

Article**On the Nature of & Relation between Form & Formlessness:
Part 2: The Identification of the Formless with Lesser Form**

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ABSTRACT

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

This Part 2 contains the following sections: The human condition; The creation of emotional reality as Beingness flows through Form; & The Self-oppositional nature of form-identification.

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

The human condition

As has been explained throughout this work, form does not apprehend anything; rather, form, also referred to as lesser form, is that which is apprehended as reality by formless Beingness. Thus, it is only formless Beingness that apprehends. Further, it is formless Beingness that creates, through relation to Itself, the forms it apprehends as reality. Thus, what we are, as that which apprehends reality, must be the formless Beingness that both creates form and apprehends that created form as reality. And yet, as a human Being, i.e., as Beingness that has become individualized as it flows through a human Form, it is almost certainly the case that you do not

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think of yourself as formless, and it is even more likely that you do not know yourself directly as the Formlessness within which form arises and by which form is apprehended as reality. And in the highly likely event that you do not know yourself directly as the Formlessness within which form arises and by which form is apprehended as reality, this can only be because you, like almost all human Beings, instead only know yourself as, i.e., only identify with or think of yourself as, the collection or set of forms that make up your form-identity.

It is possible to identify with form or with the Formless. When one identifies with form, one knows themselves to be what is only an idea, what is only a form. When one identifies with form one becomes effectively, if not actually, trapped in form, because form then seems to be all there is, as one's Attention then remains continuously fixed upon form, continuously fixed upon some reality. Conversely, when one identifies with the Formless, the form-identity may still be there as the idea, but along with the form-identity there is also the recognition and direct realization that one is not the idea itself, but that one is rather the Formlessness by which any idea, form, or reality is apprehended. In identification with form there is always a subject-object relationship, as there is always the "I" and the form that "I" knows as itself. Conversely, in true identification with the Formless the subject-object relationship dissolves, since the Knower and the Known are recognized and realized as one, leaving only the eternal Subject. Thus, in form-identification there arises always the idea "I am this" or "I am that," where this or that is some apprehended form, some apprehended reality, whereas in identification with the Formless there arises only the idea "I am."

Here it should be noted that the form-identity is not itself or alone the Ego. Rather, what is referred to as the Ego is formless Beingness, or individualized Beingness, that is fully identified with form, which is to say, formless Beingness that only knows itself as its form-identity, formless Beingness that, when it considers itself, sees only some form. Thus, what is referred to as the Ego is individualized Beingness, an "I am," that has effectively trapped Itself in form through its identification with form, which is to say, through the conceptual linkage of its sense of Being, i.e., its "I am-ness," to form. Thus, with regard to our complete lack of Awareness of our true and formless Nature, the problem, such as it is, is not that we have a form-identity, because it is probably not possible to function in this world without some reference to a form-identity. As an example, if we all went about referring to ourselves as formless Beingness, or some variant thereof, things would get quite confusing very quickly. Rather, with regard to our complete lack of Awareness of our true and formless Nature, the problem, such as it is, is our complete and utter identification with form, so that we only know ourselves as the form-identity and nothing more, thereby causing the Formlessness that we actually are to become hidden in plain sight, since that Formlessness, for reasons that will be described, is not something which we are capable of being aware of or conscious of while fully identified with form, i.e., while functioning as an Ego.

Here it should be noted that the ideas "I am the Formlessness," or "I am formless Beingness," or "I am the Observer," do not constitute true identification with the Formless. Rather, these ideas are merely more subtle forms of form-identification, since they still involve the construction of an identity that is composed of form, because the words Formlessness, Beingness, and Observer,

although they are used to indicate or point toward that which is Formless, are nonetheless themselves forms and so are not That. True identification with the Formless does not involve any form, but is simply Formlessness' direct realization of Itself, which can be stated as Awareness becoming aware of Awareness, or as the Observer becoming conscious of the Observer. Aware not of the concept of awareness, conscious not of the concept of the Observer, but directly aware or conscious of the Formlessness that is being pointed toward by the words Awareness and Observer. Thus, true identification with the Formless involves Attention being directed primarily toward Attention, i.e., toward the Formless, rather than primarily toward form.

In form-identification, where there is the idea "I am this" or "I am that," it can be seen that the "I am" is still there, and so the actuality of Formlessness remains. However, the Formless becomes obscured, or hidden in plain sight really, as the Attention of the form-identified point of Beingness, or individualized Beingness, becomes completely focused upon the world of form, becomes completely focused upon reality. This complete focus of Attention upon form occurs because once Beingness identifies with form what happens is that form, which is apprehended by Beingness as reality, then seems to be the only thing that is of any importance. And the reason reality seems to be the only thing that is of any importance once Beingness identifies with form is because, once Beingness identifies with form, it then must seem to form-identified Beingness that the continuation of its being, i.e., that its continuing to be, is completely dependent upon the continuation and ongoingness of the form or reality it now mistakenly knows as itself, which continuation and ongoingness of the form it mistakenly knows as itself seems dependent upon the relations that occur between the form or reality that it mistakenly knows as itself and the forms that make up the rest of reality that it does not know as itself, i.e., that it does not identify as itself and so which it knows as "other," which is to say, as other than itself.

The situation in which individualized Beingness finds itself once it has identified with form is somewhat analogous to what the situation would be if you were placed in a room in which there was a tall and somewhat unsteady object in the middle of that room and you were then told that if that object were to fall over that the floor would fall out from under you, sending you plummeting to your death, i.e., toward seeming non-existence. In such a situation you would pay very close attention not only to the somewhat unsteady object, but also to any other objects in the room, continuously assessing whether or not those other objects posed a threat to the stability of the somewhat unsteady object, while also continuously assessing whether or not those other objects could be used to increase the stability of the somewhat unsteady object. Thus, your Attention would become completely consumed by both the unsteady object as well as its perceived and conceived relations to other objects. Likewise, when individualized Beingness identifies with form, instead of knowing Itself as the Formlessness that it Is, and so knowing Itself as That which cannot cease to Be, which knowing leaves Beingness at ease, form-identified Beingness instead knows itself as it is not, and so knows itself as that which can cease to be, as that which can cease to exist. For this reason, form-identified Beingness, instead of being at ease, dwells instead in a state of almost continuous agitation and self-opposition that produces within form-identified Beingness a condition that can be referred to most generally as suffering. And so, while identified with form, and as a consequence, for the reasons just stated, having its Attention

completely focused upon form, completely focused upon reality, formless Beingness becomes effectively obscured and so hidden from Itself, as shown in figure 23.

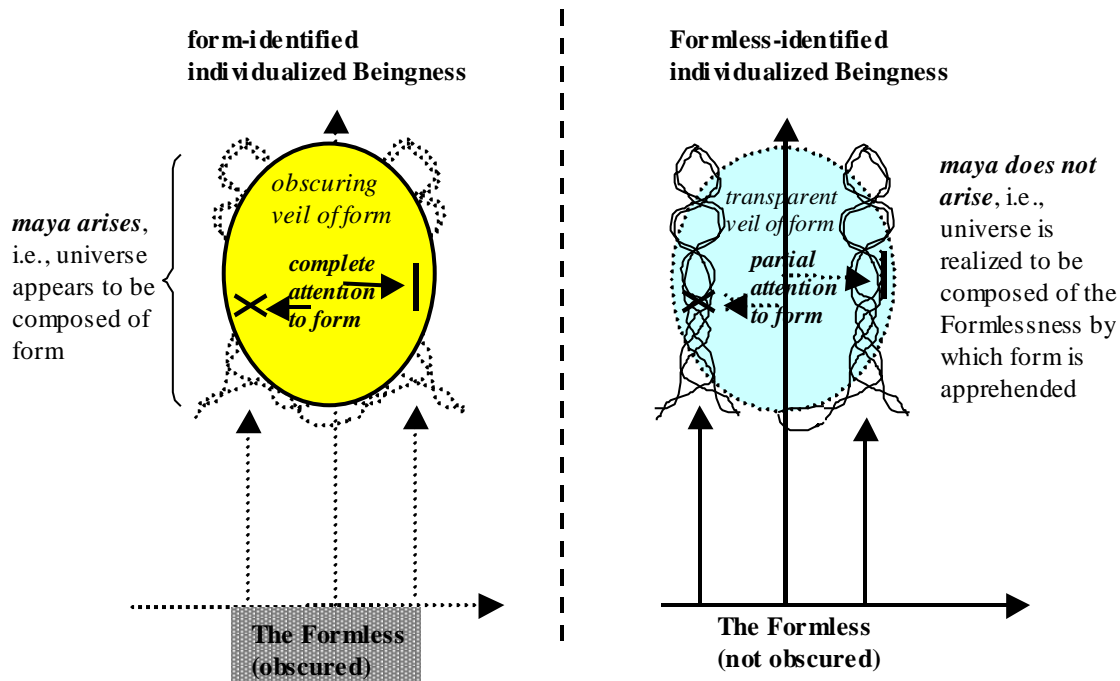


Figure 23 As depicted on the left, when formless and yet individualized Beingness that is flowing through Form identifies with the forms that arise and which it apprehends as reality as it flows through that Form, i.e., when individualized Beingness constructs an identity using the forms it apprehends as reality, the Attention of that individualized Beingness as it flows through that Form then becomes completely focused upon form or upon reality, thereby causing that individualized Beingness, as it flows through that Form, to become completely oblivious of Itself, completely unconscious of Itself, completely unaware of the Formlessness that must be there apprehending all the forms, leaving form or reality seeming to be all there is, thereby effectively obscuring Itself behind a veil of form, depicted here as the obscuring yellow sphere. On the other hand, as depicted on the right, when formless and yet individualized Beingness that is flowing through Form identifies with Formlessness Itself, i.e., when individualized Beingness becomes conscious of the formless Observer or Beingness as Itself, the Attention of that individualized Beingness, as it flows through that Form while identified with the Formless, is not completely focused upon form or reality, in which case that individualized Beingness, as it flows through that Form and apprehends as reality the forms that arise, does not lose sight of its ultimately formless Nature behind a veil of form, as the veil of form remains transparent, depicted here as the non-obscuring blue sphere, since as long as the individualized Beingness maintains some consciousness of the Observer, some awareness of Awareness, form or reality does not then seem to be all that there is.

Thus, even though the universe is ultimately composed of the Observer, ultimately composed of the formless Beingness within which all forms arise and by which all forms are apprehended, while identified with form the world must appear to individualized Beingness as if it were

composed of the forms it apprehends as reality, because the Actuality that underlies the reality, the Actuality that is its own formless Nature, is being effectively obscured as a result of its complete focus upon and Attention to the forms it is apprehending as reality and also apprehending as itself. This illusion, wherein the world appears to be composed of forms when it is actually composed of the Formlessness by which all forms are apprehended, is referred to by the term *maya*, when that term is used to indicate that the world of forms is, in some respect, an illusion. Lesser forms exist, reality is real, but reality is not what is actually there where it appears to be, for what is actually there where reality appears to be is the either hidden or revealed Formlessness by which all forms are created and by which all forms are apprehended as reality. Reality is there, it's just not what is actually there where it appears to be, in the same way that a reflection on the surface of a pond is not what is actually there where it appears to be, because what is actually there, as it were, is the water upon which the reflection rests. That reality appears to be what is actually there when it is not what is actually there is the illusion. And now you know how the trick is done. And just in case you missed it, I'll go over it again: paying complete Attention to form, which occurs once formless Beingness identifies with form, hides in plain sight the Formlessness by which form is being apprehended, thereby causing form apprehended as reality to seem to be all there is, thereby also causing form apprehended as reality to seem to be what is actually there where it appears to be, since there no longer seems to be anything else.

However, for the world to appear to be truly composed of form, i.e., for the trick or illusion of *maya* to operate, Beingness must first know itself as form, for it is form-identification that ultimately obscures the Formless from the Formless, because it is the identification of the Formless with form that causes the Attention of individualized Beingness to become completely focused upon form. And it is only once the Formless has become hidden in plain sight, owing to the complete Attention of form-identified individualized Beingness being given to form, that the forms which are apprehended as reality then take on the appearance of being what is actually there where they appear to be and so take on the appearance of being that of which the world is composed, and so then appear as that which they truly are not. Thus, the trick of *maya* is a trick that the Formless can only play on Itself once it has already played upon Itself the opening trick that is its own identification with form.

Put another way, the human condition seems to be that of formless Beingness that is engaged in a game of cosmic hide and seek, to borrow an analogy from Alan Watts, hiding from Itself so that it can then find Itself. But for the game to begin, formless Beingness, as individualized Beingness, must first agree to identify with form so that the Formless can effectively hide from Itself while remaining always and unavoidably in plain sight, since nothing else actually is. Thus, our identification with form is an agreed upon opposition and so is not actually an opposition, because the Self-opposition inherent in our identification with form rests upon a deeper and more fundamental agreement or non-opposition, like that which must be present for the playing of any game, but which underlying agreement and non-opposition itself becomes hidden along with our true Nature once the game begins, i.e., once we identify with form, because that deeper and more fundamental agreement or non-opposition inheres in the underlying unity and inseparability of formless Beingness from Itself. Imagine that you sat down

to play a game with a friend, but once the game began your continued existence seemed to hinge upon your winning the game, so that your friend is then no longer seen as a friend but as an enemy, as someone who has to be beaten, who has to be opposed, so that you can continue to be. This is the situation in which we find ourselves, whether we know it or not, and most do not, but not with respect to some friend, but instead with respect to That which is ultimately our Self. That is, in our almost continuous opposition to this moment, wanting it to be in some way other than it is, which opposition arises owing to our identification with form, what we are doing at the level of Actuality, without knowing it, is flowing our individualized Beingness' in opposition to what is ultimately our Self, thereby causing ourselves, as individualized Beingness', to suffer. However, this situation is itself just part of the game of cosmic hide and seek in which we are, at some deeper and hidden level of our Beingness, agreeing to participate, both as That which hides and as That which seeks. That is, although from where we are within the game it may seem as if we are the player in the game which has lost sight of itself and so is out searching for itself, we are ultimately just as much the player that is hiding that has not lost sight of itself, since what seems to be these two players, these two forms, while still deep in the game, are ultimately, upon the game's even partial completion, i.e., once we are able to disidentify with form to some degree, both revealed to have as their basis the singular, indivisible, and formless Beingness that we then Know directly as our Self, and which Self we then also Know to be both the creator and apprehender of all form.

Once Beingness identifies with the Formless and so knows Itself as it Is, i.e., as the Formlessness by which all form is apprehended, as well as the Formlessness in which all forms arise or exist, the world of form still arises and appears, i.e., the world still appears as form, but the world no longer appears to be composed of form, because the Formlessness that underlies that form and is its ultimate Source is no longer obscured, and so the creation of the illusion that the world is composed of form, i.e., maya, is no longer able to be successfully performed or pulled off, because the prerequisite for the successful performance of that trick, which is the hiding of the Formless from Itself as a result of its identification with form, is no longer operating. In the same way, if one is completely focused upon a reflection, the pool of water within which that reflection arises becomes obscured while still in plain sight, and the reflection appears to be what is actually there. But once one is able to see the pool of water, once one is able to turn their Attention to what is actually there, the reflection remains but no longer appears to be what is actually there, because once what is actually there is no longer obscured by one's complete Attention to what only seems to be what is actually there, what is actually there simply becomes apparent, while what only seems to be what is actually there becomes apparent as that as well.

At no point in all of this identification with form does formless Beingness go anywhere or become anything other than what it always Is. Form-identification may serve to obscure Beingness from Itself, and so help to create the illusion that formless Beingness actually is this or that form, but that appearance, as real as it seems, at no point has any actual effect on Beingness Itself. All these appearances of Beingness as this or that form are themselves only forms that arise within Beingness like reflections in a mirror, causing the mirror to appear as this or that as long as the reflection is mistaken for what is actually there, and so causing the mirror to seem to vanish while still in plain sight, but never actually touching the mirror itself, never actually

affecting what it is that is actually there. Thus, even though Beingness does become hidden from Itself while identified with form, formless Beingness does not actually go anywhere while hidden from Itself, it just appears to have gone away, just appears to not be Here, even though it is always right Here, hiding in plain sight as the formless Observer by which all form is apprehended and known as reality, hiding in plain sight as the changeless and eternal Mirror in which the reflections, the forms, that we call reality arise. Thus, no matter how hidden from Itself Beingness becomes, that Beingness is always right Here, right Now, directly where we are. We just don't pay any Attention to it because we are giving all of our Attention to form, all of our Attention to reality, all of our Attention to that which must seem so absolutely important as long as we remain identified with form.

That we are a Formlessness that has misidentified itself with form is what Eckhart Tolle calls "the human condition." As he likes to say, this condition is "nothing personal," meaning, at least in part, that it is not the result of some defect or mistake on the part of the individualized human Beingness that is identifying with form, but is simply an unavoidable consequence of being born human, or more accurately, an unavoidable consequence of the flow of Beingness through human Form. Why formless Beingness becomes identified with form as it flows through the human Form is not going to be discussed here, although our identification with form was just mentioned as being a sort of opening move in the game of cosmic hide and seek in which we seem to be involved. Suffice it to say that our identification with form is not actually a mistake, although it seems as if it must be a mistake when considered from within the context of form-identification, but this is just another of the many inversions of conception that occurs as a result of our identification with form. Rather, our identification with form must be an intentional Movement, at least initially, that is part of whatever inconceivable purpose is being served by the larger Movement that is the process of iterative and progressive self-relation, which itself is something of a game of cosmic leap-frog, by which formless Beingness has differentiated into the countless and yet always interconnected Forms that underlie what we apprehend as the universe. That having been said, what is going to be discussed here is what happens to the flow of Beingness once Beingness that is flowing through human Form identifies with form.

The creation of emotional reality as Beingness flows through Form

As discussed previously, the form apprehended by formless Beingness as emotional reality is created as the result of either an aligned or oppositional flow of Beingness in relation to Itself. Specifically, a relation of aligned flow creates a first level form apprehended by formless Beingness as a positive, wanted, or attractive emotional experience or reality, whereas a relation of oppositional flow creates a first level form apprehended by formless Beingness as a negative, unwanted, or repulsive emotional experience or reality. And now, after having described how the flow of Beingness through Form brings into being a third level Form apprehended as a life-form, we will take another look at the creation of emotional reality as it occurs within the context of an aligned or oppositional relation of formless Beingness to Itself as Beingness flows through and animates Form.

In order to understand how the flow of Beingness through Form can result in the creation of a form apprehended by the individualized Beingness flowing through that Form as an emotional reality, it is necessary to understand that the flow of Beingness through Form, as it animates a complex second level Form, is not a flow of Beingness that arises in isolation, but is the continuation and progression of the already present flow of Beingness that is occurring as formless Beingness flows *Itself* in relation to *Itself* as Form. Therefore, as shown in figure 24, the flow of Beingness through Form, which creates a third level of Form, because it is ultimately a progression of the same flow of Beingness as that which creates the first and second levels of Form, has an orientation or direction of flow that is, by its nature, in alignment with the larger and more pervasive flow of Beingness within which it arises as a more highly iterated level or relation of Flow.

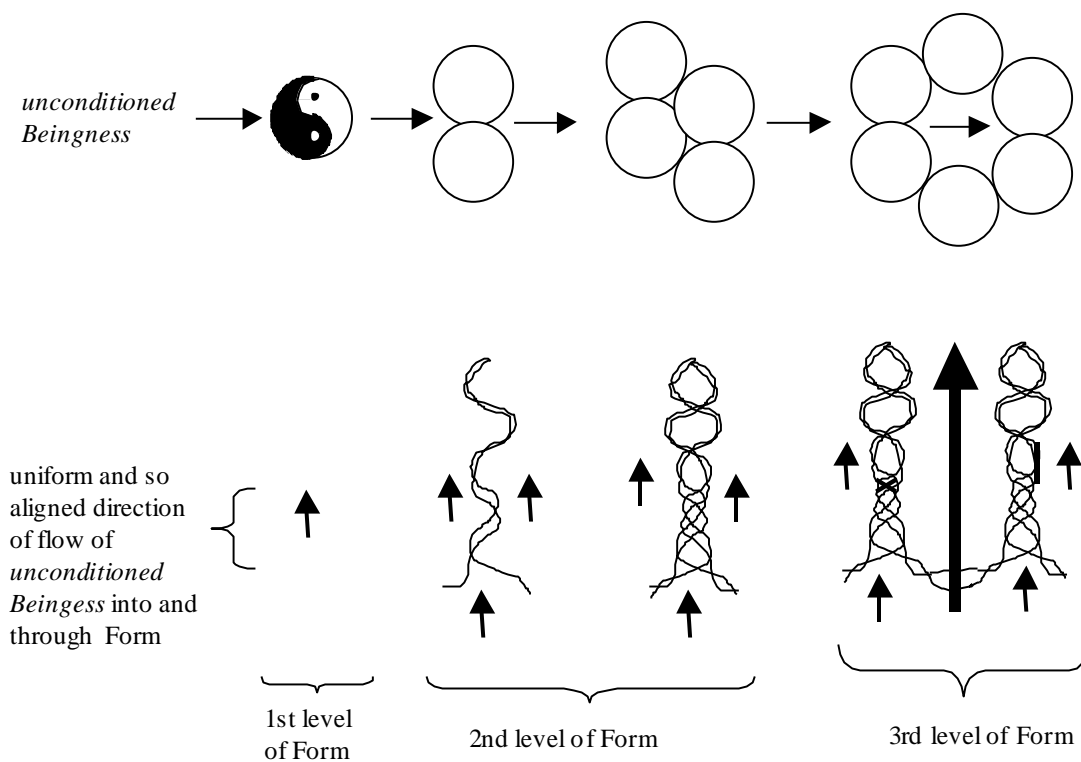


Figure 24 What this drawing demonstrates is that the same flow of Beingness in relation to *Itself* that brings the first and second levels of Form into being is the same flow of Beingness that animates Form once it has reached the level of complexity that allows for the flow of Beingness through that Form. That is, as shown in the drawing, progressing from left to right, formless Beingness first flows in relation to *Itself* and becomes a first level of Form. And as that same Flow continues Beingness then flows in relation to *Itself* as a second level of Form. And as that same Flow continues Beingness next flows in relation to *Itself* as increasingly complex second level Forms. And as that same Flow continues, formless Beingness then flows in relation to *Itself* by flowing through and animating those complex second level Forms, thereby bringing into being a third level of Form. And so it is that the flow of Beingness that brings Form into being is the same Flow regardless of the level of Form that is being brought into being by that

Flow. And because it is ultimately the same Flow, that Flow has a uniform direction, which means that that Flow is oriented in the same direction relative to Itself, i.e., aligned with Itself, regardless of the level of Form it is bringing into being.

And because the flow of Beingness has the same direction, regardless of the level of Form which that Flow is bringing into being, the natural state of Beingness as it flows in relation to Itself is one of Self-alignment. Thus, because the flow of Beingness through Form, like all flows of Beingness, is by its nature a Flow that is in alignment with the larger flow of Beingness from which it is inseparable, then *absent some other factor*, the flow of unconditioned Beingness through Form is an aligned flow of Beingness and is therefore a relation of Flow that creates for the individualized Beingness flowing through Form a form that that Beingness apprehends as a wanted or positive emotional experience, as shown in figure 25.

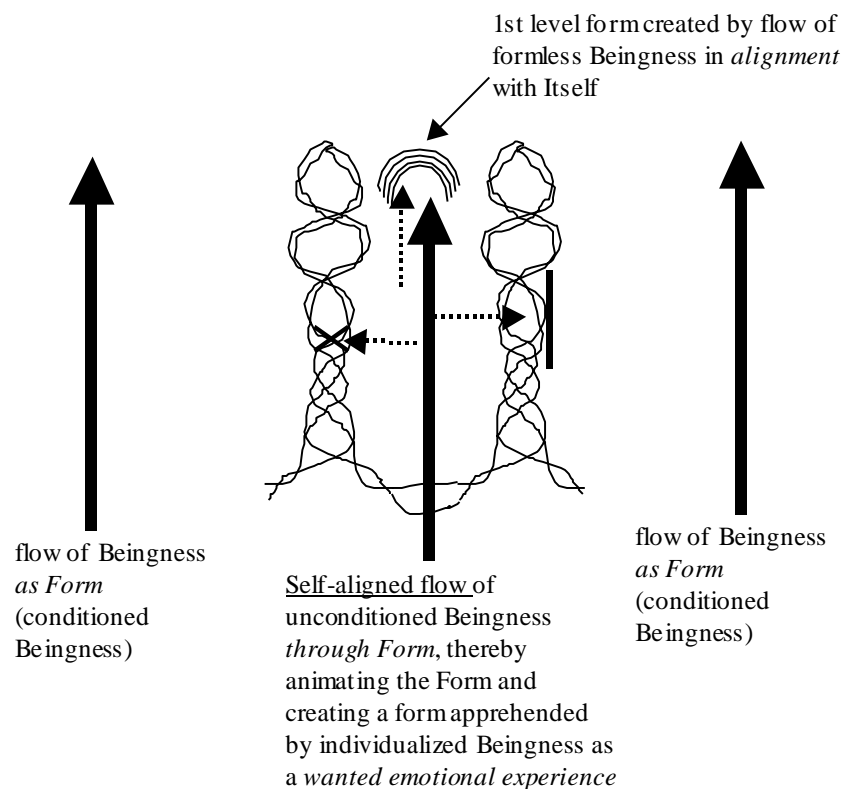


Figure 25 The flow of Beingness through Form is, by its nature, a flow that is aligned with the larger flow of Beingness from which that Flow through Form is inseparable, and so is, by its nature, a Flow that is Self-aligned, and so is, by its nature, a relation of Flow that creates a first level form that the individualized Beingness flowing through the Form in alignment with Itself apprehends as a wanted or positive emotional experience or reality.

Thus, the natural state of Beingness as it flows through and animates Form is one in which a form that is apprehended as a positive or wanted emotional reality is generated and apprehended by formless Beingness as it flows through that Form. However, an interesting thing can happen to the flow of Beingness as Beingness flows through and animates a particular Form, which

interesting thing is that the flow of Beingness, as it flows through Form, can turn back upon Itself, so that the flow of Beingness, instead of being aligned with Itself as it flows through the Form, flows instead in opposition to Itself as it flows through the Form, thereby creating for the individualized Beingness flowing through that Form a form that that Beingness apprehends as an unwanted or negative emotional experience, as shown in figure 26.

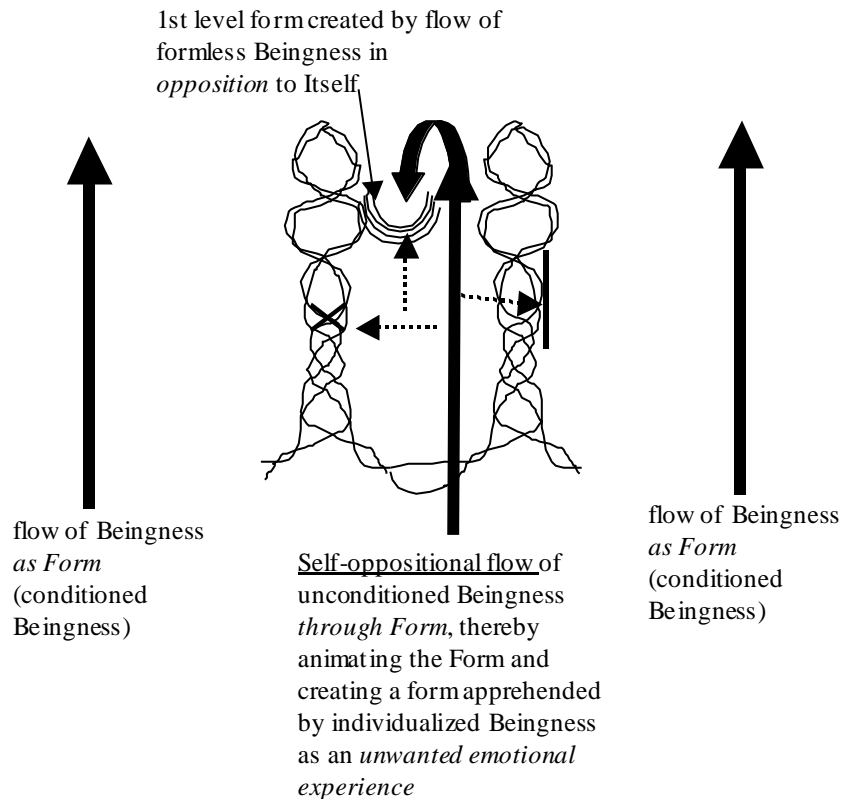


Figure 26 As unconditioned Beingness flows through Form it is possible for the flow of Beingness to become turned around and flow in opposition to what is ultimately its own Flow, thereby flowing in opposition to Itself, and thereby bringing into existence a first level form that the individualized Beingness that is now flowing through the Form in opposition to Itself apprehends as a negative or unwanted emotional experience or reality.

Negative emotion is nothing more than the apprehension by formless Beingness of a form that has been created as the result of that Beingness flowing in opposition to Itself. Likewise, positive emotion is the apprehension by formless Beingness of a form that has been created as the result of that Beingness flowing in alignment with Itself, which aligned Flow is the natural state, so to speak, of Beingness that is flowing in relation to Itself. Thus, each relative motion, i.e., Self-aligned and Self-opposed, creates a particular first level form apprehended as a particular emotional reality. And because underlying the form apprehended as emotional reality there is a flow of Beingness that is either aligned with or opposed to Itself, one type of emotional reality brings with it a feeling of attraction, whereas the opposite type of emotional reality brings with it a feeling of repulsion. Again, the experiential form is never what is actually and directly there,

because what is always actually and directly there is formless Beingness. However, the experiential form does reflect the relation in which Beingness is involved with Itself as it creates the form it apprehends as the experiential reality. And as the relation in which Beingness is involved with Itself as it creates the form apprehended as an emotional experience or reality is one of either Self-aligned or Self-oppositional Flow, that actuality of relation is reflected in the emotional form as either a feeling of attraction or repulsion, respectively.

Put another way, when something seems to make you feel good, i.e., when some physical or mental object is apprehended in concert with the apprehension of a wanted or positive emotion, there is an attraction to the object, but the attraction does not actually arise from nor inhere in the seemingly attractive object; rather, the attraction that you feel toward the object is the reflection of the relation of alignment with your Self in which you must be involved as you apprehend the object in concert with the apprehension of a wanted or positive emotion. Thus, the attraction that is felt toward a wanted object has as its actual basis the alignment of flow of the individualized Beingness with the non-individualized flow of Beingness from which the individualized Flow inseparably extends. Conversely, when some physical or mental object seems to make you feel bad there is a repulsion to it, but the repulsion does not arise from nor inhere in the seemingly repulsive object; rather, the repulsion that you feel is the reflection of the relation of opposition to your Self in which you must be involved as you apprehend the unwanted object in concert with the apprehension of an unwanted or negative emotion. Put another way, the repulsion that is felt toward an unwanted object has as its actual basis the opposition of flow of the individualized Beingness with respect to the non-individualized flow of Beingness from which the individualized Flow inseparably extends. Thus, we never actually feel good or bad for the reason that we think we feel good or bad, which reason we always think has to do with our relation and proximity to some wanted or unwanted object, to some wanted or unwanted form, but which actual reason has to do with how we are, in the moment that we feel good or bad, flowing or being, as individualized Beingness, in relation to the non-individualized and formless Beingness from which our individualized Beingness extends or flows and from which it is inseparable.

Having described the basis of what we, as formless Beingness flowing through Form, apprehend as wanted and unwanted emotional experiences, we will now turn our Attention to the additional factor that arises as unconditioned Beingness flows through the human Form which causes that individualized flow of Beingness to become turned around as it flows through that Form and so flow in opposition to Itself, creating for the individualized Beingness that is flowing in opposition to Itself not only emotional unwantedness, but also the attenuation of its own Flow that is the condition of suffering.

The Self-oppositional nature of form-identification

As one may surmise from the title of this section, the additional factor that arises for formless Beingness flowing through human Form that can cause the flow of that individualized Beingness, as it flows through the human Form, to change course from its natural state of Self-

alignment toward the unnatural state of Self-opposition, is the identification of the individualized Beingness with form as it flows through the human Form.

The reason the identification of individualized Beingness with form causes individualized Beingness to flow in opposition to Itself as it flows through Form is because, although the natural and effortless state of Beingness that is flowing in relation to Itself is one of Being and being in alignment with Itself, and so is a state in which wanted emotions are naturally created and apprehended by Beingness, while identified with form related illusions arise that make it seem to form-identified Beingness that some effort is necessary in order for what it now mistakenly knows itself to be to both continue to be and to feel good. And in making these efforts to continue to be and to feel good, which efforts derive from individualized Beingness' operating in the context of an illusion regarding its nature, operating in the context of the illusion that it is a form, and thereby being unconsciously driven to maintain, within the illusion of form-identification, its natural state of Being and feeling good, form-identified individualized Beingness inadvertently and unknowingly, and so also unconsciously, flows Itself in opposition to Itself and so inadvertently and unknowingly, and so also unconsciously, creates unwantedness and suffering for Itself while flowing Itself in the direction where continued being and wantedness, from within the illusion of form-identification, now seem to lie. These two movements or flows of individualized Beingness, i.e., Self-aligned and Self-opposed, are depicted in figure 27.

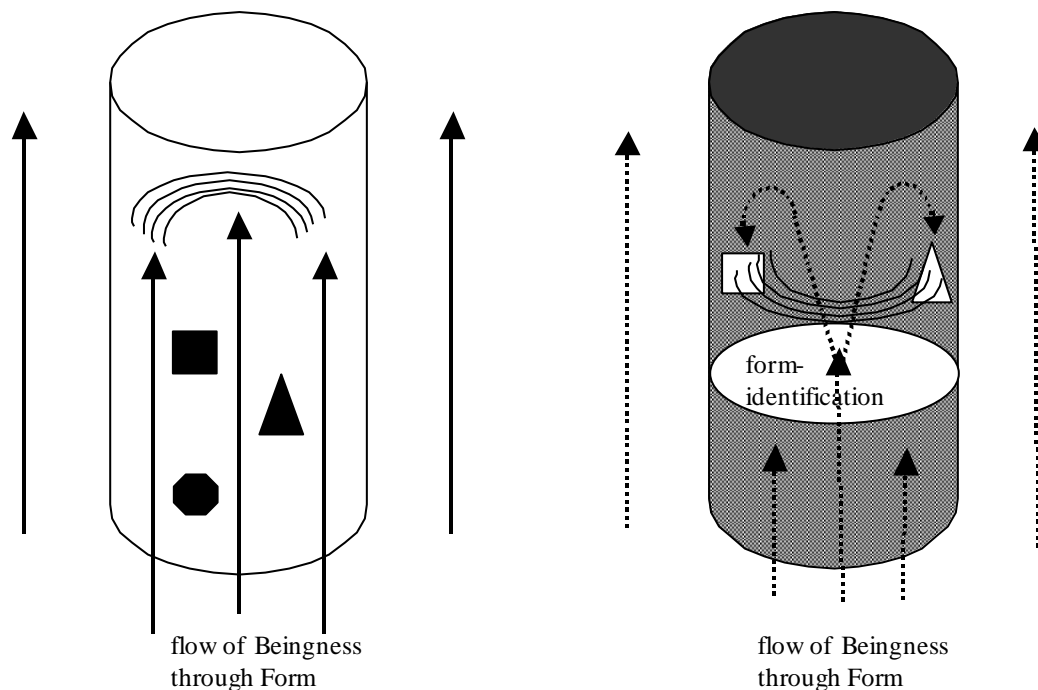


Figure 27 As depicted on the left, the natural state of individualized Beingness, i.e., Beingness flowing through Form, is one of effortless flow in alignment with Itself, which aligned flow also creates a form apprehended by the individualized Beingness as a positive emotion. However, as

depicted on the right, when individualized Beingness identifies with form, thereby obscuring its formless Nature, which obscuring is depicted by the shading of the Form and the dotted lines of Flow, an illusion is created that makes it appear to form-identified Beingness that in order for the form it now mistakenly knows as itself to continue to be and to feel good, that it must flow *Itself* toward or in the direction of certain forms. And in flowing *Itself* toward those forms in what seems, from within the illusion of form-identification, to be the effort necessary to continue to be and to feel good, individualized Beingness unknowingly and so unconsciously flows *Itself* in opposition to *Itself*, thereby creating a first level form apprehended by the individualized Beingness as an unwanted emotion, while at the same time, as depicted by the shortened arrows, attenuating to some degree its own flow into the Form, which attenuation of Flow is apprehended as the deep unwantedness that we call suffering, as the attenuation of the flow of Beingness through Form is a sort of self-induced suffocation of the individualized Beingness.

You may mistake gasoline for water, but if you put a match to it, it will still explode, because it remains what it is, despite your illusions regarding what it is. Likewise, formless Beingness may mistake itself for form, but it remains always what it is, despite its own illusions regarding what it is. And so, even once individualized Beingness knows itself as form, its actual nature must still express itself. The form individualized Beingness mistakes for itself can cease to be, and can change, i.e., be made more or less, whereas the individualized Beingness that knows itself as form cannot cease to be nor can it be made more or less. These contradictions between the actual nature of individualized Beingness and what form-identified individualized Beingness mistakenly knows itself to be find their expression in the desire of form-identified Beingness to perpetuate or cause to continue to exist the form it mistakenly knows itself to be, as well as in the attraction of form-identified Beingness to those forms it conceives as being able to enhance its form-identity and the repulsion of form-identified Beingness from those forms it conceives as being able to diminish its form-identity. Thus, those forms that are seen to enhance the form-identity are forms that appear to the form-identified Beingness as wanted, i.e., attractive, whereas those forms that are seen to diminish the form-identity are forms that appear to the form-identified Beingness as unwanted, i.e., repulsive.

Form-identified Beingness apprehends all form and so all reality, i.e., all perception, concpetion, and emotion, through the egoic lens, i.e., through the lens of form-identification. For this reason, form-identified Beingness apprehends all reality in terms of whether the form it is apprehending can be used to enhance its form-self, or whether the form it is perceiving can cause the diminishment of its form-self. Thus, form-identified Beingness views the world through a lens that divides the world into wanted and unwanted forms, i.e., forms to which it is attracted and forms by which it is repelled, based upon whether those forms are conceived to enhance or diminish, respectively, its form-identity. And as form-identified Beingness compulsively views or apprehends the world through this Ego-driven and mind-generated conceptual lens, which divides the world into wanted and unwanted forms, it feels compelled to try to cling to those forms which appear as wanted and to push away those forms which appear as unwanted. And both of these compulsive and so reactive Movements, i.e., clinging to that which appears wanted and pushing away that which appears unwanted, are movements or flows of Beingness in opposition to *Itself*, which is to say, they are both movements in which form-identified

Beingness flows Itself in a direction that is the opposite of the direction in which non-individualized and non-form-identified Beingness is flowing. These two reactive and Self-oppositional movements of form-identified Beingness, which are most commonly referred to as attachment and aversion, are depicted in figure 28.

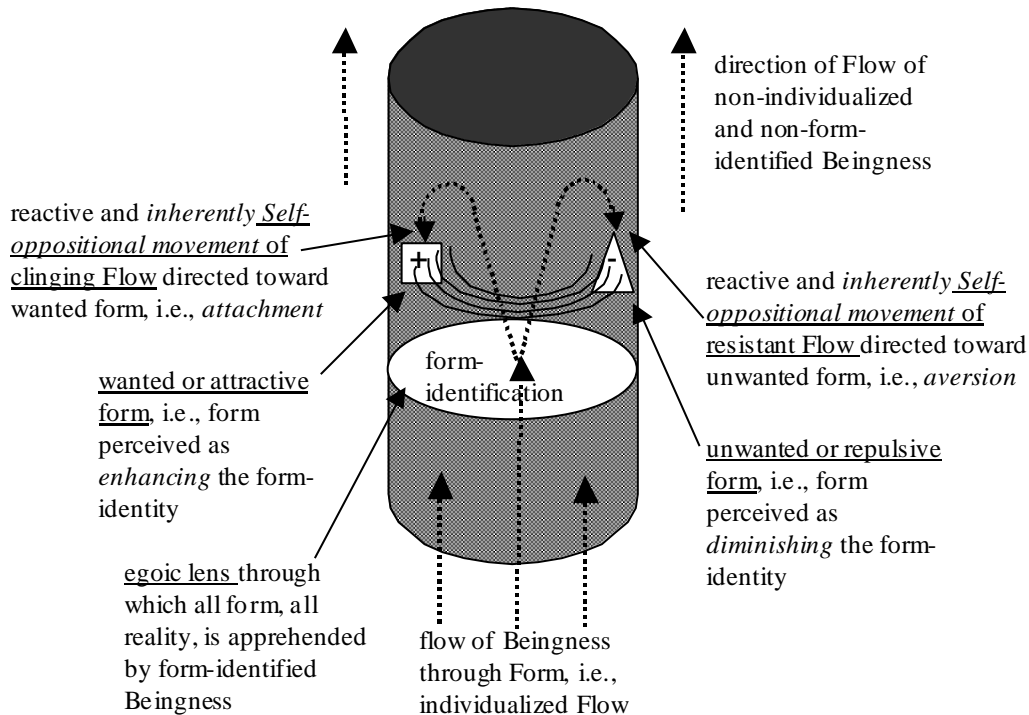


Figure 28 As formless Beingness flows through the human Form and so becomes an individualized Flow, it creates from that perspective various forms which it apprehends as various emotional, mental, and physical realities. And although some of those forms have some relation to the Form through which formless Beingness is flowing, e.g., physical or bodily appearance, none of those forms are formless Beingness Itself. And yet, for some reason and at some point, formless Beingness, as it flows through the human Form and apprehends various emotional, mental, and physical realities, begins to fully identify with some of these created and apprehended forms, and so thinks of and sees itself only in terms of those forms, rather than as the formless Beingness that is apprehending those forms. And once individualized Beingness has fully identified with form, all apprehended forms are seen through the lens of form-identification which conceptualizes and categorizes those forms according to whether they appear to enhance or diminish the form-identity, causing all apprehended forms to appear as either wanted and attractive or as unwanted and repulsive. For these reasons, once individualized Beingness fully identifies with form and so begins to apprehend all forms as they appear through the lens of form-identification as either wanted or unwanted, its naturally Self-aligned Flow becomes converted or diverted into a naturally Self-oppositional Flow as form-identified Beingness still Moves or Flows according to its Nature, but now Moves and Flows according to that Nature as that Nature is diverted and inverted through the distorting and inverting lens of form-identification. In this way, form-identified Beingness becomes caught up in the reactive, unconscious, and inherently Self-oppositional Movements or Flows of

attachment and *aversion*, as form-identified Beingness feels compelled, by its now hidden Nature, to flow itself into relations of clinging to those forms which appear wanted, because they are seen to enhance the form or set of forms it now fully knows as itself, and to flow itself into relations of pushing against those forms which appear unwanted, because they are seen to diminish the form or set of forms it now fully knows as itself.

The reactive Movements of attachment and aversion are both inherently Self-oppositional because they both involve individualized Beingness flowing Itself in a direction that is the opposite of the direction in which Beingness that is not identified with form is flowing. Beingness that is not identified with form does not Move or Flow in order to cling to form, nor does Beingness that is not identified with form Move or Flow in order to push apprehended form away, since in the absence of form-identification these Movements or Flows have no basis and so do not arise. Therefore, Beingness that is not identified with form does not become caught up in the reactive Movements of attachment and aversion. To the contrary, Beingness that is not identified with form internally allows all forms to be as they are, recognizing their inseparability from the Isness of this moment, and so Moves or Flows according to that, and in that internal allowing and non-reactive Movement continues to Flow in alignment with Itself.

Here it should be pointed out that this internal allowing of forms to be as they are, in the moment of their apprehension, does not mean that if individualized and non-form-identified Beingness is presented with a steaming plate of excrement that that Beingness will take no action, although it might not. Rather, it only means that whatever action arises, if action arises, which could involve the external actions of walking away or pushing the plate away, will arise as an extension of an internal non-reactive Movement or Flow of non-Self-opposition rather than as an extension of an internal reactive Movement or Flow of aversion and so Self-opposition, and so will not generate the emotional unwantedness and suffering that must accompany the internal and inherently Self-oppositional Movements of attachment and aversion.

Think of something, some form, that you feel you just have to have in order to be happy. You push yourself toward that form, convinced that once you get to it, once you possess it, that then you will be happy. That is attachment. Likewise, think of something, some form, that if you thought could be eliminated from your life, that then you would be happy. You push and push against that form, convinced that if only it would go away then you could be happy. That is aversion. However, form is never what actually makes you happy, nor is form ever what actually makes you unhappy. What makes you happy or unhappy is your individual or individualized Flow relative to the Flow of that which is your larger non-individualized Self. Apprehended form only seems to be what makes one happy or unhappy as long as the actual source of happiness and unhappiness, i.e., the aligned or opposed relation of formless Beingness to Itself, remains obscured through one's complete identification with form.

Both attachment and aversion are reactive and unconscious movements of Beingness, because Beingness is not conscious or aware of the relation with Itself in which it is actually becoming involved as it flows Itself in attachment and aversion toward the wanted and unwanted forms. The Self-oppositional Flow in which Beingness flowing through Form becomes involved once it has become identified with form occurs at a level of which Beingness is no longer aware or

conscious once it has become identified with form. This is because, for reasons already described, once Beingness identifies with form it loses sight of Itself, becomes obscured while in plain sight, as all of its Attention is then directed toward form, toward the objects of its attachments and aversions, i.e., toward the forms that are seen as able to either enhance or diminish its form-identity. Therefore, because the Formless has become hidden or obscured, and because that is the level at which the flow of formless Beingness in relation to Itself occurs, individualized Beingness that is completely identified with form is completely unconscious and unaware that what it is actually doing, i.e., how it is actually Flowing, as it does what seems absolutely necessary while completely identified with form, i.e., trying to both enhance and avoid the diminishment of its form-identity, is flowing in opposition to Itself and attenuating its own Flow.

And so individualized Beingness, as it Flows through the lens of form-identification into the reactive Movements of attachment and aversion, almost continuously creates and apprehends both unwanted emotion and deep suffering, but does not and cannot see Itself as their source, because individualized Beingness, owing to its complete identification with form, has in essence obscured Itself behind a veil of form. And since form-identified Beingness cannot see the actual cause of the unwantedness it is almost continuously creating and apprehending, because that actual cause, which is its Ego-driven Self-oppositional Flow, has become hidden along with Itself, an illusion arises that makes it appear to form-identified Beingness that the unwantedness it is apprehending has as its source either the absence of the form to which it is attached or the presence of the form to which it is averse. This illusion then makes it seem even more imperative to form-identified Beingness that it cling to the wanted form and push away the unwanted form, which illusion then reinforces and so strengthens the reactive Movements of attachment and aversion that are the actual source of the emotional unwantedness and suffering it is apprehending.

And it is through these sequential reactive Movements of attachment and aversion that form-identified Beingness becomes more and more entangled with form while also obscuring more and more the Formlessness that is Itself. Individualized Beingness comes to be in relation to Beingness and a form arises that individualized Beingness apprehends as a particular emotional, mental, or physical reality, with the type of reality apprehended dependent upon the level at which the relation that is creating the form is occurring. For individualized Beingness that is not identified with form there is no reaction to the apprehended reality, no internal Movement of attachment or aversion, and so no entanglement with form and no obscuring of its own Formlessness. However, for individualized Beingness that is identified with form, there is already an obscuring of its own Formlessness, and so when the form is created and the reality apprehended as a result of the relation of Beingness to Beingness that is occurring, form-identified individualized Beingness only sees the form, only knows the form, and does not know that the form is actually being created as the product of a relation occurring at the level of its now hidden formless Self. And so the created form or apprehended reality seems to be all there is, seems to be what is actually there, and so seems to be itself the source of whatever wantedness or unwantedness the form-identified individualized Beingness is apprehending in that moment. If it is wantedness the form-identified individualized Beingness is apprehending,

there follows a reactive internal Movement of attachment as the form-identified individualized Beingness, in an effort to enhance its form-identity, tries to internally cling to the form it mistakenly sees as the source of the wantedness it feels, because that wantedness can only have as its actual source a relation of Self-alignment occurring at the now hidden level of the Formless. Likewise, if it is unwantedness the form-identified individualized Beingness is apprehending, there follows a reactive internal Movement of aversion as the form-identified individualized Beingness, in an effort to avoid the diminishment of its form-identity, tries to internally push away the form it mistakenly sees as the source of the unwantedness it feels, because that unwantedness can only have as its actual source a relation of Self-opposition occurring at the now hidden level of the Formless.

And in both of these reactive Movements, i.e., attachment and aversion, whereby form-identified individualized Beingness moves or flows *Itself* in relation to some form, in order to cling to or push that form away, what is actually happening at the hidden level of the Formless is that individualized Beingness is actually flowing *Itself* into a relation of opposition to *Itself* as it Moves to cling to or push away the wanted or unwanted form. That is, the form only seems to be what is actually there and so the form only seems to be what form-identified individualized Beingness is forming a relation with as it Moves to internally cling to or push away the wanted or unwanted form. But because formless Beingness is what is actually there, where the form or reality only appears to be, it is formless Beingness that form-identified individualized Beingness is actually forming a relation with as it Moves to internally cling to or push away the wanted or unwanted form. And the relation in which it becomes involved with formless Beingness as a result of either of these reactive Movements, i.e., attachment or aversion, is always a relation of Self-opposition, always a relation in which form-identified individualized Beingness is actually flowing *Itself* in a direction that is the opposite of the direction in which the formless Beingness that is the source of its individualized Flow is *Itself* flowing. And so, as a result of either of these reactive Movements, through which Movements form-identified individualized Beingness thinks it is forming a relation with some form that will either enhance or avoid the diminishment of its form-identity, form-identified individualized Beingness actually becomes involved in a relation with *Itself*, i.e., with formless Beingness, that both creates an unwanted emotional form and, at the same time, obscures the Formless even further behind another created form. And once this new form has been created, i.e., the unwanted emotional form, the whole process repeats itself as form-identified individualized Beingness, in reacting to this new form, actually intensifies its Self-oppositional flow and also further obscures the Formless behind yet another created form that again appears as the source of the unwantedness it is *Itself* creating.

In reacting with aversion to an unwanted form we perpetuate and intensify the unwantedness, because in reacting with aversion to an unwanted form we perpetuate the hidden relation of Beingness flowing in opposition to *Itself* that is the ultimate source of any unwantedness. And so, in reacting with aversion to unwanted forms, we are inadvertently perpetuating that which we are trying to avoid or eliminate, inadvertently perpetuating that which we think we need to avoid or eliminate, and are also, through this reactive Movement, unknowingly perpetuating the idea that underlies or is the basis of our seeming need to avoid or eliminate unwanted forms, which idea is the idea that what we are is a form, something that can be diminished or made less. On the

other hand, in reacting with attachment to a wanted form we become involved in a relation that is the opposite of the one that was creating the wantedness, and so in reacting with attachment to a wanted form we inadvertently eliminate the wantedness and instead create unwantedness. And so, in reacting with attachment to wanted forms, we are inadvertently eliminating that which we are trying to perpetuate, inadvertently eliminating that which we think we need to possess, and are also, through this reactive Movement, unknowingly perpetuating the idea that underlies or is the basis of our seeming need to possess wanted forms, which idea is the idea that what we are is a form, something that can be enhanced or made more.

For example, when there is some object or form to which one is attached, such as perhaps a promotion or a certain sum of money, it seems that the lack of that object is the source of one's unhappiness or negative emotion, as well as one's suffering, when the actual source of the apprehended negative emotion and suffering is the Self-oppositional Flow that occurs at a hidden and so unconscious level as one's individualized Beingness reactively and so reflexively Flows into a relation of attachment with the wanted object or form. Likewise, when there is some object or form to which one is averse, such as a person or their behavior, it seems that the presence of that object is the source of one's unhappiness or negative emotion, as well as one's suffering, when the actual source of the apprehended negative emotion and suffering is the Self-oppositional Flow that occurs at a hidden and so unconscious level as one's individualized Beingness reactively and so reflexively Flows into a relation of aversion with the unwanted object or form. The illusion that the lack of some wanted object or the presence of some unwanted object, i.e., the object of attachment or aversion, is the source of the now apprehended emotional unwantedness and suffering increases the attachment or aversion to the object, since the appearance of the object as enhancing to or diminishing of the form-identify is magnified by the superimposition of increasing emotional unwantedness and suffering upon the object's absence or presence, which increase in attachment or aversion to the object increases Self-oppositional Flow, and so increases even further the unwantedness that appears to be caused by the object's absence or presence, thereby creating a vicious cycle whereby the form-identified Beingness creates more and more emotional unwantedness and suffering for Itself as it continuously tries harder and harder to obtain what appears as the increasingly needed and so wanted object of attachment, or tries harder and harder to eliminate what appears as the increasingly unwanted object of aversion, and in so doing unconsciously Flows Itself into a relation of increasing Self-opposition.

Now here one may ask, if attachment and aversion are the natural Movements of a form-identified Observer or Beingness, and if these Movements, by their nature, create an illusion that fuels a vicious cycle of ever-increasing Self-opposition, as has just been described, then how does anyone ever experience happiness, which is to say, how does any form-identified human Being ever experience a wanted emotion or the absence of suffering, i.e., how does anyone who is identified with form ever experience that which has as its basis the flow of Beingness in alignment with Itself? And the answer to this question is that, on occasion, once we have been successful in our possession of some wanted object, i.e., some object of attachment, or have been successful in our elimination of some unwanted object, i.e., some object of aversion, wanted and unwanted only because they are perceived to enhance or diminish, respectively, our form-

identity, that for a moment the reactive Movements of attachment and aversion cease, as those reactive Movements are then replaced by another reactive Movement that will be referred to as *reflexive allowing*. In the reactive Movement that is reflexive allowing, there is no attempt to either cling to or push away apprehended form. In the reactive Movement that is reflexive allowing, apprehended form is allowed to be, albeit reflexively, automatically, and so unconsciously. And because the allowing of form, even when it is a reactive and so reflexive allowing, is a Movement that is in alignment with the larger Movement of Beingness from which the individualized Beingness flows, the reactive Movement that is reflexive allowing is a Movement of Self-alignment rather than Self-opposition, and so produces, while it lasts, what individualized Beingness apprehends as a wanted rather than unwanted emotional form. But sooner or later, usually sooner, and usually very soon, because we are still viewing the world through the egoic lens, another form or object of attachment or aversion arises in our Awareness that seems so very very important that we either possess or eliminate, and so off we go again, reactively Moving once again into attachment or aversion, and so once again becoming unconsciously involved in the relation of Self-opposition that is the actual basis of all unwanted emotion and all suffering. And so it seems that it is the new object that has arisen in our Awareness that we want or don't want that has eliminated our moment of happiness, but what has actually eliminated our happiness is our unconscious Movement into Self-opposition as a result of our reactive and Ego-driven response of either attachment or aversion toward the new object.

And so, when we speak of individualized Beingness becoming entangled with form through its identification with form, what is it that is actually meant? What is meant is that the internal Movement of that individualized Beingness, i.e., its Movement of alignment or opposition relative to Itself, becomes wrapped up in form and so becomes something that is indirectly and unconsciously determined by the comings and goings of the various forms of which the individualized Beingness becomes aware, rather than something that is determined directly and consciously by the individualized Beingness. As an analogy, in this entanglement with form, form-identified individualized Beingness becomes like a puppet on a string, where the individualized Beingness is the Puppet whose Movements are not being directly and consciously determined by Itself, but are instead being indirectly and unconsciously determined by its unconscious and reactive Movements toward the various forms to which it has connected Itself, or with which it has become entangled, owing to its identification with form, as shown in figure 29.

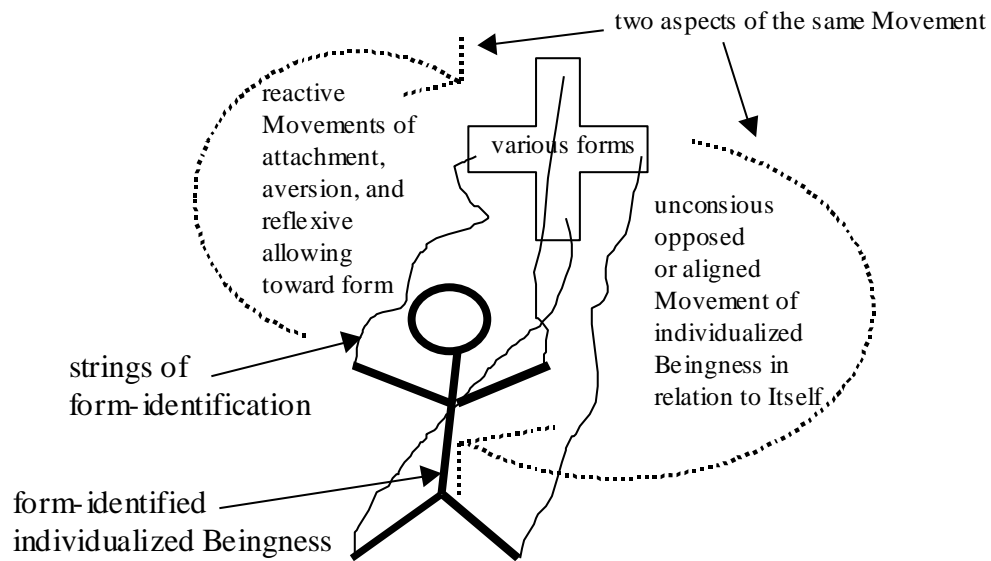


Figure 29 This drawing depicts how individualized Beingness becomes like puppet on string once it has identified with form, i.e., once it has linked its identity or sense of self to form. Once individualized Beingness has identified with form, such a form-identified Beingness no longer consciously Moves or Flows Itself in relation to Itself, as its Movement in relation to Itself then becomes determined by its reactive Movements toward whatever forms it happens to be apprehending at that moment, since its Movement in relation to form is actually always a Movement in relation to Itself. Specifically, when the form that form-identified individualized Beingness is apprehending is such that the individualized Beingness reacts to that form with either attachment or aversion, that reaction actually causes it to indirectly and unconsciously Move or Flow in opposition to Itself. Conversely, when the form that form-identified individualized Beingness is apprehending is such that the individualized Beingness reacts with reflexive allowing toward that form, that reflexive allowing, which is still a reactive and unconscious Movement because it remains an automatic response grounded in form-identification, actually causes it to indirectly and unconsciously Move or Flow in alignment with Itself. In this way, form-identified individualized Beingness alternately creates wanted and unwanted emotional forms, not on purpose, not consciously, but simply according to whatever forms happen to be arising in its Awareness, or within the Observer, in that moment, which forms it then reacts to with attachment, aversion, or reflexive allowing according to its particular conditioning, i.e., according to the particular way in which it is identifying with form, which is to say, according to the particular forms to which it has strung or linked Itself.

It is important to note that the form-identified individualized Beingness is both the Puppet and the Puppet-master, because it is still the individualized Beingness that is ultimately causing its own Movement relative to Itself. However, how the Puppet-master decides to move the Puppet is not a function of how it wants to move the Puppet relative to Itself, but is function of how it wants to move the Puppet relative to apprehended form. And how the Puppet-master wants to move the Puppet relative to apprehended form is itself a function of whatever relation to the apprehended form the Puppet-master deems necessary, in that moment, in order to fulfill the

seeming needs of its form-identity, which needs are always the same, i.e., enhancement and the avoidance of its diminishment. And if a form happens to arise that already appears to be fulfilling one of those seeming needs then, in that moment, the Puppet-master pulls the strings in a way that produces a reflexive allowing of the form, in which case form-identified individualized Beingness is, for that moment, able to Move or Flow in alignment with Itself, but not because it has consciously chosen to do so, but only because the forms that happen to arise in that moment call forth from form-identified individualized Beingness the reactive Movement that is the reflexive allowing of form.

Beyond the veil of form we are formless Beingness that is flowing and so is also flowing unavoidably in relation to Itself. Thus, we have no choice but to Flow and in Flowing have no choice but to Flow in some relation to our Self. Ultimately it is That which Flows through Form, i.e., the individualized Beingness, that determines whether it is Flowing in alignment with or opposition to Itself. But while identified with form, although individualized Beingness is still making that choice, it is not making that choice consciously, which is to say, with any awareness of what it is actually choosing, since its opposed or aligned relation to Itself is being determined by the way it is reacting, according to its conditioning, with attachment, aversion, or reflexive allowing, to the forms that are arising within its Awareness, or within the Observer. In this way, form-identified individualized Beingness, through its unconscious reactions to apprehended form, continuously and yet unknowingly jerks Itself around, unconsciously Moving Itself into and out of alignment with Itself, into and out of opposition to Itself, feeling good then feeling bad and then feeling worse and then feeling better and then feeling bad again, and on and on it goes, not according to how the individualized Beingness wants to feel, nor according to how it is consciously choosing to feel, but only according to the vagaries of the forms that happen to arise both internally and externally within its Awareness, or within the Observer, in that moment, as shown in figure 30.

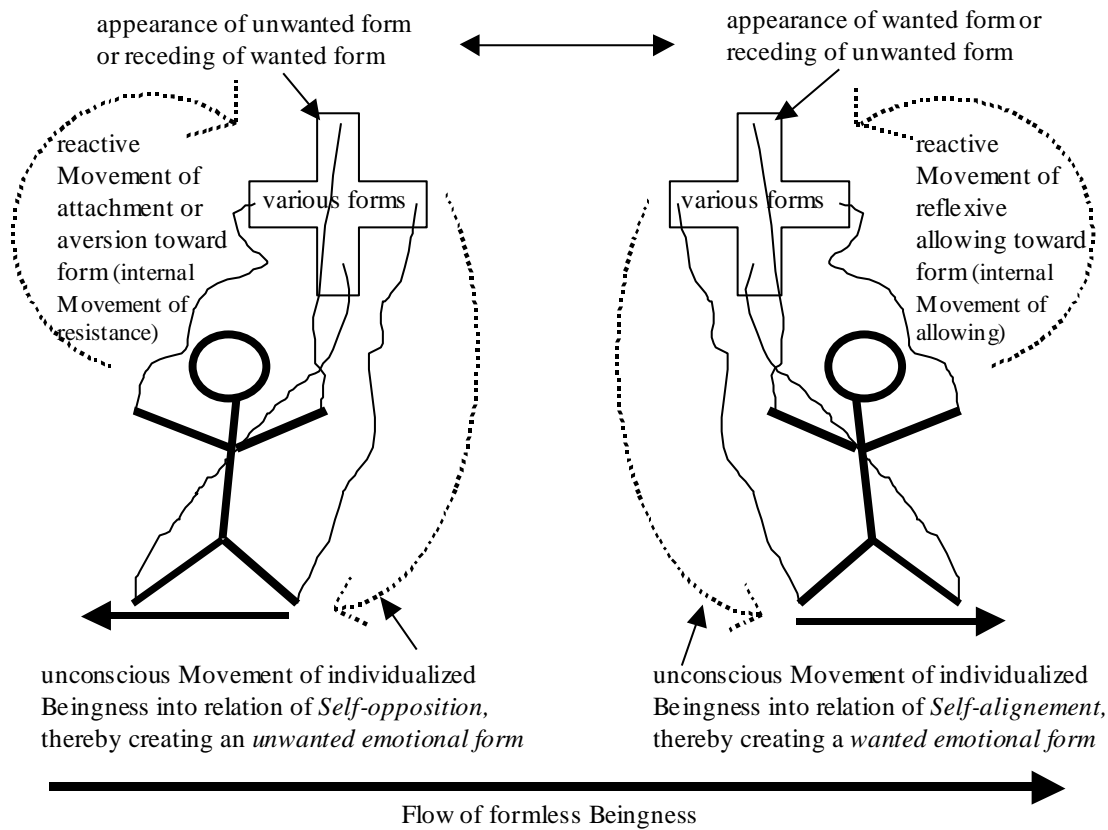


Figure 30 This drawing depicts the way in which form-identified individualized Beingness unconsciously Moves or Flows Itself between the states of Self-opposition and Self-alignment from moment to moment according to the nature of the forms that it is apprehending in any given moment, thereby ping-ponging Itself continuously between the emotional states of feeling good and feeling bad. As depicted on the left, either an unwanted form arises or a wanted form recedes, leading to a reactive Movement of aversion or attachment, respectively, either of which reactive Movements is a Movement of internal resistance, which is to say, a Movement in which the individualized Beingness Moves or Flows Itself in opposition to Itself, thereby creating a form apprehended as an unwanted emotional reality. Similarly, as depicted on the right, either a wanted form arises or an unwanted form recedes, leading to a reactive Movement of reflexive allowing with regard to the apprehended form, which internal Movement of reflexive allowing is a Movement in which the individualized Beingness Moves or Flows Itself in alignment with Itself, thereby creating a form apprehended as a wanted emotional reality.

And so the Movement of form-identified Beingness relative to Itself is not free, or freely chosen, but is being indirectly and automatically determined by the nature of the forms that are being apprehended in that moment by Beingness, through the reactive Movements of form-identified Beingness toward those forms. This is how individualized and yet still formless Beingness becomes a slave to form through its identification with form, regardless of whether that enslavement is producing a wanted or unwanted emotional reality. Because no matter how happy you are in this moment, if that happiness is the product of a reactive Movement of reflexive

allowing, then if in the next moment an unwanted form arises, or if the wanted form seems to recede, then the reactive Movement of aversion or attachment that inevitably follows will create the opposite feeling, i.e., an unwanted emotion. Just ask any form-identified sports fan how quickly these emotional forms come can go as the fortune of their team rises and then suddenly falls, or vice versa. And so, while identified with form we are not free, but are slaves to form, as how we feel, what we create as reality, how we flow in relation to our Self, is not something we are consciously choosing, but is a relation in which we are becoming involved as a conditioned reaction to whatever forms are arising in our Awareness in that moment. Things appear that we, according to our particular conditioning, define as good, and so we unconsciously react to those forms in a way that causes us to feel good. Likewise, things appear that we, according to our particular conditioning, define as bad, and so we unconsciously react to those forms in a way that causes us to feel bad. Where is the freedom in that, where is the choice in that? True freedom arises only once one is able to choose the nature of their relation to their Self regardless of the apparent wantedness or unwantedness of the forms that arise. However, this freedom to choose one's relation to one's Self regardless of apprehended form can only arise for individualized Beingness once that Beingness has to some degree disidentified with form and has begun to instead identify with the Formless, because as long as individualized Beingness is fully identified with form that Beingness will flow Itself not according to the forms or realities it actually wants to create, but according to the realities it thinks it needs to create in order to satisfy the seeming needs of the form-identity, which is to say, the seeming needs of the form or set of forms it mistakenly knows as itself.

It is because good things seem to make us feel good and bad things seem to make us feel bad, and because we, according to our true and yet hidden Nature, actually want to feel good, that we spend our lives trying to arrange external reality in a way that will cause us to indirectly feel good, to indirectly create the wantedness we want. That is, we spend our lives trying, through the reactive Movements of attachment and aversion, to arrange reality in a way that we can reflexively allow by trying to make wanted forms appear and unwanted forms recede, not because we understand the actual mechanism, not because we know what we are actually doing, but because while identified with form the only way we know how to go about creating the good feeling we want is indirectly, through the reactive and so reflexive allowing of form. And when, on occasion, we are able to get some portion of the world arranged just how we want it, or it just arranges itself that way, so that we are then able to reflexively allow it, in which case we, for a moment or a few moments, flow in alignment with our Self and thereby create emotional wantedness, we then feel vindicated in our efforts, vindicated in all the suffering we endured to get to that moment of happiness or emotional wantedness. But the world never stays arranged the way we want it for very long, and so when it inevitably changes, which it always does, we reengage in the reactive Movements of attachment and aversion and our mood changes. And these transient successes, no matter how minor or short lived, support the illusion that one's happiness is primarily and directly dependent upon one's ability to arrange reality in a particular way, which is why we devote our lives to such efforts. But for this illusion to operate it is necessary for individualized Beingness to remain unaware and unconscious of the actual relation of aligned or oppositional Flow with Itself in which it is becoming involved as it creates what it apprehends as a wanted or unwanted emotional reality, respectively. And all that is required for

individualized Beingness to remain unaware and unconscious of the actual relation with Itself in which it is becoming involved is for individualized Beingness to remain unaware and unconscious of Itself through continued identification with form.

When individualized Beingness is not identified with form, when individualized Beingness does not know itself to be a form, it is natural for individualized Beingness to flow in alignment with Itself, because absent the condition of form-identification there is simply no reason or impetus for individualized Beingness to direct its Flow in any other direction, and certainly no reason for individualized Beingness to flow Itself in the direction that creates the repulsive experience that is emotional unwantedness and also causes the attenuation or suffocation of its own Flow into Form. In the same way, absent some aberrant condition, it is not natural for you to pick up a sharp stick and begin gouging it into your arm. There is, under normal conditions, simply no reason for you to do this. However, if for some reason you become absolutely convinced that your arm is infested with some sort of parasite that will kill you or worse if it is not immediately done away with, then under that aberrant condition, either real or imagined, the most reasonable course of action may seem to be the one where you begin gouging at your arm with a sharp stick in an attempt to get rid of the parasite.

The identification of Beingness with form as it flows through the human Form involves Beingness, as it flows through the human Form and so apprehends reality from that perspective, becoming completely convinced that it is a form, completely convinced that its nature is that of the forms it apprehends as reality, under which aberrant condition the seemingly most reasonable thing that it often appears for individualized Beingness to do is something that actually causes it to flow in opposition to Itself, and so actually causes individualized Beingness to create for Itself an unwanted emotional experience as well as attenuate the Flow of Itself into the Form through which it is flowing, and from which perspective it is apprehending created form as reality. Put another way, under the aberrant condition of form-identification, it seems to form-identified individualized Beingness that the most reasonable course of action to get to that which seems to be wanted, or to get rid of that which is unwanted, are actions or Movements that are actually and ultimately the equivalent of picking up a stick and gouging at Itself, i.e., inflicting pain and suffering upon Itself. In this way, form-identified individualized Beingness is like a person who dresses as a pirate for a party and then, for some reason, begins to think that they really are a pirate, and so instead of going to the party and having fun instead goes off to plunder and create havoc, because that is what the person thinks pirates are supposed to do. Likewise, formless Beingness dresses up as some form by flowing through Form, but then thinks it is the form, and so spends its individualized Life doing what it thinks forms are supposed to do, which is to try and become more and avoid becoming less, and in so doing creates havoc, or more accurately, creates for its individualized and egoic Self a personal hell on Earth, as that Ego or egoic Self becomes increasingly entangled and caged in the forms that now seem to be all there is, but which forms actually only arise and exist within the obscured and so hidden Paradise that is its obscured and so hidden formless, eternal, and unchanging Self.

And so, while compelled to continuously accomplish the related goals of enhancing the form-identity and avoiding its diminishment, which goals seem of absolute importance to individualized Beingness as long as it is identified with form, what form-identified

individualized Beingness is actually being compelled to do, by its own Nature, is to flow in opposition to Itself, and in so doing create unwanted emotion and suffering for Itself while all the while actually wanting, also by its Nature, to accomplish the opposite. Everybody wants to feel good, because it is in our actual Nature to do so, since it is in our Nature to flow in a relation of a Self-alignment. But once we mistakenly know ourself to be form we have a very hard time getting there, as it were, because the Ego or form-identified individualized Beingness tries to get there, i.e., to that which is wanted, by means of the related paths of attachment and aversion, which paths actually take it in the opposite direction and into the opposite relation and so actually create the opposite sort of forms apprehended as the opposite sort of realities, which is to say, realities that seem or appear unwanted.

Self-oppositional Flow takes effort because it is Flow in opposition to the Flow of one's more inclusive Self. Conversely, Self-aligned Flow is effortless because it is Flow in alignment with the Flow of one's more inclusive Self. This should be obvious, but as the basis of the obviousness of this situation has been obscured and so hidden from form-identified Beingness, it seems worthwhile to point out. Thus, hard work and effort are highly overrated as a means of getting one to where it is they think they need to be in order to feel better, and are in fact quite counterproductive in that regard. One accomplishes more that is truly useful in a moment of Self-aligned non-action than one does in an entire day of arduous labor that arises solely from the inherently Self-oppositional Movements of attachment and aversion. This over-valuation of struggle and effort, as well as the complimentary denigration of the path of least resistance, i.e., taking the easy way out, is just another inversion of conceived relation that arises from the fundamental inversion of conceived relation that is our identification with form.

As Tolle says, form-identification is nothing personal, but it is nonetheless an aberrant condition of the Observer that results in the insane human behavior that, because it is the human condition, i.e., because we are almost all identified with form, is considered normal behavior, unless and until it takes on some extreme form, such as suicide or genocide. That is, suicide and genocide are rightly considered abnormal behaviors, but they are in actuality just magnifications and externalizations of the seemingly normal injury that we unconsciously inflict upon ourselves on a daily and moment to moment basis, as long as it appears, owing to our identification with form, that the most reasonable course of action to arrive at the wanted is one that actually has as its unavoidable outcome our individualized Beingness inflicting suffering upon Itself as it reactively and unconsciously flows in opposition to Itself, thereby creating both what it apprehends as unwanted emotion as well as what it apprehends as the deeper suffering that is the attenuation of its individualized Flow through Form.

Thus, there are two levels of suffering that are generated by the reactive, unconscious, and Self-oppositional Flow of form-identified Beingness through Form. One level of suffering generated by that Self-oppositional Flow is the relatively superficial level of suffering that is the creation of unwanted experiential forms as form-identified individualized Beingness flows in opposition to Itself and so creates, most immediately and directly, a first level form apprehended as an unwanted emotional experience, but which Self-oppositional Flow, if sustained long enough, also brings into being higher order Forms that allow for the creation of second and third level

forms apprehended as unwanted mental and physical experiences as well. The second level of suffering generated by that Self-oppositional Flow is the relatively deeper level of suffering that goes beyond created and apprehended form, because that suffering is what form-identified Beingness flowing through Form apprehends as the result of the attenuation of its own Flow through Form. This attenuation of the flow of Beingness through Form occurs as the flow of Beingness through the Form is unconsciously opposed by that same individualized Beingness as it flows through the Form identified with form, and so remains almost continuously involved, to some degree, in the reactive and inherently Self-oppositional Movements of attachment and aversion. And as the Self-oppositional Flow within the Form increases, as it usually does over time owing to the previously described vicious cycle of increasing Self-opposition that form-identification creates, the flow of Beingness through the Form becomes increasingly attenuated, in which case the suffering of the individualized Beingness as it flows through the form increases and so deepens.

This attenuation and so suffocation of the flow of Beingness through Form that occurs as form-identified Beingness naturally and unavoidably, through the reactive Movements of attachment and aversion, flows in opposition to Itself, is as if we have our own hand to our own throat, and the more we try to cling to and push against the forms that arise within our Awareness, or within the Observer, the more our hand tightens around our own throat, incrementally diminishing not the air we need to breath to stay alive, but rather incrementally diminishing the Flow of unconditioned Beingness we need to continue to Be in that Form. We cannot cease to Be, but we can and will eventually cease to Be in a particular Form. When the flow of Beingness through Form diminishes without internal opposition, then the Beingness flowing through the Form does not suffer as a result of that natural, eventual, and unavoidable diminishment of Flow, because there is no suffocation occurring, no stifling of Flow, just the unopposed redirection of that Flow elsewhere. On the other hand, when that Flow is diminished as the result of internal opposition, i.e., as the result of Self-oppositional Flow arising from within the individualized Beingness, then the Beingness flowing through the Form does suffer, because as the flow of Beingness through the Form becomes turned back upon Itself, owing to that individualized Beingness' identification with form and the reactive and inherently Self-oppositional Movements of attachment and aversion that naturally follow, then the flow of unconditioned Beingness is no longer able to enter fully into the opening the Form provides, because Form can only continue to serve as an opening through which unconditioned Beingness can flow as individualized Beingness to the extent to which unconditioned Beingness, as now individualized Beingness, continues to flow freely through the Form. Therefore, once individualized Beingness identifies with form and a goodly portion of its Flow does not flow through the Form, but instead becomes trapped in the Form as that Flow turns back upon Itself, back upon the unconditioned Beingness that is flowing into the Form, this Self-oppositional flow stifles and attenuates, to some degree, what would otherwise be, in the absence of form-identification, the Self-aligned and so unimpeded flow of unconditioned Beingness as individualized Beingness into and through the opening the Form provides.

Suffering, i.e., individualized Beingness' suffocation of its own Flow as it flows in opposition to Itself owing to its identification with form, serves as a sort of feedback mechanism that places a

limit upon how deeply individualized Beingness can become lost to Itself. If suffering did not occur as a result of the Self-opposition that arises naturally along with form-identification, owing to the reactive Movements of attachment and aversion which themselves arise naturally once individualized Beingness is identified with form, then individualized Beingness could theoretically remain lost in form-identification forever, as there would then be nothing to counter the continued Movement of form-identified individualized Beingness deeper and deeper into both entanglement with form and the obscuring of its true nature. However, owing to the feedback mechanism of suffering, as form-identification and the reactive Movements increase, the flow of Beingness that is identified with form and fueling those reactive Movements diminishes and so loses some of its Force, such that the deeper individualized Beingness goes into form-identification the harder and harder it becomes for individualized Beingness to continue to go in that direction. Thus, the Self-oppositional Movement that naturally arises along with form-identification itself eventually opposes the flow of Beingness deeper into form-identification, because at some point the suffering and suffocation of Flow becomes so great that the flow of Beingness coming into the Form is insufficient to sustain the form-identity, at which point a crack appears in the form-identity, thereby providing individualized Beingness with the opportunity to become conscious of, and so identify with, something other than form.

(Continued in Part 3: The Identification of the Formless with Itself (1))