

The Residence of Time and Name

By Derek Matthew

Names, forms, and identities seem to outlast the union of birth and death. In truth it is the hidden identity of these form structures (that of a non-dual presence) that exists fundamentally within myriad reaches of time. The substance of a seemingly sustained human form is, in essence, an integrated form of a higher Spirit of spiritual identity. One must reach beyond the basis of time and form to contemplate the non-juxtaposition nature of the Soul in all form identities.

It is therefore necessary for the true non-plural state of pre-defined intelligence to be revealed. Intelligence is enlisted via the true creative non-Spirit. Intelligence is the basis of understanding, though true intelligence and understanding can only become manifest through intuitive spiritual examination. God is the sole creator and executor of raw intelligence. All that is within intelligence becomes manifest through and by God alone. It is necessary to see that if one exists, one exists inherently for one's relationship to God. Names, forms and identities exist as finite reflections of the Supreme Spirit of intelligence; it is therefore necessary to examine one's infinite relation to this Spirit.

Creative judgment utilizes form as its basis of identifying principles. This is the outcome of a false allegiance to the finite and corporeal. The truest notion of creative intelligence is one who exists to exist for the highest residence of office, that of the Supreme Intelligence and Being. As we turn from name and form and precisely identify with the non-form (the ineffable), we begin to experience Self-expression through infinite paranormal atmosphere of the divine Spirit influence. Therefore, our causational reference point rooted in the Absolute and the ineffable, giving up the finite, and the form identity.

The Soul is the basis of discovery; it has no

name or forms, though it reflects the great cosmic image of the infinite void of the reflection of God. The true distinction of name and form can only be distinguished through the guided effort of a non-plural linguistic attitude (that which promotes the cosmic good of a non-plural reference point). Therefore one must hearken unto the ineffable plenary expression of divine presence and non-form--releasing one's self-indoctrinated pluralistic identity from the clutches of time and mortality. The true value of time and interplanetary existence is posited through the notion of the highest conceivable reference point (that which circumvents the false finite reflection of the pluralistic linguistic attitude of self-reference). This reference point is beyond identity and pluralism and exists as a full and congruent expression of Absolute will and non-will (that which does not posit any notion of self). This is God and this is the language of true Being. This is beyond the reach of the self-adjusting ego formation.

To grasp this idea of namelessness and formlessness, one must consider the false value system one inherently and presently lives by. The truth of the formation of true understanding is suggested in divine radiance, though seeming intelligent humankind substitutes this radiance by arrogance and ignorant perception. This is inherently what lends life to the fear-based momentum of the governing ego. God is the divine influence and to actuate fully and cognitively around such infinite majesty one must separate 's self from the nervous preoccupation with the mental ego.

Mind seems to be the cause of all inner reflections, though suggested in this discussion that mind is substantially inherently just a vehicle for persuading infinite intelligence to be adjusted through the guise of human The

Soul is the true arena for self-expression and familiarity; the clouded mind is the observatory of conclusions of awareness. This discussion is presented to help one intrinsically re-initiate the cosmic order of divine intelligence and inter-spiritual self-communicative bliss. One must persuade the pseudo-informational intelligence (divine reflection) to gain the seeming acquisition of its intuitive and plenary presence. The knowledge of persuasion is but an integrated facet of a new linguistic hierarchy of knowledge. This idea of persuasion will be further investigated in a later discussion.

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