

Article**Pathway to Awakening: The Liberation of Consciousness
From Identification with Form (Part II)**

Steven E. Kaufman*

ABSTRACT

Although what human Beings ultimately are is formless Consciousness, or That by which all form is known, what the vast majority of human Beings presently know themselves to be is some set of experiential forms that are being both created and known by the formless Consciousness that they actually are. And once Consciousness believes itself to be form, that belief tends to persist, because once Consciousness identifies with experiential form that misidentification is perpetuated through the way in which form-identified Consciousness then tends to deal with the universe of experiential forms while knowing itself as one of those forms. Specifically, while knowing itself as form, Consciousness tends to react to all other forms of which it subsequently becomes aware, and such reactions, or reactive Movements, because they are always a continuation of the movement of Consciousness into identification with form, perpetuate the identification of Consciousness with form, and therefore keep Consciousness trapped in a state of delusion, where it remains both conscious of itself as it is not, as well as unable to become conscious of That which it truly Is. And since it is primarily through these reactive Movements that Consciousness both binds Itself to this delusion regarding its nature, and also blinds Itself to its true Nature, it is only by beginning to become involved instead in the opposite Movement, i.e., in non-reactivity, which is a movement of Consciousness that does not have as its basis the identification of Consciousness with form, that Consciousness can begin to both free Itself from this delusion, as well as become conscious of That which it truly Is.

Part II of this four-part article includes: 3. Withdrawing from reactive Movement; 4. The binding nature of reactive Movement; 5. Consciousness trapped in mind; and 6. The purpose served by the identification of Consciousness with form.

Keywords: Consciousness, Being, liberation, identification, form, formless, non-reactivity.

3. Withdrawing from reactive Movement

Now these two ways in which Consciousness can disentangle itself from its identification with form are really a single way, because they are ultimately the same movement of Consciousness. However, while caught up in reactivity, it is not possible in that moment to become conscious of Consciousness directly, owing to the complete attention of Consciousness being given to form through that reactivity. Nonetheless, it is possible to withdraw to some degree from involvement in the reactive Movement, and so in that way to withdraw to some degree from Movement into identification with form, thereby leaving one, in the next moment, as it were, in the position to

*Correspondence: Steven E. Kaufman, Independent Researcher. <http://www.unifiedreality.com>

E-mail: skaufman@unifiedreality.com

become conscious of Consciousness directly. Similarly, while conscious of Consciousness directly, one is less likely to become caught up in the reactive Movements, simply because one is already less involved in the Movement into identification with form that makes those reactive Movements seem so very necessary. Put another way, while conscious of Consciousness directly, one is less likely to become caught up in the reactive Movements, and so is less likely to become drawn back into complete identification with form, simply because one is no longer creating quite so actively and acutely the illusory reality, i.e., reality as it appears solely through the lens of form-identification, that is the basis of those reactive Movements.

Withdrawing to some degree from reactive Movement means that one allows one's Self to be fully aware of the experiential products of one's reactive Movements, without reacting to those experiential products. What usually happens, while identified with form, is that an experience arises, following which we first reactively judge the experience, and after which we then react to it with attachment or aversion. And because those reactive Movements create another experience, mental and/or emotional, we then react to that experience, which reactive Movement then creates another experience, and on and on and on it goes, in an endless cycle of experiential creation-reactivity-experiential creation, in which we continuously create experience for ourselves unconsciously, as the product of our reactive conditioning. And most experience created in this way is unpleasant rather than pleasant, which is why creating experience in this way generally leads one into greater and greater suffering, until one falls asleep, uses some sort of drug, chemical or otherwise, dies, or kills themselves. The other way out of this cycle is, at some point, to consciously choose to withdraw from the reactive Movement that keeps the cycle going, to consciously choose to withdraw from the reactive Movement that supplies the conscious energy that fuels both the cycle of experiential creation-reactivity-experiential creation, as well as the cycle of form-identification-reactivity-form-identification.

Consciously choosing to withdraw from reactive Movement means that at some point in this self-perpetuating cycle, that instead of using one's Consciousness to react to whatever experiential forms of which one is aware, that one instead uses one's Consciousness to just be aware of the experiences of which one is aware, and nothing else. This means *harboring* no idea that the experiences of the moment either should not be, or must continue, as such thoughts are themselves the products of what can only be a reactive Movement. Not harboring such thoughts does not mean that one forcibly tries to stop such thoughts from arising, for that too would be a reactive Movement. Not harboring such thoughts just means that, should such thoughts arise, that one does not provide them, through further reactivity, with the conscious energy needed for them to persist. Such thoughts may arise, and almost certainly will arise, as part of one's habitual reactivity, but one can then choose not to react to those thoughts, not to believe them, not to judge them, but to just be aware of them, and in so doing, or not doing, choose not to give them the reactive conscious energy they need to persist as thoughts, as forms, as the products of reactive Movement.

Non-reactivity also means that one either does not judge the experiences that arise, or that one does not react with attachment or aversion toward the experiences that one has already reactively judged. The thing is, it does not matter where in the cycle one stops reacting, all that matters is that at some point that one withdraw from reactivity, that one, in some way, cease to react to whatever experiences of which one is aware in this moment. It does not matter if you are one or

one-hundred layers into some reactive cycle, because the moment you withdraw from reactivity the whole thing falls apart, i.e., you cease to generate the illusory reality that gives rise to the reactivity, and you also cease to generate the suffering which the reactivity inevitably produces, because there is never anything keeping it all going, i.e., the form-identification, the reactivity, and the suffering, other than your own, so to speak, reactive conscious energy, i.e., the chronic and habitual movement of your Consciousness into reactivity toward form, owing to its identification with form.

When you withdraw from reactivity Now, you withdraw from reactivity in the only moment that matters, because there is no other moment. Form-identification cannot rest in a movement of Consciousness that occurred in some other moment, because there is no such other moment. Therefore, form-identification can rest only in Movement that is happening Now, in this moment, because, as Tolle is so fond of pointing out, Now is the only moment there ever actually is. That this moment is the only moment there ever actually is needs to be repeated, because it is a simple fact that is so easily overlooked and so quickly forgotten, as form-identification gives rise to the persistent illusion that there are many moments, i.e., past, present, and future, all of which seem to have equal standing. And they do all have equal standing as concepts, as ideas, as forms, as what only exists. But with regard to what actually Is, there is only Now. And because there is only Now, only this moment, and no other moment, it can only ever be your Movement in this moment that matters, because there actually is no other moment in which you move or flow your Consciousness in this direction or that. Put another way, there actually is no past in which you reacted, and no future in which you will react, as all movement of Consciousness only and ever occurs or happens Now, because ultimately Consciousness and Now are not two different things, but are only two different words that point toward the same underlying and inconceivable No-thing within which all forms arise, and by which all forms are known. And so, to not react Now is to not react ever, because, once again, Now is the only moment there ever actually is, as all other moments, past and future, are no more than concepts, and so forms, that can themselves only ever arise within Consciousness-Now.

4. The binding nature of reactive Movement

What I want to make clear in this work is that, although the root of our delusion and suffering lies in our identification with form, and so lies in the identification of the formless Consciousness that we are with experiential form, it is not our Movement into identification with form that keeps us trapped in the Movement that creates that identification. Nor is it our Movement into identification with form that blinds us to, or keeps hidden from us, our true Nature. That is, it is not our Movement into identification with form that itself makes it so difficult for us to become conscious of Consciousness. Further, it is not our Movement into identification with form that itself produces the suffering that inevitably arises as a result of our identification with form. Rather, what traps us in identification with form, what blinds us to our true Nature, and what produces the vast majority of our suffering, are *the reactive Movements in which we inevitably become involved once we have identified with form*. Thus, if we can understand that it is only ever our reactivity toward form that keeps the trap in operation, i.e., that keeps our Consciousness trapped in an almost endless cycle of form-identification-reactivity-suffering-form-identification, then it may become easier for us to do what actually needs to be done in

order to unravel the knot that we are otherwise, through our continuous reactivity, inadvertently locking ourselves into, as we do what, from the perspective of our identification with form, only seems to be needed to be done.

The overall movement of Consciousness in relation to Itself that binds us to our identification with form is like the creation of a simple knot. A knot is not made of one relation, but requires two relations; a primary or non-binding relation, and then a second relation that has the first relation as its basis, and which second relation, once established, binds or locks in the first relation. In this analogy, the relation of Consciousness to Itself that is the primary or non-binding relation is the movement of Consciousness that creates its identification with form. The second relation of Consciousness to Itself, which second relation has the first relation as its basis, and which second relation binds Consciousness to the relation and Movement that creates its identification with form, are the reactive Movements. These relations are shown in figure 2.

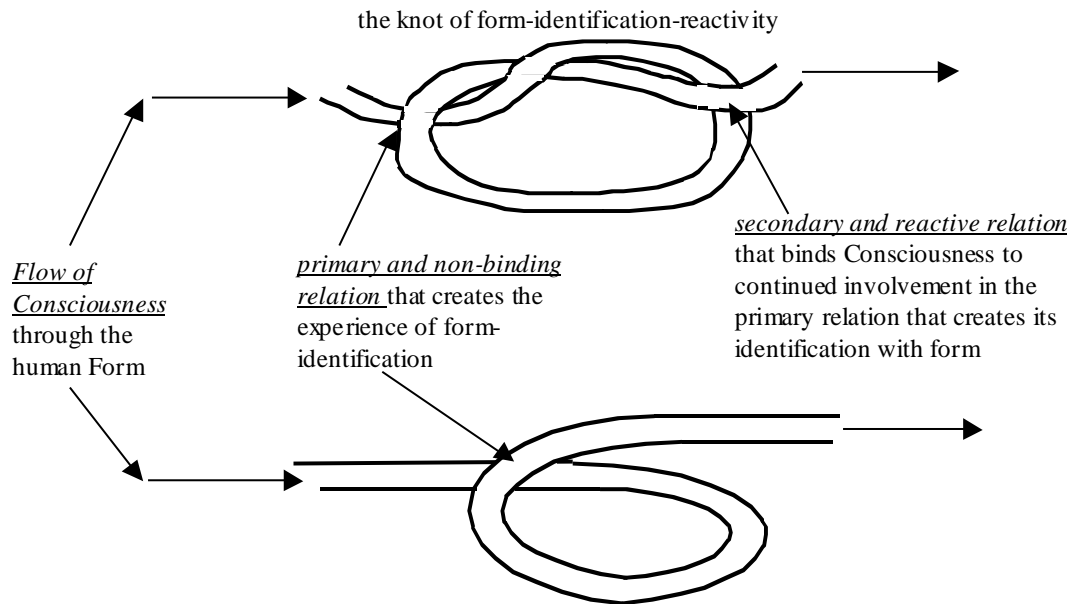


Figure 2 Depicted here is a representation of how Consciousness, as it flows through the human Form, becomes bound, through reactivity, to the relation with Itself that creates its identification with form. Shown in the lower drawing is a representation of Consciousness becoming involved in the relation with Itself that creates its identification with form. Shown in the upper drawing is a representation of Consciousness becoming involved in a second relation with Itself that, because it has the first relation as its basis, locks it into that first relation, and so locks it into, or binds it to, the relation with Itself that creates its identification with form. This secondary relation of Consciousness to Itself, which locks Consciousness into the primary relation that creates its identification with form, is the relation in which Consciousness becomes involved with Itself as a result of its reactive Movement, which is to say, as a result of the way in which Consciousness naturally relates to form once it knows itself as some form, or as some set of forms. And for as long as Consciousness is bound to the primary relation that creates its identification with form, through its involvement in the secondary relations that are the reactive Movements, it cannot do other than know itself as some form, and so cannot do other than know itself as it is not.

Once Consciousness has identified with form, once it becomes involved in that primary relation with Itself, it is then quite natural, and to some degree unavoidable, for Consciousness to continue the Movement that creates that primary relation, by becoming involved in secondary relations with Itself, which secondary relations have the apparent reality created by the first relation as their basis. And those secondary relations with Itself in which Consciousness becomes involved, based upon the way in which reality appears when seen through the lens of form-identification—i.e., when seen through the mind as it is being used to create that form-identification—are the relations with Itself in which it becomes involved through its reactive Movements. Specifically, while identified with form, and for reasons already described, Consciousness feels the need to judge all other forms as good or bad, or some variant thereof. This judging of other experiential forms as good or bad is itself the creation of form, and so itself requires Consciousness to become involved in some relation with Itself. And because the secondary relations of Consciousness to Itself by which it creates these conceptual judgments, these conceptual forms, have as their basis the primary relation of Consciousness to Itself by which it creates its identification with form, the involvement of Consciousness in those reactive Movements, and so in those secondary relations, binds Consciousness so moving to the primary relation, and so binds Consciousness so moving to the knowledge of itself as form, *for as long as it remains involved in the reactive Movements through which it becomes involved in the secondary relations with Itself.*

Also specifically, and for reasons also already described, once Consciousness has reactively judged some experiential form as either good or bad, or some variant thereof, it is then quite natural, and almost unavoidable, for Consciousness to then become involved in a reactive Movement of either attachment or aversion toward that experiential form or object, depending upon the judgment rendered. And these reactive Movements, like all movements of Consciousness, reactive or otherwise, cannot do other than cause Consciousness to become involved in some relation with Itself, because there actually is nothing else, i.e., there is only Consciousness. But because the reactive Movements of attachment and aversion have as their basis the primary movement of Consciousness into identification with form, and because the reactive Movements of attachment and aversion, like all reactive Movements, are ultimately a continuation of the primary movement of Consciousness into identification with form, those reactive Movements, like all reactive Movements, cannot do other than bind Consciousness to continued involvement in the primary Movement and relation with Itself that is creating its identification with form, analogous to the way in which a simple knot is created in a rope through the formation of two or more sequential relations of the rope to itself.

In order to undo a knot one must work backwards, reversing the sequence by which the knot was created, which is to say, by undoing the relations in the reverse order in which they arose, i.e., one first undoes the second relation, after which the first relation is then easily undone, because there is then nothing holding it in place. Conversely, if one does not first undo the second relation, then the undoing of the first relation is simply not possible. And if one can understand that the relation between one's identification with form and one's reactive Movements are analogous to the sequential relations necessary to create a simple knot, then it should be possible for one to understand that the way to unknot one's Self from one's identification with form does not lie through any direct effort or attempt to do away with one's form-identity, but lies instead through ceasing to become or remain involved in the reactive Movements, because it is only

one's participation in those Movements that involve one in the secondary relations that, by their very nature, cannot do other than bind one to the primary relation and Movement by which one's Consciousness, so to speak, is creating its identification with form.

And so it is that if we are to successfully undo ourselves from the knot of form-identification-reactivity, then we must not begin by trying to do away with our form-identity, for that is a futile and counterproductive attempt to extricate ourselves from a primary relation while still involved in a secondary relation that has us completely locked into that primary relation. Futile because it is impossible while still involved in the secondary relation, and counterproductive because such efforts, because they can never undo the first relation, can only ever involve us in more secondary relations that continue to bind us to the first relation. This is why all direct efforts to do away with one's form-identity invariably end up with one just adopting a different, although perhaps more subtle, form-identity.

Thus, if we are to successfully undo ourselves from the knot of form-identification-reactivity, then we must instead begin by withdrawing from reactivity or reactive Movement. For while reactive Movement creates the binding relation, and so is the Movement that binds us to our identification with form, *we are not bound to that Movement*. Put another way, although our reactivity, as a secondary Movement, may bind us to a primary relation and so to a primary Movement, the secondary relation in which we become involved through reactivity is not itself a relation to which we are bound, and so the secondary Movement that creates the secondary relation is not a Movement to which we are bound. Put yet another way, as long as we are involved in reactive Movement there is something binding us to our identification with form, but there is never anything binding us to our reactive Movement, because whatever the reactive Movement in which we are involved in a given moment, that reactive Movement is, in that moment, which is always Now, always the last link in the chain, always the last relation in the knot of form-identification-reactivity, which last relation may bind us to all prior relations and Movements, but is nonetheless not itself a relation or Movement to which we are ever bound.

Reactivity is only a Movement toward which there is a tendency, owing to our identification with form. On the other hand, while reactive, there is not a tendency toward Movement into identification with form; rather, while reactive, Movement into identification with form is an absolute requirement. However, if we can cease reactivity, then although there may still be a tendency toward Movement into identification with form, absent reactivity we are no longer bound to Movement into identification with form. And once we are no longer reactive, and so no longer bound to Movement into identification with form, then and only then does it become possible for the Consciousness that we actually are to become conscious of Itself. Because it is only once we are no longer, through our reactive Movements, binding ourselves completely and fully to the Movement that creates our identification with form, that it then becomes possible for the Consciousness that we actually are to take part in the opposite Movement, to take part in the mutually exclusive Movement, that allows Consciousness to naturally and effortlessly become conscious of Itself.

Reactive Movement is the result of Consciousness' tendency to move in a particular way, which tendency itself arises as the result of what is only an appearance. The appearance that creates the tendency toward reactivity is the way in which the world appears to Consciousness while

Consciousness is identified with form. As already mentioned, while identified with form, all other forms or experiences are seen only as they appear in relation to the form-identity. Put another way, all other experiences are seen and judged according to the effect of enhancement or diminishment those forms are perceived or conceived to have upon the form-identity. And the world appearing in this way to form-identified Consciousness is the proverbial appearance of a snake where there is actually only a rope. Because the way in which the world appears to Consciousness, relative to the form-identity, is the conversion of the otherwise neutral what-ness of experiential form into something that is seen as either a threat, or as of benefit, to whatever form Consciousness mistakenly believes itself to be. And in the same way that reacting with fear to a rope that appears as a snake is a reaction based upon what is only an appearance that is ultimately an illusion, Consciousness reacting to experiential forms, based solely upon its idea of itself as form, are also reactions that are based upon what is only an appearance that is ultimately an illusion.

And while there may be a tendency to react with fear to a rope that appears as a snake, there is no absolute requirement that this tendency be made actual. Likewise, while Consciousness has the tendency to react to experiential form while it appears to Itself to be form, there is no absolute requirement that this tendency be made actual. And while this tendency cannot be eliminated as long as Consciousness is identified with form, this tendency can be lessened to the extent that one becomes conscious or aware of the nature of the illusion that is the basis of the reactivity, or reactive tendency. For as long as one is identified with form, the world will appear as a snake where there is actually only a rope, i.e., the world will appear to be full of forms that appear to have the ability to either enhance or diminish whatever form Consciousness believes itself to be, and so appear to Consciousness to have the ability to enhance or diminish itself. But to the extent and degree that one can see through this illusion, to the extent that one can realize, even conceptually, that no matter what the appearance, that what one actually is, beyond the appearance of one's self as form, is actually beyond any form, and so beyond being able to actually be affected in any real way by form, then to that extent and degree the tendency to react to form diminishes. And as the tendency to react to form diminishes, it become easier not to continuously react, easier not to continuously go along with that tendency. And once reactivity ceases to be continuous, one is no longer continuously bound to Movement into identification with form. And once one is no longer continuously bound to Movement into identification with form, then becoming involved instead in the opposite Movement that allows one to become conscious of Consciousness becomes as effortless as looking north after having been looking south, because in moments of non-reactivity there is no longer anything binding one to the Movement that is the opposite of, and so is mutually exclusive of, the Movement that allows Consciousness to become directly conscious of its Self.

How does one begin to cease one's involvement in the reactive Movements while still fully identified with form, and so before there has been any direct consciousness of Consciousness, owing to almost continuous reactivity? By simply becoming aware of one's participation in the reactive Movements, and of the experiential products of those Movements, without any further reaction or reactivity toward those experiential products or forms. In practical terms what this means is that you cease to believe in the idea that it is the world, and its events and circumstances, that are causing you to feel this or that way, and that you instead come to realize that it is your reactions to the world, and its events and circumstances, that are causing you to

feel this or that way. And so, when something happens and you feel aggravation or some negative emotion begin to arise, instead of becoming completely caught up in the reactive Movement, you become aware of the reactivity toward the event or circumstance, and of the emotion being produced by it. Put another way, you simply become aware of your reactive relation to the event or circumstance, which may mean that you become aware of the way you are judging it, or of the way you are reacting with aversion or attachment toward it. And you also become aware that the emotion is not intrinsic to the event or circumstance, as it previously appeared, but is only being produced by your reaction to the event or circumstance. And the proof of this direct relation between your reactivity and the experienced emotion is immediate, because the extent to which you become aware of the reactivity is the extent to which you are already withdrawing from the reactivity, and this then is also the extent to which you cease to produce the negative emotion as a product of that reactivity. In practical terms, as you become aware of your reactivity, absent any further reactivity, there will be a corresponding diminishment of the negative emotion being produced by the reactivity, demonstrating that the emotion is not actually a product of the event or circumstance toward which you were reacting—as that event or circumstance likely remains unchanged, at least in the short term—but is only a product of your reactivity toward the event or circumstance, which reactivity has changed in direct proportion to the in-the-moment degree of awareness which you possess regarding your reactivity toward the event or circumstance.

Now here it may be helpful to understand why simply becoming aware of one's in-the-moment reactivity is automatically a withdrawal from reactivity or reactive Movement. The reason simply becoming aware of one's reactivity, in a given moment, is automatically a withdrawal from reactivity or reactive Movement, in that moment, is because by simply becoming aware of the reactivity, one is already taking part in the opposite Movement. And the degree to which one takes part in that opposite Movement is the degree to which one is no longer taking part in either the reactive Movement, or the Movement into identification with form, since opposite Movements are, by their nature mutually exclusive. Put another way, the reason simply becoming aware of one's reactivity in a given moment—which includes becoming non-reactively aware of the experiential product of that reactivity—is automatically a withdrawal from reactivity or reactive Movement in that moment, is because the Movement that creates or allows for the pure awareness or consciousness of form requires a movement of Consciousness that is the opposite of the movement of Consciousness that is reactivity toward form. Specifically, the movement of Consciousness that is reactivity toward form is a movement of Consciousness that binds Consciousness to, and so traps Consciousness within, the conceptualizing mind, whereas the movement of Consciousness that creates or allows for the pure awareness or consciousness of form is not a movement of Consciousness that binds Consciousness to, and so does not trap Consciousness within, the conceptualizing mind. What this means is that in order for the pure awareness or consciousness of form to occur, Consciousness must have already withdrawn to some degree from the Movement that has it trapped within mind, and so must have already withdrawn to some degree from what is otherwise its Movement into complete identification with form.

One must first be aware of some form before one can react toward it. The pure awareness of form, absent any reactivity, itself requires a movement of Consciousness, because it requires some relation of Consciousness to Itself, since form is only ever created through some relation of

Consciousness to Itself. The Movement that creates the pure awareness of form is the opposite of reactive Movement, which is to say, the opposite of the Movement that arises as Consciousness reacts to form owing to its identification with form. It is only once the movement of Consciousness that creates the pure awareness of form is used to identify with some form that that Movement then turns in the opposite direction, so to speak, and so turns on Itself, and so becomes a Movement in opposition to Itself, which Movement in opposition to Itself then continues as the reactive Movements that follow and flow naturally from the movement of Consciousness into identification with form. And so, the extent to which Consciousness can just be aware of experiential form, without reacting to that form, is the extent to which Consciousness is continuing to participate in the movement of Consciousness that creates the pure awareness of form. And the extent to which Consciousness is continuing to participate in the Movement that creates the pure awareness of form is the extent to which it is not participating in either reactive Movement, or in the Movement into identification with form, because those two Movements are two aspects of what is ultimately a single Movement.

5. Consciousness trapped in mind

And those two Movements, i.e., Movement into identification with form and reactive Movement, which are ultimately a single Movement, are both movements of Consciousness that are confined to the conceptualizing mind, whereas the movement of Consciousness into the pure awareness or consciousness of form, and the movement of Consciousness into the direct awareness or consciousness of Itself, which two Movements are also ultimately a single Movement, are both movements of Consciousness that are not confined to the conceptualizing mind. Reactivity traps Consciousness in mind because it compels Consciousness to move or flow through the conceptualizing mind, *by compelling Consciousness to continue its Movement into identification with form*, which identification, as already described, is by its nature a function of the conceptualizing mind. Non-reactivity simply frees Consciousness from the compulsion to continue to Move or Flow only within the conceptualizing mind. While free of this compulsion Consciousness can still use the mind, but it is only while free of this compulsion that it becomes possible for Consciousness to become involved in the opposite Movement by which it is able to become conscious of both form and its Self directly, i.e., without the superimposition of either additional or unnecessary conceptual form. The difference between these different movements of Consciousness is depicted in figure 3.

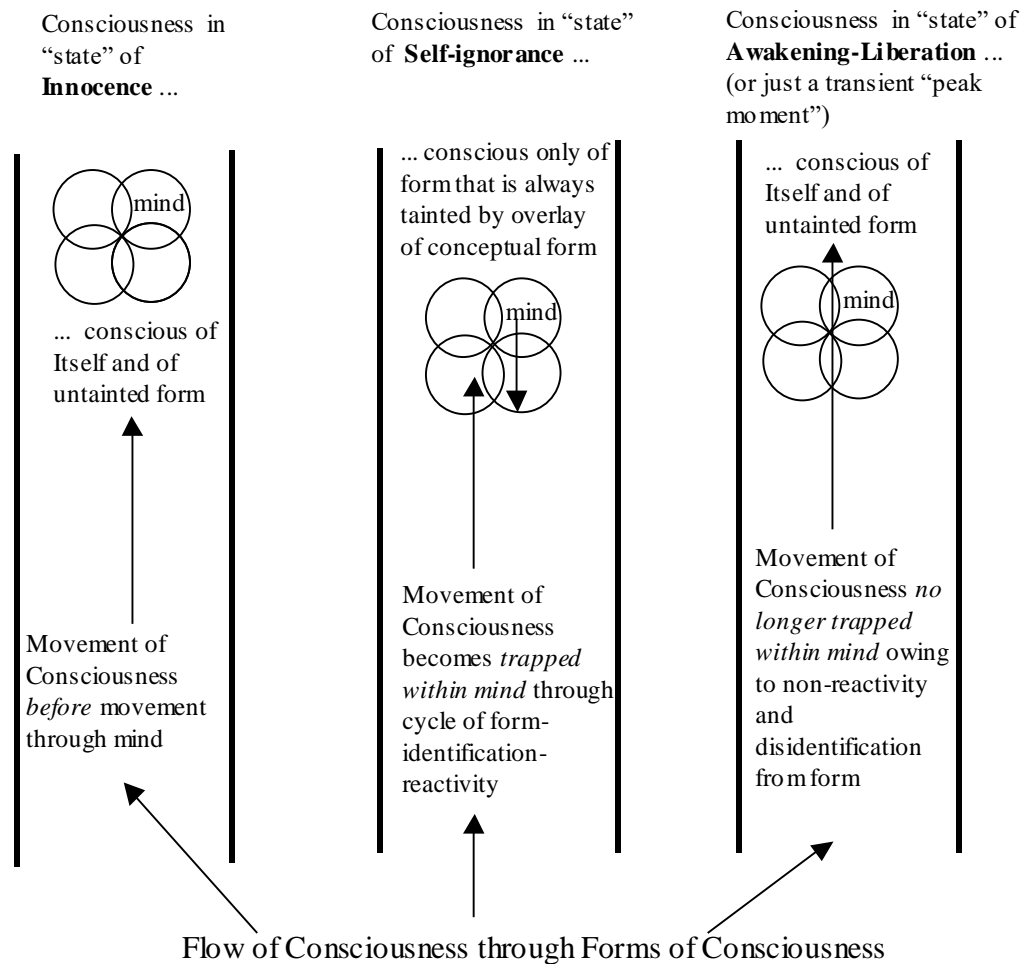


Figure 3 Shown in this drawing are different stages in the movement of Consciousness through Form. Depicted on the left is Consciousness moving through organic Form, prior to its Movement through the conceptualizing mind, which mind is itself a Form, which is to say, a structuring of Consciousness in relation to Itself through a relatively stable pattern of movement in relation to Itself. Such a movement of Consciousness through Form, as depicted on the left, is the nature of the movement of Consciousness through the Forms we perceive and conceive as animals, as well as through human Beings in the infant stage, before conceptualization begins. At this stage, or in this state, Consciousness is conscious of both Itself and form, but does not yet identify with either. This is the stage or state of innocence.

Depicted in the middle is Consciousness moving or flowing through the conceptualizing mind, and then becoming effectively trapped in that Form, i.e., bound to Movement or Flow within the mind, through the combination of its Movement into identification with form and the reactive Movements that naturally follow, since those Movements, by their nature, obligate Consciousness to use the mind, since those Movements simply have no basis outside the context of the conceptualizing mind and the identification with form it helps to produce. And as depicted by the arrow within mind pointing downward, the movement of Consciousness through mind by which it identifies with form, i.e., by which some thought-form becomes linked to its awareness of Itself, is a Movement that is, by its nature, a movement that is the opposite of the movement of Consciousness through Form by which Consciousness becomes purely conscious or aware of

both form and Itself, i.e., aware or conscious of both form and Itself untainted by the overlay of either additional or unnecessary conceptual form.

Depicted on the right is the movement of Consciousness that becomes possible once Consciousness is no longer, through its otherwise continuous reactivity, bound to its movement into identification with form. This Movement is a movement of Consciousness through mind, but is not a Movement that traps or binds Consciousness to movement only within mind, and so is a Movement that allows Consciousness to once again become aware of both form and Itself directly. However, while moving or flowing through Form in this way, although Consciousness is no longer compelled to use the mind, and so is no longer compelled to view both form and Itself only through a conceptual veil, it may still use the mind if it so chooses. And so, while flowing through Form in this way, Consciousness may play with arranging thought-forms into concepts, absent the compulsion to use those thoughts forms and concepts to either create a form-identity, or to add to its form-identity.

Here it should also be noted that Consciousness in the state of Awakening, Liberation, or Enlightenment is not different from or other than Consciousness in the state of Innocence. Nor is Consciousness in the state of Self-ignorance different from or other than Consciousness in the state of either Enlightenment or Innocence. This is one of the great paradoxes. The difference is never in what Consciousness Is, for that is always the same, and is unchanging. The difference is only ever in what Consciousness is conscious of, which can change, depending upon the way in which Consciousness is moving or flowing in relation to its Self. In this way, Consciousness remains singular, unbroken, and ultimately unchanged throughout its evolution, but through which evolution it appears to Itself to continuously change. But the change is only ever at the level of Form, which is to say, at the level of Consciousness as it is structured in relation to Itself through relation to Itself. And changes in Consciousness at the level of Form, i.e., at the level of its relational Structure, are always reflected in changes in experiential form, since experiential form is nothing more than a boundary that arises or comes into existence where Consciousness becomes defined in relation to Itself through relation to Itself. And so, where there is a change in Form, i.e., a change in relational Structure, this can only be because there has been some change in the way in which Consciousness is being in relation to Itself, and so is becoming defined in relation to Itself, which change then manifests as some change in experiential form. But beneath it all, Consciousness remains Consciousness, and so remains ultimately unchanged, as water remains water, and so remains ultimately unchanged, no matter how much its pattern of flow changes, and so no matter how much it appears to change.

6. The purpose served by the identification of Consciousness with form

What distinguishes the Movement depicted on the left in figure 3 from the Movement depicted on the right in that same figure is not the Movement itself, since it is the same Movement. Rather, what distinguishes these two Movements, which are ultimately a single Movement, is that one of those Movements is pre-mind, and so is that singular movement of Consciousness before it identifies either with form or with Itself, whereas the other is that same Movement post-mind, and so is that movement of Consciousness following both the disidentification of Consciousness from form, as well as the non-conceptual identification of Consciousness with Itself, i.e., the direct recognition by Consciousness of its Self. This is an important difference to recognize, because it is only once Consciousness has mistakenly identified with form, and then

as a consequence of that mistaken identification come to eventually realize fully that form is not what it is, that it then becomes possible for Consciousness to recognize as its Self, and so truly know as its Self, the Formlessness of which it was already aware or conscious before it identified with form, and of which it becomes once again aware or conscious, once it is able to Move or Flow through the mind without becoming trapped within mind, where it can know only form.

Prior to the movement of Consciousness through mind, and so prior to its conceptualization of Itself, i.e., in the state of Innocence, Consciousness is conscious of both form and Itself, untainted by any conceptual overlay. However, it simply is not possible for Consciousness, in that state of Innocence, to truly know which of these, i.e., form or the Formless, is Itself and which is not. For all it knows, in that state of Innocence, it may be both, neither, or one or the other. If this was not the case, then Consciousness, as it flows through the human Form, and so through the human mind, could never identify with form. That is, Consciousness can only make the mistake of identifying with form because, prior to its Movement through the conceptualizing mind, it does not yet truly know which of these two things, so to speak, of which it is conscious, i.e., form and the Formless, is Itself. And the only way it can be sure is to, at some point, make the wrong choice. Because it is only by making the wrong choice that Consciousness is able, by becoming trapped within the mind and then freeing Itself from that entrapment, to become fully aware that form is what it is not. This is because in the full awareness of what it is not, there arises simultaneously the full awareness of what it Is. This is the return of the prodigal son of which Jesus spoke. But the son does not return as he was before, for he returns in full awareness of who he is, and so once he returns he is no longer able to be fooled into believing that he is something that he is not, and so is no longer able to lose sight of what he truly is.

The important thing to understand here is that it is one thing to be simply conscious of your Self, and it is another thing to truly know and realize that what you are conscious of, when you are conscious of your Self, is your Self. That difference is as follows: to be simply conscious of one's Self does not require that one knows what one is not, whereas to be conscious of one's Self while truly knowing and realizing that what one is conscious of is one's Self, requires that one also truly knows what one is not. While operating within the Universe, Consciousness is able to be simultaneously conscious of two things, so to speak; Consciousness and experiential form, one of which is what it Is, and the other of which is what it is not. The reason that Consciousness, while operating within the Universe, is able to be simultaneously conscious of both Itself and experiential form, simultaneously conscious of That which it Is and that which it is not, is because the movement of Consciousness in relation to Itself by which Consciousness becomes the Universe, which is a Form of Consciousness, *is the same movement of Consciousness that both allows Consciousness to become conscious of Itself, and also creates within Itself the boundaries it apprehends as experiential form.*

And so, as soon as the Universe came into Being, as a Form of Consciousness, the Consciousness of which the Universe is composed became simultaneously conscious of two things, so to speak; the Formlessness that is Itself and experiential form, or just form. However, while at this point Consciousness may have been conscious of the Formlessness that is its Self, it could not know, at that point, that the Formlessness of which it was now conscious was its Self. Likewise, while at that point Consciousness may have been conscious of form, which is not its Self, it could not know, at that point, that the forms of which it was now conscious were not its

Self. Put another way, when Consciousness, through relation to Itself, first steps in front of the Mirror that is Itself, and so becomes conscious of both the Mirror and the reflections that arise within that Mirror, i.e., conscious of both Itself and experiential forms, respectively, it has no way, at that point, of knowing the actual nature of either of these two things, so to speak. This is no different than if you knew absolutely nothing and were then placed in front of a mirror where your reflection then appeared. You would, at that point, be conscious of only two things; the mirror and your reflection. The actual nature of each would, at that point, still be a mystery, since you would, at that point, have no way of knowing the actual nature of either the mirror or the reflection. This is the state of Innocence, and this evolutionary stage of Consciousness is present in human infants before they begin to conceptualize and create a form-identity. This state of Innocence was also present in humanity as a whole before we, as a species, developed the ability to use the conceptualizing mind, and then used that ability to identify with form.

Humanities' transition from the state of Innocence to the state of form-identification and Self-ignorance is recounted through the mythological tale of the expulsion of humanity from the garden of Eden. In that story, humanity transitions from a state of grace, where we are in union with God, i.e., where we are simply conscious of our Nature, to a state where we are no longer in union with God, i.e., no longer even simply conscious of our Nature. And although this story bears some relation to what happened to Consciousness evolving as the human Form, what this story gets wrong is that humanity was not kicked out of Paradise for some misdeed, but to the contrary, Consciousness, as humanity, left Paradise voluntarily in order to make it possible for Consciousness to eventually know Itself more fully and completely within the Universe. Put another way, Consciousness, as humanity, left Paradise by identifying with form so that Consciousness could eventually do more than just know God, as it were. Because once Consciousness is able to disidentify from form, i.e., cease to conceptualize Itself, and so extricate Itself from the mental hellscape spawned by its identification with form, not only is such a Consciousness then able to once again know God, so to speak, but such a Consciousness is then able to know God as its Self. Put another way, not only is such a Consciousness able to become conscious of the Formlessness that it Is, but it is also able to recognize that Formlessness as its Self, owing to its disidentification from form, and so is able to realize Itself as both the creator and knower of the Universe, as well as That of which the Universe is ultimately composed, beyond the now transparent veil of experiential form.

In essence, once Consciousness has become the Universe, for it to truly know, as its Self, the Formlessness that its becoming the Universe allowed it to become conscious of, it must also come to know the experiential forms that its becoming the Universe also allowed it to create and become conscious of, as not its Self. And the reason that this is the case is because Consciousness' consciousness of Itself and its consciousness of experiential form are *entangled*, and so are inseparably linked. And the reason that Consciousness' consciousness of both Itself and form are entangled, and so are inseparably linked, is because Consciousness' consciousness of Itself, as well as its consciousness of form, as previously mentioned, both arise simultaneously as a result of the singular movement of Consciousness by which the Universe comes into being as a Form of Consciousness. And because Consciousness' consciousness of Itself and its consciousness of form both arise through the same movement of Consciousness, the way in which Consciousness is conscious of Itself cannot be separated from the way in which it is conscious of form. What this means, in practical terms, is that to know the true nature of one, the

true nature of the other must be known as well. And conversely, as long as the nature of one is known as it is not, i.e., as other than it actually is, then the nature of the other must also be known in that same way, i.e., as other than it actually is.

The very reason that Consciousness' consciousness of Itself and its consciousness of experiential form both take place within the Universe is because, as already mentioned, the movement of Consciousness in relation to Itself by which Consciousness becomes the Universe is also the movement of Consciousness in relation to Itself by which Consciousness becomes conscious of both Itself and experiential form. And so, Consciousness' consciousness of Itself and its consciousness of experiential form are inseparably linked, or entangled, through the fundamental movement of Consciousness that makes each possible. Specifically, Consciousness' consciousness of Itself and its consciousness of experiential form both require that Consciousness move or flow in relation to Itself. But because Consciousness' consciousness of Itself and its consciousness of experiential form both derive from the same fundamental movement of Consciousness, the particular way in which Consciousness is being in relation to Itself in order to create and become conscious of experiential form, in some particular way, cannot be separated from the particular way in which Consciousness is being in relation to Itself in order to be conscious of Itself, also in some particular way.

Thus, owing to this entanglement between the way in which Consciousness is conscious of both Itself and form, in order for Consciousness to truly know Itself as its Self, once it is able to become conscious of Itself, it must know form as not Itself. Put another way, owing to this conscious entanglement, unless and until Consciousness becomes conscious of the true nature of experiential form, or just form, it cannot become fully conscious of its own true Nature, and so cannot become fully conscious of its Self. That is, absent its knowledge of the true nature of form as not Itself, Consciousness can still be conscious of Itself, as it is in the state of Innocence, but it cannot know the true nature of the Formlessness of which it is conscious, and so cannot know the Formlessness of which it is conscious as its Self. And so, in order to go beyond just being simply conscious of Itself, it is necessary for Consciousness to go beyond just being simply conscious of form as well. And the way in which Consciousness goes beyond just being simply conscious of form, so that it can then go beyond just being simply conscious of Itself, is by identifying with form, which is to say, by knowing itself to be form. Because knowing itself to be form, i.e., identifying with form, is a step beyond just being conscious of form. And although this may seem to be a step in the wrong direction, with regard to Consciousness going beyond just being simply conscious of Itself, it actually is not, because it is necessary for Consciousness to first identify with form, i.e., to mistakenly know form as what it is, in order for Consciousness to eventually come to know that form is what it is not. Because once Consciousness becomes aware that its identification with form only and ever leads to suffering, it eventually comes to realize that experiential form is what it is not, and so it eventually disidentifies from form, which is to say, Consciousness eventually ceases to take part in the Movement within mind by which it had been conceptualizing Itself by linking Itself to form. And owing to the entanglement between the way in which Consciousness is conscious of both form and Itself, once Consciousness knows fully that form is what it is not, and is also able to again become conscious of Itself, i.e., conscious of the Formless, it is then able to do more than just be conscious of the Formless, for it is then able to know the Formless as what it Is, and so is able to know the Formless, while conscious of the Formless, as its Self.

Consider as a possibility that Consciousness, from a state of Innocence, where it is simply conscious of both Itself and form, chooses instead to identify with the Formless rather than with form. Consciousness would then know Itself as That, but its knowledge of Itself would of necessity still be incomplete, for how could Consciousness be sure that it was not also form? Thus, for the knowledge of Itself to be complete, to be absent any doubt whatsoever, i.e., in order for Consciousness to know fully what it Is, it must also know fully what it is not. And the only way for Consciousness to know fully what it is not is to make the mistake of thinking that form is what it is, and then to experience for Itself the suffering that inevitably and unavoidably results from the Self-opposition and Self-conflict that is part and parcel of both its Movement into identification with form, as well as the reactivity that follows. And so, it would appear that things truly are on earth as they are in heaven, because on earth one never truly learns anything completely until one screws it up at least once.

As an analogy, if you are told that you must push two buttons in a particular sequence, then that is one level of knowledge or knowing. But until you push those two buttons in a different sequence, you can't really know why you are doing what you are doing. And knowing why you are doing what you are doing is a different level of knowledge or knowing. And even if someone tells you what will happen if you push the buttons in a different sequence, you cannot know with certainty that that is what will happen unless you do it yourself and experience for yourself what happens, or doesn't happen. Then you know. Until then it can only be belief. And likewise, no matter how much Consciousness may tell Itself that it is not form, and so tell Itself not to eat the fruit from the tree of knowledge of good and evil, until Consciousness tries to be form, by conceptually linking Itself to form, and then becomes aware of what happens, it cannot truly know that form is what it is not, since in the absence of that direct experience, the most it can do is believe that form is what it is not. And owing to the entanglement between the way in which Consciousness knows both form and Itself, if all it can do is believe that form is what it is not, then the most it can do is believe that the Formless is what it is. However, because beliefs are conceptual in nature, and so composed of form, believing it is the Formless is a far cry from being conscious of the Formless directly, and then knowing Itself as That.

Again, if you knew absolutely nothing, and then were suddenly placed in front of a mirror in which there was a reflection, you would at that point be conscious of only two things, the mirror and your reflection. And just like the way in which Consciousness' consciousness of Itself and its consciousness of form are entangled, your consciousness of the mirror and your consciousness of your reflection would also be entangled, because you cannot be conscious of one without being conscious of the other, and so your consciousness of one is simultaneously your consciousness of the other, meaning that the way in which you are conscious of one is inseparable from how you are conscious of the other. For example, if you came to believe that the reflection was what was actually there, then the mirror would vanish completely from your consciousness, and would in effect no longer be there, even though it is still there, as that which contains the reflection. Thus, you would no longer be conscious of the fact that you are conscious of the mirror, and so you would become un-conscious of the mirror. That is, owing to the entanglement between your consciousness of the mirror and your consciousness of the reflection, if you become conscious of what only seems to be there, i.e., the reflection, as what actually is there, then you must also become conscious of what actually is there, i.e., the mirror, as what is not actually there, and so as not being there.

Here then we begin to see the difference between being unconscious of something and being not conscious of something. When you are unconscious of something, there is a level of Consciousness at which you are still conscious of it, but because you are not conscious at that level, because you are being conscious at a different level, you are unconscious of that something, i.e., you have made yourself no longer actively conscious of what you are, at some level, still conscious of. Conversely, when you are not conscious of something, there is no level of Consciousness at which you are conscious of it. For example, if you had always been facing a certain direction and a mirror lay in the opposite direction, then you would be not conscious of the mirror. But if you then turn around and face the mirror, you then become conscious of both the mirror and whatever reflection it contains. However, if you then take the reflection for what is actually there, then the way in which you are being conscious of the reflection causes you to become unconscious of the mirror. That is, at one level you remain conscious of the mirror, because you are looking right at it, as you must in order to see the reflection. However, at a different level, you are no longer conscious of the mirror, because at that level there seems to be no need for a mirror, given the way in which you are now being conscious of the reflection, and so you have become, while operating at that level, unconscious of the mirror.

And it is for this reason that the state in which most of humanity presently resides, while completely identified with form, is correctly referred to as a state of unconsciousness. Because although at one level we all remain conscious of Consciousness, because we are always looking right at it, so to speak, else there could be no experience of any form, at another level, where there is complete identification with form, there seems to be no need for Consciousness, given the way in which one is conscious of form while identified with form, causing one to become, while operating at that level, unconscious of Consciousness. The importance of understanding this distinction between unconsciousness and not being conscious of, is that it allows one to realize that becoming conscious of Consciousness does not involve any effort to become what we are, at some level, already conscious of. Rather, what our becoming conscious of Consciousness primarily involves is our becoming conscious of form in a different way, which is to say, in a way that does not create the illusion that there is no need for Consciousness. Because if one can do that, then the Mirror that was always there, and which one was always staring right at, simply reappears. But conversely, and just as importantly, if one cannot do that, i.e., if one cannot change one's beliefs regarding the nature of form, then no matter how hard one tries, no matter how many books one reads, no matter how many hours one spends in meditation, then the Mirror must remain hidden in plain sight. Not because it's not right there, but only because, owing to the entanglement between our consciousness of Consciousness and our consciousness of form, it must remain hidden, i.e., we must remain unconscious of it, and so conscious of it at one level but not actively conscious of it at the level at which we are operating, *for as long as we continue to believe that any experiential form has an existence that is in any way independent of the mirror of Consciousness* in which those forms only and ever both arise and reside.

Here I would also like to point out that the phenomenon of quantum entanglement is simply conscious entanglement occurring or operating at the level of Consciousness' creation of physical experience. That is, quantum entanglement exists because, when Consciousness is conscious of two things that have as their ultimate basis a single movement of Consciousness, then those two things will be entangled, meaning that the way in which Consciousness is conscious of one cannot be separated from the way in which it is conscious of the other. And this is because, when

two things are entangled, i.e., have as their basis a single movement of Consciousness, then the Movement that creates or allows for the Consciousness of one is ultimately the Movement that also creates or allows for the Consciousness of the other. Put another way, when there is actually a single cause underlying what appear to be two effects, then those seemingly separate effects are actually entangled, and so are not truly separate at all, but are one. And this applies whether we are speaking about the single movement of Consciousness that allows Consciousness to become conscious of Itself and form, or whether we are speaking about a single movement of Consciousness that allows Consciousness to create and become conscious of two seemingly separate, but actually entangled, physical forms.

As humanity eventually comes to understand the actual relation between Consciousness and experiential form—i.e., that it is That by which all form is known that, through movement in relation to Itself, actually creates all form—then humanity will also come to understand quantum reality. Because the only reason quantum reality presently seems to make no sense is because it is only and ever considered from the standpoint of the erroneous assumption and belief that physical experiential form is what is actually there where it appears to be, thereby creating the associated erroneous belief that physical experiential form has some existence independent of, or in some way separable from, the Consciousness that is conscious of that form. The context in which science has tried to understand quantum reality is no different than trying to understand the behavior of a reflection while operating under the false assumption that the reflection is what is actually there where it only appears to be, and so while operating under the assumption and belief that the reflection can in some way be separated from the mirror in which it arises, and outside the context of which mirror it cannot be said to even exist. Obviously, while operating under such assumptions, the behavior of any reflection would be completely inexplicable; not because it would have no explanation, but only because it would have no explanation in the context of the false assumptions regarding its nature. But once those false assumptions are done away with, and the reflection is seen as reflection, then its behavior as a reflection would become quite easy to explain. Likewise, once scientists are able to accept the reflection-like nature of all experiential form, as well as the role Consciousness plays in creating those forms—a tall order indeed at present—then they will find the behavior of quantum reality relatively easy to explain and understand, because they will then no longer be trying to explain the behavior of what are ultimately reflections absent any real or meaningful discussion or understanding of the Mirror in which those reflections all arise, and outside the context of which Mirror those reflections cannot be said to even exist.

In any case, as Consciousness first moves in relation to Itself, and so comes to Be in relation to Itself, and so becomes simultaneously conscious of both Itself and experiential form, Consciousness suddenly finds Itself conscious of two things, so to speak; Formlessness and form. What it is conscious of as the Formless is expressed as "I Am," whereas what it is conscious of as form is expressed as "this" or "that." However, although at this point Consciousness is conscious of the Formlessness that is Itself, which it expresses as "I Am," it does not, at this point, know Itself as that "I Am," or as that Formlessness. It just knows or is conscious of That which it expresses as "I Am." And because its knowledge of the "I Am" is entangled with its knowledge of form, in order for Consciousness to know Itself as the "I Am," i.e., in order for Consciousness to know "I Am That I Am," it must also know "I Am not form." Put another way, because Consciousness' consciousness of Itself and its consciousness of form

are entangled, for the reasons previously given, in order for Consciousness to know the true nature of what it is conscious of when it is conscious of Itself, and so to know "I Am That I Am," it must also know the true nature of form. Because, owing to this entanglement, if Consciousness does not know the true nature of form, it cannot possibly know the true nature of Itself. Conversely though, also owing to this entanglement, once Consciousness does know the true nature of form, and is also able to once again become actively conscious of Itself, i.e., once it ceases to be unconscious of Itself, it then also knows its own true nature, and so also knows, "I Am That I Am." And again, the reason that Consciousness identifies with form is to become conscious of the true nature of form, because that is what it must do if it is to do more than just be simply conscious of Itself, which is to say, that is what it must do if it is to be both conscious of the Formlessness that is Itself, as well as know and recognize that Formlessness as its Self.

One reason I used the example of the mirror vanishing, when the reflection that lies within it is mistaken for what is actually there, in order to illustrate how conscious entanglement works, is because this is analogous to what happened to humanity once we identified with form, and so began to believe that experiential form was what was actually there, where there is actually only ever Consciousness—albeit Consciousness moving in relation to Itself in various ways and so Being various Forms of Consciousness, which various Forms of Consciousness are the most proximal basis of the reflections or etchings we apprehend as physical experiential objects or physical forms. That is, in order for human Beings to identify with form, there has to be the associated belief or conceptualization that experiential form is what is actually there where it appears to be, since absent that belief it is not likely that one would identify with form, i.e., it is not likely that one would identify with something that they do not believe to be what is actually there. One may seek water from a mirage in the desert while not knowing that what one sees is a mirage, but once it is known as a mirage, one naturally looks elsewhere for the water they seek. And in the same way, Consciousness may seek Itself in form, but only so long as it believes form to be what is actually there, where it appears to be. And so, once humanity identified with form, and so also naturally took form for what is actually there where it appears to be, Consciousness effectively vanished from the Consciousness of humanity, i.e., we ceased to be actively conscious of Consciousness, in the same way that one ceases to be actively conscious of a mirror as soon as one believes the reflections that arise within it to be what is actually there, where they only appear to be.

And this was the state in which humanity, by and large, remained, i.e., completely unconscious of Consciousness, until the discovery of wave-particle duality and quantum uncertainty, and so until the advent of quantum physics, when physical experiential form, which was believed to be what was actually there, began to instead behave and so appear like the reflection, i.e., like the product of a relation, that it actually is. That is, at the quantum level, physical experiential form began to behave like something that needed to be created in order to be observed and so known, i.e., it began to behave like something that had to be made to appear. Put another way, unlike macroscopic physical reality, quantum objects, so to speak, did not behave like things that were already there, just waiting to be observed, both because how they appeared, i.e., as wave or particle, depended upon how they were being looked at or observed, and also because, owing to uncertainty, they could never be fully grasped, but could only be expressed in terms of probabilities. And once that happened, once physical experiential form began to behave and so appear like a reflection, the mirror of Consciousness suddenly reappeared, owing to the

entanglement that exists between the consciousness of experiential form and the consciousness of Consciousness. And owing to this reappearance of Consciousness in the consciousness of humanity—outside the context of some eastern philosophies, which never lost sight of Consciousness, and which philosophies also, non-coincidentally, tend to view the world as a sort of illusion—some scientists suddenly started to talk about Consciousness, rather than just completely ignoring it. And it is no coincidence that those scientists who became most acutely aware and accepting of the reflection-like nature of physical experiential reality that had been exposed by quantum physics, were those for whom Consciousness most clearly came back into view, owing to the entanglement between Consciousness' consciousness of form and its consciousness of Itself. That is, once they realized that the forms which they were observing were a sort of reflection that they were themselves creating through their acts of observation, the mirror of Consciousness, which had always been there, but which went unnoticed and unseen as long as the forms they observed gave the appearance of being what was actually there, simply came back into view, since the mirror in which a reflection rests must reappear the moment one realizes that what they are looking at is a reflection. And the more clearly one sees the reflection as reflection, the more vividly the mirror comes back into view.

And so to be clear, even absent the recognition of form as not Itself, Consciousness is still able to be conscious of Itself, as it is while in the state of Innocence, prior to its Movement into the conceptualizing mind and its subsequent identification with form. However, absent the clear recognition of form as not Itself, which clear recognition is only made possible by its Movement into and then out of identification with form, Consciousness cannot truly know, as its Self, what it is conscious of when conscious of the Formlessness, or formless Beingness, that is Itself. And as previously stated, this is because when Consciousness is conscious of both form and the Formless, as it is in both the state of Innocence and in the state of Liberation-Enlightenment, the only way it can truly know which of those two things, so to speak, it is, is by also knowing which of those two things it is not, owing to the entanglement between its consciousness of its Self and its consciousness of form. And coming to know with absolute certainty what it is not, so that it can then know with absolute certainty what it is, once it regains the ability to become actively conscious of Itself, is the purpose that is served by the identification of Consciousness with form. Thus, as depicted in figures 4 and 5, the state of Self-ignorance, which is created by our identification with form and sustained by the reactivity that follows, is simply a necessary and unavoidable transitional state in the evolutionary movement of Consciousness in the direction of ever-increasing Self-awareness.

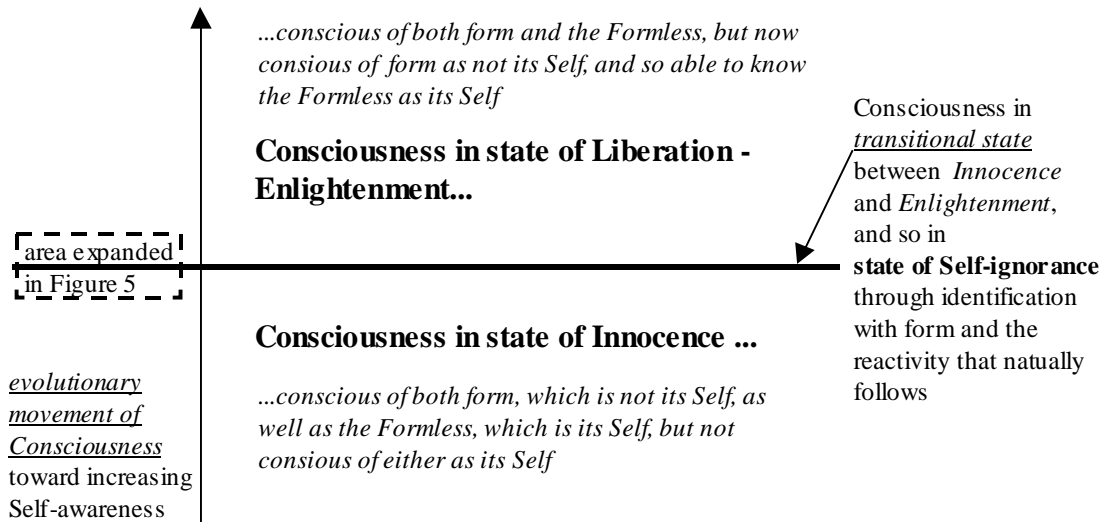


Figure 4 The purpose of this drawing is to show that the state of Self-ignorance, in which state humanity is presently mired, owing to our identification with form, but from which state humanity seems to be Awakening, is a transitional state through which Consciousness must pass as it evolves from the state of Innocence to the state of Enlightenment, and so evolves into an expanded or greater awareness of its Self, which is to say, as it evolves from a state in which it is aware of its Self, but does not know what it is aware of as its Self, to a state in which it is aware of its Self while knowing what it is aware of as its Self. Conceptually, this transitional state appears as an imaginary line that seems to separate the state of Innocence from the state of Enlightenment. However, what appears here as an imaginary line or boundary actually represents the very limited state of complete identification with form in which humanity, as a whole, has been living for the past several thousand years, ever since we developed the ability to conceptualize, and so developed the ability to identify with form.

To reiterate, entering this transitional state between Innocence and Enlightenment is represented in mythology as humanity's fall from grace. However, as already noted, humanity did not fall from grace; rather, we have simply entered a transitional evolutionary stage in which the ever-present grace that is our true and formless Nature is, of necessity, obscured while we make the transition. Of necessity, because the obscuring of our Nature is an essential part of what makes the transition from Innocence to Enlightenment possible, since that obscuring is what allows us to believe fully that form is what we are. And it is acting on that belief, which action is always a reaction, that eventually allows us to realize fully that form is what we are not, since it eventually becomes clear that acting on that belief, i.e., reacting on the basis of that belief, only ever leads to suffering.

That the state of Self-ignorance is represented by a boundary that exists between two states of singular Consciousness, i.e., Innocence and Enlightenment, is likely not a coincidence, since the very essence of this state is the identification of Consciousness with experiential form, and experiential form is itself nothing more than a boundary that arises where singular Consciousness becomes defined in relation to Itself through some relation to Itself. That is, Consciousness in a state of Innocence is not separable from Consciousness in a state of Enlightenment, and yet the state of Innocence is different than the state of Enlightenment. Therefore, these two states of

Consciousness, i.e., Innocence and Enlightenment, are themselves a relation of Consciousness to Itself, and so represent a way in which Consciousness has become defined in relation to Itself. In this case however, the boundary that arises within Consciousness as a result of this Self-defining is not an experiential form, but rather is the overall state of form-identification and Self-ignorance through which Consciousness must pass in order to move from the state of Innocence to the more evolved state that is the state of Enlightenment, as shown in figure 5.

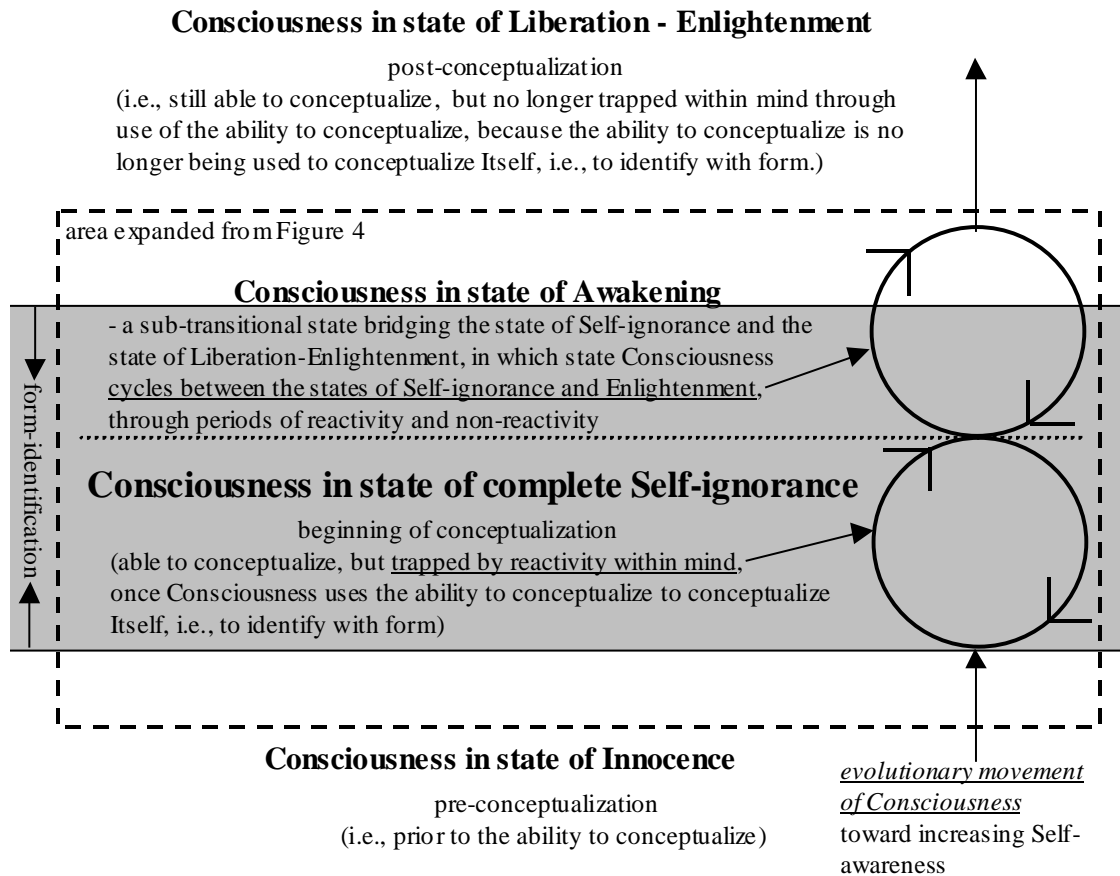


Figure 5 This drawing depicts the same situation as depicted in figure 4, with the transitional state of form-identification and Self-ignorance expanded, to allow for a more detailed depiction and description of that state. What this drawing shows is that, within the transitional state of Self-ignorance, which lies between the states of Innocence and Enlightenment, there is a sub-transitional state, i.e., a transitional state within a transitional state, that lies between the state of Self-ignorance and the state of Enlightenment, and which sub-transitional state is referred to as the state of Awakening.

In the state of Awakening, Consciousness is still, to some degree, identified with form, but nonetheless regains the ability to become conscious of Consciousness, through the exercise of some degree of non-reactivity. However, owing to its continued identification with form, Consciousness in the state of Awakening still tends to become occasionally reactive, and so occasionally reenters the state of Self-ignorance. Thus, the state of Awakening is itself a transitional state between the state of Self-ignorance and the state of Enlightenment, in which transitional state Consciousness cycles between the states of Self-ignorance and Enlightenment, through periods of reactivity and non-reactivity, and so through periods of Self-awareness and loss of Self-awareness. And through this process of cycling, Consciousness gradually

disidentifies from form, as the periods of Self-ignorance gradually grow more and more shallow, while the periods of Enlightenment gradually and correspondingly grow ever deeper.

However, even once Consciousness Awakens, and so is once again able to become conscious of Itself, while now also recognizing That which it is conscious of as its Self, as long as there remains any identification with form, Consciousness will occasionally be pulled back into reactivity, and so will be pulled back into Self-ignorance. It is only once Consciousness is able to fully and completely disidentify from form that it is no longer able to fall back into reactivity, and so is no longer able to completely lose sight of its formless Self. When that happens, one is said to be truly Liberated. However, during the parts of the Awakening cycle where one is non-reactive and so fully Self-aware, one is already, in those moments, Enlightened. The fact that Consciousness is not yet able to persist in that state does not in any way diminish the importance, or lessen the significance, of what Consciousness is able to know and realize while in that state, however temporary it may be. The importance of understanding this is that, with relatively few exceptions, most human Beings do not and will not suddenly go from a state of complete Self-ignorance to a state of permanent and complete Liberation and Enlightenment, but will instead make the transition from Self-ignorance to continuous Enlightenment, i.e., Liberation, more gradually, through a more gradual disidentification from form, by cycling between the states of Self-ignorance and Enlightenment.

And as will be explained, the reason it is important to understand the likelier-than-not gradual nature of this transition is because becoming focused upon becoming rapidly and completely Liberated and Enlightened can actually impede and slow one's Awakening, i.e., can actually slow the process of the gradual movement of Consciousness into continuous Self-awareness, by causing one to remain trapped in Self-ignorance through what is still almost continuous, albeit more subtle, reactivity. Such rapid and permanent transitions can and do occur, but they seem to be the exception rather than the rule. Some flowers open very quickly, but most seem to open more slowly, and one way is not better than another. But if it is in one's nature to open slowly, then going against that nature by trying to force the issue is just another reactive Movement that, rather than speeding the opening, actually slows it down.

And so ultimately, our identification with form is not a mistake, is not some tragic error, nor is the suffering that accompanies that identification some form of punishment for some cosmic misdeed. To the contrary, our identification with form is simply a necessary stage in the evolution of the Consciousness that we actually are into ever expanding awareness or consciousness of Itself. In the same way a seed must spend some time in the dirt, and so in the dark, before it can reemerge into the light that is ultimately both its source and its self, so to it seems that we too must spend some time in the dirt and dark of Self-ignorance before we can reemerge back into the light of our own Consciousness, so to speak. And the suffering that we experience while identified with form is not a punishment, is not our enemy, but is our friend, because without the suffering that our misidentification with form inevitably creates for our Self, as a result of the Self-oppositional nature of our Movement into both identification with form and reactivity, we could theoretically remain lost to our Self forever once we identify with form and so enter the self-perpetuating cycle of form-identification-reactivity that traps us in mind, where we are able to know only form. Put another way, without the suffering that comes from the Self-opposition inherent in both our identification with form and the reactivity that follows,

we could remain forever in the dirt and dark of Self-ignorance, and as a result never grow into the expanded Self-knowledge that it is both our destiny and our very Nature to reach.

To grow into greater and ever-expanding awareness of Itself seems to be the process in which Consciousness is involved as it becomes the Universe and all the Forms that arise therein. And as one of the Forms of Consciousness that have arisen within the Universe, it seems to be the destiny of the seed of Consciousness that we call Humanity to be part of that process, by first identifying with form, and then by disidentifying from form, so that through us, through the human Form, Consciousness can then know Itself more fully and more deeply. And assuming that we do not somehow manage to wipe ourselves from the planet while still in the seed stage, i.e., while still in a collective state of Self-ignorance and reactivity, we will reach that destiny, first as Individuals and then as a Whole. Because once Consciousness identifies with form, the cycle of form-identification-reactivity-suffering-form-identification tends to produce an ever increasing amount of Self-opposition, through an ever increasing amount of reactivity, and so also produces an ever-increasing amount of suffering. And eventually the increasing suffering created by our increasing Self-opposition simply becomes too much for form-identified Consciousness to bear, such that any movement into further Self-opposition becomes impossible, or practically impossible. And once that point is reached, further reactivity also become impossible, because reactivity requires Self-opposition. And once further reactivity becomes impossible, it ceases naturally, at least for a moment. And once that door finally closes, if even for a moment, the other simultaneously opens, and the return Movement out of identification with form and into Self-knowledge then begins.

However, while the suffering created by the Self-opposition that accompanies the cycle of form-identification-reactivity provides a fail safe mechanism to prevent Consciousness from remaining forever lost to Itself, it is by no means necessary that one must reach the maximum of Self-opposition and suffering before one can begin the return Movement, i.e., the Movement out of mind, the Movement away from complete identification with form, the Movement toward Self-awareness, in which return Movement one no longer Moves in opposition to one's Self, but instead Moves in alignment with one's Self. But where that return Movement must begin, while still caught up in the cycle of form-identification-reactivity, is with non-reactivity. This is because it is only through reactivity that the form-identity is maintained, and so it is only through reactivity that Consciousness binds Itself to Movement solely within mind, and so binds Itself to a reality that is completely mind-generated—or at the very least, completely mind-dominated—and so composed only of forms. Thus, *it is through its reactive Movements, and through its reactive Movements alone, that Consciousness traps Itself in a reality that is, by its very nature, devoid of any direct awareness whatsoever of its formless Self.* And so, although it is the identification of Consciousness with form that is our descent down the rabbit hole, or through the looking glass, so to speak, it is not our identification with form that closes the door behind us and so keeps us stuck in the mind-generated reality spawned by that identification. Rather, what closes the door behind us, and what keeps it closed, is the reactivity that follows and flows naturally from our identification with form, which is why the return Movement must begin with non-reactivity, because as long as the door remains shut, as long as we remain trapped in mind, escape is just not possible. On the other hand, once we are no longer, through our otherwise continuous reactivity, keeping the door closed tight, escape then becomes just a matter of stepping through the door that has now, through non-reactivity, swung wide open.

The difference between Consciousness, as it flows through the human Form, either becoming trapped in mind or passing freely through the mind, is like the difference between light that is either able to pass freely through a series of glass panes or that becomes endlessly reflected only within those panes. What causes the endless internal reflection of Consciousness within mind, and so sustains the form-identity, is the reactivity toward the forms that appear in the prism of the mind, once Consciousness has identified with form. And so, what lets the light of Consciousness pass freely through the mind is non-reactivity toward the forms that appear in the prism of the mind, even while Consciousness remains identified with form. And the degree to which the light of Consciousness is able to pass freely through the mind, through some degree of non-reactivity, is the degree to which the movement of one's own Consciousness, so to speak, is no longer caught up in the endless internal reflection within mind by which one's identification with form is sustained, and without which it cannot continue to exist.

All that having been said, it is not the movement of Consciousness through the mind that is the problem, so to speak. The mind is neutral, the mind is a tool. Rather, the problem, such as it is, is the way in which Consciousness becomes trapped within the tool that is the mind, once it has used that tool to identify with form, i.e., once it has used the mind to link some thought-form to its "I Am" awareness. Specifically, the problem is Consciousness, owing to its becoming caught up in the cycle of form-identification-reactivity, becoming confined to a movement that both occurs solely within mind, and is also the opposite of the Movement needed to become conscious of Itself directly. While reactive, Consciousness simply cannot escape the conceptualizing mind, because while reactive, Consciousness is bound to a Movement that can only ever be the continuation of the Movement by which it conceptualizes Itself, i.e., by which it links Itself to form. This is both why and how Consciousness becomes bound to compulsive conceptual thinking. And to the extent that it is taking part in the Movement that produces compulsive conceptualization, it cannot take part in the opposite Movement by which it can know both form and Itself without any concepts applied to what is then known. And the only time completely form-identified and so continuously reactive Consciousness usually escapes the trap of compulsive thinking is when it either falls asleep or takes drugs, and so falls back below thought.

(Continued in Part III)