

Angelic True Forms

Form, in Platonism, is not a 'thing' so much as it is an action, or the precursor to action.

The Platonic Form is neither object nor abstraction drawn from a pre-existing materiality, but that by which materiality comes to be. Literally: the forming force of reality.

Form is formless; it does not 'really' exist in some 'other universe'. At least not a 'real' 'universe' as we would imagine it in modern science. Form escapes spatiotemporal locality entirely. [Reality], here being understood as prior to physicality. This to say, the physical is an aspect of experience; a product of consciousness, not its inverse.

The heavenly bodies are already contained within us. When we speak of eternal paradise, a place beyond this, we mean nothing more than absolute presence. The 'promised land' is never out of sight because it cannot be separated from divinity, which is abundant, eternal and so much a part of us that it is entirely forgettable. This is the foundation of the doctrine of anamnesis: we forget that from which we come precisely because it is so obvious, so ubiquitous. The most 'clear' truths quickly disappear from our everyday awareness.

If were to say "God is love" and then ask you to point out which part of the sentence corresponds to 'God', you would likely be tempted to point to the subject, 'God'. The obvious choice, so obvious the question itself confounds. However, it may be more accurate to say God simply 'is', with the abstract noun (so quickly transformed into an action) 'love' here being bequeathed to the angelic intermediaries.

Through this analogy, God — represented only as 'is' — voids subjecthood entirely. It is the active force underlying reality; it is the glue of infinity. The angel's role in this is simply to complete the circuit; it is the carrier between the infinite and the immanent.

Everything is the same thing; all souls are one soul. An interesting manifestation of this idea is the one electron universe postulate, which argues that – by Leibniz's Law, which states that no two objects may have exactly the same properties – electrons, which do share the exact same charge and mass, are in fact 'all the same electron'.

On the one side, to Be: this state is at once expansive, and entirely unified. We can call this state Soul, which is by nature never apart from the whole. On the other end of existence is to Be a Being, which is necessarily to be a specific being; to Be a Being is to be among other beings. It is the first return, the origin of particularity. This state is differential, it is the point at which a subjective experience 'separate' from God's consciousness emerges. This subjectivity, however, is fractal by nature. It is being turned towards itself in prayer, and such appears not as a pre-unified plane of experience but as a continually unwinding pattern of connectedness.

'Angels' here can be understood as the manifest multiplicity of divinity: if God is the ground from which sprouts the expansive-possibilities of existence, then Angels proceed from this in the form of specific-possibility. Angels are the ordered means by which the spirit of life emerges: that by which being takes being, that by which things become things.

Paradoxical though not incompatible with the previous assertion that everything is the same thing, this mode of existence forgoes self-sameness entirely. There is no 'final form' to be found, and certainly not one to be found twice. The only thing that 'returns' is the Forming force itself. Patterns are to be found not in the similitude of abstraction, but in the process of repetition itself. Through the material effects of angelic providence, nothing is ever the same as anything else, not even itself.

Angels are Free only insofar as they are Forms. Transcendental in nature, the angel is not subject to the laws of materiality; it *is* law. It is through angelic providence that life proceeds from the One to the Many, from unity to complexity. When we turn to question angelic freedom in the face of absolute determinism — considering that angels can do only God's bidding and have no way of rebelling — it's akin to asking 'can Love ever be free of Loving?'

Asserting Angels as Forms has a dual purpose: it allows us to let go of anthropomorphic ideas of angels, but it also invites us to (re)think Form as an active force.

An angel is a messenger, a carrier, a carry-out-er. An angel is alive, without being A living thing. An angel is a conduit, an action, an intention, a pattern, a rite. An angel pushes and an angel pulls. An angel is a manifestation of will. All of these descriptions are helpful in deepening our understanding of Platonic Form.

The angel, as a concept, allows us to think Form without fixing it in space or time. Through the angel we can come to apprehend an inertia-free eternity. The angel stays true to form - as the eternal force behind action - without necessitating any kind of essential quality in its products. Pattern emerges not in the similarity of the components being repeated, but in the space between them. This space is where angels reside. The action remains, even as both actor and acted-upon dissolve into nothing. The system is closed, but it remains dynamic.

Broken free of the confines of metaphor, which shackles the angel to corporeality, the true form of the angel is awful, in the sense that it is awe-filling. Once you witness it in action, you can find it anywhere. This knowledge is annihilating. Quite simply, the ego cannot survive the encounter. The true form of the angel is available to all, and yet we cower from it through ignorance, for we know that its truth will devour us.

Source: my beautiful mind.

Influences: the enneads, meno, phaedo, difference and repetition.