

Prayers without words and Meditation

First of all read Genesis 15:1-6. Remember that this is not really about which child and heir Abram wanted. It is about our own individual development and the new states of spiritual life the Lord promises us. It may all seem like a dream, but impossible to achieve. The Arcana which deals with this passage explains: "If anyone is willing to be wise in his thinking he may know where all things originate, namely in the Lord." (1808:2) to dream about wonderful possibilities in our life is not really just wishful thinking, it is entirely in tune with the Lord's desire for us - hoping for a new life (child) in our life! Nothing, but nothing happens without the Lord's presence and life. Open your heart to the Lord so that He may fill it with goodness and love.

Read Psalms 8 and 148. In John's Gospel the word 'believe' appears 88 times! Read carefully and slowly the following passages: 1:1-14 (Word); 2:1-15 (Nicodemus); 5:39-47 (Scripture testifies of Me); 12:44-50 (Believing in Him who sent Him). How do these reflect your belief?

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Session 14

Divine Providence appropriates neither evil nor good to anyone; but one's own prudence appropriates both.

Divine Providence permits us to perceive that we think and will from ourselves, and yet this is not possible – since our life can only come from the Lord. (DP 308-321)

Section 1 (308-311) Sometimes we get a bit of grit inside our sock and there is nothing else for it: we have to take it off and shake it out. This Session is doing something very similar: it turns us inside out so that we can learn just what makes us tick. Is it our intelligence, our artistic talents, good nature or strong personality? We feel in a very real way that we live from ourselves : and take notice, we should feel that way! That is our daily experience: we feel free, we see, hear, touch, smell and taste and we can judge between these sensations and experience them as nice or unpleasant. But these sensations are not quite what they seem!

To begin with, they all reach us from the outside world. It is not our eye that looks out at the moon. It is the light from the moon that reaches our eye. When we see far off constellations light from those may have taken millions of years to reach us, and so it is with all our senses. They are mere receptors of sensations which reach and touch them from outside. Our senses are passive in themselves, and yet it the Lord's will that we should experience them as our own. And it is the same with our life. We do feel it as our very own, and we should feel that way, but still be aware and acknowledge that our life flows into us (like all the sensations we experience) from the Lord, our Creator.

What about our thoughts, our rationality? Are we not captains of our own

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ship? Well, again, we have to say “No”. Our brain, like our other senses is stimulated by spiritual sensations of inner light (truth) and inner heat (love). What is however important is how we respond to these spiritual vibrations. If we analyse them, we shall realise that some of them are selfish and often quite hellish, but others are good and full of pure light and inner warmth. We need to learn to distinguish between these two streams of inner stimulations and above all recognise which come from hell and which from the Lord. As the Lord said, “You shall know the truth and the truth shall make you free.” (John 8:32) But be warned, it is not going to be easy, nor will it happen quickly. Be prepared to be on your guard till the rest of your earthly life, and remember that without the Lord presence within you, you could never recognise or overcome temptations at all. But the decision is always of your own choosing.

Section 2 (312-319) This is really a marvellous treatise on the nature of atheism which today is certainly beginning to assert itself far more vigorously by ridiculing the belief in God. It is perhaps the best exposure of the attraction of atheism and it points out its inherent weaknesses. The first attraction is that a person believes that he is intelligent from himself and all the good and clever ideas he has are his own. But as we saw earlier, no person is intelligent or wise from himself. He can only be wise and intelligent because he receives inner stimulation from the spiritual world. This is either good or evil and true wisdom is to distinguish which is which. We must not fall into the delusion that we are clever or wise from ourselves – that is the attraction of the atheistic pride and love of self.

Atheism is dealt with very effectively in 318, so please read it carefully. Why, for example, does the atheistic arguments sound so matter of fact and convincing? It is because their arguments appeal to the senses. And falsity can be confirmed more easily than truth, because it is often quite superficial and not really intelligent – it is mere ingenuity. Rather like a market salesman who can talk you into buying some of his goods. And haven't we all been talked into buying some rubbish in just such a way? Truth, however, can be confirmed by reason, rather than by material 'proofs'. It does not base its argument in some superficial persuasions. And we are also reminded that everyone is able to confirm his own heresy – whether it is religious, political or scientific. Moreover, the person who is in falsities appears to himself as the only intelligent person on earth. All the others he regards as blind fools.

319 teaches us how we should understand and think about anything :

from love and respect for the truths the Lord reveals to us. The reason being, that everything which goes on in our mind is formed from spiritually organic substances which are the building materials of our everlasting mind. Think therefore of a person who has filled his/her mind with lascivious crudities and delights. Let us stay clear of those many filthy programmes which now pass as amusement on TV. Mark well what is said in 319:3-4. We should have greater respect for the inner organs of our mind and personality which are constantly stimulated by good or evil. Remember you do have a choice!

Section 3 (320-321) Here is a lifeline offered to us: We do not have to assimilate evils or store them in our mind. So let us remember that they are hellish and once we realise this and accept it as a warning, we shall have a protection against them and not identify with them so readily – even if we can't always avoid them. Nor shall we be so arrogant as to claim any goodness and purity as our own. Such heavenly things can only come from the Lord and we are blessed by Him and ought to feel eternally thankful.

To summarise these two paragraphs: No thing really originates in us, but we can choose what we shall appropriate 'as our own' – and see the Lord as the source of everything pure and loving. Nor can we just sit and wait “to be blessed from on high”. We have to go forward without fear, knowing that the Lord's strength is with us. A moving testimony of this is in Exodus 14:13-22. Read it and spend a few minutes meditating on this. This in fact is a parable of our everyday battles against hellish inclinations which are set on dominating our life. And indeed, without the Lord's help, we would remain slaves to them. We need to get up and go forward and turn our back on hell. The Lord waits for our decision. Even our thoughts to think positively and our desire for freedom come to us from the Lord. But still, we have to do this 'as of ourselves'. That is the miracle of being truly human and to have this all important choice. Self-examination is important. Not to condemn ourselves, but to get an insight into how our conscience works and urges us to be set free from slavery to the lowest in human nature.