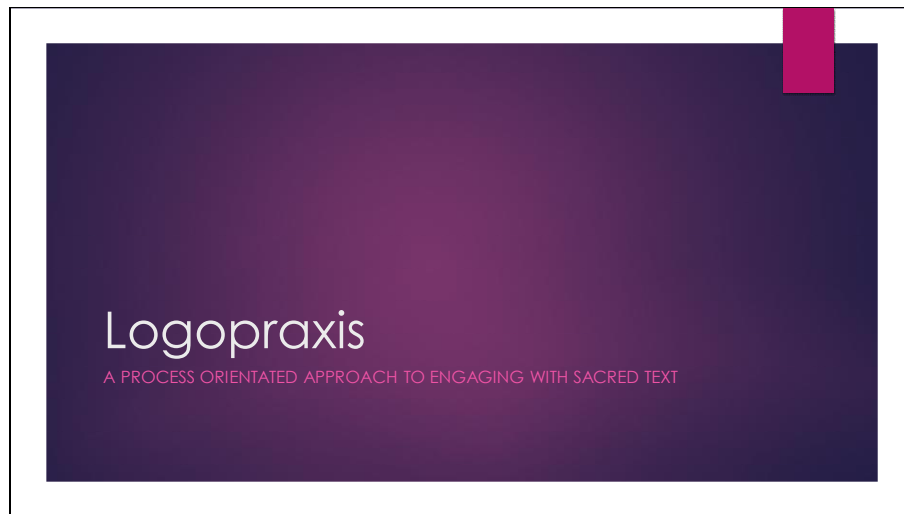


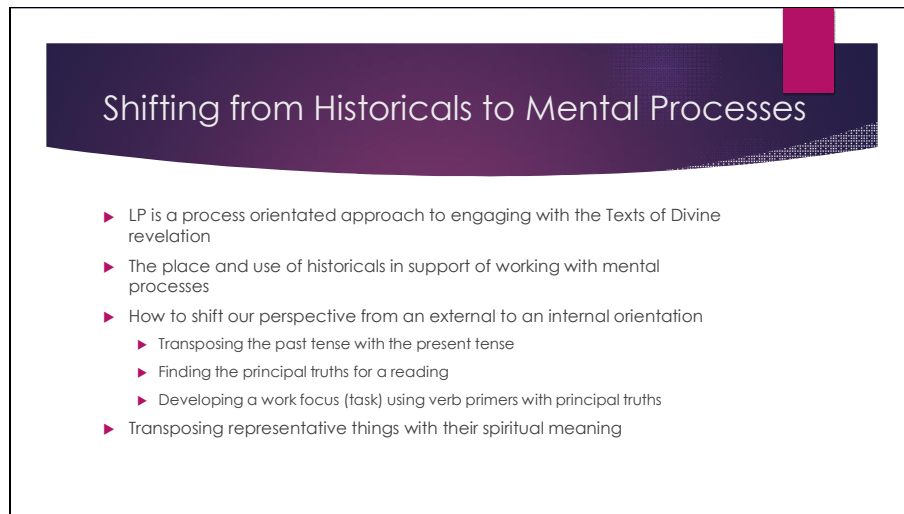
## Slide 1



So what I hope to do today is to offer a series of tools that you can use when you engage with the LP reading. These will support you to extract the key principles from the text so that you can then take those principles and convert them into a task that can then serve as a work focus for Logopraxis.

The specific kind text that these tools are best suited for are those that are of an expository nature. So the kinds of material we find in those works that deal directly with expounding Sacred Scripture as to its deeper meaning. Works like, *Arcana Celestia*, *Apocalypse Revealed*, and also *Apocalypse Explained*. What's offered here is also applicable to the other works so far as the general principles go. The other works tend to lay out the key principles in a summary form at the beginning of each chapter, so they are easier to identify than those of an expository nature. Many of those works also have exposition of the Sacred Scripture as part of their content.

So let's now move into PowerPoint where I have prepared a few slides to illustrate the key elements for working with Sacred Text using the Logopraxis approach.



The slide features a dark purple header with the title "Shifting from Historicals to Mental Processes" in white. A small pink square is positioned in the top right corner of the header. Below the header, a bulleted list of six points is presented in a light purple color. The points are:

- ▶ LP is a process orientated approach to engaging with the Texts of Divine revelation
- ▶ The place and use of historicals in support of working with mental processes
- ▶ How to shift our perspective from an external to an internal orientation
  - ▶ Transposing the past tense with the present tense
  - ▶ Finding the principal truths for a reading
  - ▶ Developing a work focus (task) using verb primers with principal truths
- ▶ Transposing representative things with their spiritual meaning

So here are a few points that give a general outline of today's presentation

So as a spiritual practice, Logopraxis is best described as a process orientated approach to the texts of divine revelation. And when we talk about processes we specifically talking about mental processes, and what we know of the texts themselves is that they present, at least on the surface, as recounting events of a historical nature.

But divine revelation is not concerned with history nor with the persons, places, or times, that give context to the historical form of the literal text. These natural elements tied to space and time of the natural world are to be thought of as containers, symbols, and representations of celestial and spiritual realities which belong to the realm of the human mind and are specific to the psychic structures and processes of consciousness.

From a Logopraxis perspective our interest is not in the historical elements found in the letter of the Word but rather in what these elements represent interiorly. Interior things are spiritual things, and spiritual things concern themselves with mental states. States of mind.

To shift one's thinking from historicals to mental processes while engaging with the Word requires a certain degree of wakefulness to interior things while we are reading the text.

As we shall see the texts that we will work with today is not about Joseph or any other historical character in the story. But that the historical elements merely form a basis for opening up our perception to our own inner world's and the operation of the Lord as the Word working to expose evils and falsities and consolidate goods and truths within our own life and experience.

There are a few things we can do in order to support the shift from a historical to a spiritual or process orientation. The first is to work with the text to transpose verbs in the present tense for verbal constructions in the text that takes the form of the past tense. As we shall see this brings us into the here and now, so that what was once in a distant past as ancient history is now available to us in our immediate present.

The next area we will cover is how to find the principle truths within a reading. Spiritual principles are truths and in Logopraxis our work across each session cycle involves working with a spiritual principle so that it's reality can be illustrated directly in our own experience. This is how the truths of the Word become integrated into our life, and so are made our own.

Once a principal truth has been identified as something we need to work with we then need to frame the principle so that it can serve to support our inner work for the period. This can be done through combining a truth or principle with any number of what we call "verb primers". As we shall see this gives us a practical task that can serve to support a work focus for the two week session cycle.

Finally we shall return to the scriptural text we have been working with by illustration to transpose its representative elements with their spiritual meaning to highlight the process orientation of the internal meaning of the Word's operation within the structures and processes of consciousness.

## Shifting to a Process Orientation: Tenses

### Gen 39:21-23

► 5040. Verses 21-23. And Jehovah **was** with Joseph, and **inclined** mercy unto him, and **gave** him grace in the eyes of the prince of the prison house. And the prince of the prison house **gave** into Joseph's hand all the bound ones that **were** in the prison house; and whatsoever they **did** there, he **was** the doer. The prince of the prison house **saw** naught of anything that **was** in his hand, because Jehovah **was** with him; and that which he **did**, Jehovah **made** it to prosper.

### Conversion to Present Tense

► 5040. Verses 21-23. And Jehovah **is** with Joseph, and **is inclining** mercy unto him, and **is giving** him grace in the eyes of the prince of the prison house. And the prince of the prison house **is giving** into Joseph's hand all the bound ones that **are** in the prison house; and whatsoever they **are doing** there, he **is** the doer. The prince of the prison house **is seeing** naught of anything that **is** in his hand, because Jehovah **is** with him; and that which he **is doing**, Jehovah **is making** it to prosper.

So let's take a look now at the use of tenses and in particular the movement from past tense to present tense through transposing verbal forms of the past tense with those of the present tense.

The idea is to make the Text more immediately present for us so as to begin to unshackle our sense of things from the historical elements and shift it toward a form that allows for a new perspective whereby the Text is able to applied to the inner life of the mind or to what is in essence spiritual.

This takes conscious effort, In other words it just doesn't happen without us being intentional about it. The historicals of the Word appeal to the natural mind, and as such come with their own level of delights. These easily capture the mind and hold it in what is of a sensory nature so that the spiritual meaning and application can't be easily accessed. In a very real sense this is what this story of Joseph in the prison house illustrates. How when the Text is understood naturally, where the focus is on events in time, historical persons, and places of the past, and how when its meaning is drawn from this level of engagement falsities arise which are described as the bound ones, so that the deeper spiritual meaning within the Text effectively remains locked up, or inaccessible to us.

It is the inner meaning of the Word that saves, because it is this level of meaning that puts us in front of the quality of our thought and affectional life which is what is in need of transformation/salvation. The historicals of the letter are the means by which this more interior level of application can become present for us – but only if we extract our thinking from being bound up in the historical meaning so that it can shift into the here and now of a process orientation. This shift occurs as we work intentionally with the Text, whereby, a new level of work focussed on the interior life of the mind becomes possible. Logopraxis

addresses this level directly and offers an approach to the Texts of Divine revelation through which real transformation (metanoia) is made possible.

A historical faith/understanding of the Sacred Scripture can't save anyone. Salvation is about the regeneration of the human mind. This requires being placed in front of the proprium so that its evils and falsities can be exposed, acknowledged and shunned. It is the spiritual meaning of the Word, or that meaning that addresses the quality of the inner life of the mind, that makes regeneration possible. The historicals are the foundation and basis for accessing interior applications and in that sense all power lies with the letter of the Word, but that power is not in its literal meaning, it's the spiritual meaning and application made accessible by means of the letter that gives the letter its power.

So, working to read in the present tense is one way of helping us to loosen the hold of the literal meaning of the historicals. I hope you can see that here. If you look at these left-hand column, we have versus 21 to 23 from Genesis 39 and as is indicated this can also be found in the Arcana Celestia paragraph 5040 which is what we are going to be working with in a little more depth shortly.

It's pretty straightforward as you can see. I have highlighted in red on the left-hand side those verb forms in the past tense and in the right-hand column we see their replacement with present tense verb forms.

This definitely provides us with a different feel for Text, and I'm hoping that this will become even more so as we work more with this AC number. So let me just read the two versions of the Text as they are here...

Read text.

So reading the left-hand column which is what we find in the Word first we have... Now the present tense version from the right-hand column...

## Finding the Principal Truths

### The Summary Explanation

▶ 5040 "And Jehovah was with Joseph," **signifies** that the Divine was in Him; "and inclined mercy unto him," **signifies the Divine love in everything**; "and gave him grace in the eyes of the prince of the prison house," **signifies relief in consequence**; "and the prince of the prison house," **signifies truth governing in a state of temptations**; "gave into Joseph's hand all the bound ones that were in the prison house," **signifies from Himself over all falsities**; "and whatsoever they did there, he was the doer," **signifies absolute power**; "the prince of the prison house saw naught of anything that was in his hand," **signifies that He Himself governed truth**; "because Jehovah was with him," **signifies from the Divine which was in Him**; "and that which he did, Jehovah made it to prosper," **signifies that the Divine providence was from Himself**.

### Principal Truths

- ▶ the Divine was in Him
- ▶ the Divine love in everything
- ▶ relief in consequence
- ▶ truth governing in a state of temptations
- ▶ from Himself over all falsities
- ▶ absolute power
- ▶ He Himself governed truth
- ▶ from the Divine which was in Him
- ▶ the Divine providence was from Himself

Okay, so I want to move now to the rest of the content of the AC 5040 passage. And, of course, this particular structure of having the sacred Scripture unpacked segment by segment as to its spiritual meaning is common throughout those works that deal with the exposition of the Word.

If you look at the left-hand column, you'll see that each segment of the sacred Scripture is followed by what it signifies spiritually speaking. I've highlighted the word "signifies" in blue font and just want to point out that this word moves the definition into the present tense. This affirms the nature of spiritual truths and principles, these being realities that exist perpetually, and as such stand outside of the limitations of time and space.

So while the use of the term "signifies" offers us a way to move toward thinking in the present tense, but not completely. We see that what is signified by Joseph is the Lord (see 5041) and this is indicated here in the first statement by the pronoun "Him". But the shift is now from one set of historicals, those of Joseph in Egypt to another set of historicals, these being the Lord as the person Jesus in the world. We also see that past tense verb forms are used which reinforces the historical frame. So in the descriptions of the spiritual meaning we have that "Jehovah was in Him", the term "Him" refers to the Lord, the detail of which is found in the next number 5041.

So while this form the text, through its focus on the Lord in the world, is abstracted from the historicals of Joseph in Egypt — we are now in the historicals of Jesus in the land of Israel. Both sets of historicals keep the text at a distance, but what we are looking to do, so far as a Logopraxis perspective is concerned, is to find the application of the text in the here and now or the present so we can apply it spiritually i.e. to the life of our mind.

One way of doing this is to make another shift in our thinking. So rather than thinking of the Lord in the person of Jesus in a historical context we can think in terms of the Lord as the Word operating within the human mind. By doing this our attention is lifted out of historicals altogether so that we can focus on states of mind or the psychodynamic aspects of consciousness — these being states of good and truth and their opposites operating as psychodynamic realities within our own minds.

It is important to note that a focus on meaning that relates to the psychodynamic structures and processes of consciousness doesn't do away with the historicals of the sense of the letter of the Word. Rather these now find their rightful use as a foundation or container that supports a spiritual mode of thought.

So, where a natural mode of thought in relation to Sacred Scripture places the historicals of the letter at the centre of our thinking a spiritual mode of thought sees them placed on the periphery. There, they are able to support the practical aspects of spiritual work, which is to work with states of mind (we need to constantly remind ourselves that to think spiritually is to think in terms of states of mind), our spirit is nothing other than our mind which means that the spiritual world is a mental world made up of all the states of human consciousness taken individually and collectively as they stand in relation to Divine Consciousness.

In the spiritual mode of thought the historicals almost disappear from view because they are no longer at the centre of our attention. As such they no longer obscure spiritual realities but are able to support the process whereby the mind is led out of the fallacies of the senses or what is spiritually represented by "Egypt" into the "promised land" of interior things belonging to the spiritual sense of the Word.

So to think in historicals a natural mode of thought, whereas to think apart from historicals, or abstractly from the sense of the letter of the Word, is a spiritual mode of thought. Through Logopraxis we are supported to come into this latter way of holding the Text so that it can better serve what's needed to support the inner work involved in the regeneration of the human mind. Hopefully all this will become clearer in the next slide.

But before leaving this slide let me point out that the text in the red font are the definitions given as to the spiritual meaning of the Sacred Scripture segment. Each of these is listed verbatim in the right-hand column as principal truths. So just taking the first statement, "and Jehovah was with Joseph," signifies that "the divine was in Him", we see that which is signified, namely, "the Divine was in Him" is listed under principal truths in the right-hand column. The same is done for each of the statements. And so what we've ended up with is a list of nine principal truths.

## Placing the Emphasis on the Word as the Lord

### Principal Truths

- ▶ the Divine **was** in Him
- ▶ the Divine love in everything
- ▶ relief in consequence
- ▶ truth governing in a state of temptations
- ▶ from Himself over all falsities
- ▶ absolute power
- ▶ He Himself **governed** truth
- ▶ from the Divine which **was** in Him
- ▶ the Divine providence **was** from Himself

### Principles More Fully Stated

- ▶ The Divine **is** in the Word
- ▶ Divine love **is** in everything
- ▶ Where this **is** acknowledged (as a matter of life) there is relief
- ▶ There **is** always support through the Word/truths for navigating states of temptation
- ▶ Truths govern every state of temptation
- ▶ All truths governing temptations are from the Word and these govern all falsities
- ▶ The Word has absolute power over the process
- ▶ The Word governs all aspects of the process by means of truths
- ▶ This **is being** done from the Divine love that **is** within truths/Word (Divine Love being nothing else than the love for the salvation of the human race)
- ▶ All of Divine Providence (i.e. all provision for the salvation of the human race) **is** from Word.

So just coming to the next slide now. In the left column we have the list of the nine principal truths exactly as they are stated in the text. In the right-hand column we have those truths more fully stated as principles.

As we did with the sacred Scripture text earlier, we have transposed tenses. So wherever the past tense is used in the left-hand column that has been substituted in the right-hand column with the corresponding present tense verb form. The corresponding changes are indicated by the use of a red font.

So again, the first principal truth listed in the left-hand column is, "the Divine was in Him" and this is more fully stated in the right-hand column as "the Divine is in the Word."

I'd also draw your attention to the use of the blue font. The text clearly states that by Joseph is meant the Lord and the central tenant of Logopraxis is the truth that the Word is the Lord. Therefore wherever Joseph is implied or directly referred to the term Word is used to highlight this. Remember the objective here is to find something we can use practically for inner work.

We could used the term Lord. However the chief aim in working with the Text from a Logopraxis point of view is to maintain a focus on the Word as the Lord operating within the human mind in the here and now.

For most people the term Lord carries historical associations so that when it is heard or read the mind is carried to an idea of the Lord in the world as Jesus two thousand years ago. Through the use of the term Word the tendency to think along historical lines is weakened



and the possibility for working with the Lord as the Word in the here and now, where it actually matters so far as our salvation is concerned, is strengthened.

In Logopraxis we hold that all things said of the Lord related to historicals can be said of the Word in relation to its activity as goods and truths working to regenerate every human mind.

It is clear, that the more dominant a historical understanding is with regard to a person's understanding of the Word the more obscure it will be so far as its application to states of mind.

This is actually dealt with in the numbers that follow on and expand on AC 5040.

In 5044.5 in speaking about the spiritual meaning of "Asshur" who stands for "reasoning about Divine truths which gives rise to falsities, and so stands for perverted reason"...

We read...

"As long as a person's mind is fixed on the historical sense of the letter he cannot see or consequently believe that "Asshur" means reasoning."

And I'll just point out that it isn't just "Asshur" that this applies to its to anything in the Word – if the focus is on the historical sense nothing of the internal meaning that relates to states of consciousness can be seen.

Further on in the same number in subsection 8 where it is commenting on Isaiah 9:6, 7 it states...

"Anyone who understands the Word at this point according to its historical sense cannot know that anything deeper and holier lies hidden within these words than the idea that kings and princes will enter through the gates of the city in chariots and on horses..."

And of course, what's stated literally is not what is understood where the Word's spiritual sense is concerned. It has nothing to do with kings, or princes, or gates of cities, or chariots or horses. These things are merely representative symbols for inner psychodynamic realities. But if this is not acknowledged then nothing can be seen.

It is of significance that a large portion of space in relation to Genesis 39:21 – 23 is given to expounding on the spiritual meaning of Asshur and Egypt in their negative representation. We could go into this in some detail but that would stray too far from our focus here today. However a summary is appropriate as illustrative of the difficulties a focus on the historicals of the sense of the letter pose to going deeper into the Text. In subsection 6 of 5044 we have...

"Asshur will fall by the sword, not of man (vir), and a sword, not of man (homo), will devour him. Also his rock will pass away by reason of terror, and his princes will be dismayed by the ensign. Isaiah 31:8,9.

This too refers to Egypt, by which the Church's factual knowledge once it has been perverted is meant. Reasoning based on known facts regarding Divine truths which leads to perversion and falsification is meant by "Asshur", those perverted and falsified truths being "his princes". "The sword by which Asshur will fall" is falsity engaged in conflict with truth and bringing about the devastation of it, 2799, 4499."

Okay so we see stated that reasoning based on "known facts regarding Divine truths" is to reason about Divine realities from factual knowledge belonging to the historical sense of the letter. Such reasoning is said to be false because it fails to employ the historicals of the Word in the use for which they are given. That use being to provide insights into the states of consciousness that make up the inner experience of people's mental lives.

From Raw Principles to Inner Work		
Principles	Verb Primers	Tasks
▶ The Divine is inwardly present in the Word	what are my inner responses while...	reading the text – what does it look and feel like to recognise the Divine inwardly present there?
▶ Divine love is within every individual thing	be aware of...	the Divine love within every individual thing both pleasant and disruptive
▶ Where this is acknowledged (as a matter of life) there is consolation	to reflect on experiences...	of finding consolation in the acknowledgment of truths and contrast this with states where falsities are active
▶ There is always support through the Word/truths for navigating states of temptation	try to find...	the active falsity and the active truth in states of temptation/struggle
▶ The Word has absolute power over the process	to accept and consciously acknowledge...	that the Word has absolute power over the process I'm experiencing and to reflect on my changes of state when I do this
▶ All of Divine Providence (i.e. all provision for the salvation of the human race) is from Word.	to cultivate an awareness of...	the Divine Providence operating by means of truths from the Word

On this next slide I want to demonstrate how we can go from a raw principle to restating that in the form of a task that can provide us with a work focus.

So down on the left-hand side we have six of the nine principles listed. These are colour-coded and correspond to the coloured portion of the text under Tasks on the far right column.

In the middle column under Verb Primers you will see a list of statements which, when combined with a principle, transforms the principle into a task. These, along with a number of other Primers can be found on the [logopraxis.online](http://logopraxis.online) website by going to the LP Articles menu and scrolling down to the Method subheading.

So reading the first principle, "the Divine is inwardly present in the Word" — taking the verb primer "what are my inner responses while..." We combine these to form a task. The task reads, "what are my inner responses while reading the text - what does it look and feel like to recognise the Divine inwardly present there?"

I won't go through them all but perhaps just one more. The third principle in green font states, "where this is acknowledged (as a matter of life) there is consolation". The Verb Primer is, "to reflect on experiences...". Again as we did for the first principle in the list we combine the verb primer and the principle and get the following task for a work focus, "to reflect on experiences of finding consolation in the acknowledgement of truths and contrast this with states where falsities are active."



## Replacing Reps with their Spiritual Meaning

The Text in Present Tense	With Representatives Removed
<p>► 5040. Verses 21-23. And Jehovah is with Joseph, and is inclining mercy unto him, and is giving him grace in the eyes of the prince of the prison house. And the prince of the prison house is giving into Joseph's hand all the bound ones that are in the prison house; and whatsoever they are doing there, he is the doer. The prince of the prison house is seeing naught of anything that is in his hand, because Jehovah is with him; and that which he is doing, Jehovah is making it to prosper.</p>	<p>► And the love for the salvation of the human race (<b>Jehovah</b>) is within the Word (<b>Joseph</b>) and flows into all its principle truths (<b>prince of the prison house</b>) through which all falsities (<b>the bound</b>) present in states of temptation (<b>in the prison house</b>) are governed and laid waste. Absolute power (<b>the doer</b>) to save the human race belongs to the Word alone, for the Word alone governs the activity of truth (<b>seeing naught of anything that is in his hand</b>). In the Word and its truths is the love for the salvation of the human race (<b>Jehovah is with Him</b>) and in this is all provision for regeneration of the human mind (<b>Jehovah making to prosper</b>).</p>

So we come now to the final slide in the series and in doing so return to the sacred Scripture text with a view to working with it so that it reflects what relates more directly to the Word's activity within the human mind. In other words through using the present tense and the spiritual meanings in place of the representative elements we restate the sacred Scripture abstracted from persons, places, spaces, and times to arrive at its universal meaning and application.

In the right-hand column we have simply reversed the spiritual definition and the sacred Scripture term or phrase to which the definition belongs. The scriptural terms and phrases are highlighted in the red font.

Reading the right-hand column we have the following...

#### READ TEXT

Well that concludes this presentation I hope you found it useful and that it is given you a few more tools that will support you in your work with the text. Especially at those times when you are struggling to find something to work with. Often that difficulty is the result of the historicals of the letter dominating our thinking and perception. Let me also encourage you to make use of the tools and articles on the website, they are provided to support you. Until next time I wish you well in your work.