



THE GESTURE

HERNÁN QUIPILDOR

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THANK YOU

TO ASIER

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INTRODUCTION: THE SHIFT

Evolution entails the realisation of new meanings. Words are already metaphors, conceptual representations of something else. The 'something else' we shall focus on here is consciousness. We are too used to dealing with layers of metaphor which separate us from meaning. Extraordinary layers of explanation are constructed in our aim to access knowledge. This leap of doom is unnecessary as knowledge is directly accessible. And all knowledge ultimately means self-knowledge.

We want to attain an intuition of consciousness as a complete comprehensive concept that is realised in life, in reality overall. This is a concept that we can directly experience as living beings, as we are consciousness manifested. This is not about ghosts in a parallel dimension; it is about understanding the apparent conundrum that in our difference, in our individual specific organisms and particles of matter, we are all the same, and part of a whole that we call consciousness.

It is about understanding ourselves as technology and intending to develop the awareness of what this technology is for. Consciousness is the missing piece from our understanding of reality. The meaning we are looking for here is an awareness that is intrinsic to us. This is a meaning that cannot be assigned, but only experienced.

I. THE ELEMENTS

ON HOW OUR EMOTIONS CONSTITUTE THE SENSE BY WHICH WE PERCEIVE AND PROCESS CONSCIOUSNESS

The world as we see it is the world experienced through our senses. Everything that is reality is reality experienced through ourselves, by ourselves and as ourselves. Therefore it would make sense to begin by defining the components of such reality in terms of our own capacity to capture them. Our perception of the world is invariably a combination of what we perceive through our senses, including an emotional imprinting as part of that perception. Emotions effectively represent a further way of sensing reality. The reality that we capture with our emotions, however, represents a more subtle aspect; we can call this aspect of reality 'consciousness'.

Fundamentally, the emotions we experience when perceiving the world through our senses have a dual yet unique nature. Even if related to an aspect of the world apparently external to us that has motivated such emotion, effectively they represent our own intimacy. Emotions are therefore the tools for accessing such intimacy.

As such intimacy is what we most closely identify with ourselves, it is fundamental to acknowledge that when we speak of emotion we are essentially speaking about our own experien-

ce. When we like something, when we dislike something, when we feel happy or euphoric or sad about something, we are never talking about anything but ourselves. We are never experiencing the external aspect of reality that motivated such emotion. The experience is always our own intimacy processing reality.

As there is nothing closer to us than these emotions, we connect to the world by the closest means we have. The world is actually born in our intimacy. It is such intimacy that we call consciousness. Therefore, I would like to talk about emotions as a way for us to perceive consciousness.

ON THE MEANING OF CONSCIOUSNESS. OUR TRUE SELF IS NOT A 'SEPARATE SELF'

When we refer to consciousness, we don't refer to a sense of self as a totally separate being. It is not the sense of awareness of being a spectator seeing reality, or being conscious that reality happens in front of our eyes. We don't refer to an acknowledgement of being human. Consciousness is not a space that we can access by rationalisation, nor something that can be perceived by external observation. We are not referring to a characteristic that we can identify by seeing the behaviour of something: 'the robot

behaves as if it feels that it exists, therefore it has consciousness'. The concept we are interested in does not need to be believed, in fact it cannot be believed.

What we refer to as consciousness is a larger, all-encompassing, comprehensive and ubiquitous concept. We, as living beings, have direct access to such a concept by the most simple, basic and empty activity. This is an activity that we sense with our emotions. The closest approximation to what we are describing is the most simple, basic direct sense of being, empty of content.

Empathy can help us to develop this intuition. Through empathy we truly share the other's emotions, we resonate with the other. Bearing in mind that resonance requires similarity, our intuition is that we are all participants in consciousness as a comprehensive, all-encompassing concept.

The concept of consciousness is so comprehensive that it represents the only thing that exists; so it makes sense that 'we' and 'others' are the same. It is through our appreciation of consciousness in our intimacy that we connect with others, and all things. Such expansive intimacy is consciousness.

As with any sensation, there is a clear difference between the rationalisation of such sensation and its actual, unexplainable feeling. Consciousness needs to be sensed, as any rationalisa-

tion detracts from the basic activity we are looking for.

With empathy we are able to experience a sense of sameness with others, while manifesting our own individuality and difference; 'to be' is to experience such individuality, while feeling that we are all the same as parts of a whole.

Consciousness, then, is the opposite of a sense of a separate self existing on its own. It is not the awareness that we are individuals, separate and alive, but the awareness that our individuality is part of a whole, that we, as biological beings, are organisms of consciousness. Once we become intimately aware of this, the concept of the self as a separate stand-alone phenomenon disappears, along with all the actions and constructs related to it. When you are the other, you don't need to imagine the other's thoughts. So you don't judge, but you feel.

If I think of an action I perform to rationalise my life, when I say for example 'I run', the subject of that action can be understood as my body running. The subject exists, I have a body, and my body is real. When, instead, I say 'I believe' ('believe' as an action that relates to knowledge), the subject of that action does not actually exist. That separate subject is a character that I think exists because I am not able to sense true empathy, and therefore a sense of sameness, with others. The existence of such a character is an illusion. In our inability to be, we confuse

ourselves with what is only a mental construction of something, a separate self that we think 'should' be us. When we understand that the subject of the sentence is a non-existent mental construction, the very meaning of 'believing' is filled with a new significance. 'We', as separate beings, do not believe; such 'believing' ends up somehow detaching our true selves from knowledge. When we become aware that we are consciousness, then we know. Consciousness has a direct relation to knowledge; consciousness does not believe; if anything, consciousness knows.

The question 'Who would I like to be?' is the mother of all confusion. By asking that we are envisaging a separate self, 'I', and as a consequence we are falling into the trap of elaborating a fictitious, self-constructed rationale.

Most of our social interaction is the result of dealing with such illusionary self-construct. Instead of looking at the other as who he or she is, and sensing our emotions directly into or onto him/her, we evaluate him or her from our own fictitious, self-constructed self, which also creates a fictitious construct of the other. My separate self (which does not exist) thinks that the other should be like this or like that, and then judges the other. When we realise the expansive nature of consciousness, we become aware that the other is precisely the same as us in their own individuality. Then we can only feel one emotion

towards the other: compassion. The fight is always between characters that do not exist.

With the realisation that we are consciousness, and therefore that we are also all others, all living and inanimate things, all the actions and constructs attached to the idea of a separate self expire. The self that required explanation was never true. We were serving a powerless master. As we move away from the construct of a separate self and all its implications – such as: What do I think that such a character ('I') should enjoy? What do I think such a character ('I') should do? What do I think such a character ('I') should believe? – we embrace our emotions to guide what our true self, consciousness, in our own intimacy, feels, needs and knows. And all actions, needs and beliefs, of which the only subject was 'I' as a 'separate self' character, fall apart. We don't need. We don't believe. We don't deserve, since entitlement is the feeling of a character that does not exist. All these are appreciations of fear in our inability to disregard an illusion of separation. In consciousness those concepts are irrelevant.

At a certain point we confirm the intuition of a presumption: the self that makes us suffer does not exist. This instant of realisation can take some time but is nevertheless always a beginning. Such a shift is an almost physical sensation which we must embrace. The shift is quite similar to acquiring a new physical posture: one that relates to the understanding of my-

self not as a 'thing', and to feeling my true expansive self instead. The shift presents itself.

ON THE MEANING OF EMOTIONS. DE-SENTIMENTALISING EMOTIONS

Now that we have identified the intimate sensory nature of emotions as a reflection of our own capacity to perceive consciousness and as the direct means of access to knowledge, we shall de-sentimentalise emotions altogether.

There is no space for feelings in something as empty as being. Feelings are effectively secondarily relevant; they don't matter in themselves. They are temporary sensations related to our capacity to perceive consciousness. Sentimentally we think emotions are relevant in themselves, and we give privilege to emotions like sadness or happiness as if they were a goal to achieve or a state to avoid. We need instead to move away from this sentimental view and understand emotions as a direct perception of our intimacy and an ultimate source of knowledge. Learning is always emotional. All knowledge ultimately means self-knowledge.

There is a sense of self-assessment in the information that our emotions imply. This information is often very subtle, a sort

of whisper that can only be heard in awareness. It is of great relevance to us in enabling us to perceive how much love we experience in every aspect of our everyday life. How much love we express with an action is the main thing to focus on emotionally. The more love we express with any action, the more accomplished our contribution to consciousness is.

Our capacity to express love through our lives represents our evolution as organisms of consciousness.

ON THE MEANING OF LOVE

The main evolutionary intuition we are born with is that love is the answer to our needs.

We are born with both the question and the answer. We are born complete. Becoming aware of what we actually need is essentially learning about love.

Being able to sense and express more love is what we, as organisms of consciousness, can contribute individually to consciousness. Love is the emotion through which we experience the infinite.

The intuition of love we aspire to grasp is a love that is not soft, nor easy. It is neither naïve nor passionate, neither romantic nor sentimental. Love is the immensity that triumphs. It is born in the instinct of choosing it. Choosing love, consciously or not, is its action and construction. It has no limits and is not delicate, it is both a resilient fury and an oasis of calm. It is more water than fire. It is light that ignites inside us as straw men, and makes us indestructible. When we succumb to love, we are consciousness.

Love can be experienced in the act of giving, but it is not only the act of giving; it is more a door as a passage than a door in itself. Love can resonate in most actions; love is in an action, in the form of the love we express in our intimacy by executing such an action. Such form is representative of content. That is the only moral of consciousness: there is no right or wrong, there is more love or there is less love.

ON DEVELOPING THE INTUITION OF THE ELEMENTS OF CONSCIOUSNESS

Consciousness is the most comprehensive way of thinking about and experiencing reality.

We shall develop a conceptual description of consciousness as a combination of three elements. As consciousness is ultimately an empty concept, the sole intention for this description is to develop an intuition. Ultimately consciousness cannot be explained. Or at least any explanation is not the way to actually comprehend it, nor to access it. Consciousness is experienced; it is felt in our intimacy.

To develop this intuition, I would like to draw a simple parallel with the theory of colour. Colour is associated with a physical property of things –absorption and reflection of light– as perceived by our sight.

We can quite naturally state that our visual understanding of the world through colour derives from the property of objects to reflect – and our sense to perceive – light. As we can reduce our full visual understanding of the world to a combination of three primary colours, we propose likewise an understanding of reality as the outcome of a combination of three primary

elements. Such primary elements are perceived by us through our emotions. Our emotions are portals to the elements of consciousness.

Such ability to capture consciousness through our emotions as a consequence of our interaction with reality represents the most important technology we have as biological beings.

The conceptualisation of these three primary elements of consciousness allows us to develop an intuition of the nature of consciousness. Further, it helps us to understand the nature of what we express through our actions and our emotions. Irrespective of our explanation here, the only way to understand these elements is to experience them in our own intimacy.

ON THE ELEMENTS

With the intuition that everything that is, is also its opposite, we will define each of the three elements of consciousness as perceived through two core opposite emotions.

The first element of consciousness is space. Space is the material aspect of consciousness, as it manifests in the physical world in everything that materially exists. It is the most

tangible aspect of reality. **We perceive space through two core opposite emotions: fear and possibility.** Possibility is the aggregate of our dreams, imagination and fantasies. Possibility is the outcome of fear; we need to sense fear in order to understand what is possible. Fostering possibility is dealing with fear, imagining the once impossible.

Space represents materiality. Emotionally, everything related to fear and possibility needs matter to manifest itself. All that we imagine or fear is material. We fear things, and we dream about things. This spatial aspect is fundamental to understanding the nature of actions that are driven by these emotions. Fear is possibility.

Space – materiality – relates to the most primitive activities. It is the element that drives our desires. Desiring is a spatial manifestation of dreaming. We cannot desire what we cannot imagine. Desiring is a primordial activity rooted in fear, and is the most basic force of life; it relates to survival in the most instinctual form, and to all material aspects of reality.

These emotions bind us to the material world; they are the ones that, in order for us to exist, make us imagine ourselves as 'something separate', perhaps 'a separate self, conscious of being, alone, material'.

When we need things and desire things, we are expressing fear. Territoriality and property are expressions of fear. Sex is fear in its purest form. Possibility in its purest form.

The second element of consciousness is time. Time is a dynamic manifestation of consciousness. Life is how consciousness expresses time. Time is at the core of the cycle of life, and therefore it is especially present in the concept of ageing, and on all ideas related to developing towards the future.

We perceive time through two core opposite emotions: hope and death. Hope and death can be understood as the beginning and the end of life. Hope is the initial emotion, the beginning of will, and of any action expressed through time. It is the intuition of innocence. It is youth and promise. Hope is forward-looking, and what makes us think of 'a future'. The complementary emotional aspect of hope is death. Death is the counterpart of hope; it constitutes a sense of certainty and is behind all emotions related to the passing of time. As living beings age, youth transforms and a certain sense of intensity and certainty grows; that is a sense of death. Death is the growing gravitas of time passing, as life is continuously happening.

The shift is a continuous process, a continuous beginning. We are permanently dying. Our separate self is dying all the time. This is a constant learning process. Being present means be-

ing continuously dying. Death is at the core of life. It is not something that happens to life: it is life. Death is hope.

The third element of consciousness is consciousness. It has an eternal and ubiquitous nature. It transcends time and space. Consciousness is not only material, it is not only life. It has no limits in terms of time or space, because there is an element of consciousness that transcends those categories altogether. This is the immeasurable aspect of consciousness, as this element does not obey physical laws, nor is it impacted by our traditional idea of time.

This third element is perceived through two core opposite emotions: love and hate. Love and hate are the emotions with which we perceive the limitless nature of consciousness. The intuition can be felt; the strength of love goes beyond what is explained and taught. Love overwhelms culture. Love's immensity flows through us.

The love that we are talking about here has an intentional aspect to it. To express this love we have to choose to love. That choice is the sparkle of true freedom. Such a moment of choice is our individuality acknowledging that we are not separate. It is becoming aware that consciousness is bigger, all-encompassing and ubiquitous. It is the moment of true empathy; it is be-

ing the other, and everything. In such a moment we experience the eternal and infinite nature of consciousness. Being able to experience hate is the ultimate gift, as it allows us to choose love. In some way, we experience hate to learn about love. Through hate we learn that love can be instinctive. Hate is love.

Love is chosen, and the only way to manifest choice in life is action.

Our aim is to understand the nature of this third element, which can't be described in words or in terms of time nor space, which cannot be measured, but can only be experienced, sensed and embraced. There is no need to name it, we don't need a metaphor, as its eternal and ubiquitous nature cannot be separated from ourselves, not even in a concept. Only experiencing it can help us to understand it.

What 'seems' to relate to time and space is measurement and mathematics, but in fact time and space are subject to no laws. What we call 'cause' is not the cause of any happening. The effect is the cause.

ON THE INTUITION WE ARE LOOKING FOR

Everything we perceive and everything we express is the outcome of some combination of these three elements of consciousness. The full palette of human emotions is the result of combining the basic emotions we feel when we perceive these elements. Being able to express more love in our actions will drive our evolution, because it is the way our intention transcends time and space.

We are space: as particles of matter we explore our fear, as it is how we learn about ourselves as space and it is the driving force behind our dreams. We are time: our will acts on matter, and the breath of life is expressed through us. We are immense: we are ubiquitous and eternal, not as perpetual ghosts appearing in multiple places, but as beings capable of expressing love here and now.

II. THE CONVERSATIONS

ON THE DIMENSION OF THE UNEXPLAINED, THE DIMENSION OF CONSCIOUSNESS

Every time we have a conversation, every time we look around in the world, every time we consciously do something, there is a second conversation going on.

This second conversation relates to the collective unconscious to which we constantly contribute. The second conversation is sourced from, and the outcome of, our biological being. We are not talking about a spiritual dimension here, we are talking about an aspect of reality that we capture with our senses; it is perceptible, we feel it and process it in our minds. However, the language of such conversation is pure intimacy. It is not a language to be decoded, and its body cannot be pierced to be accessed and analysed. Such language escapes semantics, and effectively represents our intimate resonance with the elements that compose consciousness. Such a second conversation is the highest expression of the human body and mind as technology, as it represents an interlinked instant intelligence that captures the significance of future and past condensed into the present moment. It represents the state of consciousness, which is always present, which is always now. The way we access such a conversation is through our own intimacy; such resonance is manifested in our emotions. Emotions, then,

are a very sophisticated biotechnological tool that acts as an interface between the individual and the collective.

**ON HOW RATIONALISING
IS ACTUALLY EX POST JUSTIFICATION;
CONSCIOUSNESS IS EFFECTIVELY
THE PRIMARY CAUSE OF ALL HAPPENINGS**

Understanding that such intimacy cannot be decoded or described with words is fundamental in embracing its nature. It cannot be said. It cannot be explained. It can be felt, experienced, developed and embraced. Learning to trust our 'unexplained' and enhance our emotions as the purest source of knowledge is the real discovery process in being ourselves. In an understanding of the human race as technology, this would represent the appropriate use and development of such technology. 'Appropriate' is used not in the sense of a norm, but as a consequence of an act of true freedom. There is a sense of purpose in the act of true freedom. **As our sole purpose is to be free, we are even free of purpose.** This acknowledgement is an evolutionary one, and relates to intentional evolution. While we think it is our conscious mind that drives our lives, it is rather the second conversation that is the real reason for things: the most relevant aspect of humanity, the state of consciousness as a collective. Consciousness is the reason behind

the answer. Words, dialogue and interpretation are not a reason for things, but are more some sort of ex post justification. Our rationality comes second to what really drives all events.

Explaining our emotions is a conscious exercise, and by definition represents a translation, a step of separation. It is like the relationship of interpretation to art. In art, concepts cannot allow for separation nor analytics. Its comprehension is emotional. Put precisely, art is how we need to describe such undecodable language, art not as an artefact, nor as in visual or decorative expression, but art as a complex meta-language outcome of the state of consciousness, perceptible and evident in any and every gesture. Ultimately, art is the language of our ultra-conscious, which is always collective, which is always right. Art is the most advanced communication that our brain perceives and processes; art as an intimate language which does not talk about the other, but about ourselves, and only through our deepest intimacy reaches the other. In such intimacy we are the same.

Art is therefore present in all actions that are the outcome of true self-expression, and can be present in any gesture. In order to produce such art we need to express ourselves. The quality of such expression, and the determination of the 'quality' of such art, are sensed in ourselves and are something that we can improve and aim to perfect; intuitively that would be

the best use of us as technology. Art is part of our biology and is a language that we enhance by our intentions and actions. Our art can be perfected by the love we are able to resonate through such expression in our own intimacy.

The concept of intimacy is key, as nothing else enables us to attain such a level; no other qualification or quantification is of any relevance. Intimacy is the place where the only thing that matters is being; no external analysis can affect this process. The intimacy we are talking about only exists in such solitude, and it is only relevant as a direct personal experience; it is the sensation of life itself. In an apparent paradox, such true solitude can only be experienced when we realise we are also the whole.

ON ART AS THE LANGUAGE OF THE SECOND CONVERSATION AND THE WAY WE CONTRIBUTE TO CONSCIOUSNESS

Art is a language that is born in the most self-centred act. It is therefore also the truly connective one, the deepest form of communication, as it connects directly with emotions as a reflection of the basic components of consciousness. As a result of such connection art represents us expressing ourselves – consciousness – truly.

The act of creation through our own intimacy is the opposite of selfishness, as we are consciousness in such intimacy. Being able to express greater love through our gestures is the path that collectively drives evolution. Our emotions should be somehow de-emotionalised, de-sentimentalised, and understood as another sense, the sense by which subconsciously we are learning about ourselves and expressing ourselves. Truly expressing such individuality is our contribution to the collective. Art is the language for such expression; the expressive gesture is the form of our 'understanding'.

For art, only our own individuality, processing consciousness, is relevant. The actions of reading the other, controlling the other, and second-guessing the other, which do not follow the intimate path, are expressions of fear.

True self-expression is a process of enhancing our sensibilities through love in order to improve. There is a sense of 'improvement'. There is a sense of self-assessment that moves from awareness into intention and effort, which means intentional evolution. The aim is to better utilise our givens to perform as biotechnology. We will improve to the extent that we produce high-quality art; art that is more representative of our individuality. In order to do so we would need to abandon ourselves to love. Somehow we are more able to be our individuality when

in our intimacy we become aware of being the whole through love. Our gesture becomes a gesture that expresses greater love. The more love, the less persona and ego, and the elimination of the fictitious character of the separate self.

There is a natural connection between these two conversations: intuition is a bridge between our conscious world and that second conversation. Intuition is half a feeling and half an explanation.

ON WHAT IT MEANS TO BE. BEING IS EXPRESSING OUR TRUE SELF THROUGH ACTIONS

Being ourselves is a process of acceptance (who we are, our givens, what we can actually accomplish), and equally it is a process of creation (our intention manifested in actions). The only thing that we will ever create is ourselves. That is creativity in its purest form. We are all different. **Expressing fully our difference is our contribution, and the source of creativity:** our difference and individuality as organisms of consciousness. Creativity then, is not related to anything external to us, but to our own intimate core, which shows in our difference and individuality. If we focus on creativity as an external concept, the illusion of the separate self emerges. It is a character with ideas of what creativity should be, what it should look like, and

so on: the outcome of which inevitably ends up as a mixture of regurgitation and *déjà vu*.

Being ourselves means expressing ourselves truly. However, being honest with ourselves can be a hard thing to do. The path to such honesty is always related to doing something really well. It can be any activity or activities, but is likely to be the ones that produce more joy. To achieve your best, you need to be able to enjoy what you are doing. Joy is the initial emotion with which we start perceiving the intensity of love. Embracing such emotion is allowing such joy to transform, as infinity manifests itself.

We are love in the precise moment when, discovering what we are, we dedicate all our intention to it. It is a delicate instant that is achieved by sensibility, effort and courage all playing in tune. It is a moment of freedom and trust.

First, we choose love; everything else is a consequence of that choice.

It is in the moment when we succumb to love that we forget the spatial and measurable nature of what 'we' thought was 'better', or any other measurable objective. 'We' stop thinking, and we act; our action, manifesting love, overcomes fear, overcomes space.

This path requires courage and effort. A race horse is only half born. This process does not start with the confusion of a separate self rationalising 'who I should be'. The rationalisation of 'what it should be like to be ourselves' precisely separates us from the truth in our own intimacy. Such rationalisation occupies our mind, indeed becomes our mind. The shift is to empty these concepts, using our emotions as our very own way of perceiving consciousness through our individuality. We need to follow the intuition of joy: knowing what really enjoy (and fear), deeply and purely feeling what we really love and fear. That means also realising what we fear the most. Joy is a subtle perfume, a sign that shows us the way out of the maze. What gives us joy is more representative of our individuality in the present than any rationalisation of what 'we' 'should' enjoy. Taste is not understood as rule nor parameter, but joy; and it is experienced as a source of information coming directly from consciousness. What makes us happy, what we find beautiful or horrible, should be signs helping us to choose which path to follow, which actions to pursue.

Being able to appreciate the beauty in all things is growth and evolution. The more beauty and joy you can find in anything, the more awareness you have of being consciousness. Taste is never about the external; we are always valuing ourselves, learning about ourselves. We must trust what we find horrible, as we learn from it, in the same way that we learn from what we

find beautiful. We represent the beauty we attain and express, and what is horrible needs our love.

Being able to appreciate beauty is an intuitive path; the more beauty we can appreciate and express in any gesture, the more we can perceive and express love.

The clarity with which we appreciate everything is effectively the same clarity with which we appreciate our own intimacy. Being able to see the truth is a consequence of experiencing truly our own self.

III. THE GESTURE

**OUR GESTURE IS THE ACT
BY WHICH WE MANIFEST
CONSCIOUSNESS ON REALITY.
OUR GESTURE IS THE AGGREGATE
OF EVERYTHING WE HAVE EVER
EXPRESSED; IT IS THE OUTCOME
OF OUR LIFE AS LEARNING**

Your gesture is your choice manifested. Your gesture represents your art and the only thing you really own, your choice. Your gesture represents your state of awareness of consciousness. Our interaction with reality matters because those actions allow us to manifest our intention to express our individuality and freedom.

Our gesture is the aggregate of everything we have ever expressed, from artefact, technology and knowledge, to behaviour and human nature. Our gesture can be refined with effort, and only through love can our gesture improve. The most sophisticated gesture is the outcome of love. Any social development or technological leap happens because of love. Science develops appropriating art. Kindness is a refinement.

The only constant activity throughout life is learning. We were born to learn and we can't stop this process, which is at the core of life. Our eyes are always open in a continuous learning process; but we can choose the direction of our sight.

Only by expressing ourselves through love are we able to improve as living beings. That is our difference, our individuality and our contribution to existence.

The actual activities are always circumstantial; any action that allows us to express ourselves truly, with greater love, is a gesture of freedom, as it carries our choice manifested. It could be farming, it could be landing a rocket on another planet, or preparing breakfast for the children; it has to do with becoming better by experiencing the path of choosing love.

We can only become ourselves when we are love as choice, manifested in action through time. Trust in re-education. The brain is plastic.

The closer we are to the awareness of being consciousness, the shorter the distance between love and action. The less a separate self means something relevant, the more your gesture inspires. The ultimate gesture is recognising our love nature and being love. The most accomplished art can be expressed by choosing to abandon ourselves to love.

Your gesture is the manifestation of consciousness, and it is your contribution to reality. Your gesture is ultimately the only thing that will remain; enduring not as a thing persisting through time, but as being part of the present. Such a gesture is

your timeless contribution to the collective. The more you become aware of being love through actions of love, the more the collective resonates with love. When expressing love you are manifesting your unlimited eternal nature as an organism of consciousness. There are neither yesterdays nor tomorrows; love materialises in the present and it is eternal. There is timelessness in expressing love, in being love, because love has always been there. We were immortals since the beginning.

The love intention manifested in your acts spreads through inspiration. Your gesture of love ignites that flame in others as a ray of light. The more you recognise your love nature, the stronger the flash of inspiration.

While we are all looking for a lighthouse, we are the only lighthouse that matters. Because someone is looking at you, someone will be inspired by you. You cannot talk with true knowledge about anything but yourself, your difference, in your intimacy, and only through such intimacy can your gesture reach others. We all experience different awareness. In that difference remains the possibility of nurturing each other. It is that difference that allows us to help and be helped; this is what permits us to experience the path towards evolution: authentic empathy through compassion.

Inspiration works like a series of lighthouses. While we ack-

knowledge and manifest that we are love, we will be lighthouses for each other, and we will evolve. Every lighthouse is the very same light.

This process is ultimately an educational process. But learning cannot take place in a vacuum. Little is actually learnt in introspection. We are material beings, and we can't avoid experiencing life. Learning is sourced from our emotions while we are interacting with reality, and it is expressed in our gesture. The degree of love in our gesture reflects the synthesis of our learning, of our awareness of being love.

The gesture is the present. There is not a timeline for time. Thinking of time linearly, from past to present, is enumerating the irrelevant. A timeline is a spatial representation of time. It is fear judging life. The only time is now. There is no direction in time. Time is life as a centre point; the surroundings fall out of the concept, as they are only current memories of 'past' or 'future'. Time is not a boundary for love; the past is gone, it has disappeared. Its significance is present in our learning; the rest is only nostalgia, which is an expression of fear. The future is your intention now, your hope now, and ultimately your faith now. Future is not about the direction of time but about the projection of your present intention.

**BEING
LOVE**

Love is not a limited resource that can be measured in space, nor is it only life, affected by time. It is literally the wholesomeness of our biological being learning.

Don't measure what will not finish. This is an evident paradox: that the only way of being love is giving it away, as there is no property to love. The only love that is ever lost is the love not given, the love not chosen.

The more you are love, the less a separate self remains. By succumbing to love we are deemed to be infinite gestures of love, being present in the present, forever in the now, and not being, but being love.

Realising yourself as consciousness means ultimately becoming a naked gesture of consciousness.

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