

WITHOUT FORM*

Where subtle or gross form is, there is dream; where dream is, there is always a dreamer, aware or unaware. Dream, that which occurs during sleep as much as that which occurs during wake time, is a powerful compensatory means.

Dream is made of images, and thus of space and time; it is only some semblance of life; true Life is discovered when one wakes up, with the cessation of imaginative activities, with the “death” of projected forms.

Consciousness identifies with form and the ego is born. Because there are countless forms, there are countless egos, as when, watching a movie, we identify with the characters in the storyline and with their feelings-thoughts. It’s enough to concede to what is projected, forgetting about ourselves and believing what we see, for the unreal to become real.

But we are not what we see and what we believe: «I’m devoid of form and modification, I’m essence of Consciousness and Bliss».¹ The disciple must absorb this Truth with patience, perseverance and faith: the habit of not being is hard to die. He, in other words, will have to stop living (experiencing) and start *existing*.

Dream is founded on the dualism between the subject and the object, which dissolves itself, once the dreamer wakes up, by absorbing the effect in its cause.

Who is lured by the object-form, unavoidably experiences pleasure and pain, desire and fear, but the Knower, having detached and turned into pure consciousness, is free and truly blissful.

«I do not possess aversions or attractions, avidity or agitation.
I do not feel pride or envy.
I have no desires, aims, duties or liberation to pursue.
I’m essence of Consciousness and Beatitude.
I do not know death or fear, or the distinctions in the social order.
I have no father or mother. I was never born.
I have no friend, relative, teacher or disciple.
I’m essence of Consciousness and Bliss»²

This is true because all are fathers, mothers, teachers, children; because to him, with form, every distinction dissolved and thus every desire, fear, dependence.

For those who wake up to the Being, birth and death belong to a vanished dream, to non-reality.

The Being has always existed and forever without form, even though it may temporarily dispose of it; form (non-being), on the contrary, cannot exist independently of the Being.

Individuality is consciousness that identified first of all and above all with subtle-psychic form. All that appears on the gross plane was conceived by the mind

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¹ Śaṅkara, *Nirvāṇaśaṅkam*, 6. Cited in *Śaṅkara and the Vedānta* by P. Martin-Dubost. Edizioni Āśram Vidyā, Rome.

² Ibid, 3 and 5.

(*manas*) and fed with feelings-desires (*kāma*). Physical form is only something “precipitated” that death erases from sensorial sight, while psychic form continues to be at a subtle level. This energetic agglomerate, full of desire, is what transmigrates to travel where its desires can be satisfied.

Individualized psychic form is represented in the sephirotic tree of *Qabbālāh* by *sephiroth* Nezach (love of formal life) and Hod (mind). It is the propulsive push, the life impulse from Nezach’s sphere that starts Hod’s movement. Without such vital impulse, Hod could not imagine or produce ideas nor could he form concepts.

To solve individuality, we have to realize the mechanism of these two *sephiroth*. We need to get in touch with the impetuous current descending from Nezach, which tries to objectify everything, and experience how readily Hod lends itself to this operation. This can be achieved by consciously *separating* the center consciousness from the Nezach-Hod movement. Then, Hod can become the key to start braking, controlling and re-directing upward (Tiphereth) the blind force of Nezach.

We need to re-conquer the consciencial center, detach ourselves from form-image, and stop projecting. In this way only can consciousness wake up and find again identity and dignity.

Form is dream and we cannot but go back sooner or later to Being. Form is space, time, phenomenon that appears and disappears.

The Being has no qualities (*nirguṇa*), it is formless; the Being was never born (*ajāti*). This is the Teaching. But Truth liberates only when it is comprehended, assimilated, lived by.

«This is the world: the dream of a sleeper and the sleeper believes that this dream is endless, until, suddenly, the dawn of Death will rise, and he will be liberated from the darkness of life, from vain and false opinions»³

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³ Jalāl al-dīn Rūmī (Rūmī), mystic poet of Islam (XIII sec.)