

the Word  
is a sacred text  
which describes  
the life of our mind



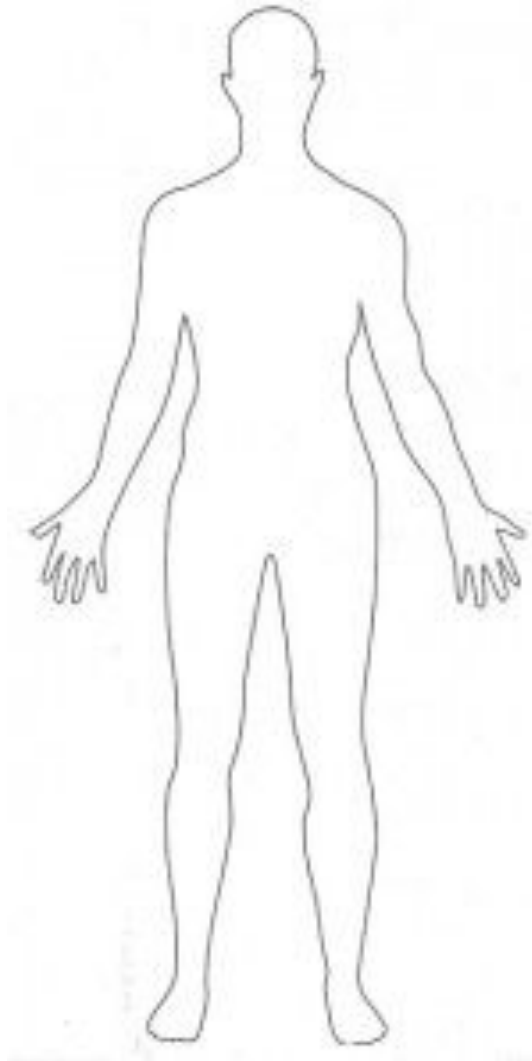
## **In this workshop:**

- We are going to explore some simple terms that are frequently used in the Heavenly Doctrines
- We are then going to work in small groups to see how applying these terms as descriptions of spiritual process, can open up new ways of seeing the Heavenly Doctrines and Sacred Scripture as texts that describe the life of our mind; that describe the process of the truth of the Word unfolding for us
- It is my hope that this group exploring experience with these terms, will inspire and complement each individual's own practice with the Text.

## **To see how the Word applies to the life of our mind we need to:**

- Learn to see HOW what is being spoken about **in every part of the Word** will always be an illustration of the life of our mind; of our thoughts and affections, of our will and understanding. The life of our mind is effectively the process of the movement of these things, as the Word as the Lord enters our mind and reforms it into an image of itself.
- Learn to read and work with the Word in the language of correspondences. We have been provided with ‘decode reference tools’ in the Heavenly Doctrines.

# Man or Human

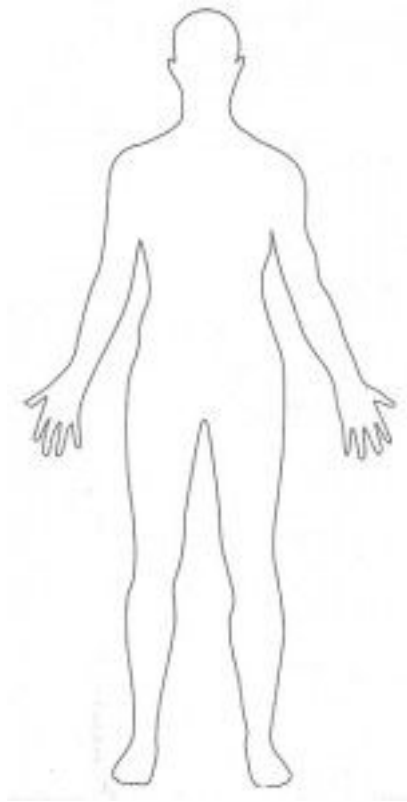


## Apocalypse Explained (AE- Whitehead- Wh) 790 (2)

... It is known in the world that there is a natural man and a spiritual man,

as also that the natural man is worldly

and the spiritual man heavenly;



hominem

=

homo

=

man or human

=



Spiritual form of what is man or human

Arcana Ceolestia ( AC -Elliot translation E) 10298(2)

The human being is a human being not by virtue of his face, nor indeed by virtue of his speech,

but by virtue of his understanding and will. The character of understanding and will make a human being what he is.

(NB: Potts's translation uses the word 'man' instead of 'human being')

man  
=  
will and understanding



Divine Love and Wisdom (DLW- Ager translation-Ag) 260

..... the natural mind consists not only of substances of the spiritual world but also of substances of the natural world....

It is the same thing whether it is said the natural and spiritual man, or the natural and spiritual mind.

AC (Potts- P) 5301

It is here and elsewhere said “the natural,” and thereby is meant the natural mind; for man has two minds, a rational mind and a natural mind;

the rational mind is of the internal man, and the natural mind is of the external man.

This mind or this man is what is meant by “the natural” simply so called.

That the mind is the man himself, will be seen in what now follows.

# World



AC (P) 2990

It is also known, or may be known, that there is a spiritual world, and also a natural world.

In the universal sense the spiritual world is where spirits and angels dwell;

and the natural world is where men dwell.

In particular, there is a spiritual world and a natural world with every man: his internal man being to him a spiritual world, and his external man being to him a natural world.

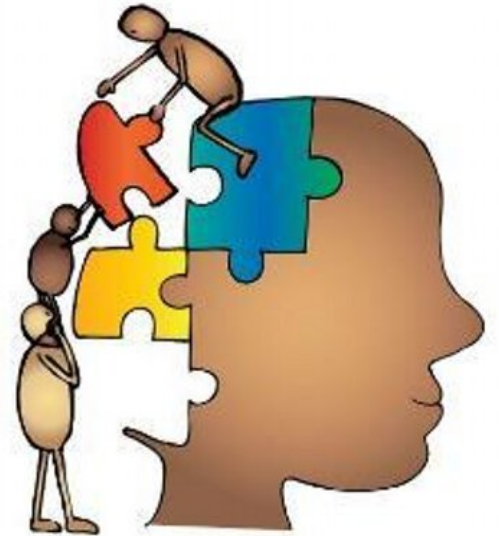
The things that flow in from the spiritual world and are presented in the natural world, are in general representations; and insofar as they agree they are correspondences.

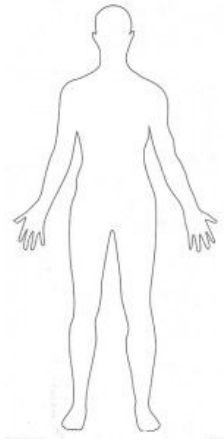


World

=

Framework from which  
one perceives  
and lives in





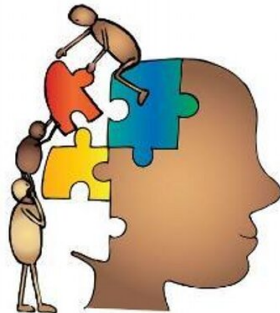
man/world



=

will and understanding/  
thoughts and affections

=



mind



## Apocalypse Explained (AE- Wh) 790 [4]

... every man has two minds, a natural and a spiritual,

and the **natural mind is opened and formed** by such things as are in the **world**,

while the **spiritual mind is opened and formed** by such things as are in **heaven**, and as the things that are in heaven are all spiritual, so a man's spiritual mind must needs be opened and formed by such things as are in the Word, in which all things are spiritual because they are Divine.

AE (Wh) 790 [4] continued:

In the Word there are truths that are to be known and thought, and goods that must be willed and done; therefore it is by these goods and these truths that man's spiritual mind is opened and formed.

From this it follows, that **unless the spiritual mind is opened and formed by truths and goods from the Word, it remains closed;**

and when this is closed the natural mind only is opened and formed by such things as are in the world, from which man, indeed, derives a natural lumen, but such as has in it no wisdom from heaven.

**To summarize...**

### **Spiritual/internal mind**

- Man based in spiritual framework drawn from goods and truths from the Word
- Thinks like an angel in heaven, in the spiritual world



### **Natural/external mind**

- Man based in framework/world drawn from corporeal things (AC 1702)
- “derives a natural lumen, but such as has in it no wisdom from heaven”. (AE 790).
- Thinks like a man/human on the earth, natural world.



# Angel



## Heaven and Hell (HH-Ager-Ag) 7

And as the Divine that goes forth from the Lord is the good of love and the truth of faith,

the angels are angels  
and are heaven  
in the measure in which they  
receive good and truth from the Lord.



AE (Wh) 790 (11)

And as truths are nothing but forms of good it follows that the understanding is nothing but a form of its will. The only difference is that the understanding sees and the will feels.

From this it is clear that such as man's will of good is, such is his understanding of truth, or what is the same, such as man's love is, such is his intelligence.

From this it is evident that although the will and the understanding are two faculties of life, still they act as one, and for this reason these two faculties of life are called one mind.

This relates to the natural man.

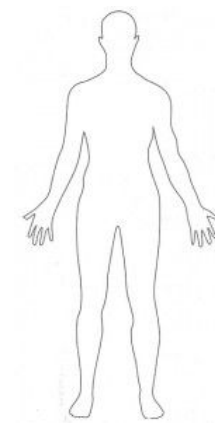
AE (Wh) 790 (11) Continued:

In the spiritual man also there are a will and an understanding, but much more perfect; and these are also called one mind.

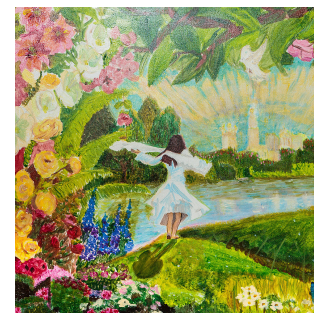
This therefore is the spiritual mind, and the other is the natural mind.

But these are such with the man whose spiritual mind has been opened and formed; but it is altogether different with the man whose spiritual mind is closed, and only the natural mind opened.

Natural/external mind (*man/world*) = will  
and understanding



Spiritual/internal mind (*man/world*) = will  
and understanding



Break into groups or  
working individually...

And substitute 'man' and  
'world' with 'mind' and see  
where it takes you...

## HH (Ag) 445 XLVI

The resuscitation of man from the dead and his entrance into eternal life

When the body is no longer able to perform the bodily functions in the natural world that correspond to the spirit's thoughts and affections, which the spirit has from the spiritual world, man is said to die. This takes place when the respiration of the lungs and the beatings of the heart cease. But the man does not die; he is merely separated from the bodily part that was of use to him in the world, while the man himself continues to live. It is said that the man himself continues to live since man is not a man because of his body but because of his spirit, for it is the spirit that thinks in man, and thought with affection is what constitutes man. Evidently, then, the death of man is merely his passing from one world into another. And this is why in the Word in its internal sense "death" signifies resurrection and continuation of life. <sup>1</sup>

## HH 582 (Dole)

In the spiritual world, the world where spirits and angels live, things look much the same as they do in the natural world where we live - so similar that at first glance there seems to be no difference. You see plains there, mountains, hills, and cliffs with valleys between them, you see bodies of water and many other things that we find on earth. However, they all come from a spiritual source, so they are visible to the eyes of spirits and angels but not to our eyes because we are in a natural world. Spiritual people see things that come from a spiritual source, and natural people see things that come from a natural source. This means that there is no way for our eyes to see things in the spiritual world unless we are allowed to be in the spirit, or until we become spirits after death. On the other hand, angels and spirits are utterly incapable of seeing anything in the natural world unless they are with some one of us who has been allowed to talk with them. Our eyes are adapted to receive the light of the natural world, and the eyes of angels and spirits are adapted to receive the light of the spiritual world; yet the two kinds of eyes look exactly alike.

Natural people cannot understand that the spiritual world is like this, and sense-centered people even less so, being people who believe nothing unless they can see it with their physical eyes and touch it with their hands. This means they believe only what they glean through their sight and touch and that they think on this basis; so their thought is material and not spiritual.

## Conjugal Love ( Cl-Acton Ac) 328

We then withdrew, and speaking further on this subject, I said: "These distinctions exist solely because you, being in the spiritual world and therefore being yourselves spiritual, are in things substantial and not in things material, and things substantial are the beginnings of things material.

.... This, moreover, is known in the world, it being the consensus of the learned, that there is no influx of the natural into the spiritual but only of the spiritual into the natural. This then is the reason why the natural man cannot think the thoughts which the spiritual man thinks, and therefore cannot speak them. Therefore Paul says that the words which he heard out of the third heaven were unutterable.

[2] Add to this, that to think spiritually is to think apart from time and space, and to think naturally is to think with time and space; for something of time and space adheres to every idea of natural thought, but not to any spiritual idea. The reason is, because the spiritual world is not in space and time like the natural world, but in the appearance of space and time. In the same way also do thoughts and affections differ [in the two worlds]. Therefore, you can think of the essence and omnipresence of God from eternity, that is, of God before the creation of the world, because you think of the essence of God from eternity apart from time, and of His omnipresence apart from space. Thus you can comprehend things which transcend the ideas of the natural man."

.... 1. This shows what is meant by the book of man's life spoken of in the Word, namely, that all things that he has done and all things that he has thought are inscribed on the whole man, and when they are called forth from the memory they appear as if read in a book, and when the spirit is viewed in the light of heaven, they appear as in an image. To all this I would add something remarkable in regard to the continuance of the memory after death, by which I was assured that not only things in general but also the minutest particulars that have entered the memory remain and are never obliterated. I saw books there containing writings as in the world, and was told that they were from the memory of those who wrote, and that there was not a single word lacking in them that was in a book written by the same person in the world; and thus all the minutest particulars might be drawn from one's memory, even those that he had forgotten in the world. And the reason was given, namely, that man has an external and an internal memory, an external memory belonging to his natural man, and an internal memory belonging to his spiritual man; and that every least thing that a man has thought, willed, spoken, done or even heard and seen, is inscribed on his internal or spiritual memory;

2 and that what is there is never erased, since it is also inscribed on the spirit itself and on the members of its body, as has been said above; and that the spirit is thus formed in accordance with the thoughts and acts of its will. I know that this sounds like a paradox, and is therefore difficult to believe; but still it is true. Let no one believe, then, that there is any thing that a man has ever thought in himself or done in secret that can be concealed after death; but let him believe that all things and each single thing are then laid open as clear as day.

## Luke 21: 29-38 (Concordant Literal Version – CLV)

And He spoke a parable to them: You see the fig tree and all the trees.

Now when they sprout leaves, seeing it, you will know from yourselves that now the summer is near.

So also when you see these things happening, you know that the kingdom of God is near.

Truly I say to you, No, not will this generation pass away until all these things shall occur.

The heaven and the earth will pass away, but My words will not pass away, not ever!

But take heed to yourselves that your hearts not be loaded down with headaches, and drinking, and anxieties of life, and that day come suddenly upon you.

For as a snare it will come in on all the ones sitting on the face of all the earth.

Therefore keep awake in every time, praying that you be counted worthy to escape all these things, the things being about to happen, and to stand before the Son of Man.

And in the days, He was teaching in the temple. And going out in the nights, He lodged in the mountain, the one being called Mount of Olives.

And all the people came early to Him in the temple, to hear Him.

DLW (Ag ) 163 Without a double sun, one living and the other dead, no creation is possible

The universe in general is divided into two worlds, the spiritual and the natural. In the spiritual world are angels and spirits, in the natural world men. In external appearance these two worlds are entirely alike, so alike that they cannot be distinguished; but as to internal appearance they are entirely unlike. The men themselves in the spiritual world, who (as was said above) are called angels and spirits, are spiritual, and, being spiritual, they think spiritually and speak spiritually. But the men of the natural world are natural, and therefore think naturally and speak naturally; and spiritual thought and speech have nothing in common with natural thought and speech. From this it is plain that these two worlds, the spiritual and the natural, are entirely distinct from each other, so that they can in no respect be together.

## Take Away:

- We've explored the two terms **man** and **world** in seeing how they can be seen as states of **mind** when reading the Text.
- Useful **tool** that can be taken and applied to your own personal reading and **work with the Word**
- **What are some other terms** that you might be able to explore in this way?

death and birth

angel

conjugal love

earth and heaven

Israel

New Church

man and wife

body and spirit

Thank you!