

Arabi/Corbin

I resonate with this idea from Arabi that it's a two-way view. Each of us already has a kind of predisposition, Prelude, preamble towards a particular view, a unique seed, a spectrum, that allows us to access the divine inspiration, the bigger picture, and it also focuses and limits the bigger picture according to that predisposition that Arabi talks about. On the other hand, we have to be open enough, translucent enough, to allow the Divine the luminosity to *color us*, to bring us new perspectives, -- and that also brings out our predisposition and also gives us new windows into reality. It is so much like the paradigm of Plotinus with Nous and the One. The vision conceals the infinity in order to reveal it at all, and the One is present in every vision.

This God created in the faiths, the spark or seed of God in each of us, both colors and is colored by the universal energy of the Love Field, the Matrix. The divine "name" is determined enough, and open enough, so we can access the matrix and express and unfold our unique Logos. At the same time, the teachings that inspire us have to resonate, be aligned enough, with our predisposition, and open enough to Expand our consciousness... and dissolve the opacity of our mental/emotional predispositions. Arabi is not talking only of the emotional/mental predispositions but of the Divine Name by which we are named... the unique spectrum to be actualized.

Here we encounter two inverse and complementary explanations. Many Sufis maintain that **the Divine Being is epiphanized (expressed and accessed) in the heart of every faithful believer in accordance with the aptitude of their heart, or in other words, that it always takes a Form corresponding to the exigence and receptivity constituting this aptitude.** In speaking of the *gnostic* (*ärif*), Ibn Arabi seems to prefer an inverse explanation of this "mystic kathenotheism." It is not the heart that gives its "color" to the Form it receives, but **on the contrary, 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 the gnostic (i.e. the divine name by which we are named). The gnostic then resembles a pure "spiritual matter" (receptivity) informed by the faiths**, or a mirror receiving the forms and colors reflected in it, but expanding and contracting to their measure. **And the gnostic reveals their heart to the Divine Being in the same form which the Divine Being has chosen to disclose Itself to them. No doubt because the revelation or knowledge the gnostic has of God is the same as that which God has of the gnostic and because the gnostic's heart is predisposed to the reception of all forms of theophany.** P.196 (theo-phany = showing forth of the divine)

Juxtaposing these two views in we find also in Plotinus can help us in our own spiritual practice. On the one hand, there is seeking nothing, lacking nothing, and the emanation which gives rise to the eye filled with vision. And when we reverse this, then the eye filled with vision goes even beyond determination of knowing and being. In the other image there is the four-fold hierarchy of emanated levels from the one and there is the diving board, deepening into the mystery. There is also the view of omnipresence: though it is nowhere, nowhere it is not. One is all inclusive of the various levels. And there we only have to turn to it.

Plotinus: fit yourself for the vision: *Watch And See:*

Sometimes Plotinus says: "just wait, it will dawn on you..."

We must not run after the Good, but fit ourselves for the vision and then wait tranquilly for its appearance, as the eye waits on the rising of the sun, which in its own time appears above the horizon--and gives itself to our sight.

This Principle, of which the sun is an image, where has it its dawning, what horizon does it surmount to appear? [*Where do we look to see the One-rise?*]

It stands immediately above the contemplating Intellect which has held itself at rest towards the vision, looking to nothing else than the good and beautiful, setting its entire being to that in a perfect surrender, and now tranquilly filled with power and taking a new beauty to itself, gleaming in the light of that presence. 5.5.8

Sometimes Plotinus says: "fitness..."

1.6 The Way of Beauty:

To any vision must be brought an eye adapted to what is to be seen, and having some likeness to it. Never did eye see the sun unless it had first become sun-like, and never can the Soul have vision of the First Beauty unless itself be beautiful. 1.6.8

Therefore, first let each become godlike and each beautiful who cares to see God and Beauty. 1.6.9

we can take these words as "transmissions" of some inspiration beyond the words, which evokes or invokes a response in us. There are two directions to this dance: as we become more sunlike, we see more of the sun. And as we gaze on the sun, we become more sunlike

Create an atmosphere that invites a response. intuitive recognition, suggest, arouse aspiration to attain.

If you find the words resonate, you will find inspiration for your heart, and transformation of your mind. PB: when you feel the response, STOP. Awaken aspiration and longing: **heliotrope**, Lao Tsu, recognition "it is so.". Appreciate Beauty/bliss even if you don't have experience yet:

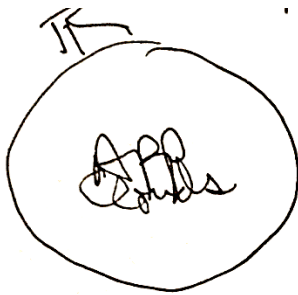
Truly a trying to understand rather than a claim to have done so. Philosophy as wonder--and the insight into that wonder--will produce for us the inspiration for our daily and ordinary lives. AD: Supp 622

In using the table as a subject for applying the idea for today, you are therefore really asking to see the purpose of the universe. You will be making this same request of each subject that you use in the practice periods. And you are making a commitment to each of them to let its purpose be revealed to you, instead of placing your own judgment upon it.

See the page (below) on the different views like the sky and clouds, and the sun and its rays. As Anthony says, there is a continuum within which there is diastasis. In one view, everything comes out of the one: there is a hierarchy of emanations, a hierarchy of levels that are not to be confused one with the other. In another view, all three of the primals are reality, and the system of nature is the emanation or appearance. But on the other view, the one is omnipresent, there is nowhere else to go and everything arises within the one. There could be nowhere that it is not. **Look into the arabi above.**

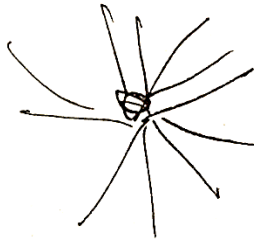
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READ ALSO: 25.1.120 IN HERE . 27.3.65



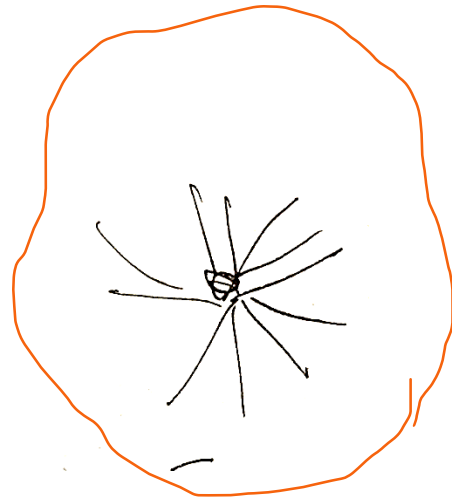
SKY

PRESENCE
Sky and Clouds



Sun

CONTINUITY
Sun and Rays



TOGETHER:
Godhead and Sun of God

Golden Lion. Jewel Net of Indra. Diamond and facets.

Primordial awareness. Omnipresence.

Diving board.

Reality is continuous with its appearance.

Psychologically, all this may be summed up.

IS--This is it. Just is. God is IS. Why there IS rather than Isn't.

Reality is active and passive. Mind-itself is passive and world-mind is active. An ever-active mind within an ever still mind. We can say Shiva and Shakti.

Cannot ever know mind which is transcendent, but we can know the mind which is imminent. 25.1.120 IN HERE