

## Ode to the Nonexistent: On the Nature of Form, Geometry, and Learning

*The formless, that which we seek to understand through geometry, has no geometry. An acknowledgement of the source of and the limitations of geometry, learning, and knowledge.*

What are we learning when we are learning? Is it geometry or biology or mathematics or music? In a sense yes, but in a deeper sense, not entirely. I believe that all disciplines have the capacity to lead us to the same truths, that all forms lead us to the Formless.

The container through which to express is the greatest gift we are given—expression is ecstatic relief; experience is the gift of existence. Without this form, there would be no distinction between giving and taking, in the first place, and no gifts, nor much else, to be seen, as there is no other to be known. We are given our containers of form, both physical and mental, by the natural geometry of existence. And by this geometry, we learn, we experience, and can understand. Through it we experience the dualities such as expression and stillness, life and rest, and when we can get into the natural flow between them, we can sometimes remember that we are that which feels them both and is still. Through geometry we can experience that which has no geometry.

This undefined, undivided stillness is the source of all definition, understanding, and geometry, and all the infinite forms which spring from it, as the circle springs forth from the center and all the rest springs forth from that. As the division continues, the numerous biological forms spring forth from the infinitely generated geometrical forms, and the forms and images of our understanding, learning, and experience spring forth from our minds, our forms. The vibrations which we create are comprised of the compressed and rarefied manifestations of merely thin air, and our brainwaves quicken more and more so as we awaken from the daily unconsciousness of brainwaves slowing to nothing. And what we call knowledge, too, is structured thought, thought in geometrical form, and it, too, springs forth from the formless. All that we can possibly know and experience takes shape through the division of an original formless whole, arises from an empty stillness; it is through all these forms that we seek to understand that original, undivided truth, which is, after all, so whole it is still, and so formless that it can only be gestured at, through its forms, through geometry, and through our learning.

As the undifferentiated whole has no form, that original finality we may call God, or the truth which we seek to know through learning, has no geometry, no pattern, no rhythm, and no sound, to know it by, for it is the very absence of differentiation. And without differentiation there can be no geometry, as geometry is itself differentiation, the fractal division of a whole, the infinite reflections of a source. It is one thing being borne of another, many things being borne of one, the many versions of the real. Geometry, therefore, describes, underlies, and structures form and gives existence to existence. It is an immaculate blueprint of the created, speaks the language of creation in eloquence, and sings the dazzling song of existence and all that which springs from it, the infinite forms and their infinite multitudes of derivative forms. Geometry provides an elegant, comprehensive, and beautiful understanding of the created, and yet, no matter how hard it tries or how close it may get, it cannot in the end speak directly of that which formed it originally. If God is One, and Geometry is Two, and Creation is Three (what we often identify with as 'Us'), then by looking down through the looking glass, or by going deep enough into any one thing/form, we may glimpse the geometry which is the beginning of form, of us, and have a glimpse of the undivided source which projects the geometry in turn. Through perceiving

the manifestations of it, we may learn *about* the original indirectly, but *what* it is, we cannot quite say. We know it by its characteristics, its forms, its creations; our fingers can point to it, all our road signs allude to it, and all our creations are reflections of it. Yet even in the closest attempt, we can only be taught that which is closest to, but not what truly is, the source.

For anything to seemingly exist, for minds to discern, for there to be any form at all, in the way that we define existence through perception, there must be division. There must be more than one point, with tension in between them, causing the motion and differentiation which manifest form. Without division, there is no differentiation and no vibration, no sound, no form, no, nothing at all. It is a silent and still place with no sound, no other, and where nothing is described and nothing is known. Without this differentiation there are no boundaries for definitions of understanding, no forms for discernment, no containers for geometrical forms, and no manifestations to behold. That which is whole and not divided cannot be defined, as there are no distinctions with which to do so, and that which cannot be defined cannot be fully understood, not through geometry, learning, form, nor any kind of measure we take to understand intellectually. It is from this division of the whole, the breaking of this stillness, that all learning, understanding, geometry, form and existence come. All that which is to be conveyed must be first divided into smaller parts, bastardized one could say, in order to be conveyed (at least, to the rational mind, the tool which we have commonly designated as the vehicle of understanding). And perhaps this is a sacrifice that we happily and humbly accept, in order to know, in any way we possibly can, the truth.

So how do we truly learn that which is whole, the true nature of reality, if to learn is to divide? How do we even acknowledge, much less understand, that which just is — end of sentence? How do we make sense of that which doesn't make sense, and put form to that which is whole and therefore, for all intents and purposes, seemingly nonexistent?

Let's take a look at the example of the circle and its circumference. If one takes the radius of a circle to measure its circumference, one will find that it is six of these lengths *plus* a little bit more, a remainder, that extra on the margin which does not look like coherence but is completion.

Like the 'nonexistent' or unknowable, perhaps its learning, takes on a different form altogether — formlessness and awe. That which we humans commonly derogatorily call "faith, "irrationality" or "uncertainty" is, more accurately, non-linear movement through linear dimensions rather than along them. It is breakthrough; it is the learning of the whole truth through the mind and the heart. True learning it seems must be accompanied by a sense of awe, and a connection to the heart, a sense and connection which were palpably pervasive throughout this program (a real feat for rational education, especially in the modern world). I appreciated this immensely throughout my experience and wanted to illuminate this special aspect of this venture; to have gratitude for the unknowable and the unspoken, and for the ones who honor that and allow that through their hearts—and through the many mesmerizing forms and teachings of this program.

The truth is hard to teach and it's the subtlest of all arts to learn it. Being the one and the only, it is the one and only thing which cannot be taught, or conveyed from the external. It is the nous, the highly sought esoteric, the holy grail which can only be found on the inside—singular because of this singular difference from all else—; the object all fingers and signs point to, and which all words speak of.

The secret of which they speak is perhaps the quiet non-attachment to knowledge required to reach the understanding that we seek through learning. Only that which touches the quiet of the heart can be truly absorbed by the mind. It is the heart that knows that the points aren't linear; they don't connect in a line. They're random representations of a bigger thing, and through them, we get to know the reality. The undivided, whole unknowable truth is knowable through the remainder, the mystery, the silence of the spirit, for which the sacred space, gratefully, was given here.

The unknown is half of all that we know; the mind knows the known, but the heart knows the unknown, through which we may apprehend the undefined wholeness. This is what is meant by oneness. This is what is strived for in faith. This is what we are here to learn: what we do not know, and how to open our hearts. And through it all, we learn that we are one, and whole: We are the forms given the gift of expression, and we are the formless whole from which it came. Geometry is the knowable aspect of God, and God the whole has no geometry. It becomes known precisely through its forms; we know because we are.

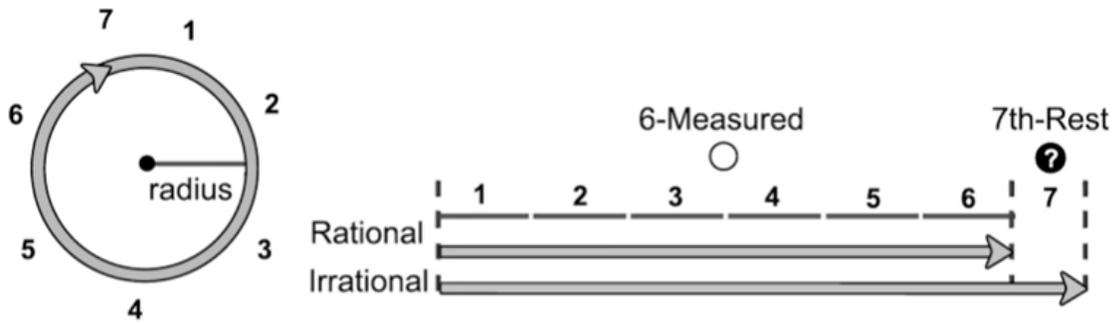
...And who or what is known through us? And what are we unwitting representatives of? We don't exactly know but we can be; we do not know but we are. The questions may seem frivolous and the answers don't come, in form. That original which we seek, the whole of it all, seems always to elude us, and yet, in some way, is also ever present in all its forms. If we can remember to allow for some formlessness in between our forms, for some unlearning in between our learning, some faith between our knowing, some space between everything, then we may begin to get at that source.

Geometry is the beautiful relationship between the points, and God is the point-less. May we find that stillness, the pointlessness which is the fountain of all points, and express from it many forms of beauty.

*All this just to say... that whatever we do, may it come blazing through our chosen form (of practice), through us, with trust. That devotion to inspiration, the heart, in balance with technique is what makes us great facilitators of wholeness, because it is through it that we know wholeness. It's just as important to surrender to healing, just as important to set sacred space, just as important to let your voice sing on its own, as it is to know and practice technique. We know how to heal through our minds, but it is our hearts and spirits that do the healing.*

#### References:

Matthieu Pateau, *The Language of Creation: Cosmic Symbolism in Genesis*; radius of a circle  
Walter Russell, *The Home Study Course*; enlightenment is a slow to nothing vibration, stillness  
- Charles Fort, *The Book of the Damned*; Equilibration to stillness  
- 5th element is the 'spiritual force' that Earth, Air, Fire, and Water descend from  
Research regarding monks' brainwaves in meditation: both slow and fast; stillness  
Ergotropic and Trophotropic, both lead us to stillness  
Carl Jung, the unconscious



In the narrative of creation, the meaning of the numbers six and seven comes from the parallels between working and counting. The number seven symbolizes the inability to correctly measure a cycle with its radius, which yields a measurement of six and a little bit more.