here as Form is formless Beingness that has become structured in relation to Itself as a result of being in relation to Itself. Thus, underlying space is a primary and fundamental Structure and underlying mind is that same primary and fundamental Structure. That Structure is not physical in nature nor is it mental in nature. The nature of that fundamental Structure is that of Beingness, albeit Beingness that is flowing or being in relation to Itself. And because the nature of that Structure or Form is that of Beingness, it cannot be apprehended as an experience. And yet some aspects of that fundamental Structure can be inferred from the behavior of the physical forms that eventually come into existence within that primary Form, thereby allowing that fundamental Structure to be known indirectly through the physical or conceptual experience of structure, which is what Buckminster Fuller did when he modeled space as a cubic-close-packing arrangement of spheres, which model he then used to explain how forces were distributed through that structure, i.e., through or in space. Einstein also understood space to have a structure, and he also understood that what we perceive as energy and matter are themselves structures that extend from the more fundamental structure of space, making them inseparable from that more fundamental structure, and thereby constrained and bound in their behavior by that more fundamental structure, which understanding found its expression in his special and general theories of relativity.

Why is the singular and fundamental Form that comes into being as formless Beingness first flows in relation to Itself apprehended as the seemingly separate or distinct realities of mind and space? Because mind and space are the experientially dual aspects of the singular Form that arises when formless Beingness first flows in relation to Itself. As stated previously, whenever the Formless tries to grasp Itself the result is always the creation of an experiential duality, which is to say, the creation of opposite experiences that can never be apprehended simultaneously, because there are always opposite and so mutually exclusive ways in which the Formless can try to grasp Itself or be in relation to Itself, which opposite relations always result in the creation of opposite and mutually exclusive experiential realities. And so it is that, in the same way that the wave and particle experiential duality arises through the opposite and mutually exclusive ways the Formless can try to grasp Itself as it tries to grasp the ultimate nature of What Is Actually There where physical reality or physical form appears to be, the mind/space duality arises through the opposite and mutually exclusive ways the Formless can be in relation to Itself as the first or fundamental Form. Put another way, the opposite realities of mind and space are what we apprehend as the result of the opposite and so mutually exclusive ways that we, as unconditioned Formlessness, can try to grasp or be in relation to this first Form composed of what is ultimately our formless Self, as shown in figure 5.

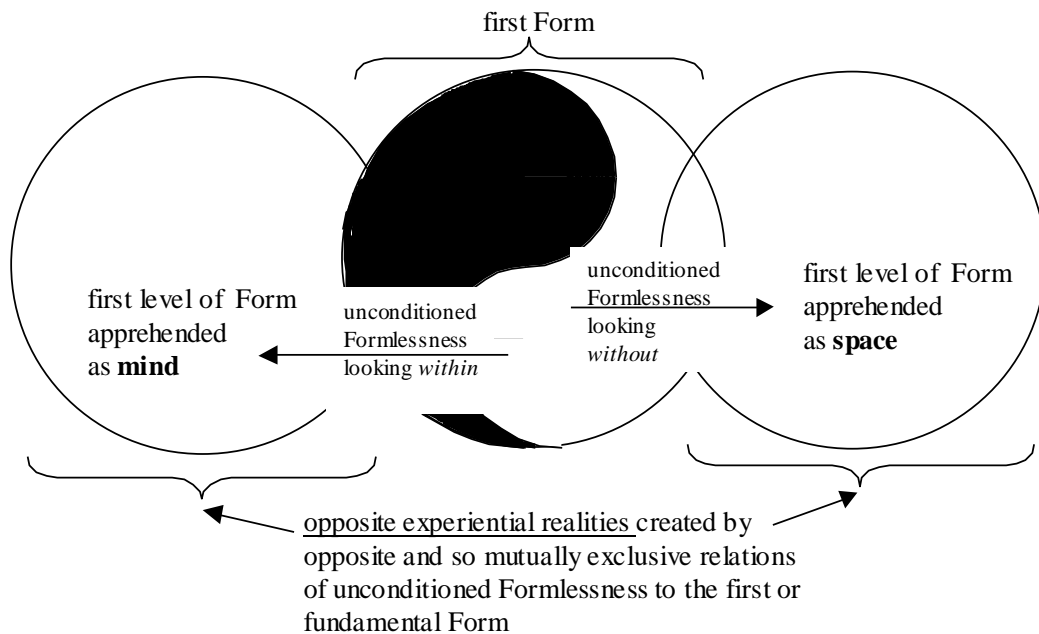


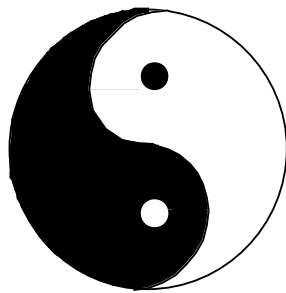
Figure 5 That which apprehends is not Form; rather, that which apprehends is always the unconditioned Formlessness of which Form is composed. And because there are two ways the unconditioned Formlessness can be in relation to this first Form, because for every possible relation there has to be an opposite relation that is also possible, there are two ways the unconditioned Formlessness can approach and so apprehend this first Form. One way is looking within and apprehending that Form as the formless experience we call mind, and the other way is looking without and apprehending that Form as the formless experience we call space. Thus, mind and space may not themselves have what we would call form, but they exist as forms nonetheless, because they exist as experiences, one as an inner space, i.e., as the experience of an inner formlessness, and the other as an outer space, i.e., as the experience of an outer

formlessness, in which inner and outer spaces the forms that make up mental and physical reality, respectively, appear to arise.

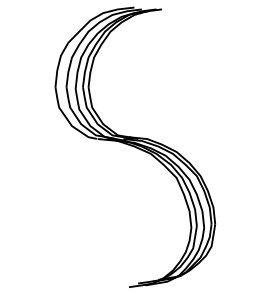
More will be said about the mind/space duality and how it arises along with the apprehension of the forms that we experience as mental and physical reality once the more iterated relations of Beingness to Itself that create those forms have been described. For now though, having discussed the nature of the first Form that comes into Being as formless Beingness first flows in relation to Itself, let us now turn our attention to the nature of the first form that is created and apprehended by Beingness as an experience as a result of that same first flow of formless Beingness in relation to Itself.

As already stated, the first or fundamental flow of Beingness in relation to Itself that brings into being the first Form also creates or brings into existence the first form that Beingness apprehends as an experience or as an experiential reality. Also as already stated, that first form is the form that Beingness apprehends as emotional experience or as emotional reality.

From an experiential perspective, the form that we experience as emotional reality seems very different from the forms that we experience as mental and physical reality. That is, whereas the forms that we experience as mental and physical reality are easy to relate to boundaries that arise where Beingness meets Itself and so becomes defined in relation to Itself, emotional reality or emotional form lacks the definition that is present in both mental and physical experience. Nonetheless, emotional reality is a form, as what we apprehend as emotional experience has as its basis a form that comes into existence within our Beingness as our Beingness becomes defined in relation to Itself as it flows in relation to Itself as Form. However, unlike relatively clearly defined perceptual and conceptual form, emotional form exists more like a vibrational form or wave that spreads through Beingness, propagating through Beingness from its point of origin at the boundary that arises where Beingness becomes defined in relation to Itself as it flows in relation to Itself, which propagating form is then apprehended by Beingness as an emotional experience or emotional reality, as shown in figure 6.



first *Form*, i.e., the first flow of formless Beingness in relation to Itself.



first *form*, i.e., the first boundary that arises within formless Beingness as it first flows in relation to Itself, and which boundary Beingness apprehends as an emotional experience or as emotional reality

Figure 6 The form that Beingness apprehends as emotional experience propagates like a sort of wave through Beingness from its point of origin where Beingness becomes defined in relation to Itself as it flows in relation to Itself, thereby seeming to fill Beingness with that form, which may be why we speak of emotion in terms such as being "filled with love," or "filled with anger," and so on.

This creation and coming into existence of the form that is ultimately apprehended by the Formless as emotional experience is the first form to arise within the Formless, the first arising of that which only exists within that which Is. And as already noted, this particular type of form is intrinsic to the Form that underlies what we apprehend as both mind and space, which is why we would notice, if we were to pay attention, that in the background of all mental and physical experience there always rests some emotional experience, some emotional form.

What has just been described is the basis of emotional experience in general. What will be described next is the basis of emotional experience in particular, which is to say, the basis of what Beingness apprehends as wanted and unwanted, or positive and negative, emotional experience.

The basis of positive and negative emotional experience

As will be described, wanted and unwanted emotional experiences represent yet another unavoidable experiential duality that arises from the related facts that: 1) all experience is apprehended form; 2) that all apprehended form is created as the product of some relation of Beingness to Itself, and; 3) that for every relation of Beingness to Itself that creates one form apprehended as one particular experience, there is always an opposite relation of Beingness to Itself that is possible, which when it occurs, creates the opposite form apprehended as the opposite experience.

While the basis of emotional experience in general has to do with the apprehension of a propagating form that is created as the result of Beingness flowing in relation to Itself, the basis of what Beingness apprehends in particular as wanted and unwanted emotional experience has to do with the particular way in which Beingness is flowing in relation to Itself as it creates the particular form that it then apprehends as a particular emotional experience or emotional reality. Therefore, in order to understand the basis of what Beingness apprehends as wanted and unwanted emotional experience we need to understand the opposite and so mutually exclusive ways in which Beingness can flow in relation to Itself and become defined in relation to Itself, as it creates within Itself the propagating form it then apprehends as either a wanted or unwanted emotional experience.

The opposite and so mutually exclusive ways that Beingness can flow or be in relation to Itself, and so become defined in relation to itself, as it creates within Itself the propagating form that it then apprehends as an emotional experience or reality, is in a relation of either aligned or oppositional flow. That is, Beingness, as it flows in relation to Itself and so becomes Form, can flow in alignment with Itself, in alignment with its own Flow, or it can flow in opposition to Itself, in opposition to its own Flow, as shown in figure 7.

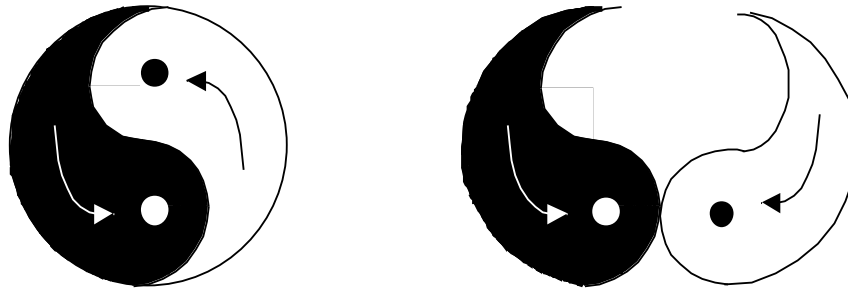


Figure 7 As Beingness flows in relation to Itself and so becomes Form and creates form, it can do so by flowing in alignment with Itself, as shown on the left, or it can do so by flowing in opposition to Itself, as shown on the right.

It is these opposite Forms of relational flow, i.e., self-aligned and self-opposed, that create or bring into existence the two different forms that formless Beingness apprehends as either a wanted or unwanted, i.e., positive or negative, emotional experience or reality. Thus, emotion is essentially be-motion, which is to say, the apprehension by Beingness of the form created within Itself as a result of the aligned or opposed motion or flow of Beingness relative to Itself. Specifically, when formless Beingness flows in relation to Itself in such a way that it is flowing in alignment with Itself, in alignment with its own Flow, this relation of aligned Flow creates a vibrational form that propagates through Beingness and is apprehended by Beingness as a wanted, positive, or attractive emotional experience or reality. Conversely, when formless Beingness flows in relation to Itself in such a way that it is flowing in opposition to Itself, in opposition to its own Flow, as if a drop of water in a river was able to turn and flow itself upstream instead of downstream, this relation of oppositional Flow creates a vibrational form that propagates through Beingness and is apprehended by Beingness as an unwanted, negative, or repulsive emotional experience or reality, as shown in figure 8.

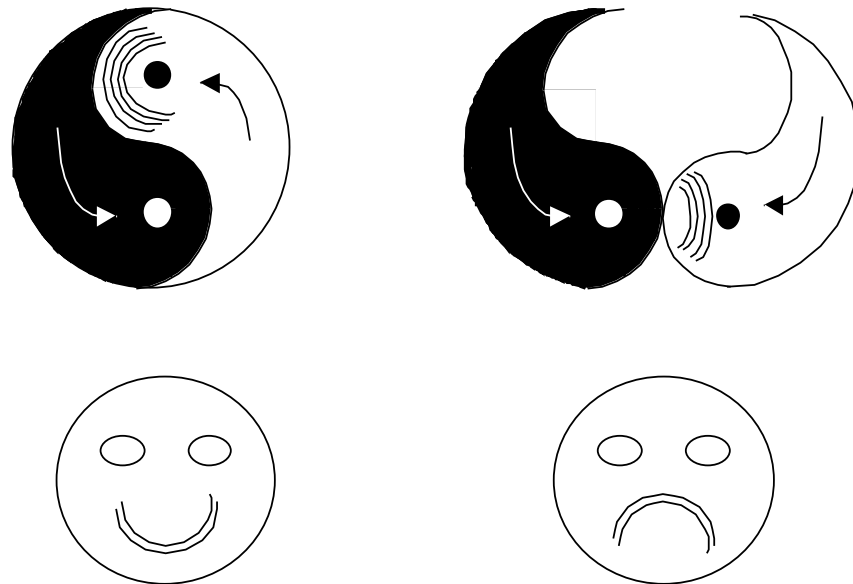


Figure 8 When Beingness flows in alignment with Itself, as shown on the left, a vibrational form is created within Beingness that Beingness apprehends as a wanted emotional experience. Conversely, as shown on the right, when Beingness flows in opposition to Itself the opposite vibrational form is created within Beingness, which opposite vibrational form Beingness apprehends as an unwanted emotional experience. Shown at the bottom are the opposite ways in which these opposite forms find their external expression in the form of the human face as they are being created and apprehended as an emotional experience or reality by Beingness as it flows through the human Form in a relation of either Self-alignment or Self-opposition.

A wanted or positive emotion feels attractive because it is the apprehension by Beingness of a vibrational form, or simply a form, that has as its basis the flow of Beingness in alignment with Itself. Thus, the attractiveness associated with the form that is apprehended by Beingness as a wanted emotion has as its basis Beingness' alignment with its own Flow. Put another way, wanted emotion is wanted because Beingness feels attracted to it, but Beingness feels attracted to it not because the created form is actually pulling or attracting Beingness; rather, Beingness feels attracted to the created form that it is apprehending as a wanted emotional experience or reality because, while creating or bringing into existence the form it is apprehending as a wanted emotional reality, Beingness is aligned with, and so being assisted in its movement or flow in that direction by, what is ultimately its own Flow. Thus, the attractiveness of the emotion is not inherent in the created form; rather, emotional attractiveness or wantedness derives from the aligned relation of Beingness to Itself that is creating the form.

Conversely, an unwanted or negative emotion feels repulsive because it is the apprehension by Beingness of a vibrational form, or simply a form, that has as its basis the flow of that Beingness in opposition to Itself. Thus, the repulsiveness associated with the form that is apprehended by Beingness as an unwanted emotion has as its basis Beingness' opposition to its own flow. Put another way, unwanted emotion is unwanted because Beingness feels repulsed by it, but Beingness feels repulsed by it not because the created form is actually repelling or repulsing

Beingness; rather, Beingness feels repulsed by the created form, which it is apprehending as an unwanted emotional experience or reality, because while creating or bringing into existence the form it is apprehending as an unwanted emotional reality, Beingness is being opposed and so repelled in its movement or flow in that direction by what is ultimately its own Flow. Thus, the repulsiveness of the emotion is not inherent in the created form; rather, emotional repulsiveness or unwantedness derives from the oppositional relation of Beingness to Itself that is creating the form.

Underlying the created form apprehended by Beingness as an emotional experience or reality is always the relational Actuality of either the self-aligned or self-opposed movement or flow of Beingness in relation to Itself. That is, underlying what is apprehended by Beingness as a wanted, positive, or attractive emotion is the flow of the apprehending Beingness in alignment with Itself, whereas underlying what is apprehended by Beingness as an unwanted, negative, or repulsive emotion is the flow of the apprehending Beingness in opposition to Itself. And so, even though it may seem that the attractiveness or repulsiveness of the emotion, i.e., the good or bad feeling, inheres in the form that is being apprehended as the emotional experience or reality, in actuality the attractiveness or repulsiveness of the emotion inheres in the either aligned or opposed relation of Beingness to Itself, i.e., the relational Actuality, that brings into existence the form that Beingness apprehends as the emotional experience. In this way, the created form, apprehended as a wanted or an unwanted emotional experience, reflects the fundamental relation of Beingness to Itself that creates it, or brings it into existence, as shown in figure 9.

The emotional form, in its apprehended attractiveness or repulsiveness, simply reflects in reality the underlying relational Actuality, i.e., the aligned or opposed relation of formless Beingness to Itself that is creating the form apprehended as emotional reality. And so, even though the Formless cannot Itself actually be form, nor can the Formless Itself be reflected in form or as form, what can be reflected in form, and what is reflected in form, is the aligned or opposed nature of the relation of the Formless to Itself that is creating the form that the apprehending Beingness apprehends as the wanted or unwanted emotional experience, or reality.

All reality is ultimately a reflection in form of the way in which the underlying formless Actuality or Beingness is being in relation to Itself as it creates the forms it apprehends as reality. Put another way, all reality is a reflection in form of some relation of formless Beingness to Itself. Put more succinctly, reality is a reflection. But what does reality reflect? What reality reflects is the relation of the Formless to Itself necessary to create the form the Formless then apprehends as reality. Reality is always dual; the Formless is singular and so non-dual. Thus, reality, with its inherent and unavoidable duality, does not and cannot reflect the Formless directly, but it can and does reflect the relations in which the Formless is involved with Itself as it creates whatever forms it apprehends as reality.

However, one needs to be very careful with regard to understanding what is being referred to here as the actual source or basis of wanted and unwanted experience. For example, if one sees what appears to them as a very unattractive person, one might then erroneously think that what is being said here is that that unattractive person appears unattractive because that person is reflecting in their apprehended form a relation of oppositional flow inherent in the Form or Beingness that underlies that apprehended form.

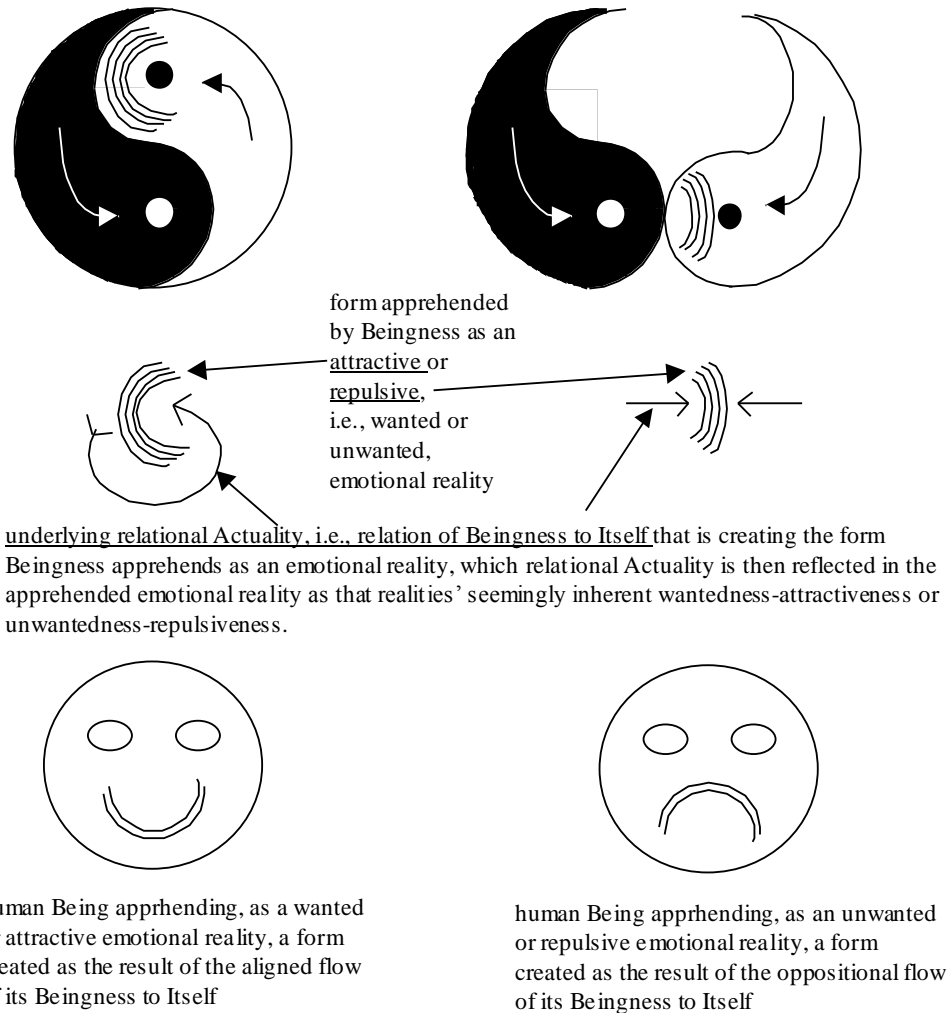


Figure 9 What we apprehend as emotional reality is the form that is created through the aligned or oppositional flow of Beingness relative to Itself. However, the wantedness or unwantedness, i.e., the attractiveness or repulsiveness, that seems to inhere in the emotional reality is actually a function of the either aligned or opposed relation of Beingness to Itself that brings into existence the form apprehended by Beingness as the wanted or unwanted emotional reality. Put another way, the attractive or repulsive quality that seems intrinsic to the apprehended emotional reality is actually reflective of the Self-aligned or Self-opposed state of the apprehending and underlying formless Actuality or Beingness as it creates, through relation to Itself, the form it then apprehends as the emotional reality.

However, what is actually being said here is that the attractiveness or repulsiveness of the form that one apprehends as reality reflects only one's own relation of aligned or oppositional flow to Beingness, and not that of the Beingness that underlies the apprehended form. Put another way, what is being said here is that the attractiveness or repulsiveness of the form that one apprehends as reality reflects only the apprehending Beingness' aligned or opposed relation to Itself, which fundamental relation must always be present as the apprehending Beingness becomes involved in whatever additional relation with Itself is also necessary to create the form apprehended as

reality. This is a subtle but vital distinction. As an analogy, when one stands in front of a mirror what is reflected back to them is their own reflection, not what lies behind the mirror, as shown in figure 10.

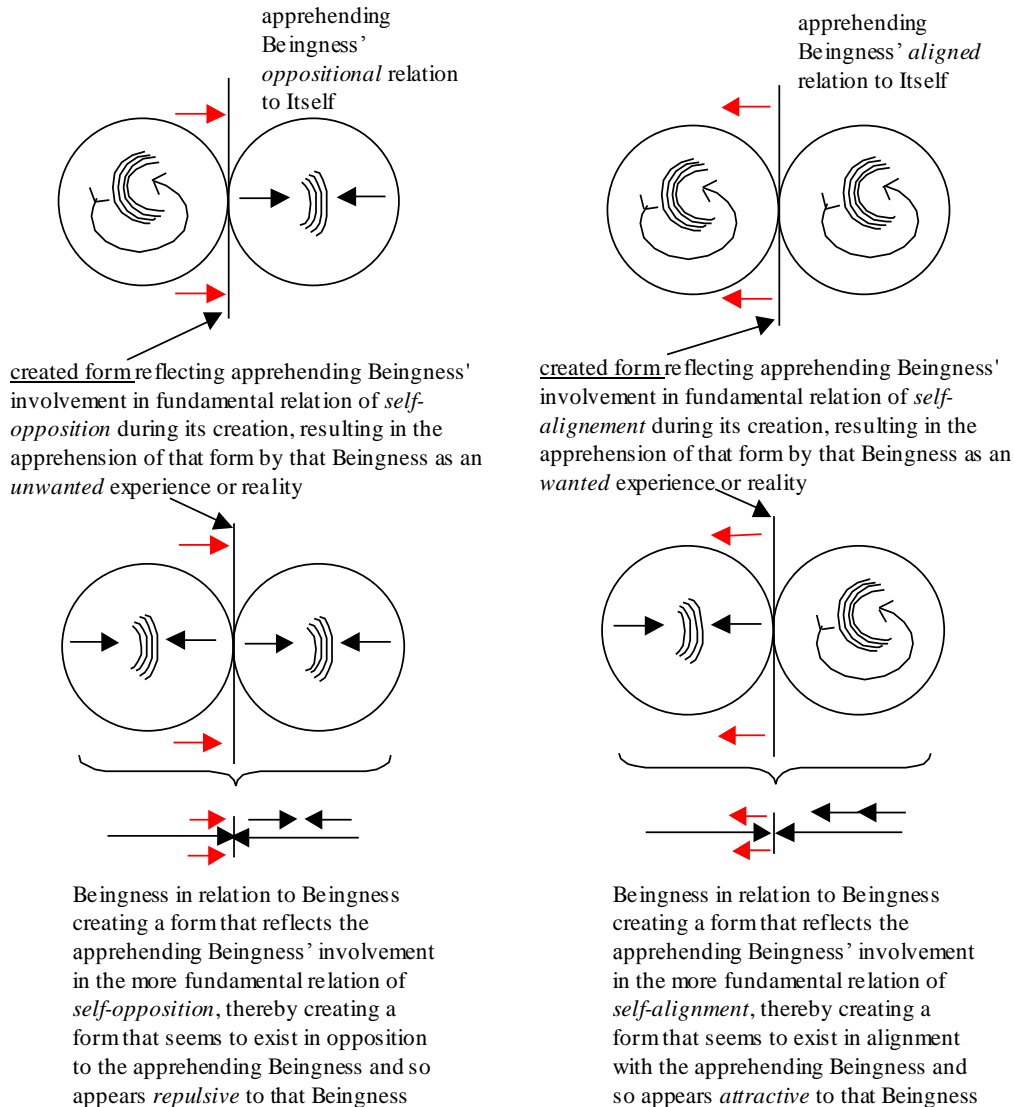


Figure 10 What this drawing shows is that it does not matter whether the Beingness or Form that one is being in relation to, in order to create a form apprehended as reality, is Itself in a relation of self-alignment or self-opposition with regard to whether the form created as the result of that relation is apprehended by one as a wanted or unwanted reality. What matters with regard to whether the form created as the result of that relation is apprehended by one as a wanted or unwanted reality is the relation in which one, as the apprehending Beingness, is involved with Itself as it also becomes involved in the relation that creates the form it apprehends as reality. In essence, the form apprehended as reality reflects back to the apprehending Beingness, as experiential wantedness or unwantedness, that Beingness' involvement in the fundamental relation of Self-alignment or Self-opposition present at the moment of its creation as form.

The difference between experiential wantedness and unwantedness cannot be in What Is Actually There underlying the created form apprehended as a wanted or unwanted reality, for What Is Actually There underlying the created form is always ultimately the same singular Formlessness or formless Actuality. However, the difference between experiential wantedness and unwantedness does lie in the aligned or opposed way in which What Is Actually There is being in relation to Itself as it becomes involved in whatever relation with Itself creates whatever form it then apprehends as reality. With regard to the creation of the forms apprehended as wanted and unwanted emotional experiences, there is only the fundamental relation of aligned or oppositional flow. However, with regard to the creation of the forms apprehended as wanted and unwanted mental and physical experiences, there is the fundamental relation of aligned or oppositional flow, as well as the higher order relations that create the higher order forms apprehended as mental and physical experiences. And because those higher order relations must have one of those fundamental relations as their basis, i.e., either self-aligned or self-opposed flow, the higher order forms apprehended as mental and physical experiences cannot do other than reflect in their appearance of wantedness or unwantedness the fundamental relation of either Self-alignment or Self-opposition in which the apprehending Beingness must simultaneously be involved in order to be in a position to become involved in the higher order relations that create the higher order forms apprehended as mental and physical experiences.

This is why when you are feeling very bad, i.e., experiencing a very negative or unwanted emotion, in which case you must be involved in the fundamental relation in a mode of significant Self-opposition, that all the world seems dark, and all apprehended forms seem unattractive, whereas, when you are feeling very good, i.e., experiencing a very positive or wanted emotion, in which case you must be involved in the fundamental relation in a mode of significant Self-alignment, that all the world seems bright, and all apprehended forms seem attractive. And so it is that we can have what seems to be the same world appearing as two completely different realities in different moments, because it is not the same world; rather, it is two different worlds being created as two completely different realities in different moments as a result of the apprehending Beingness' opposite involvement, in those different moments, in the fundamental relation of Beingness to Itself that underlies all created form and so all apprehended reality.

What all this means is that the difference between experiential wantedness and unwantedness must have as its source the way in which you, as the Beingness that is apprehending the created form as reality, are involved in the fundamental relation of Self-aligned or Self-oppositional flow as you simultaneously become involved in whatever relation brings into existence whatever form you are apprehending as a wanted or unwanted reality. As an example, in practical terms, the negative emotion you likely feel when someone is yelling at you does not have your surface relation to that person as its source; rather, the negative emotion you likely feel has as its source the deeper and more fundamental relation of Self-opposition in which you must be in that moment involved, which deeper relation may have the surface relation as its catalyst, i.e., as the reason you are choosing that particular mode of involvement in the fundamental relation, but never as its actual cause. Likewise, the positive emotion you likely feel when someone is praising you does not have your surface relation to that person as its source; rather, the positive emotion you likely feel has as its source the deeper and more fundamental relation of Self-alignment in which you must be in that moment involved, which deeper relation may once again have the surface relation as its catalyst, but never as its actual cause.

The main point of all of this is that, in each moment, the forms that you apprehend as reality are always being created, with respect to their seemingly inherent attractiveness or repulsiveness, as a product of how you are being in relation to what is ultimately your Self. Thus, regardless of how it seems, the qualities of experiential wantedness and unwantedness do not inhere in the apprehended form itself, and so do not inhere in what we call reality, since form simply reflects, in its apprehended wantedness or unwantedness, the underlying relational Actuality of Self-alignment or Self-opposition in which the apprehending Beingness must be involved at the fundamental level as that Beingness creates both the form it apprehends as an attractive or repulsive emotional reality, as well as any higher order forms it apprehends as attractive or repulsive mental and physical realities.

Reality is never the Actuality. However, reality can provide information regarding the state of the Actuality. Specifically, the information that reality can provide, and especially the information that emotional reality can provide in the moment of its apprehension, is with regard to the nature of one's in the moment involvement in the fundamental relation of Self-alignment or Self-opposition that underlies all created form. What you do with that information is up to you. But in order to do anything with it, it is first necessary to know that what you apprehend as emotional reality is providing you with information that goes well beyond the surface appearance or feeling of that reality, well beyond the form, as it is information that derives from the unexperienceable level of formless Actuality. And so, even though the Formlessness that is actually there underlying the reality cannot Itself be an experience, what you are apprehending in any moment as an emotional experience or reality is nonetheless able to tell you, through its wantedness or unwantedness, through its attractiveness or repulsiveness, whether the formless Beingness that you actually are is, in that moment, involved in a relation of Self-alignment or Self-opposition. Thus, even though one's formless Nature may lie forever beyond experience, because all experience is the apprehension of some created form, emotional experience can nonetheless provide one with relevant and useful information regarding the relational state of one's formless and so unexperienceable Nature. You can never know your formless Self, at least not as a form, but you can know, through emotional experience, how at a very fundamental level your formless Self is being in relation to Itself.

The reason so much time has been spent explaining why it is that the attractiveness or repulsiveness of an emotional reality does not actually inhere in the form that seems to be the source of our positive or negative emotion, i.e., does not actually inhere in the object that seems to make us happy or unhappy, but rather inheres in a deeper and hidden relation in which we are involved with our formless Self that occurs through the proxy of our relation with the object, is that this understanding is one way in which it becomes possible for us to begin to change the way in which we relate to the forms that arise within our Awareness or Consciousness. Specifically, once we are able to recognize that the positive or negative emotion that we are feeling is not actually being caused by the wanted or unwanted form, but has instead as its causation a relation in which we are involved that lies beyond form, we no longer feel such a strong need to automatically cling to those forms that seems to make us happy and also no longer feel such a strong need to automatically push away those forms that seems to make us unhappy, both of which automatic Movements place us, in one way or another, in conflict with this moment and so in conflict with our Self. This alteration of the way in which we relate to the forms that arise within our Awareness or Consciousness is important because, as will be described, more than

anything else, it is the reactive, reflexive, habitual, and unconscious relations of attachment and aversion in which we become involved with wanted and unwanted objects or forms that actually keeps us, as formless Beingness, bound to continued involvement in the inherently Self-oppositional relation that creates our identification with form. And so, it is not until we can begin to change the way in which we habitually and reflexively react to the forms that arise within our formless Awareness or Consciousness that we can begin to free ourselves from the grip of form-identification that, by its nature, keeps hidden the Formlessness that underlies what we apprehend as reality, and so also keeps hidden the Formlessness that is our true and essential nature.

Pay attention to how you feel, to the emotion you are apprehending in any moment, and you will know whether you are, in that moment, flowing your Beingness into a relation of Self-alignment or Self-opposition. Because no matter how much it may seem to be otherwise, it is not the wantedness or unwantedness of the forms that we apprehend as mental and physical reality that determine how we feel, i.e., that determine whether we apprehend and so experience, in any moment, a wanted or an unwanted emotion. Rather, it is how we are flowing our Beingness in relation to Itself at a very fundamental level in each moment that determines how we feel, which is to say, that determines the nature of the fundamental vibrational form that we are creating and apprehending in each moment as a wanted or unwanted emotional reality. Beingness is neither wanted nor unwanted; reality is neither wanted nor unwanted. Both have the appearance of wantedness or unwantedness imposed upon them by the aligned or opposed relation of Beingness to Itself that underlies all created and apprehended form.

Beyond the duality of wantedness and unwantedness, beyond the duality of created form apprehended as this or that experience or reality, lies the singularity of indivisible Beingness. We are that singular and indivisible Beingness, and yet we are that Beingness as it is being in relation to Itself, and so we are that Beingness as it is creating form and apprehending that form as reality. Reality is inherently dual; Beingness is inherently non-dual. Reality is inherently dual because it is created as the product of a relation of the Non-dual to Itself. The relation of the Non-dual to Itself does not make the Non-dual dual, does not make that which is One two. The relation of the Non-dual to Itself simply bring into existence, within the Non-dual, the inherently dual forms which, when apprehended as reality, are able to impart upon the Non-dual the appearance of duality, the appearance of being this or that reality, as a reflection imparts its appearance upon the mirror within which it arises.

But just as a reflection, once it arises, does not have to be known as what is actually there, and so does not have to obscure the mirror within which it arises, so too reality, once it arises, does not have to be known as what is actually there, and so does not have to obscure the actuality of singular Beingness within which it arises, which singular Beingness is our true and essential nature. Toward that end then, i.e., toward the end of continuing to develop an understanding of reality as what is not actually there where it appears to be in order to facilitate the direct and immediate realization of one's own formless Beingness or Consciousness as what is actually there where reality only appears to be, we will now move on to describe the second level of Form and form that is able to arise as a result of the first level of Form having been established, or having come into being.

The second level of Form and form

The second level of Form comes into being as Beingness, already flowing in relation to Itself as the first level of Form, simply continues to do what it is already doing, or continues to be how it is already being, and so continues to flow in relation to Itself. However, this continuing flow of Beingness in relation to Itself now occurs within the context of, or within the Form of, the first level of relational Flow. Thus, this second level of Form is only able to come into being because there is already a first level of Form that allows for a new way in which Beingness can then be in relation to Itself.

This second level of Form is still just Beingness flowing in relation to Itself, but it is Beingness flowing in relation to Itself in a way that is only possible because there is already a first level of Form. For example, consider a thread of extreme length. Such a thread can form relations with itself such that a sheet is created. And then, once the thread is in the form of a sheet, the thread, as that sheet-form, can then fold upon itself and so form a new relation with itself, create a new form of itself, in a way that is only possible owing to its prior configuration into a sheet-form. Likewise, the second level of Form is only able to come into being because Beingness is already flowing Itself into a first level of Form that makes possible a new relation of Beingness to Itself, which is to say, a second type of relation of Beingness to Itself that cannot otherwise be in the absence of Beingness having already become, and so already being, the first level of Form.

And as this second level of Form comes into being, a new type and so new level of form also comes into existence. Put another way, as formless Beingness flows in relation to Itself in this new way, thereby bringing into being a new level of relational Actuality, a new type of boundary or form simultaneously comes into existence as Beingness becomes defined in relation to Itself in this new way through this new relation of Itself to Itself, thereby bringing into existence what Beingness apprehends as a new type of reality. And as shown in figure 11, this new type of form that comes into existence as the second level of Form comes into being is the type of form that Beingness apprehends as mental experience or mental reality.

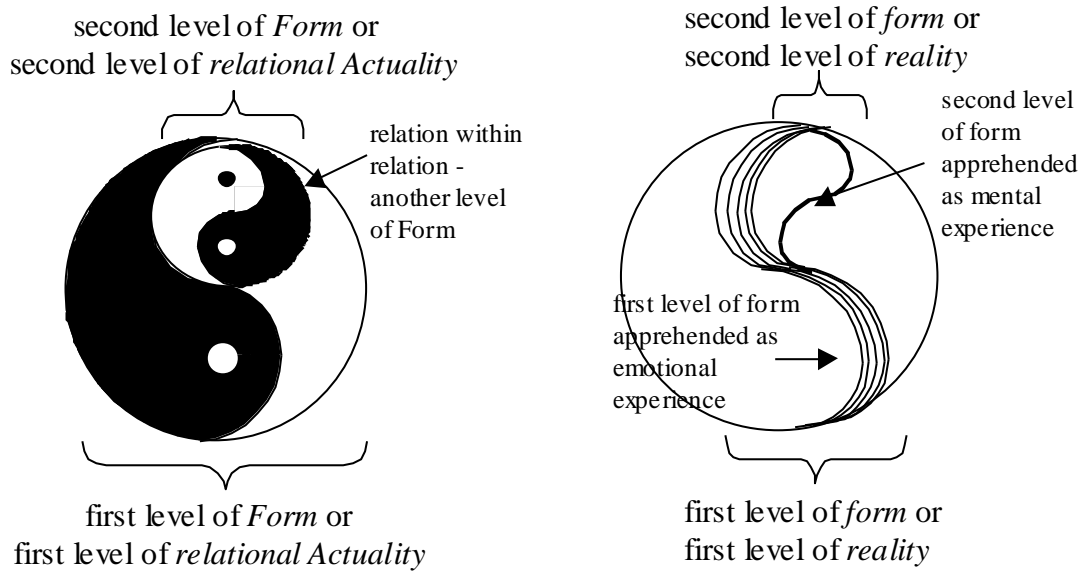


Figure 11 Because Beingness is flowing in relation to Itself, thereby becoming and being a first level of Form, Beingness, as that first level of Form, as shown on the left, is then able form a new relation with Itself and thereby bring into being a second level of Form, while simultaneously, as shown on the right, bringing into existence a new or second type of form apprehended by Beingness as a new type of experience or reality.

Thus, thoughts or thought-forms, i.e., mental experiences, seem to arise in the mind, because the second level of Form that comes into being as the forms that are apprehended as thoughts come into existence, comes into being within the first level of Form, so that as these second level forms are apprehended as thoughts, mental experiences, or mental realities, they appear to arise as forms within Beingness' experiential interpretation of the first level of Form, one of which experiential interpretations is the experience of mind. Put another way, the second level forms that are apprehended as thoughts do arise or come into existence within the first level of Form, which first level of Form is, as already stated, what is actually there where the formless experience we call mind is apprehended as existing.

However, it needs to be remembered, or kept in mind, as it were, that the larger context in which the forms that are apprehended as mental reality come into existence is not the first level of Form that we apprehend as mind. Rather, the larger context in which the forms that are apprehended as mental reality come into existence is within the formless Awareness or Beingness of which the first level of Form that we apprehend as mind is ultimately composed. That is, at one level it is true that the forms of mental experience arise within the mind, but this is a limited truth. The larger truth is that those forms arise within formless Beingness, Awareness, or Consciousness, because the mind is only our experiential interpretation of a Form that has come into being within, and is ultimately composed of, uncreated and unconditioned formless Awareness, Consciousness, or Beingness.

Therefore, forms that seem to arise within the mind are more inclusively forms that arise within Awareness, and those forms, i.e., those thought-forms, are not apprehended by what we

experience as mind. Rather, that which apprehends those thought-forms is the formless Awareness, Consciousness, or Beingness, of which the Form that underlies what we apprehend as mind is composed. Put another way, the mind is not that which actually apprehends that which is conceived or brought into existence within what appears as the mind; rather, the mind is only our experiential interpretation of the Form, the flowing Beingness, the relational Structure, within which the forms that are apprehended by formless Beingness as mental reality are conceived, which is to say, born into existence as form.

Mind is an experience, whereas the first level Form that is actually there where mind appears, or is experienced to be, is not and cannot be an experience, because experience is the apprehension of created form, whereas Form is composed of formless Beingness or Consciousness, albeit formless Beingness or Consciousness flowing in relation to Itself. Likewise, thoughts are experiences, whereas the second level Forms that are actually there where thought-forms appear to be, and which second level Forms must come into being and so must be in order for thought-forms to come into existence, are not and cannot themselves be an experience, because those Forms are also composed of formless Beingness or Consciousness, albeit once again formless Beingness or Consciousness flowing in relation to Itself, although now at a more iterated level of Self-relation.

And once second level Forms come into being, the process of iterative and progressive self-relation that Beingness is undergoing continues, as second level Forms become involved in relatively stable relations with each other, thereby bringing into being increasingly compound and complex second level Forms. A second level Form that is not involved in a relatively stable relation with any other second level Form will be referred to as a simple or non-compound second level Form. On the other hand, a second level Form that is composed of two or more simple second level Forms that are involved in a relatively stable relation will be referred to as a complex or compound second level Form, as shown in figure 12.

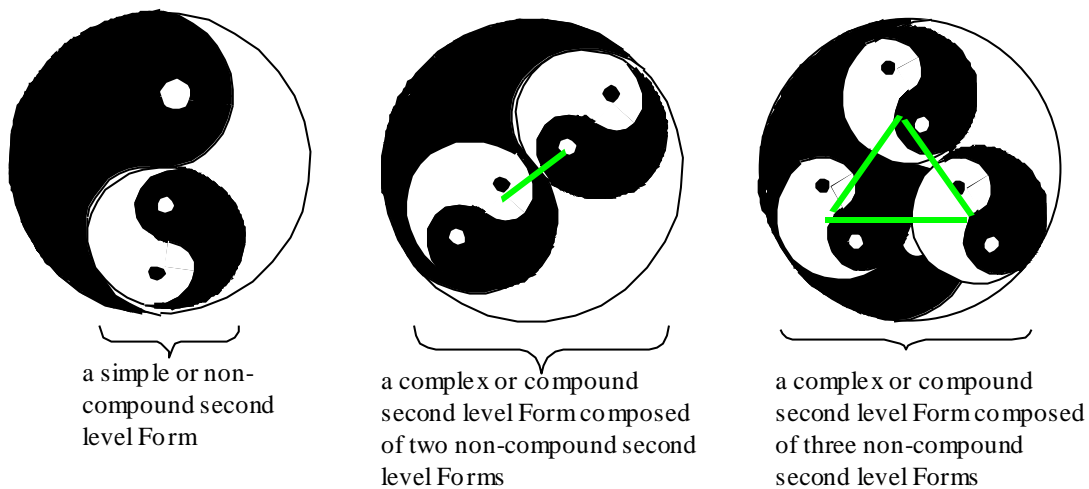


Figure 12 Depicted in the drawing on the far left is a second level Form that has come into being within the first level of Form that is not involved in a relation with any other second level Forms, and so is designated as a simple or non-compound second level Form. Depicted in the two drawings on the right are also second level Forms that have come into being within the first level of Form. However, these second level Forms have become involved in stable relations with other second level Forms, which stable relations are indicated by the green lines connecting those Forms, and so as a group are designated as complex or compound second level Forms.

As already stated, within any simple or non-compound second level Form is a form that is apprehended as a thought or mental reality. Therefore, within any complex or compound second level Form there is also a form that is apprehended as a thought or mental reality. The forms or thoughts that are associated with simple or non-compound second level Forms are apprehended as simple or non-compound thoughts, such as those represented by the letters I and O, or the numbers 1 and 0. On the other hand, the forms or thoughts that are associated with complex or compound second level Forms are apprehended as complex or compound thoughts, such as those represented by the letters T and L, or B and P, or the numbers 2, 3, 4 and so on, as shown in figure 13.

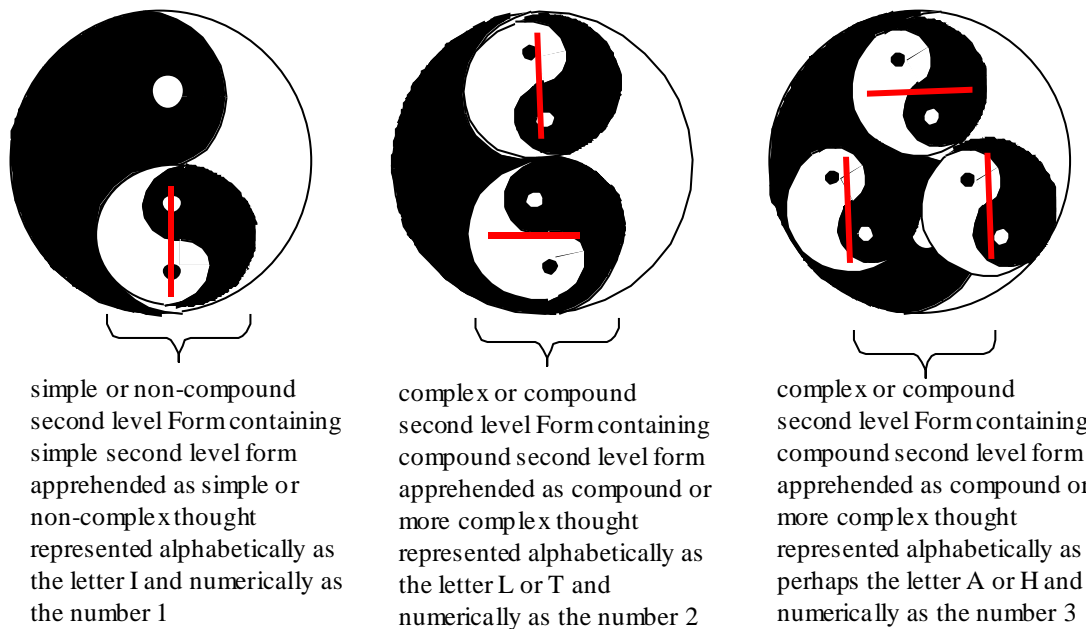


Figure 13 Depicted in the drawing on the far left is a non-compound second level Form that has come into being within the first level of Form that contains within Itself a second level form apprehended as a simple or non-compound thought, which simple thought is represented by the single red line. Depicted in the two drawings on the right are compound second level Forms that have come into being within the first level of Form, and within which compound Forms exist the now compound second level forms apprehended as compound thoughts, represented by the red and lines in each drawing.

Here it should be noted that letters and numbers are not themselves thoughts, but are physical representations of thoughts, which is to say, expressions at the level of physical form of forms that first come into existence as mental forms. Both letters and numbers express relations between second level forms. And as second level forms arise within second level Forms, the relations between forms expressed by letters and numbers is in some limited way reflective of the relation between the second level Forms within which those forms apprehended as thoughts arise. Again, as with emotional form, the created form cannot be the Formlessness that is actually there, but the created form can reflect the way in which the Formlessness that is actually there is being in relation to Itself in order to create the form it then apprehends as a mental reality.

As stated early on in this work, and repeated throughout, for every relation of Beingness to Itself that creates a form apprehended as a reality there is an opposite relation of Beingness to Itself possible that will create the opposite form apprehended as the opposite reality. And as a result of this pervasive and unavoidable duality inherent in all form, human Beings have developed two kinds of languages, i.e., linguistic and mathematical, as a reflection of the opposite ways in which Beingness can be in relation to Itself as it apprehends the second level forms created within the second level Forms that make up the second level of relational Actuality, which second level of relational Actuality, as will be described, provides the Structure that underlies the forms that we apprehend as the objects of physical experience or physical reality.

As already described, the actual relation between two second level Forms apprehended as the relation between two second level forms can be expressed linguistically as the letters T or L, as well as mathematically as the number 2. Here then we have a single relational Actuality, i.e., a compound second level Form, that contains within Itself a compound second level form that is able to be apprehended as a mental reality in at least three different ways as three different forms, i.e., as the thoughts represented by the letters T and L, and as the thought represented by the number 2. However, the thoughts represented by the letters T and L are actually the opposite ways this particular compound second level form can be apprehended as a thought or mental form from within the linguistic perspective, whereas the thought represented by the number 2 is the way in which that same compound second level form can be apprehended as a mental form from the perspective that is the opposite of the linguistic perspective.

In order to understand the difference between the opposite relations of Beingness to Itself, or the opposite perspectives, upon second level forms that allows for the apprehension of the opposite mental realities expressed through linguistic language and mathematical language, it will be helpful to first understand the opposite perspectives upon second level form that are responsible for the apprehension of the opposite mental realities expressed as opposite letters in linguistic language or in linguistic form.

As already stated, the letters T and L represent opposite linguistic perspectives upon a single compound second level Form composed of two simple second level Forms. Within that compound second level Form composed of two Forms is a compound second level form composed of two forms. It is the apprehension by Beingness of the second level form that is the apprehension of thought, and it is the way in which Beingness is being in relation to the Form that contains the form that determines the way in which the form is apprehended as thought. Put another way, it is the way in which Beingness is being in relation to the Form that contains the

form that determines the form of the form, or the form in which the form appears, as it is apprehended as a thought-form or as a mental reality. Put still another way, a relation of Beingness to Itself creates the form, but the perspective of Beingness upon the created form determines how the form is apprehended as experience. And the way in which the form appears as it is apprehended as a thought-form determines the way in which that form is then expressed at the physical level in language-form, as shown in figure 14.

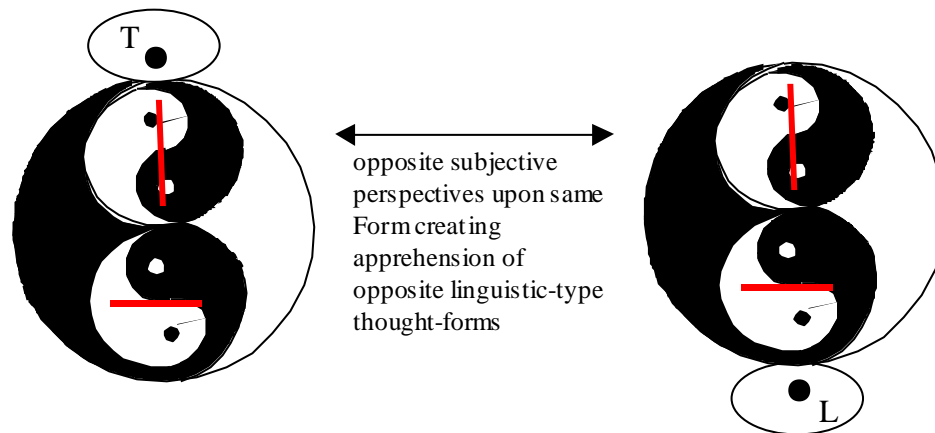


Figure 14 Shown in this drawing is the same compound second level Form composed of two non-compound second level Forms, containing within Itself a compound second level form being apprehended by Beingness as opposite thoughts or opposite mental realities from opposite perspectives upon that Form. And although these perspectives are opposite perspectives, they are both perspectives that are more inclusively part of what can be called the *subjective perspective*, which subjective perspective is what always creates the thoughts that are expressed by, and reflected in, linguistic language or linguistic form.

As shown in figure 14, the *subjective perspective* that allows for the apprehension of second level form as linguistic-type thought always has opposite perspectual possibilities, which allows for the apprehension by Beingness, in any one moment, of one of two possible linguistic-type thought forms through relation to that Form, depending upon how the Form is approached. Thus, the type of relation of Beingness to Itself that allows for the apprehension of second level forms as linguistic type thought-forms is referred to as the *subjective perspective*, because the way in which the form that is apprehended as thought-form or mental reality appears depends upon how the subject Beingness, i.e., the Beingness that is apprehending the second level form as thought, is being in relation to the Form that contains the form apprehended as thought. To reiterate, a relation of Beingness to Itself creates the form, but it is the perspective of the apprehending Beingness upon the created form that determines how the form is apprehended as experience.

Conversely, the type of relation of Beingness to Itself that allows for the apprehension of second level forms as mathematical type thought-forms will be referred to as the *objective perspective*, because from the objective perspective the way in which the form that is apprehended as thought-form or mental reality appears does not depend upon how the subject Beingness, i.e., the Beingness that is apprehending the form as thought, is being in relation to the Form that contains the form apprehended as thought, because the objective perspective, which is the opposite of the

subjective perspective, includes only what is common to all perspectives upon the same Form and form.

In order to better understand the difference between these opposite types of thought-forms, i.e., the subjectively derived linguistic form and the objectively derived mathematical form, let us use a simple example of three people of varying height, and so with different perspectives, that are asked to describe two people of the same height. One person describes them as two tall people. Another describes them as two short people. And the third describes them as two average people. These are the three subjective descriptions, each of which depends upon the perspective of the particular observer and their height in relation to the height of the two people being observed, and so these three descriptions represent those derived from the subjective perspective. And yet within each of these three descriptions there is something that is common to all, a form that is common to each description, which form therefore cannot be subjective or dependent upon any one subject's perspective, but is instead something about the form that is able to be apprehended from any perspective. And what it is that is common to each description, and so what it is that is apprehended from any perspective, is that there are two people. The apprehended form minus its subjective elements, that is the form that is apprehended from the objective perspective. And from that perspective what is apprehended is the number of forms that make up the overall form being apprehended, the number of forms of which the form that is being apprehended is composed, and that form is then always numerical in nature.

In a way, the objective perspective, which is the perspective that allows for the apprehension of second level forms as mathematical-type mental realities or thought-forms, is the perspective that removes the subjective element from the apprehension of second level forms as thoughts, because it removes the element of those apprehended forms that are dependent upon the perspective from which the forms are apprehended, which dependent element is the apprehended structure or arrangement of that form relative to the apprehending Subject. From the two opposite subjective perspectives one can apprehend a compound form as a thought represented by a T or an L, but from the objective perspective the arrangement of the forms, the relation of the forms, the structure of the form, does not matter, as all that matters is the numerical composition of that apprehended form common to all subjective perspectives, expressed as the number 2.

Thus, the perspective that includes all perspectives, but apprehends only that form which is common to all perspectives, is the objective perspective. The objective perspective is not better than the subjective perspective, it is just its opposite. For the understanding and expression of certain things, certain types of relations, the objective perspective is better than the subjective perspective, and for other things, for the understanding and expression of other things, other types of relations, the subjective perspective is better than the objective perspective. The temperature of an object, expressed numerically, is objective. Whether an object is hot or cold is subjective, as that can vary based upon the temperature of the subject. Scientists do not argue about numbers all that much, they mostly only argue about what the numbers mean. The numbers are objective, and apply to all perspectives, whereas what they mean is subjective, and so depends upon the perspective from which they are viewed. Each form of language, or each language-form, i.e., the linguistic and the mathematical, has its particular utility and usefulness, and also its limitations. And each language form has as its basis a particular way of viewing, a

particular perspective upon, a particular way of apprehending, the second level forms that arise within second level Forms.

(Continued in Part 1: The Evolution of the Formless God into Form while Creating Lesser Form (2))