

INITIATIONS P. 193-197

Watch and See: It Dawns On You 5.5.8

Whereas the movement of the dialectic was positive up to now, it is now passive. To await while looking, not in blankness, we must be already in the state of Contemplation, to have become the Being itself, and from that station gaze and wait. We have many beautiful passages on the “transition” from intelligence to Identity. 5.5.8 is particularly apt analogy: “We must wait, like one who awaits the arising of dawn.”

But we ought not to question whence; there is no whence, no coming or going in place; now it is seen and now not seen. We must not run after it, 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- out of the ocean, as the poets say- and gives itself to our sight.

The Principle, of which the sun is an image, where has it its dawning, what horizon does it surmount to appear?

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.

This advent, still, is not by expectation: it is a coming without approach; the vision is not of something that must enter but of something present before all else... 5.5.8.

WU-WEI: path of just letting be, being at ease, acceptance, allowing: YES; THANK YOU. self-perfection. Let it all be. Listening for and hearing the call. PB: “drop thoughts, let go sense-experience, but keep your sense of being.” **In the “Doctrine of Recognition” Ortega writes: “alert passivity.”**

There is nothing to seek and find, for there is nothing lost. Relax and watch the “I am.” Reality is just behind it. Keep quiet, keep silent; it will emerge, or, rather, it will take you in. Ch 99

Keep in mind your goal of freedom, until it dawns on you that you are already free, that freedom is not something in the distant future to be earned with painful efforts, but perennially one’s own, to be used! Liberation is not an acquisition but a matter of courage, the courage to believe that you are free already and to act on it. Ch 99

M: Desiring a state of freedom from desire will not set you free. Nothing can set you free, because you are free. See yourself with desireless clarity, that is all. Ch 21

Unless you make tremendous efforts, you will not be convinced that effort will take you nowhere. The self is so self confident, that unless it is totally discouraged, it will not give up. Mere verbal conviction is not enough. Hard facts alone can show the absolute nothingness of the self-image. Ch. 100

Q: How do I get at it?

M: You need not get at it, for you are it. It will get at you, if you give it a chance. Let go your attachment to the unreal and the real will swiftly and smoothly step into its own. Ch 1

Stop imagining yourself being or doing this or that and the realisation that you are the source and heart of all will dawn upon you. With this will come great love which is not choice or predilection, nor attachment, but a power which makes all things love-worthy and lovable.

Fourth set of “on the way to the One” [not here-- IN SOUL FILE]

Contemplation: the upward way.

Parmenides and Soul paper

CONTEMPLATION

Sliding scale: spectrum; move up from animal faith through reasoning... then intuition.

contemplation... Glimpse... shift in consciousness...

3.8.8 The Supreme must be an entity in which the two are one; it will, therefore, be a Seeing that lives

TO BE IS TO KNOW

As we deepen our contemplation, we come to the identity of knowing and being that characterizes Contemplation.

In the advancing stages of Contemplation rising from that in Nature, to that in the Soul and thence again to that in the Intellectual-Principle itself, the object contemplated becomes progressively a more and more intimate possession of the Contemplating Beings, more and more one thing with them; and in the advanced Soul the objects of knowledge, well on the way towards the Intellectual-Principle, are close to identity with their container. 3.8.8

To Know Without Images Is To Be 6.5.7

In several other beautiful passages, Plotinus tells us about “turning around.”

In the recognition of the ever-present, rather the ever-present recognizes itself in and as you.

Plotinus tells us earlier about turning ourselves to hear the voice within.

6.5.7. To Real Being we go back, all that we have and are; to that we return, and to its first offshoot (Soul). Of what is There we have direct knowledge, not images or even impressions; and to know without image is to be; by our part in true knowledge we are those Beings; we do not need to bring them down into ourselves, for we are There among them. Since not only ourselves but all other things also are those Beings, we all are they; we are they while we are also one with all: therefore we and all things are one.

When we look outside of that on which we depend we ignore our unity; looking outward we see many faces; look inward and all is the one head. **If someone could but be turned about--by his own motion or by the happy pull of Athene--he would see at once God and himself and the All.** At first no doubt all will not be seen as one whole, but when we find no stop at which to declare a limit to our being we cease to rule ourselves out from the total of reality; we reach to the All as a unity--and this not by any stepping forward, but by the fact of being and abiding there where the All has its being.

In a transcript of a class from 1984, Anthony Damiani, author of *Astronoesis* says:

if you wanted to investigate the nature of consciousness, could you do it by reading books about it? Yes, to some extent, a little bit. So an enquiry into the nature of the self - sure, it starts off with reading, getting acquainted with some ideas, you even think you know what your teacher is telling you, right? But then the next point is a little harder... if you really want to investigate the nature of consciousness, what would you have to do? ... : Be it, right? And then investigate deeper into it. In meditational practices you succeed in isolating what this I-ness is (what) this consciousness is in you. You're identified with this consciousness. You're no longer identified with the psychosomatic, You're no longer dwelling in memories, anticipations, reflections ...that's all gone. You're in this state of consciousness, you are this consciousness. You are this awareness. Now you can start your investigation into consciousness. [14:53-55]

PB: ... It is in the universe and yet the universe is in it too. It never evolves, for it is outside time. It has no shape, for it is outside space. It is beyond man's consciousness, for it is beyond both his thoughts and sense-experience, yet all consciousness springs mysteriously out of it. ...Nevertheless man may enter into its knowledge, may enter into its Void, so soon as he can drop his thoughts, let go his sense-experience, but keep his sense of being. Then he may understand what Jesus meant when saying: ``He that loseth his life shall find it."... 28.2.100