

Article**On the Nature of & Relation between Formless God & Form:
Part 1: The Evolution of the Formless God into
Form while Creating Lesser Form (2)**

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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 second article of Part 1 contains the following sections: Why math and language work; The third level of form; The actual difference between animate and inanimate objects; The animation of second level Forms; The propagation of animate Form, i.e., the reproduction of life; & The apprehension of mental and physical reality as Beingness flows through Form.

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

Why math and language work

If the forms that we apprehend both mentally and physically are not the second level Forms that are actually there underlying the apprehended forms, then how is it that language, and especially mathematical language, does such a good job of describing the behavior of physical forms, the behavior of which must ultimately reflect in some way the behavior of the compound second level Forms that underlie what we apprehend as physical forms or objects?

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Both linguistic and mathematical language are expressions in physical form of apprehended second level forms, i.e., mental forms, that lie within second level Forms. As will be described in an upcoming section, second level Forms are the relational Actuality that underlies what we apprehend as any material or physical object. Therefore, second level forms bear some relation to the second level Forms that underlie what we apprehend as any physical form, i.e., any material or energetic reality.

As has been described with regard to emotional form, created form apprehended as reality, although it cannot reflect the Formless Itself, can and does reflect some aspect of the way in which the Formless is being in relation to Itself as it creates what it then apprehends as an experiential reality. Linguistic language, as well as the more symbolic or linguistic elements of mathematical language, e.g., x and $+$, therefore reflect something of the way in which the Formless as Form is Structured or arranged in relation to Itself as second level Form is being in relation to second level Form. Mathematical language, on the other hand, in its objective element, as expressed by the forms we call numbers, reflects how many second level Forms are involved in the relation since, as previously described, the forms we call numbers are reflective of the number of second level Forms that are coming together to create a more compound second level Form.

Math is not just about numbers, but is about the relations between numbers. And as numbers are forms that are reflective of the numerical composition of Form, i.e., the number of more fundamental Forms composing a more compound Form, math is ultimately an expression in form of the numerical relations between different Forms. The Form Itself can never be expressed as form, mathematical or otherwise, but the way in which Form is being in relation to Form can be expressed as form, because that is what form is, i.e., the reflection of some aspect of the relation of the Actual to Itself that creates the apprehended form. That is, whatever forms we apprehend as reality are created through the relation of the Actual to Itself, and so form reflects in its form not the Actual Itself, which is formless, or is a Formlessness, but rather reflects some aspect of the relation of the Actual to Itself that brings it into existence as form.

Thus, neither mathematical nor linguistic language can ever be directly What Is Actually There, because what is actually there is formless Beingness. However, both mathematical and linguistic language can describe, each in its own limited way, the relations occurring between the formless Beingness that is actually there. That is, each type of language can describe that aspect of the relation of Beingness to Itself that the form that makes up that particular type of language itself reflects, which is either the subjective or objective element of that relation. Put another way, because each type of language derives from a particular perspective upon created form, each is therefore limited by the perspective from which it is derived. Whenever we expand our perspective there is always the tendency to think that this is it, that we have now fully grasped what is actually there and what it is actually doing, but it cannot be done, not with form. Because while the apprehended form may reflect some aspect of the relation of Beingness to Itself that creates it, the apprehended form is never the actual relation Itself, because the actual relation is not separable from the formless Beingness that is being in relation to Itself and thereby creating the form that is reflective of, but never itself directly, the relation of Beingness to Itself that creates it.

We describe the world with words and mathematical formulae and we then think that we have described what is actually happening and what is actually there, but this is only an illusion. Understanding that language, both linguistic and mathematical, is constructed of forms that arise where What Is Actually There comes to be in relation to Itself, it becomes possible to understand why it is simply not possible to either accurately or actually describe through any language, linguistic or mathematical, What Is Actually There where reality appears to be, because the nature of the forms that must be employed in any description are, by their very nature, different in nature than the Formlessness which they purport to describe. At the very most, linguistic and mathematical descriptions can be an accurate *etching* of What Is Actually There, but never the thing Itself. But if one gets hung up on the etching, if one gets hung up on the description, thinking that through this or that description that they have now grasped what is actually there, then what one has actually done is only further obscure What Is Actually There behind the etching, behind the form, one is mistaking for what is actually there. This is called mistaking the map for the terrain.

Everything that is being said here is itself an etching, but it is an etching that is, unlike most etchings, unlike most descriptions of reality, pointing away from itself as being of any ultimate importance, since the entire purpose of this etching is to point toward That which is not an etching and so is beyond description, and yet still Is, and even more importantly, is both Here and Now, directly where you are, because That which is beyond description is not other than the Formlessness by which these words, these forms, are being apprehended. And although that Formlessness cannot be known through form, cannot be known as a form, and so cannot be known as a concept or an object, because such forms are only ever etchings, that Formlessness can be Known directly by Itself, absent any intervening and obscuring concept or belief, but only once it is no longer hidden behind the forms, no longer hidden behind the concepts and beliefs, that it mistakes both for itself as well as for what is actually there. And so, if these words, if these etchings, are able point you in some measure toward That which is not an etching, then they will have served their intended purpose. But if they do nothing but add more concepts, more etchings, to the etching that you presently believe yourself and the world to be, and you never take it further than that, never go beyond the words by realizing directly That which is not an etching, That which is not a form, which direct realization requires nothing more than simply turning your Attention for a moment toward the Formlessness by which form is being apprehended rather than toward form itself, then these words are not functioning as intended, but are instead functioning as just another brick in the conceptual wall that keeps the Formlessness that you are hidden from Itself.

The third level of form

In order for there to exist more complex mental forms there must be more complex second level Forms. And in order for there to be more complex second level Forms, Beingness must become involved in more complex relations with Itself. And once second level Forms have become compound or complex enough, they are able to become involved with each other in a new type of relation that creates or brings into existence a new or third type of form apprehended by Beingness as a third type of experience or experiential reality, which third type of form is the one that we, as Beingness, apprehend and refer to as physical experience or physical reality.

It should be understood at the outset that the only reason this third level of form can come into existence is as a result of there already being a first and second level of Form, as well as an increase in the complexity of the second level of Form. And so this third level of form arises or comes into existence simply as the result or product of the next iteration of Beingness being in relation to Itself, and so represents the natural progression of a process of iterative Self-relation that goes far far deeper than the third level forms which are created and apprehended as physical reality as a result of that process.

The relations of Beingness to Itself that occur through the relations of second level Forms to each other that brings into existence the third level forms that are apprehended as physical reality are different than the relations of second level Forms to each other that brings into being more complex second level Forms while simultaneously bringing into existence the more complex second level forms apprehended as more complex thoughts. Specifically, the relations of second level Forms to each other that brings into being more complex second level Forms while simultaneously bringing into existence the more complex second level forms apprehended as more complex thoughts are relatively stable relations, or *interactive relations*, with more compound and complex second level Forms coming into being as simple or less compound second level Forms become caught up in each others orbits, so to speak.

On the other hand, the new or third level relations of Beingness to Itself that bring into existence the forms apprehended as physical reality, which relations are made possible by the interactive and so relatively stable relations occurring between second level Forms, are not themselves stable relations, but are instead very transient relations, which will be referred to as *impactive relations*. Specifically, when either a simple or compound second level Form impacts a compound second level Form in a way that is able to change in some way the configuration of that compound second level Form, the formless Beingness of which those Forms are composed becomes defined in relation to Itself, causing a boundary or form to come into existence within formless Beingness, which form is then apprehended by formless Beingness as a physical experience or a physical reality.

Thus, everything that we experience physically, or as a physical reality, is our apprehension of a third level form that has come into existence as the result of an impactive relation occurring between the very complex and compound second level Form that is actually here where our bodies appear to be and the second level Forms that are actually there where physical reality or physical objects appear to be. We never experience Form, we only ever experience form. And again, we never experience Form because Form is composed of formless Beingness, whereas what we apprehend as experience is not composed of formless Beingness, but rather is our apprehension of some form that has arisen within formless Beingness owing to formless Beingness, through some relation to Itself, becoming defined in relation to Itself. And just as we never experience the second level Forms that are the basis of the second level forms apprehended as thoughts or mental reality, we never experience the second level Forms that are the basis of the third level forms apprehended as physical objects or physical reality. That is, we only ever apprehend as physical experience or as physical reality the third level form that is created by the impactive relation of second level Form to second level Form, which relation of Form to Form is always ultimately a relation of formless Beingness to Itself. And because these third level forms come into existence within the context of the first level of Form, physical reality is apprehended

as arising within space, which is one of our two experiential interpretations of the first level of Form.

Here the question arises as to why these third level forms appear to arise within space as physical realities, while second level forms appear to arise within mind as mental realities, since, as previously stated, both second and third level forms come into existence within the context of the first level of Form. That is, if the Actuality underlying mind and space is the singular first level of Form, then why are the second and third level forms that arise within that singular Form apprehended as existing within the two different realities we refer to as mind and space, respectively? The answer is that it is simply a matter of perspective, and more specifically, it is simply a matter of opposite perspectives.

As previously described, the second level forms apprehended as mental realities are created *within* both simple and compound second level Forms, and so their apprehension requires an inward orientational perspective of Beingness, relative to second level Form, in order for Beingness to apprehend those created forms as mental realities. Conversely, the third level forms apprehended as physical realities are created *outside* of second level Forms, as those Forms become transiently involved in impactive relations with each other, and so their apprehension requires an outward and so opposite orientational perspective of Beingness, relative to second level Form, in order for Beingness to apprehend those created forms as physical realities. And it is these opposite perspectives of Beingness upon created form, i.e., inward and outward, relative to second level Form, that causes the second level forms created within second level Forms to appear as mental realities, or as forms existing within mind, and causes the third level forms created outside those second level Forms to appear as physical realities, or as forms existing within space, even though second and third level forms both arise within the context of the singular first level of Form that actually underlies what we experience as both mind and space.

More will be said with regard to the mind/space duality later. However, in order to get to the point where the duality between mind and space can be more clearly understood, it will first be necessary to understand how these opposite perspectives of Beingness upon created form, i.e., inward and outward, arise as formless Beingness flows through complex second level Forms and in so doing brings into being a third level of Form.

As abstract as all of this may seem, what has been described so far is just a very simple iterative process and what results from that process. That simple iterative process is one in which formless Beingness comes to be or flows in relation to Itself, resulting in formless Beingness becoming a Form, which then allows still formless Beingness to become involved in new relations with Itself, thereby bringing into being new Forms, which new Forms then allow still formless Beingness to become involved in new relations with Itself thereby bringing into being new Forms, and on and on and on.... And as formless Beingness becomes these different Forms through relation to Itself, and so becomes defined in relation to Itself through the relation of Form to Form, there comes into existence within formless Beingness the forms that Beingness apprehends as experience, or as experiential reality, or simply as reality.

And so, along with the coming into being of each new type of Form, a new type of form apprehended by Beingness as a new type of experience or experiential reality comes into

existence. So it is that, with the coming into being of the first level of Form, the form that Beingness apprehends as emotional reality comes into existence. And then, as the first level of Form forms relations with Itself, a second level of Form then comes into being, while a second level of form that Beingness apprehends as mental experience simultaneously comes into existence. And once second level Forms have come into being, those Forms, which are composed of Beingness flowing in relation to Itself, become involved in interactive relations with each other, bringing into being increasingly complex and compound second level Forms, while simultaneously bringing into existence the increasingly complex and compound second level forms apprehended by Beingness as increasingly complex thoughts or mental realities. And once those compound second level Forms have reached a certain level of complexity, those sufficiently complex second level Forms are then able to become involved in a new type of relation with other second level Forms, which new type of relation of formless Beingness to Itself is referred to as an impactive relation, resulting in the coming into existence of a third type of form apprehended by Beingness as physical experience or physical reality.

Thus, although a third type of form has been described and related to a specific type of experience or experiential reality, what has yet to be described is the third level of Form, i.e., the new relation of formless Beingness to Itself, that makes possible this coming into existence of the third type of form apprehended by formless Beingness as physical experience or physical reality. Here it must be noted that the already described impactive relations that create the third level forms which are apprehended by formless Beingness as physical reality do not bring into being a new level of Form, which is to say, a new pattern of Beingness flowing in relation to Itself. This is because the impactive relations that create the third level forms which are apprehended by formless Beingness as physical experiences are very transient, or only momentary, whereas the relations of formless Beingness to Itself that brings into being what is referred to here as Form are relatively stable relations, which is to say, relatively stable patterns of flow of Beingness in relation to Itself.

As will be described, the third level of Form, like the two levels of Form that precede it and make it possible, represents a new way in which Beingness is able to flow or be in relation to Itself in a relatively stable pattern of flow. And it is the coming into being of this third level of Form, this third way Beingness is able to be in relation to Itself, that allows or makes possible the degree of complexity necessary in second level Forms in order for those complex second level Forms to become involved in the impactive relations that bring into existence the third level forms that formless Beingness apprehends as physical experience or physical reality. And as will also be described, it is these third level Forms that are the relational Actuality, i.e., the Beingness in relation to Itself, that underlies what we apprehend as the physical reality of animate objects or life-forms.

The actual difference between animate and inanimate objects

As stated previously, underlying what we apprehend as the objects and forms of physical reality are simple and compound second level Forms composed of the Actuality of formless Beingness flowing or being in relation to Itself. Thus, what is always actually there, wherever the objects and forms of physical reality appear to be, is formless Beingness, albeit formless Beingness

flowing in relation to Itself as a second level Form. That having been said, within physical reality, or apprehended as physical reality, are what seem to be two different types of physical forms; those that are animate and those that are inanimate, i.e., those that we call alive and those that we say are not alive. However, if what is actually there where any physical object or reality appears to be, whether animate or inanimate, whether alive or not alive, is a second level Form composed of formless Beingness flowing in relation to Itself, what then is the difference between the second level Forms that underlie the physical realities that we call alive or animate and the second level Forms that underlie the physical realities that we call not alive or inanimate?

Similarly, if what is actually there where any animate or alive physical object or reality appears to be is a second level Form composed of formless Beingness flowing in relation to Itself, then what is actually there when that physical object or reality is no longer alive or animate, i.e., when it is called dead, must be that same second level Form. What then is the difference between a second level Form that underlies a physical reality that was apprehended as animate or alive and that same second level Form that underlies that same physical reality now apprehended as inanimate or dead? Put another way, what is the actual difference, i.e., the difference at the level of Actuality or formless Beingness, between what we apprehend as a rock and what we apprehend as a living organism, and what is the actual difference between what we apprehend as a living organism and what we apprehend as that same form no longer living, but then more like a rock form, if ultimately what is actually there as all of that are second level Forms, or more simply, just formless Beingness flowing in relation to Itself?

Science, as it presently stands, would have us believe that being alive involves nothing more than the ability of ultimately lifeless matter or material reality to reproduce, and that what we call Consciousness, i.e., that by which all that can be called reality is apprehended, is somehow poofed into being at some point in the evolution of matter simply as a way of helping matter to reproduce more successfully. Of course science, mired as it presently is in the mythology of materialism, knows nothing of the actuality of formless Beingness, as it still, despite the evidence to the contrary that it has itself produced but does not yet understand, considers the superficial and surface realities of material and mental forms to be what is actually there where they appear to be. Thus, the analysis of science with regard to what it means to be alive must of necessity be very shallow, since its view of the universe is itself extremely shallow, lying only within the level of form, lying only within the superficial level of reflection that we call reality.

In order to truly understand what it means to be alive, what it means for a Form to be animate rather than inanimate, we must go beyond the real and into the Actual, which is to say, we must look beyond the real, looking instead into what is actually there as formless Beingness flowing iteratively and progressively in relation to Itself. And what we find there, at the level of the Actual, is formless Beingness forming a new type of relatively stable relation with Itself that has been made possible as a result of the less iterated relations in which formless Beingness has already become and remains involved with Itself. Specifically, what we find at the level of the Actual is that the second level of Form, Itself made possible by the first level of Form, simply makes possible a new way in which Beingness can be in relation to Itself, thereby bringing into being a third level of Form, which third level Forms are that which underlies, at the level of Actuality, what we apprehend as animate forms or life-forms.

What is this new way that formless Beingness can be in relation to Itself made possible by the second level of Form, thereby bringing into being a third level of Form? As has been described, all Form is composed of formless Beingness flowing or being in relation to Itself in a relatively stable pattern of flow. The third level of Form is no different, as it too consists of formless Beingness flowing or being in relation to Itself in a relatively stable pattern of flow. So that is not new, as the underlying process of iterative and progressive Self-relation is not new, but simply brings into being new Forms, new patterns of flow of Beingness in relation to Itself. What is new then, and what brings forth a new Form, i.e., a third level of Form, is a new pattern of Flow, a new relation of formless Beingness to Itself, that rests upon and derives from the relations and Forms that already are, which is to say, that formless Beingness has already become. And that new relation of Beingness to Itself, that new pattern of Flow, which brings into being a third level of Form, is the flow of formless Beingness *through* compound second level Forms, thereby animating those Forms for some finite period of time, during which time we apprehend those Forms as being alive. Put another way, the third level Forms that underlie what we apprehend as animate forms or life-forms are actually compound second level Forms that are, for some finite period of time, being animated by formless Beingness as the result of formless Beingness being able to flow, for some finite period of time, through those Forms.

An inanimate second level Form is a second level Form that is composed of formless Beingness flowing in relation to Itself. An animate second level Form, i.e., a third level Form, is also a second level Form that is composed of formless Beingness flowing in relation to Itself. However, an animate second level Form, while being composed formless Beingness flowing in relation to Itself, also has the added property of being able to have *unconditioned* Beingness flow through it, where the term unconditioned Beingness refers to formless Beingness that is not already flowing in relation to Itself as Form. Put another way, an animated second level Form, i.e., a third level Form, is a compound second level Form that has reached a level of complexity such that that Form is then able to function as an opening or portal through which unconditioned Beingness can then flow, as depicted in figure 15.

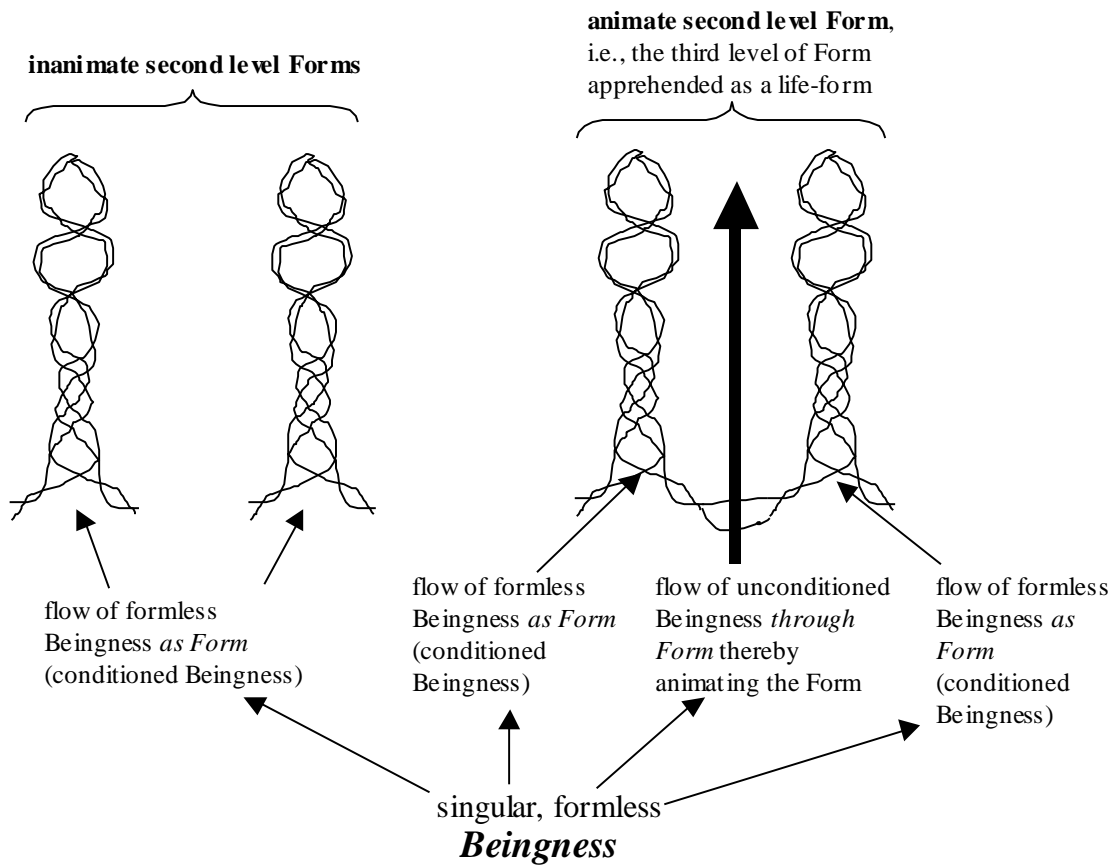


Figure 15 Depicted on the left are two inanimate complex second level Forms, both of which are composed of formless Beingness flowing in relation to Itself. Depicted on the right is a single complex second level Form, which is also composed of formless Beingness flowing in relation to Itself. However, the complex second level Form on the right has the added property of being able to function as an opening through which formless Beingness can flow, which Flow then animates that complex second level Form for as long as that Form is able to function as opening through which formless Beingness can flow. It is this additional and third type of relationship of formless Beingness to Itself, i.e., the new relation that is the flow of unconditioned Beingness through a Form of Itself, that is the difference between Forms that are animate and those that are inanimate, or Forms that are animate and then become, eventually and inevitably, inanimate.

To understand the flow of unconditioned Beingness through some Form of Itself, i.e., through Itself as it is already flowing in relation to Itself as a second level Form, an analogy will be helpful. In this analogy, water in the liquid state will represent unconditioned Beingness, or Beingness that is not flowing in relation to Itself as Form, whereas water in the ice or crystalline state will represent conditioned Beingness, or Beingness that is flowing in relation to Itself as Form. As water becomes crystalline water-forms arise. At first these water forms are not very complex. But eventually enough of these water-forms arise so that they are then able to form relations with each other and together eventually become complex enough to form a structure through which non-crystalline water can flow, thereby creating a water pipe made of ice. As

water becomes a crystal or water-form this is one sort of relation of water to itself, and as water flows through a crystal or water-form this is a different sort of relation of water to itself.

Likewise, as Beingness flows in relation to Itself as a compound second level Form, this is one sort or level of relation of formless Beingness to Itself. And as Beingness flows through a compound second level Form this is a different sort or level of relation of formless Beingness to Itself, and it is this flow of Beingness through second level Forms that is the relation of Beingness to Itself that animates second level Forms and so brings them to life, as it were.

Now here it must be noted that second level Forms are, in actuality, always Alive, always filled with Life, regardless of whether or not they are serving as a portal or opening through which unconditioned Beingness is flowing, because second level Forms are ultimately composed of the same singular, formless, flowing, and indivisible Beingness that is the essence of what we apprehend as life. Nonetheless, here we are discriminating and differentiating between those physical forms that we apprehend as animate and those that we apprehend as inanimate, and with regard to those forms, the difference between whether they are animate or inanimate, i.e., whether they are what we call alive or not alive, has to do with whether or not the actual Forms that underlie those perceptual forms are or are not functioning as a portal or opening through which unconditioned Beingness is flowing.

As long as a compound second level Form is able to act or function as such an opening or portal, that Form is animated by the unconditioned Beingness that flows through it, and such a third level Form is the basis of what we apprehended as a physical form that we call alive or living. But eventually all second level Forms through which unconditioned Beingness is flowing reach a structural point at which the Form is no longer able to function as an opening through which unconditioned Beingness can flow, at which point the compound second level Form ceases to be a third level Form, as it ceases to be involved in the relation with, and so ceases to be animated by, the flow of unconditioned Beingness through it, which is the point at which we apprehend the physical form as going from being alive to not being alive or being dead.

In this way, understanding why life appears as it does, and understanding what Life actually is, underlying the appearance of life, it becomes possible to understand that there truly is no death, because there truly is no life, as there is only Life, only formless Beingness flowing in relation to Itself in different ways, one of which ways creates an appearance, from a limited perspective, that there is some actual difference, i.e., some ultimate difference at the level of Actuality, between that which is apprehended as alive and that which is apprehended as not alive. Thus, there is no death, there is only a change in the way in which eternal and indivisible Life is being in relation to Itself. Put another way, nothing ever really dies, because nothing that actually is ever actually ceases to Be; rather, there are only changes in the relations of Beingness to Itself, only ever Beingness flowing or not flowing in relation to Itself, but always Being nonetheless.

We do not say that a rock is dead, because we never recognized it as being alive, although as previously pointed out, even a rock has Life within it, as Life or formless Beingness is that of which the Form that underlies what we apprehend as rock is ultimately composed. But when a perceptual form has been animated by the flow of Beingness through the underlying Form, and then that flow ceases, we see that form as now being dead, as not being alive. And to some degree this is true, as there has been some change in the Form that underlies the perceptual form,

as that Form is no longer involved in the relation with what is ultimately Itself that gave it what we call life, although it nonetheless remains composed of the formless Beingness that is Life Itself. That is, it is true that when a form appears to die that there is no longer something there that once was there where the now dead form appears to be. And what is no longer there is the flow of unconditioned Beingness through the Form that underlies the now dead form. But that there is no longer something there that once was there is only partly true, because what was once there is actually still there, because underlying the now apparently dead form is a second level Form that is composed of the same indivisible Beingness that once animated that Form with what we call life.

And even more importantly, the unconditioned Beingness that was once there flowing through and animating the Form, and apprehending as reality the forms that were created as a result of that Flow, has not actually gone anywhere, because it is still where it actually always was and actually always Is, which is everywhere. It is just that it only seems or appears to formless and indivisible Beingness, as it flows through Form and creates and apprehends reality from that individualized perspective, that it is localized to a particular point in space when that Beingness, as it flows through the Form, identifies with, and so thinks of itself as, the forms that are being created and apprehended as reality from that individualized perspective, which perspective is localized to a particular point in space, or more accurately, is localized, in any given moment, to a particular point within the first level of Form. And in identifying with the forms that have as their basis this individualized perspective that arises within the third level of Form, formless Beingness then appears to itself to actually be an individual, to actually be a something that in some way exists separate and apart from all other something's, when in actuality what it Is is the spaceless and timeless Singularity that is what actually Is, and is all there ever actually Is, at every point in space and every moment in time.

When a form appears to die the something that is no longer there that once was there, where the now dead form appears to be, is simply a particular relation of Beingness to Itself. However, Beingness Itself has not ceased to Be, only that particular relation of Beingness to Itself has ceased to be. And so it may be partly true that the form dies, but it is far more true that the actual basis of what we apprehend as life never Itself dies, for the formless Beingness that flows through the Form, thereby giving the apprehended form what we call life, never ceases to Be; it just flows Itself somewhere else, into some other relation with Itself, or perhaps into no relation with Itself, where it still Is while no longer creating and so no longer apprehending any form. Here conception and words become completely useless, as they cannot possibly begin to describe and so put into form what the Formless does or does not do, or more accurately, how it is Being or not Being, beyond the very limited confines of the created forms that we, as that pervasive Formlessness, apprehend as reality.

All that having been said, now that the basic difference between what it means for a Form to be animate or inanimate has been described, let us now look more closely at the way in which the flow of unconditioned Beingness animates the compound second level Forms through which, for a finite period of time, formless Beingness is able to flow.

The animation of second level Forms

How exactly does the flow of unconditioned Beingness through a compound second level Form animate that Form and so bring into being a third level Form that, for a period of time, is apprehended as alive or as a life-form? So far all that has been said is that what we apprehend as life is the always temporary flow of unconditioned Beingness through a compound second level Form, thereby animating that Form as long as that particular relation of Flow continues to be maintained. But what exactly does the term animation mean? That is, what does it mean for a Form to be animated? So far what it means is that the Form has unconditioned Beingness flowing through it, but how exactly does the flow of unconditioned Beingness through a Form, which is Itself composed of that same formless Beingness, animate the Form causing it to appear as a form that is alive?

The way in which the flow of unconditioned Beingness through a second level Form animates or gives life to the Form through which it flows is by providing that Form with an Energy, with a conscious Energy, with an Energy that is itself Consciousness, which that Form does not otherwise in and of Itself possess. That is, even though the second level Form through which unconditioned Beingness flows is Itself composed of Consciousness flowing in relation to Itself in a relatively stable pattern, without the additional flow of unconditioned Beingness through the Form, that Form would be like a rock or any other inanimate object, or any other inanimate Form, in that it would not then be animated and so would not then be what we call alive or a life-form.

And so what does it mean for a Form to be animated by the flow of unconditioned Beingness through it? It simply means that the Form is being put into motion by the flow of unconditioned Beingness through it. As an analogy, consider if one was able to construct, in some incredibly cold temperature, an automobile out of crystallized gasoline. That car, even though constructed of gasoline, would still not be able to run, would not be able to move, would not be able to come to life, so to speak, even though it is composed of fuel, unless and until the liquid form of itself was able to flow through it. Likewise, even though compound second level Forms are composed of formless Beingness, they are composed of formless Beingness flowing in relation to Itself in a particular way, and so those Forms are composed of what can be called conditioned Beingness, which is to say, formless Beingness that is already involved in a particular relation with Itself and so in a particular condition. And for those second level Forms to be animated and so take part in the activity that we call life, those Forms need to be fueled by the unconditioned Beingness of which they are ultimately composed, as diagramed in figure 16.

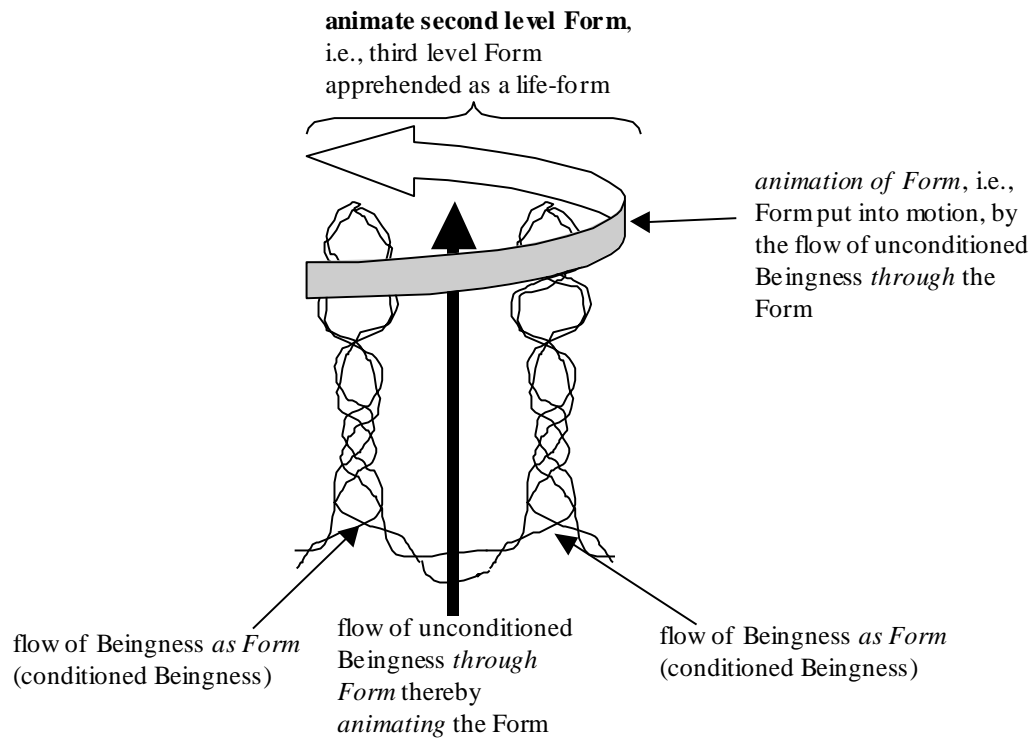


Figure 16 As unconditioned Beingness flows through a compound second level Form, which is itself composed of that same formless Beingness, albeit in a conditioned state, that Flow animates the Form, i.e., puts it into motion, and so gives it what we call life, much in the way that a water-wheel made of ice could be put into motion by the force of liquid water flowing past it. This animation of compound second level Forms as a result of the flow of unconditioned Beingness through those Forms, thereby putting those Forms into motion, is what differentiates and distinguishes animate from inanimate forms, and is what gives animate forms the quality we apprehend as and call life, regardless of the degree of complexity of the underlying Form apprehended as the life-form, i.e., regardless of whether the apprehended life-form is that of a plant or animal, or is a single or multi-celled organism.

Liquid water flowing in relation to liquid water just creates a swirl, just creates a form. But liquid water flowing in relation to a more structured form of itself, say perhaps a water-wheel made of ice, will put that form of itself into motion, and thereby animate that form through its flow in relation to what is ultimately itself. Likewise, unconditioned Beingness flowing in relation to unconditioned Beingness creates a Form that we are referring to as conditioned Beingness. However, unconditioned Beingness flowing through and so in relation to conditioned Beingness, i.e., flowing in relation to a more structured Form of Itself, say perhaps a relatively complex second level Form, can put that Form of Itself into motion, thereby animating that Form as long as the flow of unconditioned Beingness through that Form is able to be sustained, thereby causing the perceived physical form that has the animated Form as its basis to appear to be what we call alive. Put another way, the movement of unstructured Consciousness through structured Consciousness puts that structured Consciousness into motion, animating that structured Consciousness in a way that produces the effect that we apprehend as and call life, or the animation of matter.

And then at some point the compound second level Form, now functioning as a third level Form as unconditioned Beingness flows through it and so animates it, is no longer able to serve as a portal or opening through which unconditioned Beingness can flow. That is, for whatever reason, Structural changes occur in the second level Form that make the flow of unconditioned Beingness through that Form no longer possible, and so make no longer possible, with regard to that particular Form, the relation of Beingness to Itself that produces what we apprehend as physical life. And once this happens, once unconditioned Beingness is no longer able to flow through the Form, that Form ceases to be put into motion and so is no longer animated and so no longer appears to be what we call alive, and so then is called not alive or dead.

It is the flow of unconditioned Beingness through a second level Form that ultimately moves what is now a third level Form and so enables that Form to undertake actions and so become involved in other relations with other Forms, which other relations with other Forms sustain that Form and so sustain the flow of unconditioned Beingness through that Form, thereby sustaining what we call life. And it is also the flow of unconditioned Beingness through that Form that enables that Form to reproduce Itself, to propagate Itself, thereby providing unconditioned Beingness with another opening or Form through which it can flow, thereby bringing into being another Form apprehended as another life-form.

The propagation of animate Form, i.e., the reproduction of life

The propagation of Form is not completely unique to third level Forms, i.e., animate second level Forms. Even some inanimate Forms propagate themselves. The process of crystallization is the propagation of inanimate Form, wherein already present second level Forms in a particular structural configuration act as the framework upon which other second level Forms can become similarly organized and structured. And if a small portion of that Structure breaks off from the larger Structure, that smaller portion, that relatively smaller Form, can then act as the framework for reproducing the larger Structure from whence it originally derived, thereby reproducing or propagating the original Form.

What we apprehend as organic reproduction is a more complex form of the reproduction or propagation of Form that underlies the process of crystallization, which more complex process is made possible by the flow of unconditioned Beingness through the more complex Form, thereby animating the Form. Organic reproduction, which is actually the propagation of third level Forms, is a process of crystallization, i.e., the propagation of a particular Form, that requires the continued flow of unconditioned Beingness through the Form that is being propagated, because in the absence of that animating Presence, that animating Flow, organic Forms, i.e., third level Forms, are not able to propagate themselves. Organisms that we call dead do not reproduce, or do not have the wherewithal to reproduce. Therefore, the movement required for organic reproduction must come from the flow of unconditioned Beingness through the Form that underlies what we apprehend as the life-form.

As long as the flow of unconditioned Beingness through the Form continues, then the process of organic crystallization can continue, as the second level Form that we apprehend as DNA is then able to act as a framework for its own duplication, reproduction and so propagation. The second

level Forms that we apprehend as ice crystals can propagate themselves without the need for an organizing Intelligence flowing *through* those Forms, although that which flows *as* the Forms is Itself an organizing Intelligence, because that which flows *as* the Forms is formless Beingness. In the crystallization of inorganic or inanimate Forms, the structure of the Forms, which is inseparable from the intrinsic organizing Intelligence, dictates the structure of the larger Form that is reproduced or propagated. With the Form that underlies what we apprehend as DNA, the structure of the Form, which is an intrinsic organizing Intelligence, also dictates the structure of the reproduced or propagated Form. But in order for that Form to propagate, an organizing Intelligence that is external to the Form is also required, and that external organizing Intelligence is provided by the flow of unconditioned Beingness through the larger Form within which the Form we apprehend as DNA is contained. In the absence of that animating Presence and organizing Intelligence, not only does the reproduction of the third level Form not occur, but the Form Itself quickly dis-integrates.

The second level Forms that are able to sustain the flow of unconditioned Beingness through themselves, and thereby function as third level Forms, are relatively complex and so are relatively unstable and so relatively transient Forms, i.e., they don't last very long. Thus, the reproduction of these Forms is necessary for the ongoing flow of unconditioned Beingness through Form over time. And although science tends to see life only in terms of the reproduction of physical form, which is natural given its virtually unwavering adherence to a philosophy or mythology that places physical form above all else, the ability of Form to reproduce Itself is not the essential factor that differentiates those forms that we apprehend as animate or as being alive from those that we apprehend as inanimate or as not being alive. Rather, the essential factor that differentiates those forms that we apprehend as being animate or alive from those that we apprehend as being inanimate or not alive is whether or not unconditioned Beingness is able to flow through and so animate the Form that is actually there underlying what we apprehend as the physical form. That having been said, the reproduction or propagation of Form is certainly a necessary part of what we call life, for without the reproduction and so propagation of the particular second level Forms whose Structures allow for the relation of formless Beingness to Itself that is the flow of unconditioned Beingness through those Forms, thereby animating those Forms, then what we apprehend as life would cease to come into being, although the formless Beingness that is the actual basis of what we apprehend as life, the formless Beingness that is Life itself, would Itself continue to Be. Beingness does not need life in order to Be, because what we call life is ultimately a Form of Beingness, which is to say, a particular relation of formless Beingness to Itself, which formless Beingness Is regardless of what it is doing, i.e., regardless of whether or not, or how, it is being in relation to Itself.

As what we call life propagates, what is ultimately being propagated is not the underlying Form. Rather, what is ultimately being propagated is an opening through which unconditioned Beingness can flow. Put another way, as what we call life reproduces, what is ultimately being reproduced is the particular relation of formless Beingness to Itself that is the flow of unconditioned Beingness through Form. That is, Beingness does not reproduce a Form of Itself just so there can be another Form. Rather, Beingness fuels and drives the movement of Form to reproduce Itself, or propagate Itself, so that it can continue to flow through Form and so in that way can continue to become conscious or aware of Itself through the vehicle of Form, as will be described in the next section.

The apprehension of mental and physical reality as Beingness flows through Form

The forms that formless Beingness apprehends as mental reality come into existence as second level Forms come into being. Therefore, the coming into existence of mental reality precedes the coming into being of the third level Forms that we apprehend as animate forms or as organic life. Put another way, before there was what we call life, there was already mental reality, because before there were any third level Forms there were already second level Forms that contained within themselves the forms that formless Beingness apprehends as mental reality.

And with the coming into being of third level Forms, which is to say, with the flow of Beingness through complex second level Forms thereby animating those Forms, there continues to be mental reality, because there continue to be second level Forms and so second level forms. But with the coming into being of third level Forms there also comes into existence a new type of form, a third type of form, which the unconditioned and yet individualized Beingness that is flowing through that Form and animating that Form apprehends as an experience or reality that is not a mental reality, not an internally generated form, but rather is an externally generated form that is then apprehended as the external reality we refer to as physical reality.

Both mental and physical reality are nothing more than the apprehension by formless Beingness of forms that come into existence within Itself owing to some relation in which it is involved with Itself. As mentioned previously, the reason mental and physical reality seem so different is because the forms apprehended as mental reality arise internal to the second level Form through which unconditioned Beingness is flowing and thereby animating, as the Form it animates becomes involved in internal relations with Itself, whereas the forms apprehended as physical reality arise external to the second level Form through which unconditioned Beingness is flowing and thereby animating, as the Form it animates becomes involved in external relations with other Forms. Thus, the reason mental reality appears internal and physical reality appears external is because mental reality is our apprehension, as the formless Beingness that is flowing through Form, of internally generated forms, i.e., internal relative to the Form through which Beingness is flowing as it apprehends the form as reality, whereas physical reality is our apprehension, as the Beingness that is flowing through Form, of externally generated forms, i.e., external relative to the Form through which Beingness is flowing as it apprehends the form as reality, as shown in figure 17.

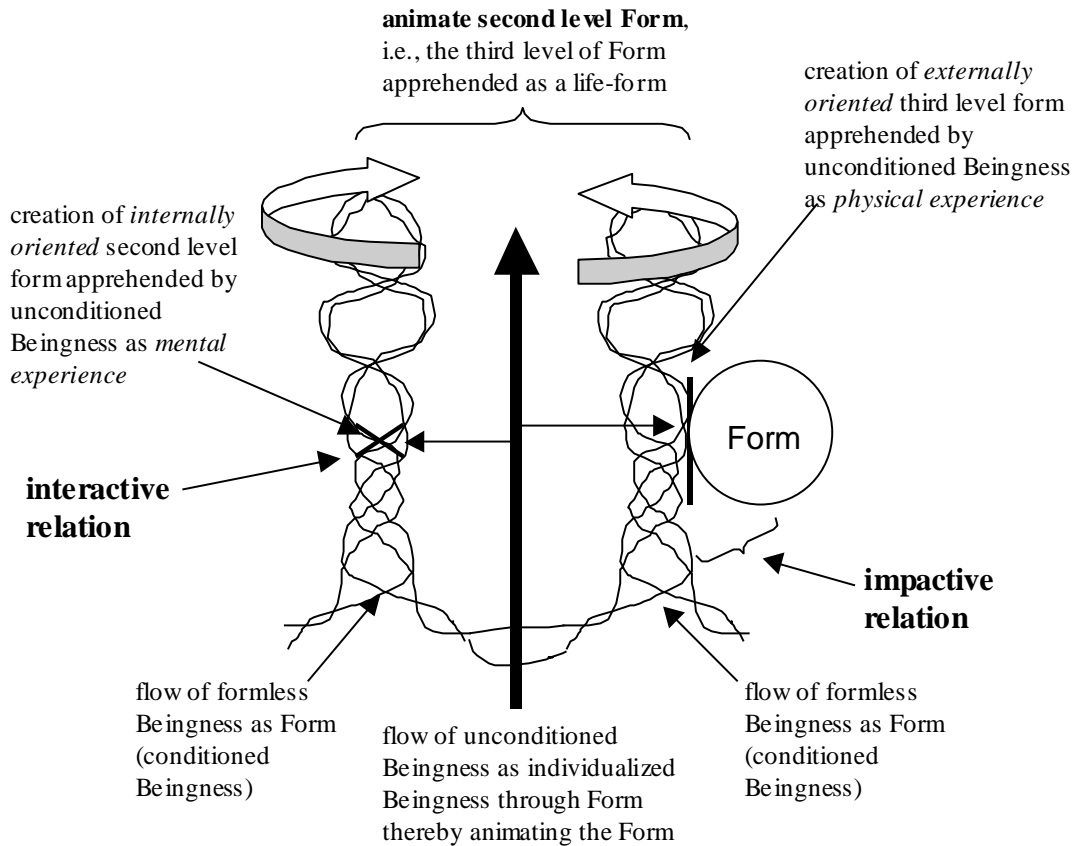


Figure 17 As unconditioned Beingness flows through a complex second level Form, thereby animating that Form, the now individualized Beingness that is flowing through that Form apprehends, as an internally appearing reality, i.e., as a mental reality, the second level forms that are created within that complex second level Form, since those forms are relatively internal with respect to the individualized perspective of the apprehending Beingness as it flows through and animates the Form. Conversely, that same individualized Beingness, flowing through and animating that same complex second level Form, apprehends as an externally appearing reality, i.e., as a physical reality, the third level forms that are created outside that complex second level Form, since those forms are relatively external with respect to the individualized perspective of the apprehending Beingness as it flows through and animates the Form.

Thus, as unconditioned Beingness flows through Form, the animate Form through which unconditioned Beingness flows, animate because of that Flow, is being continuously impacted by surrounding Forms, both animate and inanimate. And as the animate Form through which unconditioned Beingness flows is impacted by surrounding Forms, those impactive relations create third level forms that the unconditioned Beingness flowing through that Form apprehends as the externally arising forms of physical experience or physical reality, as was shown in figure 17. Likewise, as unconditioned Beingness flows through Form, arising from within that animate Form are second level forms that the unconditioned Beingness that is flowing through that Form apprehends as the internally arising forms of mental experience or mental reality, as was also shown in figure 17.

All mental and physical forms arise within what is ultimately the same indivisible Beingness. And so ultimately there is no inner or outer generation of form, only forms that come into existence within formless Beingness and which are apprehended by formless Beingness as experience or as reality. However, the flow of unconditioned Beingness through Form individualizes Beingness, i.e., gives to formless Beingness an individual perspective, and so also gives to formless Beingness, as it flows through a particular Form, a particular and so individual perspective upon the forms that come into existence relative to the Form through which it flows. And that individual perspective, which is our perspective as unconditioned, indivisible, and yet individualized Beingness flowing through Form, creates the appearance of internally and externally apprehended forms and so creates the appearance of an inner mental reality and an outer physical reality.

In the context of this understanding, i.e., that mental and physical reality are the apprehension by unconditioned and yet individualized Beingness of internally and externally generated forms, respectively, it is now possible to more fully understand why it is that the singular first level of Form appears as both the inner experiential emptiness we call mind and the outer experiential emptiness we call space. In short, the creation and so apprehension of both mental and physical forms, i.e., internally and externally arising forms, takes place against the backdrop of the first level of Form. However, when that unexperienceable Form functions as the backdrop against which internally generated forms are apprehended, it appears as the inner experiential emptiness we call mind, and when that same unexperienceable Form functions as the backdrop against which externally generated forms are apprehended, it appears instead as the outer experiential emptiness we call space, as shown in figure 18.

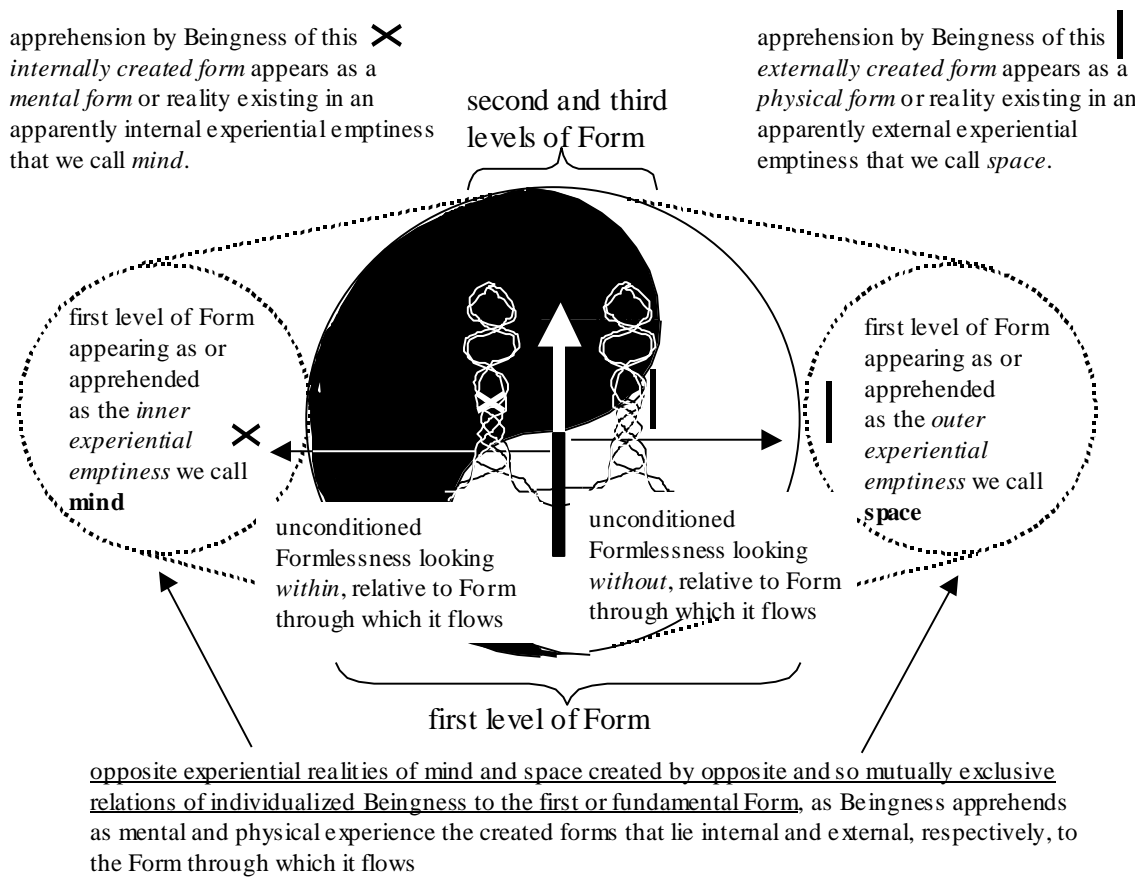


Figure 18 The first level of Form cannot Itself be an experience. And yet that first level of Form is the singular structural foundation from which all the forms apprehended as mental and physical experience arise, because it is the Structure or Form within which second and third level Forms arise, and so is the unexperienceable singular background against which all internally and externally generated forms, i.e., second and third level forms, are apprehended as mental and physical realities, respectively. The perspective from which unconditioned and yet individualized Beingness, i.e., Beingness flowing through Form, apprehends the forms that are created internal and external to the Form through which it flows is a single perspective. However, although individualized Beingness, within the Form through which it flows, has a single or individual perspective upon both internally and externally arising forms, i.e., forms that arise internal and external to the Form through which it flows, the apprehension of each type of form, i.e., internally and externally arising, requires an orientation of individualized Beingness to the Form through which it flows that is the opposite of the orientation required for it to apprehend the opposite form. Specifically, the apprehension of internally generated forms as mental realities requires a relatively inward orientation, relative to the Form through which Beingness flows, whereas the apprehension of externally generated forms as physical realities requires a relatively outward orientation, relative to the Form through which Beingness flows. And it is these opposite and so mutually exclusive orientations upon created form, relative to the Form through which the apprehending Beingness is flowing, that produce the opposite and so mutually exclusive relations of Beingness to the first level of Form that causes the singular first level of Form to appear as the opposite realities of mind and space, because although that singular Background cannot Itself be an experience, cannot Itself be a form, when the first level

of Form functions as the background for the apprehension of internally generated forms it appears as the inner experiential emptiness we call mind, but when that same Form functions as the background for the apprehension of externally generated forms it then appears instead as the outer experiential emptiness we call space.

Thus, underlying what appears as both mind and space is the same Form, the same level of relational Being, the same first level of relational Structure composed of formless Beingness flowing in relation to Itself. The opposite appearances of mind and space as an inner emptiness and outer emptiness, respectively, are derived, as are all opposite appearances, such as the appearance of wave and particle, from opposite relations of Beingness to whatever Form of Itself it is being in relation to as it apprehends whatever opposite or complementary forms are produced as a result of those opposite relations.

(Continued in Part 1: The Evolution of the Formless God into Form while Creating Lesser Form (3))