

Module 6 – An Image of God-Man, the Divine Human

Video:

<http://logopraxis-institute.online/?p=7641>

Exercise 1

Work with the questions from the video

- Think of a situation in your life that you are having difficulty with, that gives rise to worry or anger or sadness or uncertainty or obscurity. Now apply the principle: “all that is perceived is a manifestation of a spiritual reality...”
- Does this change your perception or response to your life situation?
- Does it change your affections and thoughts to the situation?
- Now apply the principle: “your responses to what you are perceiving communicates information about your state of reception to the Divine”. What arises from this idea for you?

Reflections

Man’s conjunction with the Lord is not a conjunction with His Supreme Divine Itself, but with His Divine Human; for man can have no idea whatever of the Lord’s Supreme Divine, which so transcends his idea as altogether to perish and become nothing; but he can have an idea of His Divine Human ... Hence it is said in John that no one hath seen God at any time, except the Only begotten Son (1:18); and that no one can come to the Father except through Him; and hence also He is called the Mediator. (Arcana Coelestia 4211)

The Divine or Lord, as it is in Itself, can never be known because what is infinite can never be received or comprehended by a finite mind. But we, as finite vessels of reception of this Life, can have an experience of It through the Divine Human. This Divine Human or God-Man is a form of the Divine Life, accommodated for the finite mind so that there might be a sense of conjunction and union with the Lord.

The Text, The Logos, the Word – these are all different names for this Divine Human, this God-Man.

... because the Divine Human is meant by the “Word,” all that Truth also is meant which relates to Him, and is from Him, in His kingdom in the heavens, and in His church on the earth. (Arcana Coelestia 2849)

So, the Word is the Divine Human because it is what allows the finite mind to see and experience the manifestations of what constitutes the Divine Itself - of love and wisdom, or goodness and truth, or substance and form. It does this by describing the very nature of Itself, of how it functions and of what it looks like when presented to us as an image or illustration in the day-to-day life of our feelings and thoughts, that is, in the life of our mind and spirit. We may then take these concepts and descriptions and seek for these in our daily life, and consequently confirm that what Text teaches us is true and affirm its claims that it is in fact the Divine Human. For It teaches, instructs and then brings us into a deeper knowing and sense of unity with what humanity is, with what the human form is, and thus with what it means to be human.

... the created universe is an image representative of God-Man, and it is His Love and Wisdom which are presented, in an image, in the universe. Not that the created universe is God-Man, but that it is from Him; for nothing whatever in the created universe is substance and form in itself, or life in itself, or love and wisdom in itself, yea, neither is man a man in himself, but all is from God, who is Man, Wisdom and Love, also Form and Substance, in itself. (Divine Love and Wisdom 52)

The images that we see, that we note, that we experience, are not the Divine Itself nor even the Divine Human, but are instead images accommodated to our reception of the Divine Life. These images that are presented before our mind will vary as our state varies, that is, as our ability to receive varies, and as the loves that we are identifying with or engaging in vary. This is because the nature of what makes a finite being finite, is change. A finite being is never constant and never experiences the exact same state twice. On the contrary, it is always moving, always fluctuating and always coming into existence. The Divine on the other hand, is constant and always present in the fullness of Its love and wisdom.

But what does all of this mean practically for the seeker, and for the practice of a Spiritual Christianity?

Well, as we have already said, it means that the Divine Human, the Word, can teach us about what it means to become truly human as It invites us into an ever-deepening relationship with Itself. For if It, as love and wisdom, is always openly being held out before us for us to receive, then any state that we experience that isn't this, is then an opportunity for us to examine more

closely: for us to examine the thinking that accompanies the emotion that we are experiencing, and to hold this thinking up against what the Divine Human, the Text, is teaching. Every negative emotion that we feel will have a pattern of thought attached to it, and for each of these patterns of thought will be a truth or statement from the Word, that will counter it and teach the opposite of what the inner self-chatter is saying. Here are some examples:

- I am no good, I am worthless – *Only the Lord has goodness and worth.*
- I don't deserve to be treated this way – *All merit and reward is the Lord's.*
- I am fearful of losing love – *Love is a state of reception of His life.*

You will likely have heard different opposite principles of truth from the Text as you read those, but that simply affirms that we are each a unique, dynamic and mutable reception of His life:

... the Divine cannot be seen by anyone otherwise than according to the state of his life and the perception therefrom. (Arcana Coelestia 8781)

So, what is it we are asked to do then? What does the Divine Human invite us to do? The answer is simple, the implications are transformative. We are invited to engage with It. To have a relationship with It. To converse with It. To work with It. To practice It. To let It teach us, instruct us, direct us and guide us. And to do this we must lay aside everything we think we know and become like young children again, approaching this Human willingly, desiring engagement, and being open to what It offers, and to what Its touch in our life may bless us with.

At that point, young children were brought toward Him so that He would lay His hands upon them and would pray for them. Yet the disciples gave to them a respectful but discouraging admonition. However, Jesus said, "Let this event flow on! Stop preventing them and allow the young children to come toward Me, for you see, the reign and kingdom of the heavens belongs to and is comprised of such folks as these!" (Matthew 19:13-14, Jonathon Mitchel New Testament)

Even those things of the church that are already working in our life need to be humbled to the idea of childlike submission and need to continually be coming to the Word, to this Divine Human, with an open and innocent heart, ready to be taught afresh every time. To be created out of young and new beginnings.

Owning nothing, with our eyes only on the Man in front of us. Being drawn to Him in our ignorance, wide-eyed in what we might find, and in acceptance that we have much to learn. It is only in this way that we will see the new images that It has to show us, and it is only through the incremental integration of these into our life, that we may also become more and more human, as images of the Divine.

That which has Being-in-itself is uncreate and infinite; but whatever is from Very Being, since it contains in it nothing of Being-in-itself, is created and finite, and this exhibits an image of Him from whom it has being and has form. (Divine Love and Wisdom 52)

The soul, therefore, is a form... It is the form of all things pertaining to love, and of all things pertaining to wisdom. All things pertaining to love are called affections, and all pertaining to wisdom are called perceptions. ... the soul, being the inmost man, is the man himself, and therefore its form is the human form in all fullness and perfection. Yet it is not life but the nearest receptacle of life from God, and thus the dwelling-place of God. (Conjugial Love 315 {11-12})

Exercise 2

- Read through the set of numbers from the Heavenly Doctrines that accompany the video.
- Choose 1 that particularly speaks to you.

And now:

- Write down, in your own words, what the passage is saying.
- Create a task that will support you to explore this in your own life more deeply.

Here is an example:

Text: As everyone receives the heaven that is outside of him in accordance with the quality of the heaven that is within him, so in like manner does everyone receive the Lord, since it is the Divine of the Lord that makes heaven. (Heaven and Hell 55)

My words: What I perceive in my exterior environment – what is happening around me – is a reflection of the quality of my inner state.

Task: When I am experiencing a negative state – try to remember this statement and then see what changes occur from remembering it.

Exercise 3

Use the following meditation to allow yourself a space to reflect on the presence of the Divine Human in your life, and specifically what He is offering you through the words of this psalm.

Psalm 127 <http://logopraxis-institute.online/?p=11588>

Exercise 4

Revisit the questions from the video.

- Think of a situation in your life that you are having difficulty with, that gives rise to worry or anger or sadness or uncertainty or obscurity. Now apply the principle: “all that is perceived is a manifestation of a spiritual reality...”
- Does this change your perception or response to it?
- Does it change your affections and thoughts to the situation?
- Now apply the principle: “your responses to what you are perceiving communicates information to you about your state of reception to the Divine”. What arises from that idea for you?

Compare your responses now to your responses at the start of this 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 7 ...

Setting a task, when it comes to spiritual practice, isn't actually about achieving it. It is instead about setting up conditions to remind you to be wakeful and observe yourself in the moment, and to prompt you to use the Word to examine what is arising in your mental landscape. So, as we have discussed above, it is about examining the thinking that accompanies the emotion that we are experiencing, and to hold this thinking up against what the Divine Human, the Text, is teaching. It can be helpful to add triggers into your work that might act as a reminder to help remember your task.

For example – it might be a specific task that you do every day – like washing your hands or washing the dishes. Or having a cup of coffee or picking up your phone.

So, over the next few days, or until you move onto Module 7 – consider adding in a trigger to your task and see what difference that makes.

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.

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.

Understanding Creation from a Spiritual Perspective (text and audio)

<http://logopraxis-institute.online/?p=6118>

The Servant and His Love (audio and text)

<http://logopraxis-institute.online/?p=5665>

The Third Round: Jesus as the Living Word in the Life of our mind(audio) -

<http://logopraxis-institute.online/?p=12343>

Conjugal Love 315: *“Listen, I pray. Who does not believe the soul to be the inmost and subtlest essence of man! and what is an essence without a form but an imaginary entity? The soul, therefore, is a form. As to the nature of its form, this shall now be told. It is the form of all things pertaining to love, and of all things pertaining to wisdom. All things pertaining to love are called affections, and all pertaining to wisdom are called perceptions. The latter are from the former, and the two together thus make one form wherein innumerable things are in such order, series, and coherence, that they can be called a one. They can be called a one because, if that one is to remain what it is, nothing can be taken away from it, nor anything be added. What is the human soul but such a form? Are not all things pertaining to love, and all things pertaining to wisdom, the essentials of that form? And with man these are in his soul and, from his soul, in his head and body.*

[11] You are called spirits and angels; and in the world you thought that spirits and angels and thus minds and animi are as winds or ethers. But now you see clearly that you are truly, really, and actually men—men who in the world had lived and thought in a material body. You knew that it is not the material body that lives and thinks but the spiritual substance in that body. You called this the soul but did not know its form. Yet, you have now seen it and still see it. All here present are souls, about the immortality of which you have heard, thought, spoken, and written so much; and being forms of love and wisdom from God, you cannot die to all eternity. The soul then is a human form from which not the least thing can be taken away, and to which not the least can be added. It is also the inmost form of all the forms of the entire body. And since the forms which are outside it take their essence and form from this inmost form, therefore you, just as you appear to yourselves and to us, are souls. In a word, the soul, being the inmost man, is the man himself, and therefore its form is the human form in all fullness and perfection. Yet it is not life but the nearest receptacle of life from God, and thus the dwelling-place of God.”