



### *A note to the reader*

Herein is a brief conception of being – a foundation, for a later body of work which will be fuller, and I hope, more thoroughly thought out. Please know that over the pages to follow, though you may be left wanting for lengthier explanations and defences, I can make no apology for brevity. Each pillar could fill its own volume if all were going to be aptly explained. No. What I am aiming to describe is so delicate, it almost vanishes under the weight of words.

Further, I do not attempt to offer proof at any real length. What proof can one ever truly give for such ideas? For that matter, can anything ever *really* be proven? Does proof, ultimately, come from without? Is not proof that which we desire to hear, in confirmation of what we *already* believe? Proof is the information necessary for a concept to *resonate* with a soul – whether or not that concept is factual, reasonable, or worthy – and even then, it is only in keeping with what the mind has *already* made up. By “proof,” we mean that which will remind us why we believed in the first place.

Forgive me, reader, for not being overly concerned with the ardent and systematic defense of my conceptions. I believe that by the end you will understand why proof is entirely unnecessary, both here, and in all matters related to *being*.

### *What then is there?*

There is *closeness* and there is *beyondness*. Closeness we all know plainly, as it is ever before us, offered to us through the immediacy of our senses. We humans would not often disagree or do so violently with each other regarding the contents of closeness. It is sensed, quantified, and assigned to categories, which are obvious and simple, being experienced through basic existence and little investigation – it is only escaped in death.

Beyondness we do not, all of us, know. We fail not only to agree on its contents, but *whether it exists at all*. Beyondness is divined, nearly impossible to describe or pin down, and is either bafflingly simple or confoundingly complex – quite possibly both. You come to know beyondness through basic existence, but of a different kind – through pain, risk, openness, abandon, and focused investigation – its totality can only ever be confronted in death.

Closeness is mechanical. It is fixed. It is a rigid program – entirely predictable (it retains this quality even if we lack the capacity to predict it). Understandable then, that we extract this predictability and try to overlay it on to beyondness – the program is all we know, and we are comfortable with that. Beyondness, though, is not mere mechanics. It is life and life always has the potential to be different than it has been. The formulaicness of closeness is metaphor for the confluence of beyondness – for its *workingness*.

Here is a crucial point – the metaphor does not and cannot contain all of that which it describes. Metaphor can only hint at the greater, and hint at *part* of it. Closeness is impersonal and sterile – beyondness is spirit and life. Closeness is of principal – beyondness is of conviction. Closeness degrades while beyondness blooms ever on.

### *What of beyondness is not beyond us?*

Two concepts that cannot be understood are *nothing* and *infinity*. Of these two, nothing is the one that does not exist and so is the *great irony*. However infinity exists everywhere and so offers the *great consolation*, and that is this; we are not without value. In so much as we are dwarfed by the infinite, we too are a *part* of it, and since we are a part of it we hold sway and worth in it.

### *What of this great consolation?*

If all that we think we know was in truth a fraud, and if our world of closeness were an illusion, it would not matter – not as far as worth is concerned. Worth is an issue for beyondness. Moreover, if *the everything* was proved to be a lie – there was no “reality,” no space, no time – it would matter less. For the at heart of the great consolation is this: that *something is*. If the only thing that exists is the singular illusion housed in your being, it remains that *something is*. It is the one absolute that will always abide and has always been – something is and nothing can *never* be. If this then is true, we acknowledge that absolutes exist – ontological ones – even apart from our willingness to affirm them. If absolutes exist,

these absolutes have greater impact on us than this entire world of closeness that we have so much difficulty *moving past*.

How can this be? Closeness is transient and momentary, while the movements of beyondness – the infinitude of which we are a – part will outlast what bits of matter are disturbed as we go on our way.

*How can we know more of something we must die to encounter, or “move past” something we must die to be free of?*

Not all deaths are physical, though all are final. Not all deaths are physical, though the great death is. What then do we die to? What inhibits us from *moving past*? What, then, is there?

*There are Hindrances*

## 1. *Immediate Concern*

When one lives in a world, there is little reprieve to be had from the contents and parameters of that world. One is always subject to its economy and it is not until that world is entirely left that one can at last be free from the law of the land. So, we live in the world of closeness. Of facts. Of dates and places and names and ideas and words and voices. Many voices, the least of which is not our own. There is no end to the things which demand our attention, and no end to things which we submit our attention to – a choir of distractions and duties, not taking a breath, not slowing or desisting. Only through intent can we gain any sort of repose, and in that repose, we quite often want nothing more than total inactivity.

People more or less realize the need they have for “rest,” but it is only in a simple way they appreciate it – the primal urge to unburden one’s self, and then, idle. This constant dialectic between lengthy bouts of drunkenness and brief moments of idleness are damaging, and in the vacillation we miss the mark. Nothing is achieved. The flurry of dialogue builds to impenetrable thickness and we can no longer afford the attention and care needed to *move past*. Not only have we no energy to spare, but the very concepts of beyondness, infinitude, or simply “more,” do not so much as tingle the hinder parts of our minds.

Work renders the brain a machine. It is in this way that we lose ourselves and the inclination, desire, or ability to move past – to really move past. Dealing with one’s own mind and the activity therein is work. Everything that requires the application of thought to achieve an end or fulfill a task, be it internal or external, is work.

The very details and concerns involved in living as a being bound to closeness, are work. Work requires much of us, and so, this *concern* is firstly implicated as the agent which stands, arms crossed, forbidding even our approach to the city gate of beyondness. It may seem obvious or redundant to include *immediacy* as a descriptor. However, it is precisely this trait of being immediate which elevates concern, no longer a mere distraction, but now an invisible cloak, of which the wearer is hopelessly unaware. It is no longer something which an individual can attend to out of self-motivated introspection or soul seeking. It is over every faculty of consciousness that *immediate concern* holds influence, and so prevents itself from even being discovered by the *afflicted soul*.

What then is needed? What is available to the afflicted one, to unfetter them, and offer at least the opportunity to move past? We will see by the end if any recourse exists and what the form of it might be. But I will say this: the catalyst always comes from outside. It must. The afflicted is entrenched. What on his part can be done?

Becoming aware of immediate concern and the grip it has over one's life is absolutely essential if one ever hopes to *live*. It is often the first and most important step. There can scarcely be any further discussion until it has been truly confronted. And confronting it must be accompanied by a change in soul. It is not purely an exercise for the intellect. *It is an exercise for being.*

## **2. Hardness**

Here is another obstacle and as always, the world of closeness serves us as a metaphor. Remember: in regarding what we presently

have access to we lift the skirt of beyondness, hopefully catching a glimpse of its secrets.

The difficulty though, is that so many have entered into the belief that all that *is*, can be found, tested, and categorized. They stop short. If it cannot be processed through one of our five basic faculties, it is myth and somehow, intellectual deficiency. I would suggest, however, that refusal to at least concede uncertainty is the mark of deficiency. After all, how can we know what we do not know?

What most fail to really understand is that we make the world in our own image, to *accommodate* us. To *serve* us. To *reflect who we think we are* back to us. And even if our intent does not keep that accord, our decisions and actions do. Science, as the chief example, seeks to describe what is, through method, but it can only report back to us via what we can apprehend sensually. It appeals to our need for everything to be made *immediate and obvious*. If something is neither immediate nor obvious, most will reject that thing as being invalid, useless, or untrue – *this is hardness*.

There is hardness of mind. There is hardness of heart. In the mind, hardness manifests itself as refusal to concede, inability to apprehend reasonable opinion (that is, subconscious refusal), and sarcasm. Belittling discourse takes the place of intellectual discourse, when the afflicted intuit they have run aground.

Hardness of heart picks up there. It is manifest in bitterness and so intellectual matters are not anywhere near being something in relation to the problem. Hardness of heart steps in before the race has gotten underway. Usually, hardness of heart is resultant of

deep hurt, and as was the case with immediate concern, incoming information does not even reach the reasonable parts of the mind with any fidelity. Malice, self-preservation, and emotional programming show reason to the door, while they dance wantonly in the soul of the afflicted.

In either case, the preclusion of reasonable (and often civil) discourse is inevitable. And the tragedy of tragedies? Most are wounded. Most are content and fearful. Content to accept only the immediate and obvious, fearful to confess that this insufficient.

### *3. Preservation*

This is an extension of hardness, but bears brief mention and I will say only this: the wounded and fearful soul works frantically to rid itself of any uncertainty. The fearful require, and are compelled to gain, control. Control requires certainty, and that which is not immediate or obvious is often uncertain. Therefore, to survive (do not mistake it for anything less than survival), the afflicted will revolt against that which is not concrete. If they were to accept beyondness, it would mean undoing everything they have control over, and giving up their entirety to something that has not earned their trust, does not lend itself to baseness, and cannot in any way be proven. For most, this is the ultimate terror. We are creatures of control, immediacy, and verifiability. To survive, to preserve one's hedge of safety, is to control.

### *4. Precedent*

Preservation is really the expression of hardness of heart. Precedent is the expression of hardness of mind – the appeal to what has gone

before and what other have testified to. The mistaken belief that if something has worked in the past, it will work again – that its having worked once is somehow a perfect testimony to its eternal relevance and application. This is a shrinking back. The afflicted holds precedent as fact – truth because of the pragmatic nature of its contents. It's no surprise as to why precedent is so easy for many to rely on. The candidates for belief are immediate, obvious, verifiable, and historical (these are the four key traits of closeness as it relates to belief). Stock placed in this alone – in precedent – is cowardice. Beyondness is not a place for cowards. The degree and quality of access we have to it means that we are face to face with action and uncertainty. Ours is the vantage point of expectation, not commission. We participate, but are not in any respect authority. Veracity comes to each soul individually, and there is no proof above what the soul feels – thought is for closeness, feeling for beyondness.

Proof of the scientific kind is out of its depth in beyondness. Proof, method, and convention fail gravely here. To then dismiss beyondness, since it cannot be made subject to those means (let us not forget, they are indeed *human* means, and do not exist apart from our invention of them) shows presupposition. Inflexibility. Smallness. The base soul settles for the sanctuary that immediacy and obviousness offer, when, if there is anything science has taught us it is that we know little and there is likely much we can never know. Hardness does not let the afflicted soul hear this, and protests against beyondness. It rails and makes appeal to *precedent* to fund the war. It strikes out against confronting what it intuitively knows – that nothing has never been and something always has been.

## *5. Self-importance*

Each of us, often, ascribe to ourselves far too much in the way of importance. We seek our own advancement at the expense of others. We ignore the needs of souls around us and carry on with our agendas. This, essentially pride, is the cause of every war, every fight, every disagreement. Inflated self-importance says, “I desire, and so I will take,” and does not offer any ground for mutuality. Beyond the practical out-working of self-importance, there is another way in which it works a more damning havoc.

Self-importance breeds pluralism. At first it declares, “This suits my needs and desires. I will declare it as truth.” Pluralism then enters as we, self-important people, seek to live with each other with some semblance of civility, go on to say, “Do as you will, as what best serves you, and we will not challenge each other so that we may live in peace.” But this is merely further self-service, in keeping with our particular conceptions of civility and tolerance and the merit we place on them as self-declared “rational” beings.

In this exercise we reveal that we believe we author the cosmos. We do so, as it suits, us to serve ourselves. We satisfy the appetite of self-importance when we re-assemble the world in our own image and encourage our neighbours to believe as they see fit, so long as we can live in peace and not be told, “You are wrong.” Oh how we dread to be told that we are wrong! Especially in the area that most deeply feeds and is fed by our self-importance – belief. For if we can invent our own system of belief, we shall never be wrong! We can never err if we are the lawmakers! How agreeable a state of affairs. And if we can never err, because we

have feigned to believe it was something higher that has made the law, we can lay guilt on ourselves. Guilt breeds then penitence, and penitence on to more self-importance, as we whisper to ourselves, “See how well I have done! I have seen my waywardness and have felt guilt for it! I have paid the price and am surely then more devout than my neighbour. How much favour I must have found! To be so humble and religious.” Discern here, reader, the distinction between being told by a neighbour, “You are wrong,” with regards to *belief*, and allowing a manufactured system of moral expectation, (given authority by consent and commission on the individual), to be the catalyst for penitence and religiosity.

Ultimately, we either exonerate ourselves by dismissal or exalt ourselves by the path of guilty devotion. And all, acts of sincere self-importance.

Consider the following carefully: this world of closeness is what it is, with no help from us. It was here before us, and will be here after us. We did not plan it, design it, fund it, build it, and we do not preside over it. We are *caught up in it*, helpless to it. It impresses itself upon us. Why then are we so foolish as to regard beyondness with such flippancy and selectiveness! We serve ourselves. We can no more dictate spirit than we can the death of a star. So we pluralize to avoid conflict and appease all of our particular afflictions. See, nothing has never been, and something is. We need make it our mandate to come to *it* on *its* terms, not to invent security in our heads and hearts where there is nothing to preside over the manufacturing of beliefs but a scared and wounded soul. Whatever is, *is*. We either agree with it or we do not.

Beyondness is for absolutes. It is for clarity. It is for unity and focus and purpose and direction. There can be no contradiction there. Contradiction is human. Contradiction reveals that we do not understand the whole of something. Let us cease to mistake our insufficiency for anything other than what it is.

## 6. *Language*

Words have implicit meaning, not inherent meaning. Sounds are given their meaning *by us*. It is irrelevant how they have come to acquire their meaning – etymology does not make different the fact that words are not unto themselves or possessive of any inalienable quality or meaning. All that matters when it comes to words is whether they in fact carry the *intended* meaning, to accomplish the *intended* comprehension – intent and the focusing of that intent to achieve communicative fidelity so that the hearer can enter fully into the purposes of the speaker.

So, let us understand that language is *created* to serve a purpose for a singular moment in time – it is the way of closeness. Words serve us and only for a little while as the means are not fixed. What had meaning once might not now. What has meaning for you means nothing to another. Language is therefore enslaved by time and is entirely individual. We see in language closeness, accommodating us in our meagerness. But language is not the true currency of beyondness. Just as we can do away with lesser means when we at last live through an experience, so too will language be thrown off when we move past. The means of understanding beyondness takes place in a deeper place than language can descend

to. The way of being is not so unstable or fickle as language – as sounds with poorly tacked on meaning. The way of being – of communicating to each other and to beyond – is not for mouths and the crudeness of our current devices. Do not then confuse the inability to wrap up something in language as a flaw of that trying to be captured.

The irony with language is that due to its insufficiency, transiency, and subjectiveness in interpretation, *more* language is required to capture a concept, especially when the discussion turns to being. While we are not to esteem language and mistake its insufficiencies for those of the thing being discussed, so too we must not fear to tread in the murky waters. It is often all we have. Let us only be careful and be on guard for the snares it lays.

### **7. Proof**

Proof serves an agenda. The agenda is one of cynicism. Skeptical thinking is valuable – cynical thinking is destructive as cynicism is born of hardness. Proof answers to a damning presupposition – that everything is provable and if something is not provable, it is useless to us.

Fallacy. Fallacy and arrogance. It is we, the humans, which demand proof, and it is we that declare it an all powerful force of life. It is we that form what can be known into our own image, and regard proof as a necessary requirement for belief. Ironically, we can none of us prove that we truly exist! Let alone that any other fact is a fact. I need faith to accept that my neighbour is body and mind, *just as I am*. Closeness is for proof. Beyondness rises above veri-

fiability and is not contained in the trite systems we have devised, to pander our need for things to be immediate and obvious.

It has been said before that it is as important to ask the right question as it is to come up with the answer. Nothing could be more true. It is imperative that in asking, you restrict yourself in such a way so as to be consistent with the contents of what is being probed. *Asking a question that is not in any way a part of the paradigm you are seeking to investigate will yield the utmost in incompatibility.* Even worse is to assume you are actually asking the right question and then proceed to *draw conclusions* and *establish beliefs* as a result. We must understand ourselves as askers – what are our motivations and desires? When we ask questions, are we working to ensure the retrieval of certain, intended answers? If so, we thus continue to form the world in our own image and get nowhere but deeper into the mire of self-service.

Realize then the role proof has – it is a servant in this world of meagerness and is a metaphor for something far more vast and perfect – faith. In beyondness the means of conviction unto belief and acceptance is faith. The faith I'm speaking of is far more than simple "trust." No. Faith as a way of beyondness, *is* proof, but of a different sort. It does not make appeal or apology to cynicism. Faith is both a groaning and a choice – the stirring of spirit with no *language* or explanation needed or given – a pledge to invest without analysis or reduction. Faith simply *is* and cannot be, by any means, proved. How *can* it be! How can faith be subject to that which it is the archetype for! How can it be enslaved to the weaker, poorer article, which stands as a metaphor on its behalf? It

cannot. Let us endeavour to keep things in order – proof speaks to us in closeness, as we require conviction of mind. Faith speaks to us in beyondness, as we require agreement of soul. Minds are weak and only understand proof. The soul is not a matter for proof. Proof comes up miserably short.

*There are Values*

## 1. Faith

Let us now deal with faith head on. Though faith is of beyondness, so too are we (in part). It is by no means a mistake that *faith is required to accept faith*. It is in this way self-testifying. Faith is its own verification. There is nothing outside of it that can enhance it, give it more weight, or speak on its behalf. To have faith is to verify faith, and that is all.

But let us not forget, and I will say again, that faith is not merely trust or belief. No. Faith, is a currency of beyondness, and deals with like currency. How noble to cast off the security of immediacy and obviousness – to live by nothing more than something internal, nearly voiceless, and dismissed as foolishness by everyone around you – and yet, to know that you *know* that you know.

Faith is the very *demonstration* of belief. It is expressed through decision and action. It is one thing to experience the pangs of conviction – to at least accept in some way the unprovable contents of beyond – but it is quite another thing to *decide* based solely on faith and to then act on it. But faith alone does count for much – *any* value means nothing of its own and finds significance only in an appropriate context. Faith comes to fruit in the ground of action. Faith must be affirmed to be useful. Faith without action is dead.

## 2. Intent

There is no room for happenstance – chaos and coincidence are both *intent* misunderstood. What's more, disorder is not to be

ascribed to the contents of beyondness. Randomness connotes incompleteness – that an action was unintentional, unplanned, or unforeseen. Intent means consideration. Intent means forethought. Intent means that the action to follow has a place and merit (and if not merit, then at least not total aimlessness). We see the correlative in closeness: a creature comes from its own kind. All throughout the natural world, particles on up through superclusters behave *in keeping with the principles responsible for their very existence*. This is intent. It manifests as a set of parameters that are woven in into the nature of a thing – a *naïve* intent governs the world of closeness. But in beyondness, we see the greater companion – intent is the necessary precursor to *action*.

Just as intent dictates the behaviour of particles and creatures, likewise, intent dictates the living out of life. The very essence of being and that which moves it is intent. Without intent, there is nothing. In beyondness, where everything is purposeful and meaningful, where no action takes place outside the commission of being, intent is perhaps the single most important value – intent to speak or be silent. Intent to take or to give. Intent to wound or to heal. No action happens without the actor first willing it to happen. Understand: in beyondness, the world of spirit and being, the intention to act *is* a form of the act itself. It is not some fleeting whimsy but the embracing of a course of action and a silent consent to its eventual execution. *Intent, then, is as material in beyondness as action is.*

### *3. Decision*

Where intent is the embracing of a course of action, decision is the solidifying of resolve – commitment to that action. Intent is initial – decision is final. Decision is truly a point from which one cannot return, for if one could turn back, there would not have been a decision at all (it would simply be intent that was harboured). No, decision is a *threshold*, a singularity in which the eventuality of action is sealed. Deciding is letting go and action is the plummeting to earth. Once one has let go, the physics of action ensue and there is nothing that can be done. In a sense, decision is the resignation of control, for once you have in fact decided, you surrender yourself to eventuality. You could no more take back a true decision than you could stop a boulder from crashing down a mountainside by your strength alone. Thus, we find a metaphor – even in closeness there are certainties, guaranteed by intent, that cannot be foregone once a certain threshold has been crossed. Decision, in beyondness, is that threshold.

### *4. Action*

So then we come to it – the very content of beyondness. Intent and decision look forward to this, the main event (and are even in themselves, forms of it, for intention and decision are active processes). Intent and decision are incomplete without action. They cannot exist apart from it and their import is in their fruition – the inevitability of being realized. Just as action without intent or decision is random, useless, and of death, so intent and decision without action are futility, and so are also death. But beyondness,

being a world of life, must have all three. They are one in the stream of *the what is* and *the what must come to pass*.

Action is the way of life, just as stagnation is the way of death. Movement makes life possible, and without it there is nothing – but nothing cannot be – something is. Since something is, action is as well. Since something has always been, so too has action – but for action to be, again, there must be intent and decision. So then, this assumes an intender and a decider, does it not?

Follow the equation once more so that we do not miss it: something is. For something to be, action must be. For action to be, intent and decision must be. Intent and decision do not arise out of nothing, as nothing has never been.

### **5. Agreement**

When there is consensus – when there is agreement – there is life. When there is dissent and bile there is most certainly death, or at least the approach of it. Agreement with *the what is*, is affirmation, and affirmation means life. When there is disagreement with *the what is*, it is refusal – refusal is death. Cooperation with that which is determinant of your nature is success. To revolt against what holds you is to revolt against yourself and in this, who can stand? Agreement means peace, and peace the freedom to flourish – thus, life. Revolt means energy spent on waging war and that against an imminent victor, *the what is*. Make no mistake: what made you and what you are made of will always prevail, for you have nothing above that which you have been given. Your arsenal is forever restricted and agreement is the only insurer of survival. A river cannot rise higher than its source.

## 6. Nature

We are what we are. What we are is dictated *for* us – we did not *make* ourselves. We can surely modify ourselves, but even these modifications are born of what we already are and are not essentially new. What we have the capacity to feel, know, believe, experience, accomplish is *finite* – in the world of closeness that is. We might mistakenly believe it is infinite because the number of possibilities is greater than what we are able to apprehend – but how often do we mistake our inability to apprehend something for the reality of what is or is not? Let us apprehend this – we have a nature. We are *of* something. We have a nature both in closeness and in beyondness. Our nature in closeness is observed through the senses. Our nature in beyondness is not observed – it is experienced. It is lived. We know it in silence and we know it in an individuated way. We do not know it through analysis or through method but rather by coming up against it. By standing before *the what is* and being open to its influence.

Uncovering our nature – what we fundamentally are – is the greatest journey. No one can answer anything for us. What you are is something you alone can uncover. But it bears repeating: you are *something*. Something is. And if something is, it has come about by action, which requires intent and decision. There are, also, qualities which make *that* something what it is. You are not separate from what you are! It sounds like a truism, but how quick we are to try and reason it away for the sake of ease. We have no more and no less than what we have been given. To turn your back on what you are is to turn your back on what you are. Do not miss the meaning.

## 7. Freedom

But are we autonomous? Are we *soulless*? Let us not mistake nature for regimented predetermination. Nature simply describes what the situation is – what there is to work with and what the parameters are. But within those confines there is the potential for freedom. In fact true freedom *requires* parameters. Though I cannot of my biology fly, I can of my ingenuity overcome that limitation. In such a case we see one component of my nature making up for another. This compensation and application of will is a life process. Freedom says, “I choose.” Freedom says, “I will find a way.” Remember: decision brings action into being, and action is the way of life. Freedom then is *permission to live*. It is the very expression of livingness. It is freedom that reveals we are in fact soul – that we are alive – being more than fixed processes and constrictive causal relationships, the very essence of closeness. We are more than assemblages of prescriptive, helplessly dictated activity. Without freedom there is no life. Without life there is nothing, and nothing cannot be – nothing has never been.

Freedom points to soul. It lifts us up out of closeness, a grid of eventualities and *mechanical* inevitability. Freedom says that there is something over and above mere process. Though the authoring happens apart from us, we have been offered a hand in it. There remains infinitude and possibility. Freedom reveals possibility and affirms that *the what must come to pass* is in no way a matter for rigidity and simple mechanics – it is a matter for soul.

*There are Manifestations*

## 1. *Alignment and Confluence*

Open yourself to the implications of this next passage. If there is one passage that could cause disagreement, raise contention, or even breed disgust, it is this one (especially in this modern world of plurality and relativism). Hardness is set against what follows – what follows is entirely of beyondness. It has correlatives in closeness, but they are simply metaphor for the deeper, broader truths. Alignment is not a matter for scientific investigation – science is a veil made in our own image – though it is a matter for *reason*, and can be considered by a reasonable soul.

Behold, the crystal forms. Principles guide its forming. Most things would seem to follow thusly. Structures undergird closeness and patterns are implicit all throughout it. Why then not the passing of events? Is circumstance, and the signs and symbols which precede it, not simply another testament to a universe which orders and rights itself? Can chromosomes align but not the course of our lives? Can the sky flash before the thunderclap, yet not a sign arise to foretell the unfolding of all time? Can a mother not show before life emerges? So it is with all. All is aligned and all breathes before it speaks, though most eyes are veiled to the chest's rising.

So, in closeness we see crystals, magnetism, alignment. In the great archetype, beyondness, we see alignment as well. The forces of that sphere are not confounded by time. Beyondness is spirit and beyondness is infinite. Beyondness is considerate of the fact that, in the grainy and simple counterpart of closeness, time is, just as cells are. But time does not inform beyondness – it is the *by-product* of the perpetuating activity of what is beyond. Time is the parchment

and we creatures of matter, the ink. Though neither typically affects what is written, amazingly, we have been given the opportunity to do so – it is the ink that seals the story. Being creatures of spirit, our decisions and actions have a hand in authorship, but only a hand. The narrative is greater than we are able to ascend to. We submit our meager pages of conquest, lust, joy, hunger, instinct, brilliance, and they are considered for inclusion, though nothing is guaranteed. It is not our tale alone.

## 2. *Narration*

As with literature, the unfolding of *the what is* has direction, purpose, and authoring. And so too with literature, events are foreshadowed, clues are given, and symbols point to the heart of the piece, all for the benefit of the *reader*. In as much as we are part of the writing, we are also readers of it. We are both the working out of the plot and the intended audience. So, in the movement of beyondness and in the aligning of paths we are able to, by being readers, find our way. To remain a mere character in the writing is to fully wear the garments of Immediate Concern, immersed in the one-dimensionality of living only in the world of closeness. But to take up the role of reader – to heed the narration as it speaks *through* the metaphor of closeness to each of us specifically and in individuated ways – is to become a soul who is *moving past*.

## 3. *Metaphor*

We have spoken of this, but let me give it focused attention. The world of closeness is metaphor for the world of beyondness.

Closeness is not beyondness, neither is it as full, rich, or total as beyondness – just as a metaphor is not truly that which is being symbolized. In and of itself the world of closeness is a signpost and a reminder, not the article itself. Let us not then seek to capture *the what is* with so small a net, as we are prone to do.

Though closeness is lesser, it does however inform and clarify our understanding of beyondness, again, as metaphor does. Closeness is for our benefit and is the primary means we have to take in information – through it we can gain access to the slumbering parts of ourselves which are of beyondness. The moving past that takes place does so *within us*, though inspired and prompted by what materially surrounds.

Beyondness is archetypal and so is superior to closeness. It is in a sense, more true, or at least, more of truth. Closeness is confined; less articulated and less important than beyondness. The two do not, however, disagree – it is in our misreading that disagreement appears to arise. The lesser calls our attention to the greater and stands as an ambassador for it, though its vocabulary comes up short. Let us be aware of metaphor and not see things for their immediacy or for their obviousness. Let us see them for what they are – reflections of higher things.

#### **4. Silence**

Often, what we require is silence. Not simply for rest, but for reprieve from the brashness of closeness. Beyondness often speaks in whispers because to hear a whisper means to listen with *intent*. Also, to hear a whisper requires faith to accept we are not going

mad, to not need proof, and to embrace that we have in fact been spoken to. Faith is the currency of beyondness. It is in *what is not there* that we often find what counts most. In the absence of the visible and tangible and mathematical, greater things would be made manifest. As we live in a world of activity and possess minds of activity, let us then regard true silence as purposefully placed – it is no accident.

### **5. Affliction**

A manifestation most would rather avoid, and yet, one of the clearest means of communication and subsequent change is affliction. Affliction removes us from the monotony, structure, and apathy so replete in closeness – the snare of a well planned life. It is often a grand introduction to a new chapter. Is it any wonder that many who experience great affliction seem to have about them a certain maturity and saintliness? A focused sense of priority, and perhaps, a great degree more grace and thankfulness than those who have had it easy all the way along? I suggest that a great part of the reason why, is that affliction brings us to the doorstep of death. We are visited by the finitude of life (in closeness – the bulk, if not, all of our experience up to that point).

Now, many would contest that a change of heart or a “death bed conversion” are the work of fear and programming, or a conscience trying to alleviate itself of final guilt – this is putting the cart before the horse. We show our hardness and our presupposingness when we do not consider that in fact things might be the other way around – that affliction visits us to gather

our attention and condition us to receive instruction. Is it any wonder so many religions and myths and stories affirm this? The cynic believes that we are simply hoping to give meaning to our meaningless suffering – to rationalize it to ourselves. No. Affliction is the expression of what *is* – if the cynic needs proof, let him find it in the *action* of a changed life. Theory is meaningless unless it attaches to the active reality, and the reality is that affliction visits itself on us for the purpose of *transformation* – catastrophe always transforms. This too is metaphor. Flood and fire move landscapes. So too are the valleys of our souls moved.

## 6. *Confrontation*

For all the difficulty we come up against when trying to move past, and for all the hiddenness beyondness has as we try to attain to it, there are moments when, in the authoring of *the what will come to pass*, where our attention and immediate compliance are required. There is not time for soft suggestion when urgency abounds. And so, the soul from whom action is required must be conscripted without the *usual* process of growth – not all is a matter for character building. Remember, beyondness is of intent *and* action.

Though beyondness is infinite we also speak of *moments*, not only because moments and succession are our experience *within* closeness, but beyondness itself is moment – both an infinite string of infinitesimal “nows,” and one unending now. Decision assumes that there is a moment when something has *been* decided – that something that did not happen prior and has not happened since. There is a temporal fixedness to deciding that makes it what

it is – again, an action has a point of initiation. Moments exist within beyondness, and in this one way the world of closeness can interface with it – through the moment.

So then, when action is at once required, or when what is needed for the intended change is something bolder than the other manifestations, a confrontation will take place – the direct conference of the being and the author. Though confrontation may take place through language, that is only a tool of initiation – for language sets in motion the creative, synthesizing, and processing faculties within us that do not require language. The impartation comes and calls us up to something higher, albeit through feeble means – but we are feeble creatures and could not withstand an encounter with pure being and pure beyondness – not yet anyway.

In hearing we are engaged and our souls begin to digest, turning the simple and crude into actualized intention. We are creatures of *transformation*, and feeble though we may be, we have the capacity to receive something entirely of closeness and from it, manufacture the most wonderful offering of soul.

Confrontation comes through alarming means, but they are still just means. The work of transforming the raw impartation into decision and execution *is ours alone*. Closeness forces – beyondness asks. *Intent* is the currency of beyondness. *Decision* is the currency of beyondness. *Action* is the currency of beyondness. It is in these responses that we express *faith*, and *that* is the great purpose.

There is no life or soul in a regimented, mechanical compliance. Desire and the expression of freedom are paramount to the physical outcome. Remember, freedom is life. See, success,

achievement, and outcome are matters for closeness – agreement, surrender, and relationship are matters for beyondness.

### *7. Conviction*

*We* are the point of connection between closeness and beyondness. It is us – humans – that join the two. This is the essential quality that makes a human a human. Body alone is useless. Soul alone is formless. It is in ourselves that the bridge exists. Though we must awake unto higher things, and though it is through the exercising of intent, decision, and action that we come into clearer apprehension of beyondness, let us not forget that in one sense, we are already there for we would not be what we are (human) if it were not so. Remember then that, aware or not, we are on the threshold. At any moment despite our lack of readiness, our participation might be sought. Be sure then to leave room for the work of conviction.

Conviction. The unsilencable compulsion to pursue a certain course. This is far grander a thing than desire, impulse, or even conscience, for when one is convicted, one has the sense that the compunction has come from *outside* one's self. It is internal, taking the form of an urge or a yearning – it cannot be swept aside. It will hold onto you with great tenacity. It is not quite like a sense of duty and yet to respond to conviction is our duty – to take up the call that seems to come from both nowhere and everywhere, and feels as if all of everything depended on our decision to comply. It can only adequately be described as a weight upon the soul that cannot be lifted until its requirements have been satisfied.

There is then, perhaps, no more wretched a soul than one who has again and again affronted conviction. Oh how great the weight which upon him is leaning! The crumbling of his character. The bitterness and selfishness which he must betide, simply to endure and do so in defiance. Defiance, even to himself. Likewise, as there is no way to unburden one's self except to answer conviction through compliance, there is also no way to more richly benefit than to do the same. To take the smallest, stillest, most unprovable thing and to turn it into action is the greatest thing any human can do. To be convicted and respond is second to nothing – *it is the greatest act* – it is the work of faith. No more has ever been so greatly accomplished than what has come to pass as a result of one honouring conviction! In this you cannot fail. Conviction is of beyondness and so as we heed it, we become ushers for *the what has come to pass*. What will be written will be written and if we are so fortunate as to be convicted to participate, we are faced with a glorious opportunity to partake in that which is inevitable anyway. In answering conviction we become coauthors. So let us be listening. Let us be on the look out for conviction – it will find us. And let us also be willing to answer, lest we miss out on greatness.

