

Article**On the Nature of & Relation between Formless God & Form:
Part 1: The Evolution of the Formless God into Form while
Creating Lesser Form (3)**

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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 third article of Part 1 contains the following sections: Sleep and dreams; Why reality appears dual; & The individualization of Beingness and the individual nature of reality.

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

Sleep and dreams

Evidence that what has just been stated with regard to the internal orientation of the forms apprehended as mental reality and the outer orientation of the forms apprehended as physical reality can be found in understanding why it is that mental reality, while appearing as a somewhat nebulous and completely intangible reality while we are awake, appears as the far less nebulous and somewhat tangible reality of dreams while we sleep. For as will be described, this change in the appearance of mental reality between the waking and sleeping states is the result of a change in our perspective upon the second level forms of which mental reality is composed,

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from internally apprehended to externally apprehended, that occurs during the process that we call sleep.

While awake and able to apprehend physical form, or externally generated form, mental form, or internally generated form, seems quite nebulous and insubstantial relative to the apparent substantiality and tangibility of physical form. However, once we fall asleep and begin to dream, mental reality, from within the dream, no longer seems so insubstantial and intangible. In fact, while dreaming, the mental forms we encounter in dreams seem to have the same essential quality of substantiality and tangibility as that of physical reality, with the main differences being the greater degree of freedom exhibited by the forms that arise within the dream reality, as well as our ability to continuously change our perspective within the dream reality.

The reason mental reality seems so much more real, as it were, while dreaming, is because when we dream we are apprehending mental reality as an externally generated form rather than as an internally generated form, causing it to then appear, in some respects, more like a physical reality, i.e., more like an externally generated form. Put another way, while asleep and dreaming what is happening is that we are approaching the second level forms we apprehend as mental reality from a perspective that is the opposite of the perspective from which we approach those second level forms while awake, but which is like the perspective from which we approach third level forms, i.e., those that are apprehended as physical reality, while awake.

In order to understand how this change of perspective upon mental reality between the waking and sleeping states occurs, i.e., from internally to externally apprehended, it is necessary to understand what it is that happens to the flow of Beingness through Form as we sleep. Put another way, in order to understand how this change of perspective upon second level form occurs, causing what we apprehend while awake as intangible mental reality to appear while asleep as tangible dream reality, it is necessary to understand that what we call sleep results from an apparently unavoidable periodic change in the flow of Beingness through Form as it animates Form.

This periodic change in the flow of formless Beingness through Form as it animates Form can be, to some degree, described as unconditioned Beingness breathing Itself into the Form, or exhaling Itself into the Form, thereby flowing Itself into the Form, following which the reverse movement then occurs as unconditioned Beingness then inhales and so withdraws Itself to some degree from the Form, thereby flowing Itself out of the Form back toward its unconditioned Self. Thus, just as it is necessary for the periodic activity we call breathing to occur in order for the Form that underlies our bodies to continue to function as a third level Form, so too it would appear that there is an equally necessary and even more fundamental, deeper, or basic periodic activity that involves the flow of unconditioned Beingness into and out of Form as the very breath of Life, in order for at least some Forms to continue to be Forms through which unconditioned Beingness can continue to flow.

And so it is that, for some as yet unknown reason, in order for the flow of Beingness to be maintained through the human Form, and thus for what we call our life to continue, it is necessary for that flow of Beingness to periodically diminish, during which periods we, as Life-Forms, fall asleep. Put another way, what we call falling asleep is actually the result of the

diminishment of the flow of unconditioned Beingness through the very complex second level Form that underlies the form that we apprehend as our body. And as that diminishment of Flow occurs, that Flow temporarily changes direction and flows primarily back toward its Source, which Source is unconditioned Beingness, rather than flowing primarily outward from its Source, as is the case when we are awake. For this reason, in order to understand the change in direction of the flow of Beingness through Form that occurs between our periods of being awake and asleep, we need only look at the flow of Beingness through Form as a periodic Flow, which is to say, as a pattern of flow that continuously repeats itself. And although both breathing and tides are examples of periodic flows, tidal flow is the periodic flow that shall be used to describe the periodic flow of unconditioned Beingness into and out of Form responsible for the periods that we call being awake and being asleep. Once this periodic flow of Beingness into and out of Form is related to a pattern of tidal flow, as is done in figure 19, it will then be possible to explain the change in perspective upon second level forms that occurs between the waking and sleeping periods, which change in perspective causes those forms to be apprehended by Beingness flowing through Form as intangible mental reality while awake and tangible dream reality while asleep.

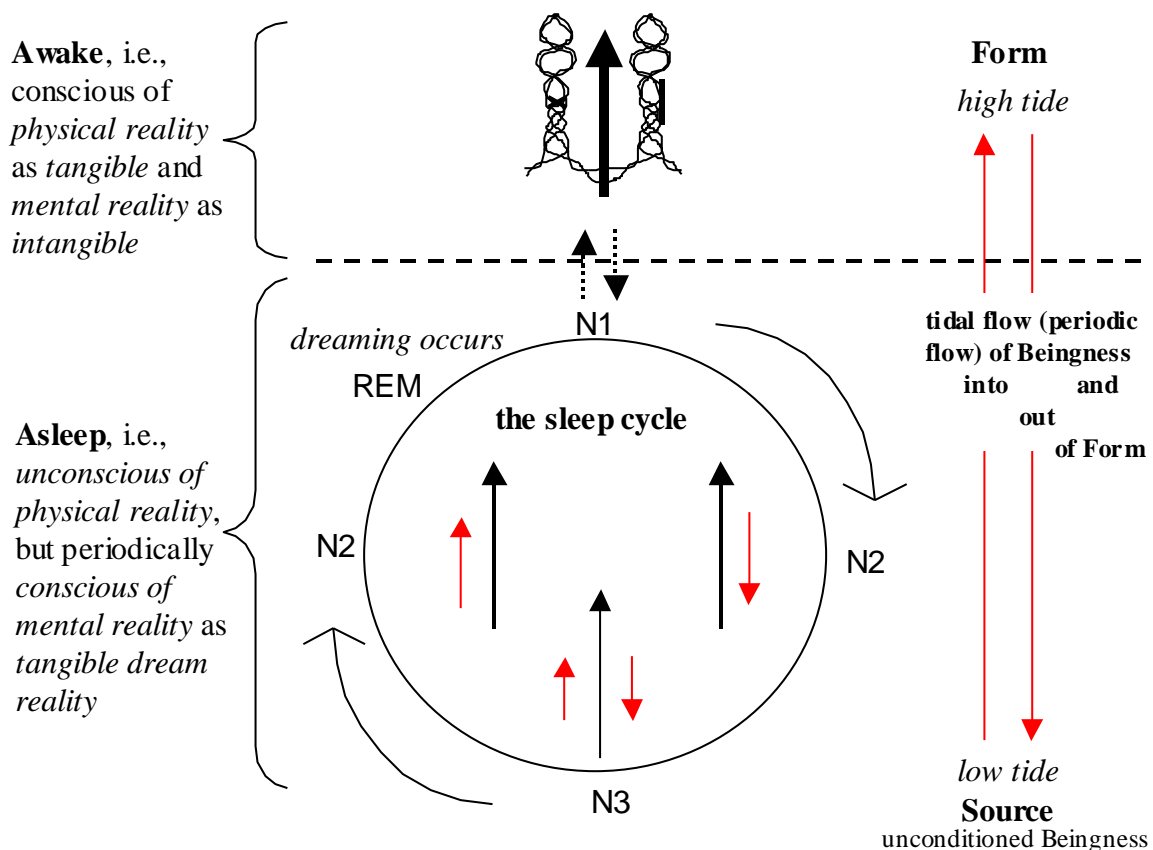


Figure 19 The sleep cycle, as staged through measured patterns of brain activity, has been divided into two major categories, REM and non-REM (NREM) sleep, with NREM sleep being itself divided into three different stages, N1, N2 and N3. The sleep cycle, as shown in the lower half of the drawing, progresses from N1-N2-N3-N2-REM-N1-N2-N3-N2-REM-N1... for 4-5

cycles during a normal sleep period. The REM stage, which occurs as the cycle moves from N2-N1, is when most memorable dreaming occurs. As depicted by the longer black arrows within the circle that represents the sleep cycle, which longer arrows represent the flow of Beingness into Form, at no point in this cycle does the flow of Beingness into Form cease completely, for if it did the Form would die, and the flow of Beingness could not return to the Form. Thus, even when the flow of Beingness back toward the Source of this flow reaches its maximum at low tide or the level of deep sleep, i.e., stage N3, there remains always some flow of Beingness trickling through the Form.

In relating the stages of the sleep cycle to a tidal pattern of flow of unconditioned Beingness into and out of Form, we begin by defining the waking stage as high tide, which is when the flow of Beingness into Form is at its maximum, while defining stage N3 as low tide, which is when the flow of Beingness into Form is at its minimum. In the first half of the sleep cycle, i.e., from N1 to the first half of N3, the predominant flow of Beingness is out of the Form back toward the Source, i.e., back toward unconditioned Beingness. Conversely, in the second half of the sleep cycle, i.e., from the second half of N3 back to N1, the predominant flow of Beingness is the flow outward from the Source back into and through the Form. Thus, understanding the sleep cycle as a tidal pattern of flow of Beingness out of and back into Form makes it possible to understand why stage N2 repeats in the cycle, which is because it is indicative of a degree of flow of Beingness into Form that occurs between high and low tides, and so is a stage and degree of Flow that is reached twice in each cycle, as Beingness flows out of and then back into Form.

Understanding the sleep cycle as a tidal pattern of flow of Beingness out of and back into Form also makes it possible to explain why dreams occur at the particular stage of the sleep cycle at which they occur, as well as why dreams appear as they do. First, the reason dreaming occurs in the sleep cycle between stages N2 and N1 is because that is the interval in the cycle where the flow of Beingness through the Form is returning, but has not yet reached a level that is sufficient to return the Form to the waking state where Beingness once again apprehends third level forms as physical reality. However, between stages N2 and N1 the flow of Beingness back into Form has reached a level that is sufficient for Beingness to once again apprehend second level forms as mental realities, although the apprehension of those forms now occurs from a perspective upon those forms that is the opposite of the perspective from which they are apprehended as mental realities during the waking state, resulting in those second level forms now being apprehended as externally arising forms from within the sleep cycle, and so then being apprehended from within the sleep cycle in the form of dreams or tangible mental realities, as shown in figure 20.

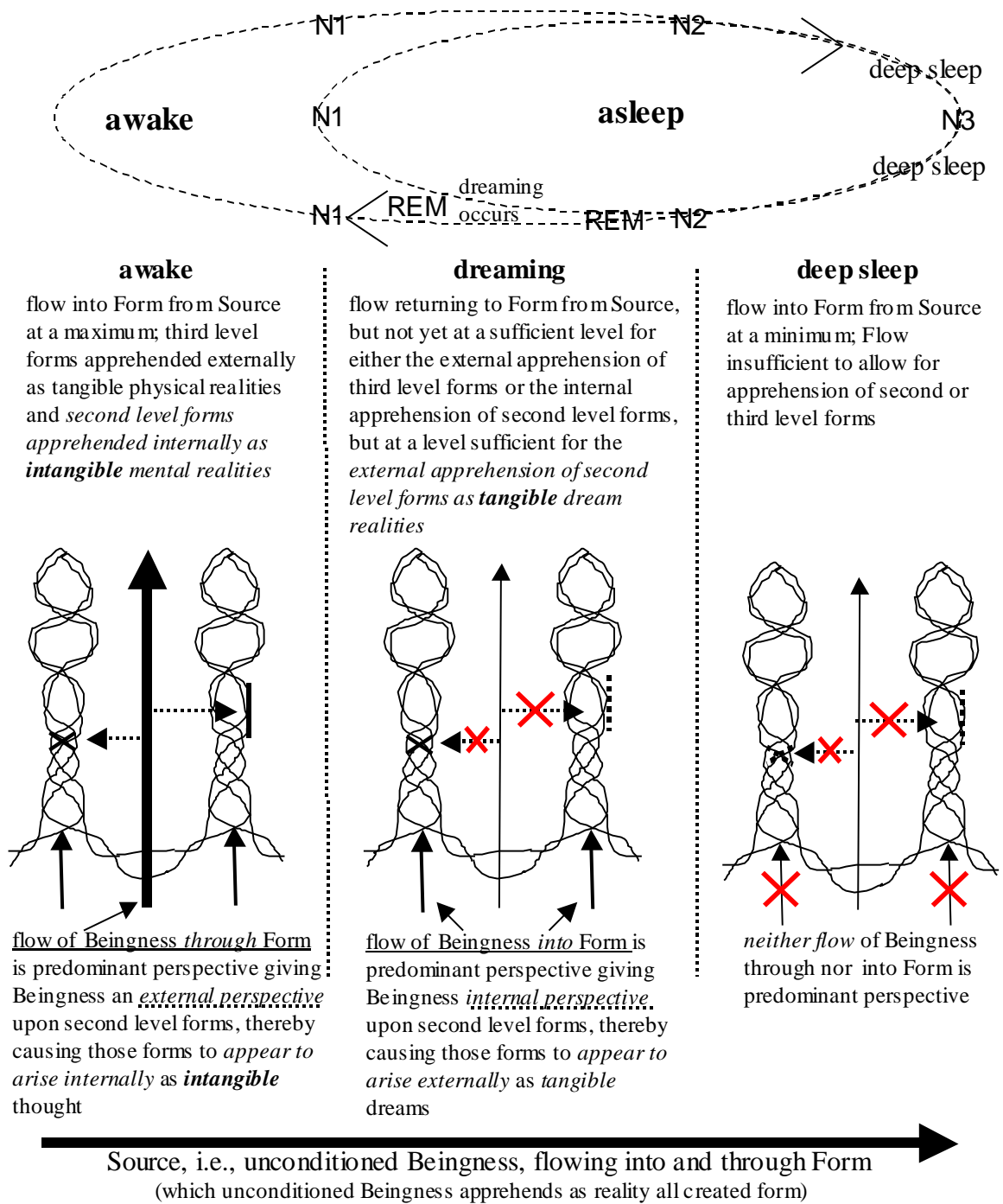


Figure 20 This drawing depicts both why dreaming occurs between stages N2 and N1 in the sleep cycle, as well as why second level forms apprehended during the waking state as mental realities or thoughts appear during the REM stage of the sleep cycle in the form of dreams. At the top is depicted the wake-sleep cycle, and at the bottom certain portions of those cycles are correlated to the differing degrees of flow of Beingness through and into Form that occur during those portions of those cycles, in order to illustrate why second level forms are apprehended during the waking state as intangible mental realities while those same second level forms are

apprehended during a portion of the sleep state as tangible dream realities. Specifically, during the waking state the predominant flow of Beingness is *through* Form, thereby giving to Beingness that is flowing through Form a perspective upon second level forms that is relatively external to those forms, resulting in those forms being apprehended as the internally arising and relatively nebulous and intangible mental realities of thought and concept, as depicted on the left. Conversely, during the REM stage of the sleep cycle, because the flow of Beingness through the Form is so diminished relative to the waking state, the predominant flow of Beingness is *into* Form, thereby giving to Beingness that is flowing into Form a perspective upon second level forms that is relatively internal to those forms, resulting in those forms being apprehended as the externally arising and relatively less nebulous and somewhat tangible mental realities we call dreams, as depicted in the center.

Relative to unconditioned Beingness flowing predominantly *through* Form, which occurs while we are awake, second level forms are internally situated and so internally appearing forms, appearing therefore, while we are awake, as the internally arising mental realities of thought and concept. On the other hand, relative to unconditioned Beingness flowing predominantly *into* Form, which occurs during a portion of the sleep cycle, second level forms are externally situated and so externally appearing forms, appearing therefore, while we are asleep, as the externally arising mental realities we call dreams. Likewise, relative to unconditioned Beingness flowing predominantly *through* Form, third level forms are externally situated and so externally appearing forms, appearing therefore, while we are awake, as externally arising physical realities. On the other hand, relative to unconditioned Beingness flowing predominantly *into* Form, the perspective upon third level forms remains external but becomes very limited, since that perspective only arises as unconditioned Beingness flows fully through and so fully animates Form, which is why when we sleep we cease to apprehend physical reality, or if it is apprehended, as when one seeks water in a dream owing to extreme thirst, the third level form, which in this case is the sensation of thirst, appears as and so becomes part of the externally apprehended dream reality rather than appearing as a separate and distinct externally apprehended physical reality, i.e., separate and distinct from mental reality, as occurs when we are awake and the orientational perspective toward second and third level forms becomes opposite, with the former being apprehended as an internally arising reality and the latter being apprehended as an externally arising reality. Thus, how a given form appears or is apprehended, as tangible or intangible, which is to say, as particle-like or wave-like, is actually a function of the perspective of unconditioned Beingness upon the form that is being apprehended as a reality and not a function of the nature or level of the form itself, otherwise the second level forms that are the basis of what we apprehend as both mental reality while awake and dream reality while asleep would not appear to us as completely opposite types of forms, i.e., intangible and tangible respectively, when apprehended by Beingness from opposite orientational perspectives, i.e., as an internally arising form while awake and as an externally arising form while asleep.

Thus, while awake our perspective as an apprehending Beingness upon second level forms is such that we apprehend mental reality, i.e., thoughts and concepts, as wave-like or intangible, whereas while asleep the opposite perspective of that same apprehending Beingness upon those same forms results in our apprehension of those forms as the more particle-like and more tangible mental realities we call dreams. Consider how "real" or tangible a dream can seem while asleep, and then immediately upon awaking how "unreal" or intangible that dream then seems. The difference is not in the second level of form itself, but is only in the perspective upon those

forms, which perspective upon form is always integral to and so inseparable from how the form is apprehended and so appears as reality. Thus, the difference between how "real" a dream seems while asleep and how "unreal" it seems while awake has as its basis the apprehending Beingness' change in perspective upon second level form that occurs between the sleep and waking states, which change in perspective has as its basis the difference in the way unconditioned Beingness is flowing through Form during the sleep and waking states.

And here it should be noted that, just as the relative importance of mental reality shifts as we move between the dream and waking states, from a position of primary importance while dreaming, when the dream is all that there seems to be, to a position of secondary or lesser importance once we awaken and the apprehension of physical reality resumes, so too does the relative importance of what we apprehend as reality shift as we Move between the dream state that is form-identification and the Awakened state that is identification with formless Beingness, during which Movement reality shifts from a position of primary and absolute importance while identified with form, since while identified with form reality is all that there seems to be, to a position of only secondary or relative importance while identified with the Formless, since while identified with the Formless reality is able to be seen as it actually is, which is as the seeming rather than the Actual, as a shadow that arises within the Light, as a relative absence that arises within a Presence, as that which exists, but not as that which Is.

Why reality appears dual

The opposite and mutually exclusive ways in which the second level forms that are the basis of both mental and dream reality appear, i.e., as intangible or tangible, respectively, during the waking and dream states, has as its basis the same reason that physical reality at the quantum level can appear in the form of either waves or particles. And that same and singular reason is because what we apprehend as reality, be it an emotional, mental, or physical reality, is never What Is Actually There where the reality appears to be, but is instead our apprehension of only one side of a two-sided boundary or form that has been created owing to some relation occurring between What Is Actually There, as we apprehend the created form as a particular reality from our perspective within the relation that brings the form into existence. In terms of mental and physical reality, What Is Actually There where those realities appear to be is always a Form, i.e., always some pattern of formless Beingness flowing in relation to Itself. But we do not apprehend the Form, which is to say, it is not the underlying Form that we experience as reality. Rather, we only apprehend as mental and physical reality the form that comes into existence where underlying Form meets underlying Form. And as already pointed out, we do not even apprehend the created form in its totality, because we apprehend the form as a particular reality, not as it appears from both sides of the relation of Beingness to Itself that creates the form; rather, we apprehend the form as a particular reality only as it appears from our particular perspective within the relation of Beingness to Itself that creates the form. That is, because our apprehension of form as reality requires that we, as individualized Beingness, ourselves be involved in some relation with Beingness in order to create the form we then apprehend as reality, we always have a particular perspective on the created form, i.e., our individualized Beingness is always on one side or the other of the created form, and so we only apprehend as reality the created form as it appears from that particular perspective, and so we only apprehend as reality one side of the

boundary that comes into existence where Form meets Form. And that extremely limited and attenuated view upon created form makes up the entirety of what we both apprehend as and call reality.

Thus, what we apprehend as reality is always a boundary or form that arises where Beingness meets Beingness, as that boundary is apprehended solely from the perspective of the Beingness that is conscious of the form as a reality. And as stated previously, because the boundary or form that is created where Form meets Form, or where conditioned Beingness flows in relation to conditioned Beingness, always has two sides, that same form, were it to be apprehended as a reality from the opposite perspective by the Beingness that occupies the opposite side of the relation that creates the form, would appear to that Beingness as the opposite or complementary reality. It is this unavoidable two-sidedness of the created forms that we apprehend as mental and physical reality that is itself the basis of all apparent duality, which is to say, the basis of the this and that-ness that pervades all that we call reality. Put another way, it is the two-sidedness of the created forms that we apprehend as reality that is the reason reality always appears in terms of this and that, or in terms of this or that, i.e., in terms of opposites or complements. In essence, reality is fundamentally our one-sided apprehension of what is always a two-sided boundary or form that has come into existence where That which apprehends, i.e., formless Beingness, has become involved in some relation with Itself and so becomes defined in relation to Itself. Thus, in the final analysis, the duality inherent in reality has as its basis the fact that the forms that we apprehend as reality are always created as the product of some relation of formless Beingness to Itself, and so always have two sides, always have opposite sides, and so always have the potential to be apprehended by Beingness in one of two opposite ways, thereby giving created form the potential to appear to individualized Beingness as one of two opposite realities, i.e., as either this or that.

Here it should be made clear that Beingness does not become involved in some relation with Itself, create a form, and then decide from which perspective it would like to view the form as a particular reality. To the contrary, it is the particular involvement of individualized Beingness in the relation with Itself that creates the form that itself determines the perspective from which individualized Beingness then apprehends the created form as a particular reality. The involvement of individualized Beingness in a particular relation with Itself, i.e., with some Form, the creation of the form, and the apprehension of that form as a particular reality by individualized Beingness from its perspective within the relation that has created the form, all result from a single Movement that is the involvement of individualized Beingness in the relation with Itself that creates the form that is ultimately apprehended as a particular reality. Thus, the perspective from which individualized Beingness views a created form as a particular reality cannot be separated from the way in which individualized Beingness is being in relation to whatever Form it is being in relation to in order to create the form it then apprehends as that particular reality. The necessity of the involvement of the apprehending Beingness in the relation that creates the form which that Beingness apprehends as a particular reality is important to understand, because it is this necessity that makes it impossible for individualized Beingness to create, through relation to the same underlying Form, forms that it can simultaneously apprehend as the opposite or complementary realities that are potential in its relation to that Form, because being in relation to a Form in one way, and thereby creating one form apprehended as a particular reality, makes it impossible for individualized Beingness to be in relation to that same

Form in the opposite and so mutually exclusive way, and so makes impossible, in that same moment, the creation of the form that individualized Beingness would then, from its perspective within that opposite relation to that same Form, apprehend as the opposite reality.

That which apprehends is non-dual and is also not a form, and so is neither this nor that, nor is it some combination of this and that. The duality of this and that is created where the Non-dual comes to be in relation to Itself, thereby creating within Itself a boundary or form which, when apprehended by the Non-dual from one side of that relation, appears as this reality, and when apprehended by the Non-dual from the other or opposite side of that same relation, appears as that reality, i.e., as the opposite reality. However, a single point of apprehending Beingness cannot simultaneously be on both sides of a relation of formless Beingness to Itself that creates a form, and so a single point of apprehending Beingness cannot apprehend a created form simultaneously as this and that reality, i.e., as opposite realities. What a single point of apprehending Beingness can do, in different moments, is become involved in opposite relations with the same essential Form and thereby, in one of those moments, create a form apprehended as this reality, and in another of those moments create the opposite form apprehended as the opposite reality. And so it is that, when scientists observe quantum reality, one relation of an observer Form to a particular quantum Form creates a form that appears, from the perspective of the observer Form, as a wave reality. On the other hand, when the same essential observer Form creates an observation by becoming involved in the opposite relation with that same essential quantum Form, that opposite relation creates a form that appears, from the perspective of the observer Form within this opposite relation, as a particle reality. But what the observer Form cannot do is be in relation to the same essential quantum Form simultaneously in a way that will allow the observer Form to simultaneously create and observe both the wave and particle realities, because the relations to the underlying Form necessary to create the forms apprehended as those opposite realities are mutually exclusive, meaning that if the observer Form is involved in one relation with the underlying Form, then the observer Form is, by definition, not involved in the other, opposite relation with the underlying Form. For example, if you are standing on someone's left, then you are, by definition, not standing on their right. Likewise, if one is being in relation to the Forms that underlie electrons or photons in a way that creates forms one apprehends as particle realities, or as particle behavior, then one is, by definition, not being in relation to those Forms in the opposite and so mutually exclusive way necessary to create the forms one would then apprehend as wave realities, or as wave behavior.

And this same limitation with regard to what it is possible for a single individualized Beingness to create and apprehend as reality in any one moment, owing to the necessity of the involvement of that Beingness in the relation that is creating the form which that Beingness is apprehending as reality, is also what underlies the phenomenon of quantum uncertainty, which holds that the more accurately an observer is able to create and apprehend a particular reality or characteristic through relation to some underlying Form, such as the reality or characteristic that is the apprehension of the position of an electron, the less accurately that same observer is able to create and apprehend, in that same moment, the opposite or complementary reality or characteristic through relation to that same underlying Form, which in this case would be the reality or characteristic that is the apprehension of that electron's momentum. The cause of this limitation, and so the cause of quantum uncertainty, has as its basis the same limitation in the creation of experience that makes it impossible for a single observer or observer system to create

simultaneously, through relation to an underlying Form, both the wave and particle characteristics or realities. And to reiterate, this unavoidable and inviolable limitation with regard to what it is possible for an Individual to apprehend as experience in any one moment has as its basis the necessity of the Individual's involvement in a particular relation with formless Beingness, or some Form of formless Beingness, in order to create the form which that Individual then apprehends as a particular reality from its particular perspective within that particular relation of Beingness to Itself.

Thus, what the phenomena of wave-particle duality and uncertainty have exposed, through the uncovering of this unavoidable and inviolable limitation with regard to what it is possible for an Individual to apprehend as experience in any one moment, is that what we experience as reality is not what is actually there where reality appears to be, but is rather something that is being created through the act of experiencing. And further, what the phenomena of wave-particle duality and uncertainty have also exposed, through the uncovering of this unavoidable and inviolable experiential limitation, is that the essential mechanism that underlies the act of experiencing, which is to say, the creation of all that is apprehended or experienced as reality, is nothing more than some relation occurring or taking place between whatever it is that is actually there where reality eventually and only appears to be. And finally, what the phenomena of wave-particle duality and uncertainty have exposed, through the uncovering of this experiential limitation, is that the act of experiencing always involves, and so requires, the involvement of the observer Consciousness in the experiential relation, i.e., in the relation that creates what the observer Consciousness experiences as reality, thereby providing indirect evidence that formless Consciousness is what it is that is actually there where the dualistic forms that make up reality eventually and only appear to be.

It is ironic that this experiential limitation, which has been uncovered by science through its experiments at the quantum level, is what is itself making it impossible for science to understand why this limitation even exists, in the context of the current beliefs held by science regarding the nature of reality and the relation of reality to Consciousness, i.e., that reality is primary and Consciousness secondary, because as long as science continues to remain collectively involved in the relations necessary to create those beliefs, those concepts, those forms, it is simply not possible, owing to the experiential limitation, for science to become collectively involved in the opposite and so mutually exclusive relations necessary for it to create the opposite conceptual context regarding the nature of reality and the relation of reality to Consciousness, i.e., that reality is secondary and Consciousness primary, which opposite conceptual context is what is needed in order for science to be able to understand why this experiential limitation, which produces both wave-particle duality and quantum uncertainty, even exists. Thus, it is not that the behavior of quantum reality has no reasonable nor comprehensible explanation, it is just that, owing to the experiential limitation that is part and parcel of that behavior, the reasonable and comprehensible explanation for that behavior simply cannot be created as a conceptual reality within any Consciousness, and so cannot be comprehended by any Consciousness, that continues to believe that form is more fundamental than the Formlessness by which all form is apprehended as reality, because to continue to believe that, i.e., to continue to create that belief, requires one's involvement in a relation that is mutually exclusive of the relation in which one must be involved in order to create and so apprehend the reasonable and comprehensible explanation regarding the behavior of quantum reality, which reasonable and comprehensible

explanation, stated in its most basic form, is that all reality is our one-sided apprehension of a two-sided form that is created where the formless Consciousness that we ultimately are becomes defined in relation to Itself through relation to Itself.

It is also ironic that modern science cannot understand the implications and ramifications of what its own experiments at the quantum level have revealed regarding both the nature of reality as well as the relation of reality to Consciousness, owing to the very same unavoidable and inviolable experiential limitation that its experiments and observations at the quantum level have uncovered, because that limitation simply makes it impossible for science, while still clinging to its related beliefs in the primacy of form and the secondary nature of the Formlessness by which all form is known, to apprehend and understand what the uncovering of that limitation has itself revealed regarding both the reflection-like nature of reality as well as the relation of reality to Consciousness. Put another way, science has already discovered what it needs to discover in order to understand the actual relation of reality to Consciousness, i.e., that Consciousness is primary and reality secondary, but owing to the functioning of the experiential limitation that it also does not yet understand owing to the functioning of that same limitation, as long as science remains involved collectively in the relation that is creating its apprehension of the opposite relation as truth, i.e., that reality is primary and Consciousness secondary, science will never be able to see as truth the actual relation between reality and Consciousness that it has already unknowingly uncovered, and which actual relation, once it is understood and accepted as truth, makes relatively straightforward the explanation and understanding of the otherwise confusing and seemingly paradoxical quantum phenomena of wave-particle duality and uncertainty that lie at the heart of all quantum theory.

In summary then, science has discovered an unavoidable and inviolable experiential limitation, but its own preconceptions and beliefs regarding both the nature of reality, as well as the relation of reality to Consciousness, continue to make impossible, through the unavoidable and inviolable functioning of that limitation, science's own understanding of the basis of that limitation as well as what the discovery of this limitation means with regard to both the nature of reality as well as the relation of reality to Consciousness. Thus, the great irony is that it is the experiential limitation which science has discovered through its observations of reality at the quantum level, in concert with its preconceptions and beliefs regarding the nature of reality and the relation of reality to Consciousness, that for the past hundred or so years have, unbeknownst to science, kept science from understanding why quantum reality behaves in the peculiar way that it appears to behave, because, to put it bluntly, it is no more possible for science to understand quantum reality in the context of its present beliefs and preconceptions regarding the nature of reality and the relation of reality to Consciousness than it is for a scientist to simultaneously create and observe, through relation to some quantum Form, both wave and particle behavior, or for a scientist to simultaneously create and observe, through relation to some quantum Form, completely accurate measurements of both position and momentum. Put another way, it is not possible for science to understand quantum reality in the context of its present belief system for the same reason it is not possible to observe an electron to behave simultaneously as both wave and particle, or to measure with complete accuracy both the position and momentum of an electron, which same reason is the functioning of an unavoidable and inviolable experiential limitation that has as its basis the fact that all reality is the product of a relation in which the Consciousness that is apprehending the reality must Itself be involved, thereby making it

impossible for a Consciousness that is involved in a relation that is creating a form which that Consciousness is apprehending as a particular reality to be simultaneously involved in the opposite and therefore mutually exclusive relation necessary to create the opposite form which that Consciousness could then, if that form could be simultaneously created, which it never can be, apprehend as the opposite or complementary reality.

Owing to the nature of how reality is created, which is always as the product of a relation in which the Consciousness that is apprehending that reality must itself be in some way involved, which necessity of involvement produces the experiential limitation, the great difficulty with regard to the creation of a new and more accurate understanding, or arriving at a new and more accurate understanding, often lies not in the creation of that new understanding, but lies more in the difficulty that Consciousness has in ceasing to remain habitually involved in the relation that is creating the current understanding, the current thought, the current belief, the current form, when that habitual involvement makes impossible the involvement of Consciousness in the relation necessary to create the new and more accurate understanding, as occurs when that new and more accurate understanding is the opposite of the one in which Consciousness presently believes, which is to say, is the opposite of the one that Consciousness is already habitually creating. This is why, in general, to quote Max Planck, "A new scientific truth does not triumph by convincing opponents and making them see the light, but rather because its opponents eventually die, and a new generation grows up that is familiar with it." However, with regard to the truth that has been revealed through the phenomena of wave-particle duality and uncertainty, how many more generations we shall have to wait until the already discredited philosophy of materialism, which continues to dominate and pervade most of modern science through sheer habit of thought, is supplanted by the more accurate view of reality and its relation to Consciousness made possible by the discovery of both those phenomena, as well as the unavoidable experiential limitation that is their basis, remains to be seen.

In any case, reality appears dual because the forms that we apprehend as reality are always the product of a relation, and relations are by their nature two-sided, and so every reality must have its opposite or complement, which opposite or complement is simply how the form that is the basis of a given reality must appear when apprehended as a reality from its other, opposite, and complementary side. And so, reality always appears as this or that form, as this or that reality, not because What Is Actually There is actually this or that, but only because as either this or that is how reality must appear, since what we apprehend as reality is only ever one pole of an inherently dual form that we ourselves take part in creating through our involvement is some relation with What Is Actually There, which necessary involvement places a limit upon what we are able to apprehend as reality in any one moment as a result of the inherent and unavoidable constraint that makes impossible our simultaneous involvement in mutually exclusive relations, thereby limiting our creation of form and so apprehension of reality in any one moment to only one of what are always two experiential possibilities. Put another way, reality always appears in the form of this or that, i.e., as one of two experiential opposites, because we just can't be involved in opposite and so mutually exclusive relations simultaneously, and so we can't create opposite forms simultaneously, and so we can't simultaneously apprehend opposite realities, i.e., we can't simultaneously apprehend this and that and so we must then instead, in any one moment, apprehend only either this or that.

We think that in our observation of reality we are just apprehending what is already there, but this is an illusion. The fact is, our observation of reality always requires our involvement in some relation with formless Beingness in order to create a form, which form we then apprehend as, or observe as, reality. And the requirement and necessity of our involvement, as the apprehending Beingness, in some particular relation in order to create whatever form we then apprehend or observe as a particular reality, simply places a limitation or constraint upon what we are able to observe as reality in any one moment, owing to the impossibility of our being involved simultaneously in mutually exclusive relations, because if we can't be involved in a particular relation then we can't create the form, and if we can't create the form then we can't apprehend as a reality the particular reality that has as its basis the form that we can't create. If you are facing North then you are not, in that same moment, able to face South. If you are standing on someone's left then you are not, in that same moment, able to stand on their right. These are mutually exclusive relations, since to be involved in one relation is equivalent, in that same moment, to not being involved in the opposite relation. Thus, to be involved in the relation that creates the form that allows for the observation and apprehension of one reality is equivalent, in that same moment, to not being involved in the opposite relation necessary to create the opposite form that would allow for the observation and apprehension of the opposite reality. If we think that in our observation of reality we are just observing what is already there, then wave-particle duality appears paradoxical and has, in that illusory context, no valid explanation, analogous to the impossibility of coming up with a valid explanation for the behavior of rainbows while harboring the illusion that rainbows are solid physical structures. On the other hand, once reality is understood to be one's apprehension of a form that one must themselves take some part in creating, then wave-particle duality, as well as quantum uncertainty, both cease to be paradoxical, as both phenomena are then relatively easily explained as being the result of an unavoidable limitation inherent in what one is able to experience or apprehend as reality in any one moment, owing to the necessity of one's own involvement in a particular relation in order to create whatever form one is, in that moment, apprehending as a particular reality.

And it is this unavoidable limitation inherent in what we are able to experience or apprehend as reality in any one moment, because our involvement in one relation that creates one form that we apprehend as one reality makes it impossible for us, in that same moment, to be involved in the opposite relation necessary to create the opposite form that we would apprehend as the opposite reality, that is why, in any one moment, we feel either happy or sad, hot or cold, or an object feels hard or soft; always one or the other, but never both at once. And as will be described later in this work, it is this same limitation, this same impossibility with regard to one's simultaneous involvement in mutually exclusive relations, that makes it impossible for one to become involved in the relation that allows one to realize directly, and so identify with, their formless Nature, as long as one continues, for whatever reason, to involve themselves instead in the opposite relation that is creating their identification with form. And so as we shall see, like the difficulty surrounding the creation and arising of a new understanding, the great difficulty with regard to Awakening, i.e., with regard to the Formless identifying with Itself rather than with form, lies not in the Movement toward Awakening, but rather lies in the individualized Beingness ceasing to remain habitually involved in the opposite Movement, ceasing to remain habitually involved in the Movement that is perpetuating the dream of form-identification, ceasing to remain habitually involved the Movement that perpetuates the idea held by the individualized Beingness, and so held by the Formless, that what it is is some form.

The individualization of Beingness and the individual nature of reality

In the last section, as well as in other sections, we spoke both of formless Beingness and of an apprehending Beingness. And although the apprehending Beingness is in no way separable from formless Beingness, there is a distinction between formless Beingness in general and formless Beingness as it flows through Form and apprehends, as emotional, mental, and physical reality, the various forms that formless Beingness, through relation to Itself, creates from that particular perspective, i.e., from the perspective that arises as formless Beingness flows through Form.

In actuality there is only formless Beingness, which is non-dual or one. There also exist an infinite number of forms, which forms are both created by formless Beingness as well as apprehended by formless Beingness as reality. In order for formless Beingness to apprehend those forms as reality, formless Beingness must adopt or have a perspective upon those forms. Formless Beingness that has its Attention focused completely upon Itself is not conscious of form and so not conscious of reality, but is only conscious of Itself. For formless Beingness to apprehend created form as reality, formless Beingness must turn at least some portion of its Attention upon the form it then apprehends as a reality. And this requirement, i.e., that formless Beingness must focus its Attention upon form in order to apprehend that form as reality, which is to say, in order to be conscious of that form as reality, therefore also requires that formless Beingness have a particular perspective upon whatever form it is apprehending as reality, because what is being referred to here as Attention is ultimately a *vector* of Conscious Force, a flow of Beingness, a flow of Consciousness, toward a particular point within formless Beingness from a particular point within formless Beingness.

Unconditioned Beingness is both timeless and spaceless, and so from within unconditioned Beingness there is no flow of Beingness from one point to another, because there are no points, because there is no space. However, once Beingness has become Form, i.e., once Beingness has become structured in relation to Itself through relation to Itself, it then becomes possible, from within that relational Structure, from within that Form, for formless Beingness to flow Itself from this point toward that point within the Form it has constructed out of Itself. This flow of formless Beingness from point to point, from one point of Itself toward another point of Itself, becomes possible because, within the first level of Form, i.e., within the first level of relational Structure, there arises both space and time, as the Spaceless and Timeless becomes stretched out, so to speak, owing to its being in relation to Itself, thereby creating what seem to be different points within singular formless Beingness, and so the appearance of space where there is ultimately only Here, while also creating what seem to be different moments within singular Beingness, and so the appearance of time where there is ultimately only Now, as depicted in figure 21.

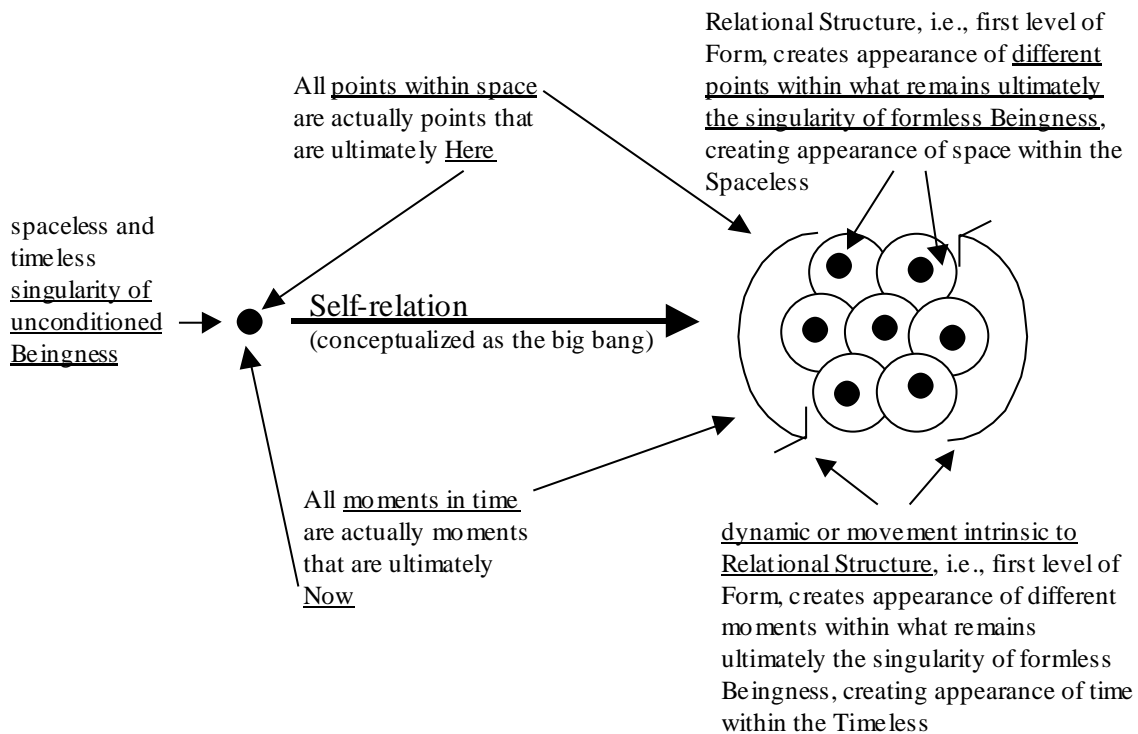


Figure 21 What we apprehend as space and time arise within unconditioned and formless Beingness that has become conditioned and formless Beingness, i.e., Beingness that is being in relation to Itself and so has become structured in relation to Itself, thereby creating the appearance of different points within what is ultimately a spaceless and so pointless Singularity, while also creating the appearance of different moments within that same Singularity, which is ultimately timeless and so also momentless. For this reason, underlying all points within space, or masquerading as all points in space, is ultimately and actually the same pointless Beingness that is Here. Likewise, underlying all moments within time, or masquerading as all moments in time, is ultimately and actually the same momentless Beingness that is Now. Thus, Here and Now are not actually two different things, but are once again the dual experiential aspects, concepts, or forms that must always arise as the singularity of formless Beingness tries to grasp Itself, or even point toward Itself, using the opposite or complementary forms that it must Itself create through opposite and so mutually exclusive relations to Itself.

Beingness is not individual; Beingness is one, non-dual, not two, not three, not four and so on. But Beingness' apprehension of form as reality is individual, thereby creating the illusion that the singular indivisible non-dual Beingness that apprehends reality is itself individual. All reality is an individually created reality, existing as such, i.e., as a reality, only from the particular perspective of the point of formless Beingness that is apprehending the forms that formless Beingness, *as an indivisible whole*, is choosing to flow Itself toward from that particular point of apprehending Beingness. Thus, the flow of Beingness toward created form occurs from an individual point of Beingness and results in formless Beingness' apprehension of an individual reality. However, the point of apprehending Beingness, as well as the flow of formless Beingness that radiates or emanates from that point, which is to say, the particular flow of Conscious Attention that is emanating or radiating from that point of apprehending Beingness, is not

ultimately separable nor divisible from the Conscious Attention that flows forth from any other point of formless Beingness, and so is not separable nor divisible from formless Beingness as a whole.

Ultimately there are no truly individual beings, there are only individual flows of singular indivisible Beingness through different Forms creating the appearance or illusion of individual beings, as those individual flows of formless Beingness each serve to create what the indivisible Beingness flowing through each of those different Forms apprehends as a unique and so truly individual reality. And so, the created and apprehended reality is individual, because that reality is unique to the particular point of flowing and formless Beingness that has that particular and unique perspective upon the forms it is apprehending as reality as it flows through a particular Form. But the point of formless Beingness that apprehends the unique and so individual reality is not Itself individual, not Itself unique, because the point of apprehending Beingness is not ultimately separable nor divisible from any other point of formless Beingness, conditioned or unconditioned, as shown in figure 22.

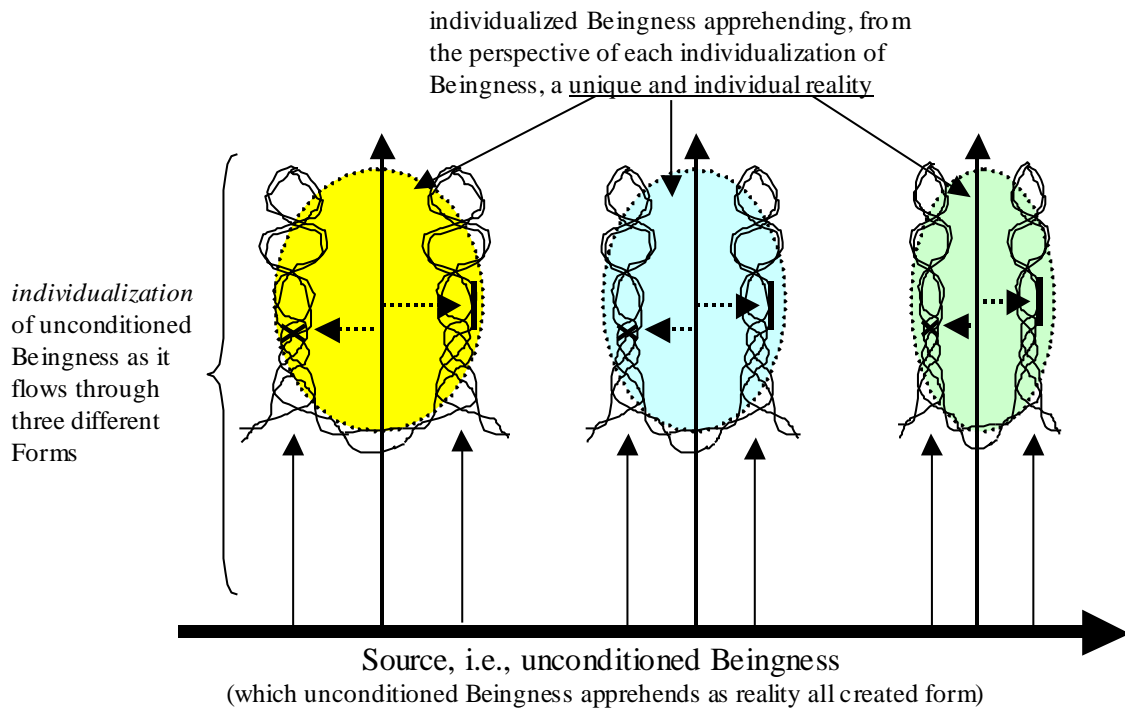


Figure 22 This drawing depicts singular, formless, and unconditioned Beingness flowing through three different Forms, which Forms are ultimately composed of the same formless Beingness that is flowing through them. Thus, although formless Beingness is singular and so indivisible, as formless Beingness flows through these three different Forms it becomes three individual flows of formless Beingness, i.e., it becomes *individualized*. In the same way, if three straws are held in the same river, the river becomes individualized as it flows through each straw. And as indivisible and yet individualized Beingness flows through each of these three Forms, each individualized flow of indivisible Beingness apprehends, from its unique and individual perspective, a unique and individual reality, depicted by the different colored

spheres, composed of its apprehension of the forms that are created internal and external to the Form through which it, as formless, indivisible, and yet individualized Beingness, is flowing.

In order for Beingness to apprehend form in this way, i.e., from an individual perspective, thereby creating an infinity of individually created and apprehended realities, formless Beingness has to become individualized, and the way in which formless Beingness becomes individualized is by flowing through individual Forms. The *individualization* of Beingness simply means that singular and *indivisible* Beingness has formed a relation with Itself and so in this way has become *dualized*, resulting in Beingness becoming or functioning as an Individuality, or as an individualized Beingness, as it flows through and animates a second level Form. Individualized Beingness is in no way separable or divisible from formless Beingness as a whole, or from unconditioned Beingness. However, the individualization of Beingness is the ingredient that is necessary in order for formless Beingness to appear to Itself as in some way actually separable or divisible from Itself, because it is the individualization of Beingness that makes possible the creation of individually apprehended realities, within which individually apprehended realities can arise the idea that the different forms that the individualized Beingness is apprehending as reality, that the boundaries that arise where it flows in relation to Itself, in some way actually divide or separate formless Beingness from Itself.

The idea that individual Beings represent some stable encapsulation of formless Beingness that is somehow separable, divisible, and so distinct from other Beings, or from formless Beingness as a whole, is an illusion. There are only individual flows of singular Beingness through different Forms, as well as individual flows of singular Beingness into and as different Forms, but no truly individual Beings. That is, there are individual patterns of flow of Beingness, but the formless Beingness that flows in those individual patterns is not Itself ever actually individual, because it is not in any way actually divisible or separable from Itself. To understand this we need only consider the flow of a river. As a river flows certain patterns of flow may arise in the river as it flows past some object that lies within it, such as a rock. As the river flows past the rock a pattern of flow arises, which pattern of flow is analogous to what is being described here as Form. That pattern of flow appears as an individual pattern of flow, but the water that flows in that pattern is not itself individual, not separable from or other than the river itself. In fact, the water that flows through and as that pattern of flow is always changing, always different water, but is also ever the same, because it is always the same river. Likewise, as formless Beingness flows through Form in a particular pattern of flow, and in so doing apprehends, as a unique and individual reality, the forms that arise from that individual perspective, the formless Beingness that flows through that Form is always changing, but is also ever the same, because it is always the same formless Beingness.

The apparent actuality of individuality, i.e., that individual Beings or individual objects represent some stable encapsulation of Beingness that is somehow separable and so distinct from other Beings or other objects, arises not because the formless Beingness that flows through the Form is actually an individual Being or an individual Beingness; rather, the apparent actuality of individuality arises owing to the relative stability and so continuity of the pattern of flow of Beingness through the Form that creates what singular and yet individualized Beingness flowing through that Form then apprehends as a relatively stable and seemingly continuous reality from that individual perspective. To understand this let us consider the flow of Beingness through

Form as the flow of a River through three different Straws. Let us say that each Straw, i.e., each Form, has a different shape such that the River, i.e., formless Beingness, flows through the Straws in three different patterns of flow. The flow of the River through each Straw is an individualized flow, and as the River flows through each Straw it apprehends, from within each different Straw, a unique, different, and so individual reality. However, the River that flows through those Straws is not Itself ever actually individual, never actually in any way separable nor divisible from Itself, even while flowing individually through each individual Straw, because the River ultimately is not its pattern of flow; rather, the River is that which flows. Likewise, formless Beingness is not ultimately its pattern of flow, and so formless Beingness is not Form, although Form is composed of formless Beingness. Formless Beingness is that which flows in relation to Itself and which, in so flowing, creates a pattern of flow that is here referred to as Form. Form is individual, Form is an individual pattern of flow of formless Beingness, but the formless Beingness that flows as Form, as a particular and individual pattern of flow, is not Itself individual, not in any way actually separable nor divisible from Itself.

Because the creation and apprehension of reality requires that we, as singular and indivisible Beingness, take an individual seat in the theater, i.e., become individualized as we flow through an individual Form, we then reach the mistaken conclusion that we must ourselves be individuals, that we must be beings that are somehow separable from other beings, i.e., Beingness that is somehow separable from the rest of Beingness, not because we actually are, but only because an individuality of flow, but not a true individuality of Beingness, is required in order for us to create and apprehend reality in the particular way in which we are, in this moment, creating and apprehending reality.

I have often found interesting the way in which humanities' view of the nature of reality, and especially of the relations between the components of reality, turns out to be a complete inversion of their actual relation. One of those inversions of relation is the way in which Consciousness is presently viewed by science, and by most of humanity, as being a product of form, when it is in fact form that is a product of Consciousness. Another of those inversions of relation, and one that is directly relevant to this section, are the related ideas that almost all humans harbor that what one apprehends as reality is shared by other beings, and so is not individual, and that one's Beingness, or That which apprehends this supposedly shared reality, is an individual and unique consciousness that is not shared by other beings, when in both cases the actuality is the exact opposite, inasmuch as it is what we each apprehend as reality that is individual and unique, whereas That which apprehends reality, i.e., the Beingness or Consciousness that apprehends reality, is what we all share, because ultimately it is that singular, indivisible, and formless Beingness that is our true and changeless Nature. We may each represent a unique pattern of flow of Beingness as we flow through a unique Form, but as stated previously, in the final analysis we are not a pattern of flow; rather, we are That which flows, and That is in no way ever actually separable or divisible from Itself.

A related inversion of relation is the idea we have that when we are viewing some object or reality we think that we are seeing the same object or reality that we saw before, in some previous moment, when the truth is that every perception, conception, and emotion is being created in the moment of its apprehension. We look around and think that we are seeing the same old tired objects we have seen a thousand times before, but this is an illusion, as what is telling

us that it is the same reality is itself only an idea, itself only a form. In actuality, all that we apprehend as reality is only being created in the moment of its apprehension as the result and product of some relation occurring between That which actually does not change, between That which actually is the same moment to moment, which changeless Actuality is not different or other than the formless Consciousness by which all of the ever-new and ever-changing forms are apprehended and known as reality. Reality is what formless Beingness apprehends when it peers at Itself, or into Itself, through the kaleidoscope of Form that it has constructed out of Itself, and each Form is a different kaleidoscope that allows singular Beingness to construct a different and unique image of Itself appearing to be either dressed in, or disguised as, a different and unique reality.

The reason all of these inversions of relation occur, wherein the components of reality appear to be ordered and arranged in a way that is the exact opposite of the way in which they are actually ordered and arranged, is as a result of the fundamental inversion of relation that is our idea that what we are is some form. That is, the inversion of conceived relation from which all other perceived and conceived inversions of relation extend is the idea that we harbor, the idea that we believe, that what we are is some form or some collection of forms, when what we actually are is the Formlessness, or the formless Beingness, that both creates and apprehends form. In other words, while identified with form we see ourselves sort of upside down, as the opposite of what we actually are, and so viewed through that distorting lens, viewed through that inverted kaleidoscope, we see the whole world upside down, and so see many fundamental relations in a way that is the opposite of the way they actually are, which is to say, the opposite of the way they appear once we are able to begin to see those relations through the clear lens of identification with the Formless, rather than through the distorting lens of identification with form

(Continued in Part 2: The Identification of the Formless God with Lesser Form)