

FROM THE LOGOPRAXIS HANDBOOK

APPENDIX 1: REWORKING A STATEMENT

From Arcana Celestia

AC 2590. I have been taught in many ways that gentiles who have led a morally correct life and have been obedient ones, who have led charitable lives one with another, and have received some kind of conscience in keeping with their religion, are accepted in the next life, where with anxious desire and care angels instruct them in the goods and truths of faith. While they are being instructed they behave in an unassuming, intelligent, and wise manner, receiving and taking in what they are taught with ease. For they have not formed for themselves any ideas which are contrary to the truths of faith and need to be dispelled, still less any obstacles to the Lord, as with so many Christians who have led a life of evil.

Here we have a description of what are termed “gentiles” and “Christians”. Throughout the reading a contrast is drawn between these groups. This highlights the contrast between what we profess to believe and what we actually live our life from. We are being taught that our actual life determines our openness to instruction in truths in the next life. This is a general principle drawn from the reading as a whole and we could use this as something to work with. We could reword it to make it more specific and easier to apply.

Incidentally, when the Word is speaking of ‘the next life’ or the “other life” it is talking about life in the spiritual world which, from a Logopraxis perspective, equates to the life of our mind: our spiritual world. Keeping this in mind and coming back to the selected portion of the text, we see that what is described as ‘gentiles’ or ‘Christians’ in the next life must equate to certain states of life active in the spiritual world. As such they will equate to corresponding mental states within us all. Names denote qualities and in the case of this reading we are given ample indications of what the qualities these two names embody.

It may be helpful to think of these ‘gentile’ and ‘Christian’ states in terms of attitudes that can manifest when we are receiving instruction or being corrected. Seen in this light we begin to see that the Text, in describing ‘gentile’ and ‘Christian’ states and defining their qualities, provides us with something we can work with to help us see these states within ourselves. The Text now holds potential for application – we can use it to give form to states or attitudes of resistance and openness to spiritual correction/instruction. In other words, we can now come to see in our own experience that what the Text describes as ‘gentiles’ and ‘Christians’ can be found within our own mental life.

Once we are able to define a spiritual principle setting a task or spiritual focus for our work should be relatively straightforward.

In the context of the Arcana 2590 above, a task could be:

To seek to recognise the qualities attributed to gentiles and those attributed to Christians in our own mental states or attitudes.

From Apocalypse Revealed

AR 832.2 [2] It should be known that no one has any spiritual good from the Lord except through truths from the Word. For the Word's truths exist in the light of heaven, and goods in the warmth of that light. Consequently unless one's intellect is in the light of heaven through the Word, his will cannot enter into the warmth of heaven. Love and charity cannot take form except through truths from the Word. A person cannot be reformed except through truths from the Word. The church itself takes form in a person in consequence of those truths – not in consequence of those truths in the intellect alone, but by living in accordance with them. Only then do truths enter into the will and become goods.

This number is packed with principles that are openly state that...

- No one has spiritual good from the Lord except through truths from the Word
- The Word's truths exist in the light of heaven, and goods in the warmth of that light
- Unless the intellect is in the light of heaven through the Word, the will cannot enter into the warmth of heaven
- Love and charity cannot take from except through truths from the Word
- A person cannot be reformed except through truths from the Word
- The Church takes form in a person when they live from the truths they have in their intellect
- It is only by living from truths do they enter the will and become goods

We could ask the following question of any of these principles (truths) – Do I know this to be true in my own experience? If so, then I should be able to illustrate the principle from my life. If not, then I can create a task to test the principle with a view to seeing how it operates in my life.

From True Christian Religion

TCR 185 The spiritual world contains climatic zones similar to those in the natural world. There is nothing in this world, which does not have its counterpart in the other, but their origins are different. In the natural world the varying seasons depend upon how far the sun is from the equator; in the spiritual world they depend upon how remote the affections of the will, and so the thoughts of the understanding, are from true love and true faith. Everything there corresponds to these two.

As in the example from the AC above, when speaking of the spiritual world in Logopraxis we are speaking of mental states belonging to the life of our minds. Keeping this in mind opens the way for the Text to be directly applied to our inner life.

A principle that can be drawn from this number is that,

My inner state (climate) is a corresponding effect of how remote my affections of the will, and so the thoughts of the understanding, are from true love and true faith

A task formulated to work with this principle could take the form of...

To become more aware of the “climate” of my inner landscape – noting states of coldness and warmth and to try and capture the recurring patterns of thought if any that are associated with such states. Make an effort to remember that states of cold and warmth reflect my relationship to true love and true faith, and to note what impact, if any, remembering this has on my internal state.

From Heaven and Hell

HH 228. Angels have been permitted to activate my steps, my actions, and my tongue and speech, as they would, and this by influx into my will and thought; and I have learned thereby that of myself I could do nothing. They said afterwards that every man is so ruled, and that he can know this from the doctrine of the Church and from the Word. For he prays that God may send His angels to lead him, direct his steps, teach him, and inspire in him what to think and what to say, and other like things. Yet when man thinks within himself apart from doctrine, he says and believes otherwise. These things have been said to make known what power angels have with man.

The key principle in this number is...

Of ourselves we can do nothing; all activity is the product of influx; when we reflect from doctrine this is known, yet when we think within ourselves apart from doctrine, we say and believe otherwise.

A couple of useful tasks fall out of this principle.

- The first might be something along the lines of giving attention to my conversation to see how much of what I have to say comes from myself or is borrowed from others.
- The second is similar and could be run concurrently – Is what I’m saying being said with the doctrine of influx in mind or apart from that doctrine? – What happens in those times I realise that I’m not speaking from an understanding of that doctrine – does this modify what I say or my experience of the conversation?
- A third task might be to bring that doctrine to the forefront of my mind when another person is speaking and to observe the effect on my own state and view of the other person.