

Ibn Arabi: “The God Created in the Faiths” Inspiration. Eros and Oresis

In "The Creative Imagination of Ibn Arabi," Corbin discusses the view of theophany and the presence of God in us as "the God created in the Faiths." Each being is an epiphany of the Divine, each being is an "instance" of God, of *a* God. As such, each being is invested with a divine ray or mark of intelligence, called a divine Name. This name is at once the Lord of our inner being, and the form of our beloved. This presence is recognized in the heart, and by the heart, when the heart is awakened. Thus "faith" is the aptitude of the heart, invested by God to receive God in a certain modality.

“the Divine Being is epiphanized in the heart of every faithful believer in accordance with the aptitude of their heart, or in other words, it always takes a Form corresponding to the exigence and receptivity constituting this aptitude.” P. 196

In opening our heart, the gnostics cease to impose their own images, conditioning and judgments on the incoming inspirations. Instead, “the gnostic’s heart is colored in every instant by the color, that is, the modality of the form in which the Divine Being is epiphanized to them.” This means we are open and receptive to the influx, and also that the influx is in a modality which resonates with our heart, the flavor of the Divine Name by which we are named. Arabi calls the unique window to the divine available to the heart of the mystic Gnostic “the God who is in a faith.”

“The god who is in a faith is the God whose form the heart contains, which discloses Itself to the heart in such a way that the heart recognizes it. Thus the eye sees only the god of the faith.” Since the form in which it discloses Itself in a faith is the form of that faith, the theophany takes the dimension of the receptacle that receives it, the receptacle in which the God discloses Itself. The faith reveals the measure of the heart’s capacity. This is why there are many different faiths. To each believer, the Divine Being is that which is disclosed to us in the form of our faith.” 197

There is a paradox here. We, the non-gnostics, receive things only according to the conditioned mind, through our filters and presuppositions. The Gnostic heart is open, ready, passive to the Divine. And yet, Corbin says: “it is true to speak of an aptitude or capacity of the gnostic’s heart, for it is in this heart and there alone that the “god created in the faiths” shows His truth.” Corbin states the paradox like this: “the revelation or knowledge he has of god is the same as that which God has of him and the gnostic’s heart is predisposed to the reception of all forms of theophany...” 196 He makes the distinction more clear further on:

“this vision is no longer given in the form of this or that faith prescribed and imposed by a religious or social collectivity. What is disclosed to the Gnostic is the form in which they themselves are known to the God who evoked their being. .. whose knowledge of you has the same form as your knowledge of it.” 198

As a further dimension of this opening of the heart to the Divine, we find the fulfillment of the longing to unite with the beloved. The Gnostic will “understand their unity of essence... with the divine totality... the form of the particular faiths cease to be veils... and become manifestations in which God is contemplated.” And in this way “is confirmed the paradoxical depth of the bond between the Lord and the Lord’s fedele.” Finally, we finds that “the God created in the faiths... is one of the forms of the Divine Imagination revealing itself to Itself...”