

## Module 2 - The Two Modes of Thinking Regarding Cause and Effect

Video:

<http://logopraxis-institute.online/?p=7717>

### Exercise 1

As with Module 1, Module 2 begins by asking you to reflect on the questions offered at the end the video. You'll also be asked to revisit these again at the end of this module.

- Choose one of the five senses: smell, taste, sight, hearing and touch. Observe it now.
- What is it offering you?
- What is it communicating to you?
- What affections does it evoke?
- What thoughts and ideas does it bring to mind?
- What do these affections and thoughts tell you about what this sensory experience is making visible to you?
- What state of mind is it grounding for you?
- What experience of the Divine is it making known to you?

### Reflections

The need for the building of a solid foundation – and indeed the view of everything that grows and lives and moves on this foundation as its earth - is essential. Without it we can have nothing with which to engage the Lord.

*Unless spiritual things were presented representatively in the natural, thus by such things as are in the world, they would not be apprehended at all. (Arcana Coelestia 5373 [3])*

For as we've already established in Module 1- the Lord is infinite and uncreated; and in this sense has no definition that a finite mind can comprehend. What is finite just cannot be in what is infinite – but what is infinite can be in what is finite so far as it is able to be received.

And so, most of our life up until we give thought to spiritual life, is spent acquiring and building upon this concrete foundation of ultimate images.

*Whatever is seen anywhere in the universe is representative of the Lord's kingdom, insomuch that there is not anything in the atmospheric and starry*

*universe, or in the earth and its three kingdoms (animal, vegetable and mineral), which is not in its own manner representative. All things in nature, in both general and particular, are ultimate images (Arcana Coelestia 3483)*

From the moment we are born our senses of sight, hearing, smell, taste and touch are taking in information, and forming images in our mind, which then go on to further inform the next set of input that is received, taken in and processed. Slowly but surely a whole world is built in the psyche of the mind which has structures of thought and patterns of feeling that are based around the sensory experiences from the body's interaction with the material outside world, including the exchanges it has with other living bodies that move and speak and act. A sense of self starts to form as an awareness of boundaries between what is 'them', 'they' and 'it' and what is 'me', 'myself' and 'I', comes into consciousness.

This sense of self is also part of the essential building of the foundation of ultimate images. It develops preferences for what it loves, likes, dislikes and hates. It develops opinions and beliefs based on the memory of the knowledges it is acquiring through its interactions with the sensory world and the bodies in it. It develops habitual patterns of thinking and feeling, again based on these memories. And the centre of its universe is this sense of self because it is through this that it makes sense of what it sees, hears, smells, tastes and touches. In short, it is a concrete, finite experience of what the function of a god is and of its relationship to all that is.

Consequently, these ultimate images are essential because they lay down ideas and concepts that are able to be comprehended about how spiritual realities operate. The difference though, is that it is inverted – it is reverse thinking and perceiving of how things really are. It is thinking from the *effect* to the *cause*.

Spiritual Christianity, the Word, teaches that all that we have been taught through our senses is actually the opposite of how things come into being and exist. It teaches that the influx of Divine Life flows into the ultimate images, and that these images are in fact the effect of that, not the cause. It teaches us that we don't think and feel because we sense, but rather that we sense because we think and feel; and also that the outside world of effects are not the cause of our inner states of mind, of the life of our spirit, but instead are offering us a mirror in which to see and perceive them. This is because in and of themselves, our states of mind, our reception of the infinite Divine Life, cannot be comprehended.

*The memory-knowledges that belong to the natural are the ultimates of order, and things prior must be in ultimates in order to come into existence and to appear in that sphere; and besides this all prior things tend to ultimates as to their boundaries or ends, and come into existence together therein as causes do in their effects, or as higher things do in lower as in their vessels. The memory-knowledges of the natural are such ultimates. Hence it is that the spiritual world is terminated in man's natural, in which the things of the spiritual world are representatively presented. (Arcana Coelestia 5373 [3])*

So, we live, sense and build up the structures of a sense of self and a world perspective that is based around all of this – only to have the Word arrive one day and present a new way of seeing and perceiving, one that is the exact opposite to everything we have grown to know and live from; and this can be both disorientating and exciting. Disorienting because it brings into question everything that we know and love, and little by little it disassembles the sense of self. But also exciting, as new insights and new ways of seeing the Lord in our life offer us wonder and delight.

And these ultimate images of life - of the material world, and the sense of self that are developed from the senses – are not destroyed. It's not that at all, because this is the foundation upon which the spiritual sight rests. Just as a house must be built on a foundation or fruit must have a branch from which to grow.

*... These things are first in time, but they are not first in end; and what are first in end are primary; for habitation in the house is the first in end, but the foundation is the first in time; use also is first in end, and knowledge is first in time; in like manner the first in end, when a tree is planted, is the fruit, but the first in time are the branches and leaves. (Apocalypse Revealed 17)*

In the same way that historical and prophetic stories in Sacred Scripture are the foundation or the vessel containing an image about our inner life, so these stories are *first in time* but what it teaches about our inner life are *first in end*. And so, the life from the senses is instead restructured so that we now see with it, through it, in a new way.

We see this transformation illustrated in the healing of the blind man in the Gospel of John.

*Now as Jesus passed by, He saw a man who was blind from birth. And His disciples asked Him, saying, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "Neither this man nor his parents sinned, but that the works of God should be revealed in him. I must work the works of Him who sent Me while it is day; the night is coming when no one can work. As long as I am in the world, I am the light of the world." When He had said these things, He spat on the ground and made clay with the saliva; and He anointed the eyes of the blind man with the clay. And He said to him, "Go, wash in the pool of Siloam" (which is translated, Sent). So he went and washed, and came back seeing. (John 9: 1-7)*

Jesus, as the living Word, bends down and mixes His own saliva with the mud of the earth, and it is this mixture that is placed upon the eyes of the blind man, who had been blind since birth. Spiritually, we can read the saliva as truth from the Word because water corresponds to truth. When this is added to the mud, which are the foundational images that the ultimate, earthly sensual mind offers, then a new way of being in relationship to external life opens up. The sense of self then applies this to the truths of existing doctrine, as directed to by the Word, and as illustrated by the blind man going off to wash in the pool of Siloam. We see then in an entirely new way, as we were before blind and now can see.

## Exercise 2

- Read through the set of numbers from the Heavenly Doctrines that accompany the video.
- Choose 1 that particularly speaks to moving the focus of thought and feeling *from the world as cause*, to seeing the world as effect. To seeing that the world of effects does not cause the way that you feel but is instead the means by which your feelings and thoughts might be made conscious to you.

And now for each one:

- Write down, in your own words, what the passage is saying.
- Create a task for each that might prompt or remind you to observe this as a principle of practical truth in your day-to-day life.

Here is an example:

*Text: It is not the flesh that sensates the things which happen in the flesh, but the spirit. It is the same with this sense as with the others. Thus it is not the eye*

*that sees and distinguishes the varieties in objects, but the spirit. So neither is it the ear that hears and distinguishes the harmonies of melodies in song, and the fitness of the articulation of sounds in speech, but the spirit. And the spirit sensates everything according to its own elevation into wisdom. The spirit which is not elevated above the sensual things of the body and so sticks in them, sensates no other delights than those which flow in from the flesh, and from the world through the senses of the body. These it seizes upon, with these it is delighted, and these it makes its own. (Conjugal Love 440)*

My words: How I experience things in my senses or how I interpret them is directly related to what is going on in my mind – of what things or loves are in the centre of my focus. If I'm feeling happy then I tend to interpret everything I interact with as a happy extension of this – that confirms it. But, if I'm feeling low or sad then everything seems to affirm that too.

Task: Take note of the next time I experience something that my hearing, smell, or touch causes me to feel a certain way – like eating a yummy dessert makes me happy, or if I break my favourite mug, or someone says something mean to me then I feel sad. Reflect on what else is going on within me and question what really is making me feel happy or unhappy.

### Exercise 3

- Use the following meditation to give space to centre yourself and to let the Word guide you in sitting gently with all that you have worked through in this module so far.
- Psalm 8: <http://logopraxis-institute.online/?p=11631>
- This mediation is also offered to prepare you to revisit the initial questions from the video.

### Exercise 4

Now go back to the questions from the video.

- Choose a different sense to what you worked with in Exercise 1: i.e. smell, taste, sight, hearing and touch. Observe it now.
- What is it offering you?
- What is it communicating to you?
- What affections does it evoke?
- What thoughts and ideas does it bring to mind?

- What do these affections and thoughts tell you about what this sensory experience is making visible to you?
- What state of mind is it grounding for you?
- What experience of the Divine is it making known to you?

Reflect on how this exercise was experienced this time compared to at the start of the module.

- What new things have arisen for you?
- What things has it affirmed for you?
- What questions are you left with?

### Before Moving on to Module 3 ...

Give yourself space to allow what you have worked through to percolate. You might like to revisit these questions again on another day; you will also need time to work with the task that you created in Exercise 2.

As was suggested at the end of Module 1, keeping a journal will help you keep track of the insights that arise and the questions that you are carrying, which invariably come from this type of reflective practice. And reminding yourself that as with anything new, the more you can seek to apply what you are learning it into your daily life practises, the richer the integrative experience will be.

### Support In Your Work

This type of inner reflective work can give rise to states of resistance or conflict, as well as opening up many questions. If you would like to talk with someone to explore this more, then you can email us at [logopraxis.institute@gmail.com](mailto:logopraxis.institute@gmail.com).

### Optional Further Reading and Exploration

This section is optional as it's not part of the work that that is in the module, but it offers an opportunity to further explore around the subject and concepts.

Strength from out of the mouths of babes – Psalm 8 (audio and text)

<http://logopraxis-institute.online/?p=938>