



THE

LOGOPRAXIS WORKBOOK

The Logopraxis Workbook

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Logopraxis is a term coined from the Greek words *Logos* meaning 'the Word' and *praxis* 'to practise'
And so, it simply means to Practise the Word

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INTRODUCTION

A New Way of Being

Logopraxis is Practical Christianity and offers a way of relating to Sacred Texts that is focused on the examination of our mental life with a view to repentance and applying them to life. Since Logopraxis is an *experiential* understanding of the relationship between the Word and the inner processes involved in the regeneration of the human mind, understanding our practice is essential; and hopefully this Workbook will be helpful to those actively involved in doing this work. The Logopraxis approach for engaging with the Word is process-orientated and continues to be an experiment for each of us, in how to be in spiritual community through shared, lived experience of how the Word works in our minds and lives.

Logopraxis seeks to reorientate our relationship with the Word, and invites us to take the Lord's principles and work with them with a view to confirm their truth in our own experience. The individual practise of gathering material from personal application of the Word is not something done for ourselves alone, but always with a view to supporting our Logopraxis Life Group, each of us offering a direct experience of practicing the Word which creates conditions that open the possibility for the 'collective human' of the Church to come into being, in whom the Lord dwells. In this way, working creatively and interactively with the Workbook can be another form of prayer - allowing for the Word to broaden our awareness of the Life it contains, and how it lives in others.

This new way of being relies on a method of work that is outlined in detail in the following sections, where the practice of placing the Word at the centre of our individual and collective spiritual life is supported; where spiritual literacy is developed and enhanced; where we accept that everything that arises in our life does so under the Lord's Providence, offering material for work; and where the method asks us to submit to the authority of the Word as the Lord, in order to identify, guide and direct our inner work.

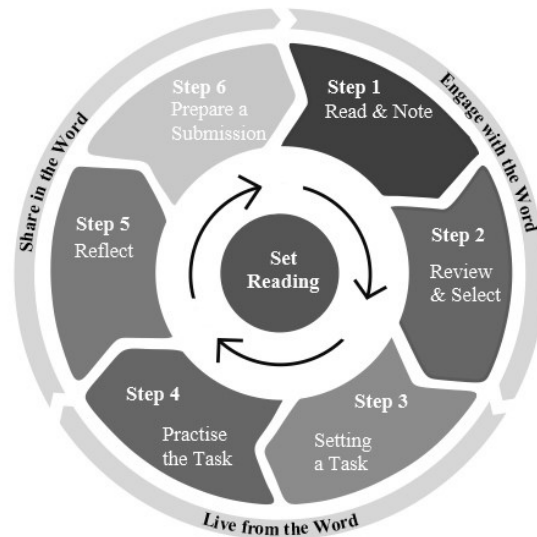
Spiritual Literacy

Thinking spiritually, or practising spiritual literacy skills, underpins all of our Logopraxis work, and relies on the tools detailed throughout the Workbook, particularly in Step 3, [How to Meet](#) and the [Appendix](#). It refers to the ability to 'read' what presents into our conscious awareness, in the light of what the Word teaches is true. In cultivating these skills, we seek to observe the spiritual principles within the literal meaning of the Text, and from these to then recognise states of thought or feeling that arise in us while engaging with the Word, or while people in our Life Group share their experience with the Word.

Our day-to-day activities and relationships are the field in which our inner reactions and responses can be observed, and seen to illustrate what the Word teaches regarding the nature of self and the nature of the Divine, of the Lord. Natural or material thinking is dominated by worldly concerns that involve people (including ourselves), places, events, memories of the past, or projections regarding the future - and in general terms, this mode of thought functions from the belief that what the senses perceive are 'real' things. Spiritual thinking is not concerned with that but rather is focused on those things that belong to our states of mind: the relations of goods and truths, thoughts and affections, motivations and intentions, beliefs and attitudes, shunning evils and falsities, and the activity of the hellish proprium and the hells versus what is of the Lord and heaven.

So, the practise of spiritual literacy skills involves working to remove the natural material world elements of person, place, time, and space from the content of what we are reading or listening to, and to hold the intention to see how what's being offered might be framed in a way that captures the universal aspects of spiritual process. This divided attention of observing both internal and external states while engaging with the Word is a valuable tool in stilling the mind and helps us to be consciously present to what arises both in ourselves and in our Life Group. When universal aspects are shared, others are then more easily able to resonate with them in relation to their own work with the Word, and to see how it is true for the processes they personally experience. When this is seen, it more fully supports the Lord's end - which is the regeneration of the human mind. In this way, the good of the Word as the Lord is made more visible in our midst.

THE LOGOPRAXIS CYCLE



The Framework

By engaging with truths in an effort to examine the quality of our mental life, we open ourselves to experiencing the transforming power of the Word first-hand, and to that end Logopraxis work begins with a set reading. The focus Text is broken down into a number of short readings, each of which forming the basis for a Logopraxis session. Participants work through their selected reading over a two-week cycle, noting their insights and reflections while moving through the following six steps:

1. Read and Note
2. Review and Select
3. Creating a Task
4. The Task into Practise
5. Reflect
6. Prepare a Submission

If we can approach the Text with an openness to receiving what it is the Lord has to say to us in this way, then what we observe, what is reflected back, what catches our attention, what we are drawn to - will give us an indication about where our specific work lies in terms of our spiritual regeneration.

The Lord is the Word

The Word is the Lord

STEP 1: READ & NOTE

The Text as the Word is the Lord Himself

The Text isn't just something that the Lord flows through as the Word - it is the Lord Himself. It is a creative force, and as we engage with it, it looks to create us anew, to make us whole, and this means that our approach to reading the Text in Logopraxis differs from how we might approach reading a secular work. To engage with the Word as the Lord brings a state of mind that allows the words of the Text to speak to us in new ways, and so bypass the habitual responses we might have to reading.

In Logopraxis there is an acknowledgement that the texts of Divine Revelation are specifically formed to ground the Lord's presence within us in a way that nothing else can. Therefore, pay particular attention to the areas that specifically catch your attention as you read, record specific impressions from the text, and list any initial insights or questions that your chosen reading stimulates.

Reading can be a spiritual practise, and through reading with conscious attention we develop the ability to read and hear what the Word is communicating to us; and we find that as we are led by the Word the situations and circumstances of life become infused with new meaning, presenting opportunities for spiritual development.

[Reading as a Spiritual Practise](#)

Spend a little time centring yourself before you approach the reading for the session, and perhaps try the approaches below that can minimise the internal distractions and quiet the mind.

Mindfulness: Sitting comfortably, with an upright posture, bring your attention to the breath. Breathing normally, count silently, 1 on the first inhalation, 2 on the first exhalation, then 3 on the second inhalation and 4 on the second exhalation and so on, up to 10, returning to 1 again and repeating the count up to 10 before returning to 1 once more. This exercise can very quickly facilitate a settled state of mind, drawing your attention from the external world so that it can become centred on the Lord within.

Meditate on Scripture: If you choose to read a passage of Scripture with the intention of it assisting a more internal focus on the Lord, then Chapter 1 of John's Gospel might be a good choice. But there may be other scripture passages that are particularly meaningful for you that you can use.

Reading as an Act of Worship

Be aware that you are bringing yourself before the Lord as you approach the Text, as this will help to open up an attitude of worship. We're seeking to remain open to hearing what the Spirit has to say to His Church within us, and listening for what's reflected back to us. The ways in which our affections and thoughts respond to the Text can be subtle, or may be more pronounced, but they are often an indication of what's reaching out for us to work with.

Reading with Attention

Logopraxis sees the very act of reading the set Text as a spiritual exercise in conscious attention, and in this we strive to divide our attention into an observing side and an observed side, and watch our inner responses to the Text while in the act of reading. In this way we can be sensitive to how the Text is reaching out to us, and these are the indicators we take note of.

Try this - Here is a simple exercise for reading with attention. The aim is to observe how the mind tends to bring us down into what is natural.

Select a paragraph of the Text and start reading. Hold in mind the principle that it is describing states of mind/consciousness. When you recognise that your attention has been drawn down into the literal meaning of the words, say to yourself -

"This is describing states of consciousness in me"

and try to hold your attention in this idea as you read further. You are not reading for meaning here, but training your attention. Just repeat this statement every time you find you are not present to the act of reading.

The object of the exercise is to get a sense of how strong the pull into the natural features of the Text is, without getting frustrated due to the Text not yielding up what you hoped for.

Reflect & Discuss

1. What does it mean that “the Word is the Lord down to the very letter of the Text itself”?
2. To approach the Lord is to approach the Text in the acknowledgement that this is the Lord’s Human, and it is alive.
3. How is to practise the Word a form of worship to the Lord?
4. It is the Word as the Text that serves as the container and foundation for the spiritual senseⁱ
5. The spiritual sense is the Word understood in terms of its application to the life of the mindⁱⁱ
6. This hellish proprium is constantly at work to derail any genuine attempts to engage with the Word as the basis for our regenerationⁱⁱⁱ.

Do I experience this in my life?

Summary

- The Text isn't just something that the Lord flows through, as the Word - it is the Lord Himself. Therefore, be mindful that you're bringing yourself before the Lord as you approach the Text. This becomes an act of worship.
- The Lord is present with us in what is His own with us. This is why He provides His Word in the form of a written text, and why we seek to take what is His into our mind.
- Read for application not information. Application of the guidance we're given through reading with conscious attention.
- Reading Sacred Texts with openness to *listen* for the Lord is a vital spiritual practice.
- Reading and listening with conscious attention allows us to read and hear what is being communicated to us when with others. It also reveals the states within ourselves, and any points of resistance, of which we take careful note.
- Logopraxis encourages us to view the Text as descriptive of our own states of mind, and to use the tools of self-examination when illuminated by our engagement with the Word.
- The Text consists entirely of internal meaning and correspondences with the Lord's truth and good, and these higher influences can be given and received in our mind.
- Don't rush your reading - "*read no quicker than you would speak to someone who is in need of support and gentle encouragement*" (Georg Kühlewind 1924-2006)
- We may find it's a struggle to hear the Lord through the Text to begin with. Our own internal chatter seems to interfere constantly. What's important is that we persevere. It takes time for our spiritual senses to develop, and they can only develop through use. With continued practise the interference will become less of an issue for us.

STEP 2: REVIEW AND SELECT

Loving the Lord and the neighbour

The act of attending to the Word as we engage with it is an expression of loving the Lord, and to do this with a view to supporting others in their process is, in Logopraxis terms, a key aspect of what it means to love the neighbour. The process of reading and marking aspects that capture our attention in the Text is done with a view to selecting something to work with; and the process of selecting something specific to work with is to be done with conscious attention.

- Take your time to meditatively go over those parts of the Text that caught your interest when you first read through the reading.
- Hold the selected portions of the Text in mind over a few days, perhaps reading through them whenever you get an opportunity. You're looking to get a sense of what portion of the Text seems to resonate most strongly for you. What are you drawn to? What portion of the Text is reaching out to you to work with? Try to avoid analysing *why* at this stage. The aim is to choose something from what you noted when you first read through the Text, which will form the basis for developing a work task in Step 3.
- So, just see what remains with you; and it could be that what you need to work with presented itself in the very first reading of the Text, or before you even finished reading it all ... or it might be that nothing seems to be presenting itself.

In any case, remember that the experience you're having is a product of engaging with the Text. The Word always provides us with something to work with, and even in those times when nothing seems to stand out from the Text, we will still have our internal responses to *that* experience as material to work with and bring to the group.

[Working in the Here and Now](#)

Conscious attention brings our focus into the here and now, so that we can be present both to the Word as the Lord, and to our own responses as we read. This is an incredibly useful practice for building a higher degree of sensitivity to

recognising the quality of the spiritual associations that are present with us in any given moment. This can apply to:

- reading the Text
- the effort to implement a task
- being present to others in our Life Group
- providing online summaries of our work
- bringing a spiritual perspective when approaching aspects of daily life.

When our attention is consciously focused on reading for *application* rather than reading for information, our experience of the Text is enriched and becomes something active and living. The Word *in us* responds to the Text that is before us, and the two meet in the heightened sensitivity that conscious attention creates.

[How Are You Responding Inwardly?](#)

It can be surprising what presents when we read with a view to observing our inner responses, and this can reveal thought processes that reflect the unconscious attitudes that we have towards the Text. Attention helps us see more clearly what kinds of things we skip over, ignore, are drawn to, reject, or dismiss. All our reactions and responses to the Text contain valuable material for inner work, and what the Lord as the Word would have us see.

[Giving Up the Old Ways](#)

The normal attitude to reading is a passive process from which we extract information, but in Logopraxis, we acknowledge that the Text as the Logos is active, and when holding this in mind as we read, we find that the Text is *reading us* even as we read it. We become present to the presence of the Lord in the here and now through the very act of reading.

[When Struggling to Engage with the Text](#)

If coming to the Text is a struggle, or staying with it is a struggle, or finding a principle or task is a struggle - then take the opportunity to step back and use the struggle as the basis for your work. Observe what the struggle brings up for you. For instance:

- What is your response to the struggle?
- What kind of self-talk arises?
- What is the quality of this dialogue?
- Where does this come from?

Working with the Text in this way allows the Lord to build what is of Himself in us, as the basis for new ways of thinking and feeling.

[Finding One Thing to Work With](#)

We are just looking for one thing that can frame the focus of our practise for the two-week cycle. So, as soon as you come across something that you feel you can work with, just sit with that - it's not necessary to read more. See if you can then develop that particular portion of Text into a principle and task; and there's more information on this in the next section - *Step 3: Creating a Task*. Once you have the task, you may choose to go back and do the rest of the reading.

[Am I Doing it Right?](#)

You may wonder if you're doing it 'right' - but there's no need. Just follow the 6 Steps, and work with what comes up for you. Whatever comes up, whatever your experience, is what the Lord as the Word is offering you to work with.

[The Lord as the Word Reads You](#)

Try to be aware that in Logopraxis work, while to all appearances you are the one selecting something to work with from the Text, it is in fact the Text itself that is looking to work in you. Through the Text, the Lord supplies what's needed for our work and regeneration.

"For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of the articulations and marrow, and is a discerner of the thoughts and intents of the heart. And there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account". (Hebrews 4:12-13)

Reflect & Discuss

1. In what way is attending to the Word a key aspect of what it means to love the neighbour? Explore the aspects of this.
2. What is conscious attention, and how is it experienced?
3. What does resistance to engaging with the Text look like, and what sits behind it at a personal level?
4. When there's a struggle in reading the Text, what is your response to this struggle? What kind of self-talk arises? What is the quality of this dialogue? Where does this come from?
5. How does reading for application differ from reading for information?
6. How do we experience the difference between passive and active reading?
7. This work has to do with surrender of self to what the Lord asks of me.

Summary

- Take time to reflectively read the Text.
- Hold the selected portions in mind over a few days before creating a task.
- Reflect on what is reaching out to you.
- Conscious attention is a vitally useful practice so that we can be present both to the Word as the Lord, and to our own responses as we read.
- Reading with attention causes the Text to become alive in us, because the Word in us responds.
- Attention reveals how we respond to the Text, how we ignore or resist certain aspects - and how this illuminates our spiritual mind.
- With attention we become present to the Presence of the Lord.
- The struggle to find a task is a valuable struggle and is a task in itself.
- Do not doubt your process - whatever comes up is what the Lord as the Word is offering for your work.

We are Led by the Questions, not the Answers.

Questions Elevate the Mind to What is Internal.

STEP 3: CREATING A TASK

Everything in the Word is relevant

Step 3 has many components, and asks us firstly, to identify a spiritual principle from that portion of Text we have chosen to work with, then create a task from that principle. So, a *task* is a spiritual principle reworked into a form that we can engage with, and take into ourselves over the remaining two-week period. In this we're seeking to walk a spiritual path that is tied directly to the practise of the Word. In Logopraxis we work with tasks drawn from the Text to have spiritual principles illustrated and affirmed in our direct experience.

This requires two things:

- Identifying a spiritual principle - with the question:
"What are the spiritual principles/truths being revealed to me in what I am reading?"
- Formulating a task to direct our spiritual practise - with the question:
"Do I know this principle to be true in my life or experience?"

If we answer *Yes*, then we should also be able to call to mind examples of how the principle operates in our lived experience; but if we struggle to be able to do that, it may indicate that while we subscribe to the principle intellectually, we're not clear how it's true in our life. To experience truths in this way is to know, not just that the Word is the Lord, but *how* He, as the Word, is working in our own life.

Creating a Task

There are several aspects in formulating a task, and a number of valuable tools to consider, which include:

- Rewording the selected text
- The 'In Me' tool
- Person, Place, Time & Space
- Verb Primers
- Outer Conditions
- Working from the Present
- Perseverance

Firstly, we may need to rework the material we've selected from the Text so as to make it more readily applicable to the inner life of our mind, and as something we

can work with to apply in life. The closer that a task is to the principle, the better, and the more specific the better. Once a principle from the Text is identified, then formulating a task, in most cases, becomes relatively straight forward.

Here are some examples:

From Heaven and Hell 228 we read:

“Angels have been permitted to activate my steps, my actions, and my tongue and speech as they would, and this by influx into my will and thought; and I have learned thereby that of myself I could do nothing. They said afterwards that every man is so ruled, and that he can know this from the doctrine of the Church and from the Word. For he prays that God may send His angels to lead him, direct his steps, teach him, and inspire in him what to think and what to say, and other like things. Yet when man thinks within himself apart from doctrine, he says and believes otherwise. These things have been said to make known what power angels have with man.”

Key Principle: Of ourselves we can do nothing; all activity is the product of influx. When we reflect from doctrine this is known, yet when we think within ourselves apart from doctrine, we say and believe otherwise.

Sample Tasks:

- *Give attention to my conversations, to see how much of what I say comes from myself or is borrowed from others.*
- *Is what I’m saying being said with the doctrine of influx in mind, or apart from that doctrine? What happens in those times when I realise that I’m not speaking from an understanding of that doctrine - does this modify what I say, or my experience of the conversation?*
- *Bring that doctrine to the forefront of my mind when another person is speaking, and to observe the effect on my own state and view of the other person.*

From True Christian Religion 185 we read:

“The spiritual world contains climatic zones similar to those in the natural world. There is nothing in this world, which does not have its counterpart in the other, but their origins are different. In the natural world the varying seasons depend upon how far the sun is from the equator; in the spiritual world they depend upon how remote the affections of the will, and so the thoughts of the understanding, are from true love and true faith. Everything there corresponds to these two.”

Key Principle: My inner state (climate) is a corresponding effect of how remote my affections of the will are, and so the thoughts of the understanding are from true love and true faith.

Sample Tasks:

- *To become more aware of the “climate” of my inner landscape - noting states of coldness and warmth. I will try and capture any recurring patterns of thought that are associated with such states.*
- *Try to remember that states of cold and warmth reflect my relationship to true love and true faith, and to note what impact, if any, remembering this has on my internal state.*

Remember, when speaking of the spiritual world in Logopraxis we are speaking of mental states belonging to the life of our minds. Keeping this clear opens the way for the Text to be directly applied to our inner life.

The ‘In Me’ Tool

The Heavenly Doctrines often state the need to remove the concepts of space and time from our thinking as far as possible, when thinking about spiritual and celestial realities. The ‘In Me’ tool is a useful device that can help to do that, so that rather than taking the meaning as relating to realities external to ourselves, we can at least keep some level of attention on the potential meaning the Text might have in connection with our own internal personal life. We achieve this by placing the words ‘in me’ into the Text. There are no hard and fast rules about where the phrase is to be placed, so it’s left to the reader to play with it to see what works. Just keep in mind that the objective is to keep the focus on applying what we are reading ‘in me’.

Everything described in the Heavenly Doctrines apply to the life of our mind, because the spiritual world does not exist outside the human mind - in fact, it *is* the human mind. In the work of Logopraxis we operate from a principle that all revelation is given to teach us about what exists *within ourselves*, and we accept that revelation is not to give us information about other people. This tool carries us from natural based thinking to more spiritual based thinking, and greatly assists in setting our task.

So, the ‘In-Me’ tool is a technique to shift our thinking from a natural mode to a spiritual mode of thought, which is focused on applying what we’re reading in the

Text to our mental states, to our thoughts and affectional life; to where spiritual work really needs to be focused, 'in me'. Examples are shown below.

From Heaven and Hell 595 we read:

"It should be known that the hells are continually assaulting heaven and endeavouring to destroy it, and that the Lord continually protects the heavens by withholding those who are there from the evils derived from their proprium, and by holding them in the good that is from Himself."

And this can be adjusted in the following manner:

It should be known that the hells (In Me) are continually assaulting heaven (what is good and true from the Word - In Me) and endeavouring to destroy it, and that the Lord (the Word - In Me) continually protects the heavens (what is good and true In Me) by withholding those (states of evil and falsity In Me) who are there from the evils derived from their (My) proprium, and by holding them (Me) in the good that is from Himself.

Key Principle: Evils and falsities (the hells/states of self-centredness) are continually assaulting goods and truths (the heavens/states of good will) in order to destroy them, and the Lord (as the Word) protects what is good and true by holding the mind in what is good from Himself (the Word).

Sample Tasks

- *Observe and take note of experiences where evils and falsities (states of self-centredness) arise seeking to destroy goods and truths (states of good will).*
- *When this is seen try to remember this principle and note any shifts in the quality of my mental state.*

From Heaven and Hell 155 we read:

"Angels are not constantly in the same state as to love, and consequently not in the same state as to wisdom for all their wisdom is from, and according to love. Sometimes they are in a state of intense love, sometimes in a state of love not intense. The state decreases by degrees from its greatest to its least intensity From this last state they return again to the first, and so on, these alternations following one after another with variety."

Key Principles

- The state of love and wisdom is never constant in an angel.
- The state of love and wisdom in an angel ebbs and flows, from highest to least intensity.

- The alternate states of love and wisdom in an angel follow on from each other with constant variety.

The Principles Applied with the 'In Me' Tool

- The angel (In Me) is not constantly in the same state of love and wisdom.
- The angel (In Me) is sometimes in a state of intense love and sometimes this state is not so intense, decreasing by degrees to the point of least intensity.
- The angel (In Me) experiences an alternation of states of love and wisdom, with the phases of least and then greatest intensity following one from the other with constant variety.

Sample Tasks

- *To observe the lack of constancy in my state of love to the Lord or remember to use the Word in my life. I shall observe and record the role of the proprium in attempting to hold me fast in the glue of love of self and the ways of the world.*
- *To observe what thoughts and feelings are present when I am experiencing conflict, unhappiness, or an absence of the Lord (love and wisdom). And then to note how remembering the fact that the angel in me experiences alternations, changes my thoughts or experience of the difficult state.*

Dealing with Person, Place, Time & Space

All Divine Revelation, in order to be available to human comprehension, must take an external form that reflects human consciousness. That being the case, all revelation is presented in appearances of truth, and for us on this level of life we find that it takes its form in the clothing of objects and concepts that belong to the natural level of life. This means that the 'voice' of Divine Revelation in the Text is cast in terms of space, time, person, and place. So that unless we read the Text with deliberate conscious attention, we will be lulled into receiving only the literal meaning of the words before us and miss its personal application to the life of our own minds.

In the Apocalypse Explained 1049 it states that "...in the spiritual sense of the Word there is no idea of person, place or time; but it is otherwise with its natural sense." And the implication here is that in order to think spiritually when reading the Text, we need to make an effort to remove ideas of person, place, time, and space from our thought, so as to help us think in terms of more interior things that relate to our states of mind. Our perception tends to rest in an idea that what is being described in the Text is something that happens to other people, or as something that

historically happened in the past, or as something that might have relevance to us after we leave this world in the future. When we think from this natural state of mind in relation to spiritual realities, we easily forget to apply the truths of the Word to our own lives in the here and now.

From Conjugal Love 328 we read:

“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].”

In Logopraxis the focus is to see how the Text has immediate relevance to our lives in the *here and now*, so that its truths can be applied to our thought and feeling life. By conceptually removing references to person, space and time found in the Text, our attention can then be directed toward what they correspond to, which involves states of mind. Therefore, the meaning of what we are reading is transformed into something that has practical application to the work involved in our regeneration right now.

From Heaven and Hell 169 we read:

“The natural man can be of the opinion that he would be deprived of all thought if the ideas of time, space and material things were taken away, for upon these all man’s thought rests. But let him know that so far as thoughts partake of time, space, and matter, they are limited and confined, but are unlimited and extended so far as they do not partake of these, since the mind is in that measure raised above bodily and worldly things.”

Whether we are working with a task, sharing our direct experience of the Word working in our life, or listening to another person sharing their experience, an effort can be made to ‘raise our eyes’, raise our understanding “*above bodily and worldly things*”. To raise our understanding to the Lord is to think from the Word, specifically its truths or principles for life, whereas to think in terms of ‘persons’ is to think materially or naturally ^{iv}.

Reflect & Discuss

1. What does self-examination look like in me? In what ways do I avoid self-examination - by reading for literal meaning? Repeating truths from memory?
2. The "spiritual world is the human mind" - How do I respond to this principle?
3. What does it mean that the Text has relevance to my life, here and now?
4. "There will be many times that we work to understand a principle from the Text, and yet its application will remain obscure". What we can do then is to hold the question - *"How does this principle play out in me?"*

Practical Examples of Removing Person, Place, Time & Space:

1. Personal details: Minimise and remove personal details related to specific events and places in the task, and in submissions.
 2. Places in the Text: Remind ourselves that heaven is a state, not a place, and relates to the love of the Lord being active. Remember also that places described in the Text are relating to whatever love is leading the state.
 3. Time in the Text: Change the past and future tense in the Text into present tense to help remind us that it is describing the here and now of our own spiritual realities. Also remember that time relates to progressions and movements of the state of truth and falsity.
- See the [Appendix](#) for more examples.

Using Verb Primers

The following verb primers may assist if formulating a task becomes difficult. They can ground our thought and bring a focus. They encourage reflection, and engagement with a spiritual principle, and are prompts that help our focus remain on the Text and task, rather than on personal outcomes to be fulfilled and shared. They also remind us to be process-focused, and avoid any moral or external focus in our work.

- identify the quality of... be aware of (when)...
- to reflect on...
- to accept and consciously acknowledge....
- to observe my tendency to...
- to internally decline...
- to notice...
- to take note of...
- do I like the idea of...
- to cultivate an awareness of... to reflect on experiences where...
- how do I (seek)...
- to work to ... what is the...
- bring my attention to...
- observe the degree of...
- remember to ask the question "...
- observe any shift of state when this truth is remembered. to become aware of and refrain from...
- what is my inner attitude to...

More Aspects to Consider

The Purpose & Focus of Our Task

We set tasks to create opportunities to observe the behaviour of the hellish proprium, and our identification with it. We are not working to change it or make it better; we are working to affirm what the Word teaches concerning it and its nature. It is our acceptance of what the Word teaches concerning the hellish proprium that weakens and breaks its power. Alternatively, when we are in states of denial regarding what truths teach concerning its nature, it holds power over us. To see it in the light of truths from the Word is also to see the mercy of the Lord. When we see evil for what it is, as destructive of all spiritual life, then we will seek the Lord's help to be separated from it. Separating from evil involves seeing the evil for what it is. *The freeing is in the seeing.*

The purpose and focus of our task is to support a change of mind, to become more conscious of how the inner and outer dimensions of life connect and are brought into proper and harmonious relationship, through the practice of the Word. The task helps to hold situations and circumstances of everyday life in the frame of our spiritual focus; where our mental and emotional states are illuminated, and may be examined; and where we are reminded of the Lord's love for our salvation.

Through practice we recognise and experience *that* truths are true, and *how* they are true; and in this process the structures of our mind are reorganised - by the act of seeing itself. And this is not ordinary 'seeing' because a conscious awareness of the recognition of truth causes an engagement with that truth, and a desire to relate ourselves to it. This is possible through the practise of truths from the Word because an experience of recognition arises from the good of charity, which is present in those truths that we practise. It is the way the Word as the Lord continually saves us.

Outer Life Conditions are *Not* the Focus

The change of mind also includes the *direction* of our focus. In Logopraxis we seek to maintain focus on the inner life of the mind with its thoughts and affections which, as they change, will also change our relationship to outer-life conditions - but changing those conditions themselves is not the focus. It is perhaps one of the most difficult things of all, to withdraw our attention from the external world with its events, circumstances, and people - and *not* see it as being the cause of how we feel internally. But from a Logopraxis perspective, external events and people are not

held responsible for how we think and feel, but instead may be seen as triggers for emotional states in us that rely on hidden beliefs structures, that we have overlooked. The real cause of our responses is found in the quality of our mental life, which, through Logopraxis, is supported by the focus given to *applying* the truths from the Word to our life.

Proper Use of Outer Life Conditions

Outer life conditions can be used as reminders to bring attention to our task. For example:

- *'When I am talking with others, I will remember to...'* (statement from your task goes here).
- *'When I am running late and get in my car I will....'* (statement from task).
- *'When I feel angry, I will remember....'* (statement from task).

The inner and outer dimensions of life then come into a new relationship. This can be seen when we become aware of the quality of our inner responses as we look to meet outer-life demands; in our effort to work faithfully and sincerely in our dealings with others; and to operate with integrity so far as our external employments, relationships, situations, and circumstances are concerned. Logopraxis work is psychological work, and we're called to work with the Word in a way that brings light to our inner mental life for purposes of self-examination.

Setting our Task Upfront as Opposed to Working from Hindsight

Working from hindsight is when we review what the week has brought us, and then use this to frame a task or connect with the Text. This can certainly aid in getting us started in drawing connections between the Text and seeing it illustrated in our life experience. However, there are real advantages in working consciously with a task so that we allow the Text to shape our life, in the sense of what we actually attend to in real time. One of the subtle differences you will notice in these two ways of engaging with the Text is that working from hindsight is much more passive. To work upfront with a task requires an effort - *'as of self'* - that can open up possibilities for something higher to enter our consciousness when we remember our task in the present moment.

Perseverance

Step 3, of forming a Task, can take a couple of days, and if you're stuck then certainly talk to your Life Group facilitator, as they will likely have been through a similar

experience. What often happens when we look to implement a task is that all kinds of difficulties arise that seem to stand in the way of doing it, even to formulating the task itself. The presence of these difficulties and resistances gives us something to work with, and if we do that work from our understanding of the Text, then we are in the experience of the Lord building a *new will* within our growing understanding of truths. Without resistance there is no opportunity provided for self-compulsion and the building of a new will in spiritual matters. So, from a Logopraxis perspective, this freedom, found within the struggle to form a task, is the ability to compel oneself to work.

Reflect & Discuss

1. What does a 'change of mind' mean in me, and how do I experience it?
2. Recognition of a spiritual truth causes engagement with it...How do I experience this?
3. The natural mind views external life as the cause of its internal states; but these outer conditions are not the focus of Logopraxis work - what comes up for me around this?
4. Do we believe the appearance of our senses over what the Word says is true? Explore these thoughts.
5. What does it mean to make efforts - '*as of self*'?
6. What do I experience when I think or act '*as of self*'? and in what way is something 'higher' experienced?
7. How does the idea sit with you that, freedom, found within the struggle to form a task, is the ability to compel ourselves to work

Summary

- We become more conscious of how the inner and outer worlds are connected, and separated, through the practise of the Word.
- The task helps to frame outer life experience within a spiritual focus.
- Outer life conditions are not the focus in LP, although the natural mind views external life as the cause of its internal states.
- Outer life conditions can be used as triggers to remember to bring attention to our task, which may lead to outer life being transformed into something that directly supports inner work.
- Changing our external life in order to change our emotional state is an inversion of reality.
- Work to become aware of how different it is to work from a predetermined task compared to creating a task in hindsight.
- The real cause of our responses is found in the quality of our mental life.
- Conscious work with a task from the Text in *real time*, not in hindsight.
- The effort to work 'as of self' can open possibilities for something higher to enter.
- There is value and meaning in the struggle and resistance that is brought up by the task. Without resistance there is no opportunity for self-compulsion and the building of a new will in spiritual matters.
- Freedom, found within the struggle to form a task, is the ability to compel ourselves to work.

STEP 4: THE TASK INTO PRACTISE & LIVE IT!

The freeing is in the seeing

Preparation and process, rather than achievement and outcome, is what much of our effort in Logopraxis is about. The work of self-examination and repentance is something that continues throughout our lives, and it's a given that there will be times of difficulty, interspersed with times of harmony. Despite how things appear externally, inwardly the Lord's mercy is such that all things work toward the best possible outcome. The experiences of struggle offer us opportunities to build our understanding of inner processes in the light of what the Word teaches us, providing us with valuable material for the journey; and the practise of a task holds our focus through this struggle.

During our fortnightly cycle we read attentively for what reaches out to us from the Text, which we use to create a task to work with over the two-week session. Then, we may attend to the task several times during each day and make notes on what we observe; we may practise it in varied situations to test its validity, and notice any results. This enables us to gather material which is important for our spiritual process and regeneration. However, just as importantly, when this material is shared with our Life Group there is attention to support the spiritual lives of others in the group, as well as the group as a whole. We can see then that our work is not just for ourselves, but is also for others, and the more we are aware of this, the more we will find ourselves affirmed in the stream of the Lord's Providence.

There are some important things to remember while practicing the task:

- Attaching to Outcomes
- Resistance to Change
- It Requires Work
- The Opportunity in Failure

[Attaching to Outcomes](#)

Attaching to an outcome in this work can lead to frustration, guilt, despair, and other negative states because we are working from a sense that *we know* what the outcome should be. This is another form of living in our imagination as far as the future is concerned, yet our goal is to live in the moment, because we don't and can't know what the future holds. Our work is in what is presenting in the *now*. The

Lord sets the outcome not us: we set tasks to create opportunities to observe the behaviour of the proprium and our identification with it. We are not working to change it or make it better; we are working to affirm what the Writings teach concerning it as a matter of life, and it's our acceptance of what the Word teaches concerning it that breaks its power.

Spiritual life is not about outcomes or expectation, but is a practice founded on the acknowledgement that the Lord is continuously revealing Himself to us; that we are in a process of the continued unfolding of our understanding. So, this is a constantly changing and fluid situation. In Logopraxis we're learning to trust the Lord to know what's best for us; and *how* we trust Him is to work with what reaches out to us from the Text, and not be tempted to apply a task that seems more aligned with what we think needs sorting out in our life.

Resistance to Change

Everything in the natural mind resists change, particularly changes related to genuine spiritual work, and we have all experienced times when we struggle to engage with the Text. However, simply engaging with the Text is a task in itself. We may not realise in that moment that the states we move through in the struggle contain valuable material for our work; a struggle that often manifests as a lack of motivation to engage with the task, or as negative self-talk, and condemnation. And this is the action of the hellish proprium working to undermine the transformative presence of higher spiritual influences that are flowing in from the Lord.

It Requires Work

The reason we call self-examination and repentance '*work*', is because it takes real effort to compel ourselves to use truths from the Word to reflect on the quality of our states of mind. The natural mind seeks to move away from, and oppose, everything genuinely spiritual, and so the struggle to remain engaged becomes our work. Remember that the Lord's Divine Providence directs everything in the work of regeneration, and this experience becomes transformed into a ripe opportunity to observe.

The Opportunity in Failure

Whenever natural proprium loves are active within us, it may take considerable effort to remain in touch with higher principles from the Word; it feels as if we're failing, and unable to work with the ongoing processes of self-examination and repentance. But remember that this type of '*failure*' is '*success*' in Logopraxis because it's through

this that we begin to see the nature of the hellish proprium. And once it's seen, we can step back from identifying with it and recognise that its origin lies not with us, but the hells. In this way, everything we experience over a two-week Logopraxis cycle is transformed into useful material for inner work.

Here's a simple example to illustrate this, and it's a common task that many of us have used.

For this session I'm going to be more loving/charitable to those around me (or maybe even towards a particular person).

Now, anyone who's attempted to practice a task like this will know that it's impossible to achieve. What happens is that we end up seeing just how far short we fall from whatever ideal we hold, regarding what it means for us to be 'more loving' towards others. Why? Because we can't make ourselves more loving, no matter how hard we try. And it was never actually about being more loving, although that is a wonderful goal, but about acknowledging what comes up for us around the so-called 'failure'; about how the hellish proprium acts within us; and how the Word is always working to free us from our identification with that hell. Therefore, in Logopraxis work, success can be said to be measured in failure.

Reflect & Discuss

1. The only truth that remains with us is that which we are able to verify in our own experience. Thus, the purpose of the task is to help that happen. Doing the tasks, observing why we *don't* do them, verifies for us personally the truth of how spiritual principles operate. Another simple tool that can assist us to connect more practically with the Text is to list statements that catch our interest and ask the question, '*Do I know this to be true in my experience?*' or '*How does this principle /statement play out in my life?*' These types of questions can be useful to get us thinking differently about what is being read.
2. The light of the Truth from the Word reveals our negative patterns. How?
3. The practice of the Word is the basis of self-examination and repentance.
4. Our experiences of spiritual realities, when removed from the light of the Text, can become hijacked by the imaginings and fantasies of the proprium in which there is nothing of the Lord^y. How does this play out in my life experience?

Summary

- Preparation & process is the core of Logopraxis work.
- The focus of the task relies on self-examination and repentance.
- Once the task is clarified it's brought into line by frequently holding it in mind, acting from it, and observing our responses to it.
- Task setting is not concerned with achieving the task but is about setting up conditions that remind us to observe a truth or spiritual principles at work in our life.
- Our work is not just for ourselves but is also for others.
- Attaching to outcomes can lead to frustration, guilt and despair, because spiritual life is not about expectation, it's about surrender.
- It takes real effort to compel ourselves to use truths from the Word to reflect on the quality of our states of mind, and accept what is shown.
- Our work is in what presents in the now.

Read for Application

Not for Information

STEP 5: REFLECT

The Lord, as the Word, is the real only 'doer'.

Our task is a method and formulation that brings a spiritual focus on our inner life, on the life of our thoughts and affections. The ability to 'read' the life of our mind from what the Word teaches is true, is referred to as '*spiritual literacy*', and the tools that can support this allow us to read the Word differently, and details of this method have been provided in previous sections - particularly relating to removing person, reading for application, conscious and divided attention, reading as worship, and listening for the Lord. The vital yet simple tool of reflection is another, which puts us in front of a rich source of material that can support our spiritual development. It leads to the realisation that the Lord is the 'doer', which is a very great insight that has the power to weaken our attachment to the hellish proprium, and its hellish drive to claim ownership in everything it does. This merit-seeking only has power over us when we are caught in the appearance that we have life in ourselves, and that the appearance of our sense of self is a reality.

Reflection is an essential part of the process of 'listening' that has been spoken of previously. It's a process of engaging with a truth, or an aspect of a truth in our reading of the Word, and questioning it, perhaps struggling with it; turning it around, exploring it and what it means in our life - because everything in the Word relates to our states of mind. This reflection becomes a state of openness and enquiry into which a light may shine, and which may open to a deeper understanding, and in this way the power to 'do' from the Word presents itself, and the Lord as the Word transitions our sense of self towards a heavenly proprium.

Reflection can also provide us with another chance to work with a spiritual principle or task which was difficult, or which we forgot about. We can reflect on anxieties that arise around this, plus any sense of an independent 'can do' self or a 'well-intentioned' or virtuous self that may be operating. At this stage, Step 5, we collate our experiences of working with the Text and the task, in preparation for sharing this with our Life Group. It's only through trying to work with tasks that we're brought to a sense of *not* being able to 'do', and here we realise that it is the Lord as the Word that gives us the ability to engage in spiritual work, so that we appear to have agency in it - when in fact it is the Word as the Lord in us who does the work.

Reflect & Discuss

1. What is Spiritual Literacy
2. What does it mean to say that 'the Lord as the Word' is the only real doer?
3. How have I experienced this in my own process and work with the Word?
4. What is a heavenly proprium, and how might I recognise its presence?

Questions for Reflection

1. What happened when I remembered to implement my task? What thoughts and feelings did I notice?
2. What happened when I forgot the task or struggled to remember?
3. What is the Lord allowing or asking me to see?
4. What has He taught me concerning the nature and quality of my thoughts and affections over this session? What is He asking me to understand, or what have I come to understand?
5. How are the answers to these questions connected with the Text for this session? What principles from the Text are illustrated in my experience?

STEP 6: PREPARE A SUBMISSION

Each Submission is the Lord's Gift to the Group

One of the real delights of Logopraxis group life is seeing how each person's experience of the Word becomes woven together to form an integrated collective experience. This is a regular occurrence in Logopraxis that bears witness to how the intentional practice of the Word can form affections and deep connections between practitioners and create spiritual community. In Logopraxis group life, we experience how the Word leads, guides, and directs all things toward a fuller experience of the Lord in and through others, as the *"living bread come down from heaven."* (John 6:51).

Step 6 involves creating a concise summary that we can offer to our Life Group of what happened as we worked with our task. This summary is known in Logopraxis as a *'submission'*, and typically, a submission includes the following:

- The number of the paragraph and the chosen piece of Text we worked with.
- The spiritual principle we drew from our chosen piece of Text.
- The task that was formulated from the principle, to give us a work focus.
- A concise summary of what our work revealed for us over the period.

For the Benefit of Others

The Logopraxis submission describes how we experienced the Word working in us, and the material that we gather individually in our practice, when shared with our group, is to support the spiritual lives of others in the group as well as the group as a whole. Each person's submission is the Lord's gift to the group, and in Logopraxis, we recognise the Lord's Providence in what each person settles on from the Text to work with. So, in a sense the submission isn't really ours but has been given to us as if it were ours. In this way, the Word is acknowledged as producing what's needed for the life of the individual, for the life of others in the group, and for the life of the group taken as a whole.

Because Logopraxis is focused on the practise of truths, we try to avoid commenting on things in our submission that don't fall within the range of our direct experience of the Text. It's also good practise to keep any personal details, related to specific events or people to a minimum. We seek to offer only the essential aspects of our

work, and a general description of the external details that framed our experience to provide context. This also provides a great opportunity to work, and notice any form of judgement, merit, self-condemnation, or ownership that can easily be running in the background.

As we share these experiences of the Word working in our lives with the members of our group, it creates a rich learning environment through which the Lord as the Word can teach us. What has been worked into each member, through their willingness to engage with the Text, is what sustains the Logopraxis community; it is the bread which, when broken through being shared with others, opens our hearts so that we might see the Lord in our midst (See Luke 24:30-31).

Questions for Reflection

The key to preparing a summary or submission for our group is to focus on how our task influenced our mental state:

1. What did we actually experience?
2. What did we learn about our self?
3. About the Lord?
4. About the inner activity of our mind?
5. Were there any insights related to the contents of the reading that illustrate what was experienced?
6. How can I frame this, so it supports others in my group?

Reflect & Discuss

1. In what way is each submission the Lord's Gift to the Group?
2. How does sharing too much personal stuff distract me, or the Group?
3. In what way do I experience the Life Group as a spiritual community?
4. The Lord's Providence exists in what each person selects to work with.
5. The Life Group is an opportunity to share the Holy Supper. How might this be true? See Luke 22:14-20.

THE LOGOPRAXIS LIFE GROUP MEETING

*"Where two or three are gathered together in my name, there am I
in the midst of them."
(Matthew 18:20).*

A New Church

The new heavenly proprium becomes the New Church in us as the Word as the Lord becomes alive and lived from as our new mind. When this is consciously present for us, it is then that the work of shunning evils as sins against the Lord can begin, which is the work of charity from a spiritual point of view. It is this work that fulfils the three essentials of the Church, for to practise the Word is to...

1. acknowledge the Lord in His Divine Human,
2. to acknowledge the holiness of the Word and
3. to live the life of charity.

When this spiritual life and work with the Word is shared with others, then what opens up is the possibility to experience the collective human form or church. And in fact, it is the only way we can come to truly know the church, for it is only to what is 'other' that love can be conjoined.

1.

The Life Group as a Human Form or Collective Person

The human form is the Divine form, and is that which comes into being as the only possible expression of the Lord's life within those He is creating. This means that on the largest or smallest scale of creation all is organised or strives towards a more complete and thereby perfect, human form.

In *Heaven and Hell* 73 it's explained that

"Heaven in its whole complex resembles one man, as does any one society in heaven. From the sequence of reasons there set forth, it follows that this is equally true of each angel. As heaven is man in the greatest form, and a society of heaven in a less form, so is an angel in the least form. For, in the most perfect form such as that of heaven is, there is a likeness of the whole in the part and of the part in the whole"

Although we can relate to being supported by the Text at the level of our personal work, the idea that we are part of a collective human being that takes form as we meet together can be rather abstract, and difficult to grasp. The descriptions of heaven as a Grand Human composed of countless societies, with each society being a fully functioning human form composed of individual angels, provides an illustration of how the group can be, and of our function and use in it. This requires a perceptual shift where our sense of person expands from being limited to a single individual to incorporate many individuals functioning as one, in support of a common use. Expanding our sense of what actually constitutes a human being is important to contemplate and asks where our *sense of self* sits in relation to that.

Logopraxis group life is concerned to provide an environment that leads us towards an ever-deepening sense of the Lord in our collective midst, as the Word. The more conscious we are of working - not only for ourselves, but for others in the group, and for the group as a whole - the deeper will become our sense of spiritual community; and the spiritual literacy skills and methods discussed throughout the Workbook are very much part of this shift in environment.

The Lord is looking to be present in our midst, and He is present when the things of the Word are made the basis for our being together. The collective human that

forms when a Life Group meets together is brought into being as we share our direct experience of the Word working in our lives; forming a sacred space where the Word can be known as the Lord.

"By the Lord's name is meant the Word, for the Lord is the Word"
(*Arcana Coelestia* 5502; John 1:1)

In the very act of meeting, what we bring from our experience of the Word's operation in our life becomes a live conjoining presence, creating connections:

- Between individuals in the group
- Between the group and the spiritual world
- Between the group and the Lord

It is this lived experience of the Word, when shared with others, that serves as the soul or life of the group. It's what connects each to the other.

Reflect & Discuss

1. What is the human form?
2. What does it mean to view our life group as a 'collective human'?
3. What is my experience of this?
4. The Lord is present in our midst when the things of the Word are made as the basis for our being together.
5. The experience of the Word is the soul of the Life Group.

Summary

- Heaven, in its whole complex resembles one human. This is referred to as the Grand Human.
- Each component in the Grand Human, whether it be an individual, a small group, or a large community, has its own unique function which contributes to the whole.
- There is an opportunity to be part of a collective human when we meet as a Life Group.
- The Lord as the Word is what conjoins.

We Work not Only for Ourselves
But for the Benefit of Others

2.

How to Meet

*And He took bread, gave thanks and broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me"
(Luke 22: 19-20)*

The Structure of a Logopraxis Life Group Meeting

A Logopraxis meeting is minimalist in its form, offering a basic structure that consists of three rounds that are marked by some form of contemplative exercise. This structure serves as a framework for the practise of spiritual literacy skills. A brief description of each of the rounds follows.

- In [Round One](#) participants are invited to bring a summary of their experience of the work with the Text for the session. This is called a Logopraxis *submission*.
- In [Round Two](#) there is an opportunity for participants to share their reflections on what they heard in the first round.
- In [Round Three](#) participants can bring to the group anything else they are carrying related to the reading for the session or the Logopraxis process more generally.

Meetings begin with a short time of contemplation, and whatever the group decides to do in this space, it is done with the intention of providing an environment where we can centre ourselves, steady the inner activity of our minds, and lift our awareness out of external life concerns so as to be present to what's asked of us as a member of a Logopraxis Life Group. It is a reminder that in coming together as a group to share our experience of the Word, we are approaching the Lord. In this effort we are seeking to hold a space within which holiness resides so that a sphere of worship is created. Transitions between rounds are also marked by some form of contemplative exercise, which could be a reading, a song, a prayer, or something else. The object of the exercise is to remind practitioners to maintain a contemplative, worshipful focus.

Methods of Spiritual Literacy

Logopraxis Life Groups are practise groups, and consequently there are specific tools that contribute to our participation in the Life Group, and they include:

- Removing Person
- Remaining Neutral
- Staying Present
- Loving the Neighbour
- Practising Charity

Logopraxis Life Groups are an opportunity to practise spiritual literacy as we speak and listen when we meet. They are a hermetically sealed container within which the material gathered from each individual's practice can serve as the basis for creating a unique environment. It is where we may learn to be with others in a new way, and where the practise of the Word is what is central. To that end, participants are asked to be consciously present to what arises as they take part in group life through the practise of what are termed spiritual literacy 'skills'. Each of the skills is designed to assist us in engaging in group life consciously, and be *present* so as to bear witness to what's arising within our minds as we speak and listen. It is the call to a different way of being with ourselves, with others, and with the Word as the Lord.

So, in order to hear the Lord, which really is about hearing the spiritual principles that are being illustrated in each other's experience, we need to be able to divide our attention between what's going on externally in the group, and what is arising inwardly so far as our responses are concerned. It's not so much about listening to the words that a person is speaking, but listening to what arises within *us* in response to what's being shared. So, it's a state of divided attention, where we are working to be conscious of the fact that we are seeing our own states reflected back to us in what is being presented through our interactions with the Word and with others.

Removing Person

Within our Life Group we work to remove the *idea of person* from our thinking as we listen to what's shared in the rounds, and also in what we reflect back and share when it is our turn to speak. For example:

- **Individual's names:** avoid referring to individual names as the source of what's heard in group sharing, and instead simply state what we've heard.

- **Personal details:** Minimise and remove personal details related to specific people in the submissions.
- **People in the Text:** Remind ourselves that people's names in the Text relate to spiritual qualities.

Remaining Neutral

When we meet, we try to adopt and maintain a state of neutrality in relation to others, by keeping facial and verbal responses to a minimum. This is not a social gathering, and everyday social and conversational cues tend to elicit habitual patterns of interacting with others that blunt our ability to remain consciously present to the inner spiritual content arising in the contact. And this is as true for a speaker as it is for a listener. Through practising the skill of *inner and outer neutrality* we seek to offer a space of respect for each other, that supports speakers and listeners in maintaining an awareness of the content of their inner states within the outer world of the group setting.

Normally when we are speaking, we look to have what we are saying affirmed through verbal and facial cues offered by those listening. Through the '*silence*' of neutrality the speaker can experience the act of speaking in a different way to how they would in their normal everyday interactions. This encourages a greater capacity for attention and reflection on the spiritual quality behind one's words, and whether what's being said aligns with the principles of Logopraxis group life. In this way, the practice of neutrality creates a non-directive sphere that encourages us to actively attend to what is more interior and so become more conscious of what is being said, as well as what's produced in us as they share.

As we work to stay neutral outwardly, we are also working to notice, but not act on, any tendencies *in us* to correct, criticise, affirm or praise arising from within. Whilst this applies to not judging what we are hearing others saying, it also applies to maintaining a state of neutrality toward the thoughts and feelings that are caused in our own awareness as we listen. The aim in this case is not to identify with what's arising as something coming from us, but simply to observe this as something flowing in and passing through our mental landscape. So, as we listen to hear spiritual principles as truths being illustrated about the nature of self and the nature of the Lord, part of that illustration will be from our struggle to stay non-identified with what we what we are observing and hearing.

Examples in practise

- **Remove cross-talking in Round One:** Only one person speaks at a time when invited to by the facilitator.
- **Body and face:** Work to maintain a state of neutrality concerning our facial expressions, body language, verbal cues and prompts.
- **Not owning our thoughts:** Working to stay present to the group through not identifying with the internal chatter that inevitably arises. When this happens, we simply need to redirect our attention back to being present.

Responsibility To Stay Present to the Group

Every time we meet, we're given a new opportunity to work to lift the quality of the contact through practising the spiritual literacy skills that are necessary if a deeper sense of spiritual community is to be entered into. It's not for us to judge whether others are working or not, but we can each individually work to be conscious and present, and in this way attend to our part in what's being asked for. So, whether we are speaking or listening we can hold questions in mind:

- *How does what is being shared (by me or others) illustrate spiritual principles or processes?*
- *Is what I'm sharing or commenting on directly related to my own experience or is it more of an intellectual speculation?*
- *How does what I'm hearing or saying benefit others in the group?*
- *How does what I'm sharing and hearing support the group as a whole?*
- *How can what's been shared be illustrated and applied back into my personal practise?*

Loving the Neighbour & Practising Charity

To be in the effort to hear the Lord in another person is one aspect of what it means to love the neighbour, or what is of the Lord in another. To listen consciously is not about judging whether their state is of the Lord or not. It is about attending to the thoughts and affections within *our own state*, in response to what is being shared. We're watching for the thoughts and affections that want to judge, condemn, criticise, praise, analyse and solve rather than simply listening for spiritual principles or truths found in what's being shared.

When these self-crediting qualities and condemning tendencies are observed and acknowledged then it affirms that what the Word teaches us about the nature of the self is true. That the self, when left to its own loves and inclinations, will always own what flows into its awareness without the Word reminding it that it is instead a conduit of life. That it does not have agency but is instead a mere agent, a vessel. However, knowing this about the self intellectually and then seeing it as something active in our direct experience, are two very different things.

When an illustration of the nature of self is illuminated before us in the application of life events and circumstances then it also affirms the Word's presence in our mind as the manifestation of the Divine Human. For it is experienced as a living truth bought down into our conscious awareness to be amongst those states of life that constitute our earthly existence. It is a living truth then because it communicates the perpetual striving of the Lord's love to expose what is opposed to the life of heaven, so that what is of heaven might become the basis for our life. So that it might become the basis from which we feel, think and act.

In that moment that we truly recognise that what the Word has pointed to and called out is the hellish self, it is effectively shunned. This self is the self that exists separated from the Lord and it believes that it is the source and owner of the life that flows into it. It believes that it is God. The act of shunning the loves of this self as sins, that is, as that which misses the mark of what the Lord's love is and strives towards, is the true meaning of charity. For then in that act of our recognition of this self and in seeing how what the Word teaches is saving us from it, the Word is actively acknowledged to be the Lord. It may not always be a conscious acknowledgement, but it is a lived acknowledgment.

Reflect & Discuss

1. What is spiritual literacy and what are some examples of spiritual literacy skills?
2. Logopraxis Life Groups are practise groups.
3. What is a divided state of attention? How is it experienced?
4. What proprial responses are personally experienced in Group Life? Is there criticism of myself or others; is there anxiety, and why?
5. What is recognised by my sense of self during Group life?
6. How is the recognition and shunning of evils as sins against the Lord an act of charity?

Summary

- The meeting begins with a short contemplation to settle the mind, and lift it to a higher state, where we seek the presence of the Lord.
- There is a three-round structure:
 1. Each personal submission is brought to the group, one by one
 2. Reflections are shared of what has been heard in (1)
 3. Questions or further unresolved reflections can be discussed.
- The meeting begins with a short contemplation to settle the mind, and lift it to a higher state, where we seek the presence of the Lord.
- The Group is a safe space to support conscious speaking & listening
- Strive to remain Work-focussed, not socially engaged.
- This is a different way of being; being present
- We seek to hear the spiritual principle illustrated in each other's experience
- Divided attention – of listening to the sharing while watching our own inner responses.
- Aim to remove the idea of person from thinking and speaking, eg
 - Individual's names: avoid referring to individual names as the source of what's heard in group sharing, and instead simply state what we've heard.
 - Personal details: Minimise and remove personal details related to specific people in the submissions.
 - People in the Text: Remind ourselves that people's names in the Text relate to spiritual qualities.
- Logopraxis Life Groups are an opportunity to practice spiritual literacy as we speak and listen when we meet.
- Reduce facial and verbal responses while listening, and practise inner & outer neutrality.
- Through all 3 rounds aim to practice conscious attention and conscious listening.

Make Conscious What Is Present

Everyone must come to see their state of life as it really is. To awaken spiritually means to awaken to the reality of our situation; to awaken to what we are apart from the Lord, to see what opposes Him, as well as to who the Lord is and to the new sense of self that He provides for all through the Word when this is believed and lived. For it is only the application of truths from the Word to our interior life that is able to awaken us. It is the Word as Divine Truth that enables us to see the mental structures that are formed from what the appearances of the senses tell us is real, as opposed to what the Word tells us is real.

Thus, the Word makes conscious what we have been unable to see and so begins to reform how we understand, perceive and eventually love. As it reforms our sense of what life is, it gives us a new way of engaging with the material external world so that all we come into contact with becomes the means through which we may see what is interior. This includes the Text, the Logopraxis methodology and Life Group structures, our relationships with others and all of the manifestations before our senses in the material world.

APPENDIX ON SPIRITUAL LITERACY SKILLS

*"In the spiritual sense of the Word there is no idea of person, place or time; but it is otherwise with its natural sense.
(Apocalypse Explained 1049)*

Removing Person

Here are some examples to work with:

Example (1)

"When man enters the other life, he is received first by angels, who perform for him all good offices, and talk with him about the Lord, heaven, and the angelic life, and instruct him in things that are true and good". (Heaven and Hell 548)

When man (the mind) enters the other life (places its attention on mental activity) he is received first by angels (truths from the Word become active), who perform for him all good offices, and talk with him about the Lord, heaven, and the angelic life, and instruct him in things that are true and good.

Key Principle

The Word instructs me about the Lord and heavenly life and provides the ability to discern what is genuinely good and true.

Sample Task

Find examples each day that illustrate the truth of this principle in my life.

Example (2)

"most persons who read the Word do not read it from the affection of truth, but from the affection of confirming therefrom the doctrinal things of the church within which they were born, no matter what these may be". (Arcana Coelestia 6047-3)

most persons (states in me) who read the Word do not read it from the affection of truth, but from the affection of confirming therefrom the doctrinal things of the church (in me) within which they were born, no matter what these may be.

Using the 'In Me' Tool with Removing Persons

Often, using the 'In Me' tool can be an effective way of allowing us to see how what is being described isn't talking about 'those people or persons' anymore, but rather

that it's describing the *qualities* of the ideas, beliefs, concepts and affections that populate our minds.

Key Principle

There are states in me that read the Word to confirm the doctrinal understandings I have, regardless of what their quality or origin is.

Sample Tasks

- *Can I see this happening in me? Can I become aware of this?*
- *How can I observe the quality and origin of the states in me?*
- *To read the Word every day and to take note of my inner talk when something doesn't make sense or has a sense of conflict in it.*
- *To then observe the inner talk that also occurs when I am with other people and something doesn't make sense or there is conflict in what the other person is saying.*

Example

"And these are the generations of the sons of Noah -Shem, Ham, and Japheth; and sons were born to them after the Flood." (Genesis 10:1)

A surface reading of the way this verse is constructed immediately draws the thought into thinking of people in a historical context. Certain people, living in a certain time, after a certain event (the Flood). The spiritual content has been clothed in natural terms using the concept of persons (Shem etc) and time (sons being born after the Flood). Now if we use the '*In Me*' tool we can go some way to giving more attention to the statement with a view to its spiritual application; so that it reads...

And these are the generations of the sons of Noah (in me) - Shem, Ham, and Japheth; and sons (in me) were born to them (in me) after the Flood (in me).

Our attention is now drawn inward, away from the appearances of an external historical context to the inner spiritual world of our own minds, and the processes that exist there and are being represented here in the Biblical text. The use of '*In Me*' immediately confronts us with questions like, what '*In Me*' is Noah, Shem, Ham and Japheth, what are their sons, and what is this flood? Carrying questions regarding spiritual and celestial realities is more important than having the answers. And working with the Text in this way gets us used to being comfortable in a state of not

knowing - which is so important when engaged in exploring the inner processes of our mental world.

Coming to a section of the Text now, we can see how the 'In Me' tool works with the material on this text in the Heavenly Doctrines:

"Those who are here named 'sons of Japheth' were all such people (in me) as possessed external worship corresponding to internal, that is, people (in me) who lived in simplicity, friendship, and mutual charity, and knew no other doctrinal teachings than those which existed as external forms of ritual.

"Those who are named 'sons of Ham' (in me) were people who possessed corrupted internal worship.

"Those who are called 'sons of Canaan' (in me) were people who possessed external worship separated from internal. Those who are referred to as 'sons of Shem' (in me) were internal men, who worshipped the Lord and loved the neighbour. Their Church closely resembled the true Christian Church with us. (Arcana Coelestia 1141)

The placing of 'In Me' in the Text makes available the possibility of seeing that Japheth, Ham and Canaan might describe different qualities (name denotes quality) of states that exist in me, and one way of exploring this further would be to remove the idea of time (past tense) to bring things more into the present - words such as "were" and the "...ed" endings as in "possess-ed" etc. Therefore, working these ideas into the Text we might get something like...

The quality of the truths called 'sons of Japheth' are what gives rise to mental states (in me) that possess (are directed towards) external worship (Life) corresponding to internal, that is, mental states (in me) that support living in simplicity, friendship, and mutual charity, and is built upon doctrinal teachings as are expressed in external forms of ritual (external behaviours).

The quality of the truths called 'sons of Ham' (in me) are what gives rise to mental states (in me) that support corrupted internal worship. The quality of the truths called 'sons of Canaan' (in me) are what gives rise to mental states that support external worship separated from internal.

The quality of the truths called 'sons of Shem' (in me) are internal truths, that support mental states orientated toward worshiping the Lord (Good) and loving the neighbour (truths). This quality of mind (i.e. Church) closely resembles the true Christian Church with (in) us.

Key Principles

There are patterns of thinking present with me that support loving goods and truths and there are also those that don't.

Sample Tasks

- *To try to be aware of when my thoughts or speech or actions are supporting the truths that the Word teaches that I profess to love and believe and alternatively of times when there is incongruence.*
- *To take note of when I speak or act in what looks outwardly a very loving way, but I am having thoughts that are in opposition to this.*

Removing Time

We remove 'time' so that what is described is read as present tense, in terms of states in us 'In Me'.

Example (1)

"The reason Jehovah God came down into the world as the Divine Truth was so that He could affect redemption." (True Christian Religion 86)

The reason Jehovah God (the Word) came (comes) down into the world (in me) as the Divine Truth was (is) so that He could (can) effect redemption.

Key Principle

The Word comes into my natural mind as truth, to redeem and reorder my thoughts and affections.

Sample Task

- *To consider what I experience as redemption? Do I really believe that the Word can save me?*
- *To observe what demonstrates my belief in this idea and what actions and thoughts deny it?*

Example (2)

"I have been taught from heaven that the most ancient peoples on our earth, who were celestial men, thought from correspondences themselves, the natural things of the world before their eyes serving them as the means of thinking in this way. Being of such character, they were in fellowship with angels and spoke with them. Thus, through them heaven was conjoined to the world. For this reason, that period was called the Golden Age, of which it is said by ancient writers that the inhabitants of heaven dwelt with men and associated with them as friends with friends." (Heaven and Hell 115)

And to re-word it, we have:

I have been taught from heaven that the most ancient peoples (in me) on our earth (in my external mind), who were (are) celestial men, thought (think) from correspondences themselves, the natural things of the world before their eyes serving them as the means of thinking in this way. Being of such character, they were (are) in fellowship with angels (in me) and spoke (speak) with them. Thus, through them heaven (my internal mind) was (is) conjoined to the world (my external mind). For this reason, that (this) period (state) was (is) called the Golden Age, of which it is said by ancient writers that the inhabitants of heaven dwelt (dwell) with men and associated with them as friends with friends.

Key Principles

There is a state in me called the Golden Age in which the things of the world serve celestial truths.

These celestial truths communicate with the things of the Lord that are good and true (angels) so that I may think from correspondences, and this is how I may be conjoined with heaven.

Sample Tasks

- *What truths from the Word do I know that allow me to see and think from correspondences in my surroundings?*
- *To reflect on what it means to think from correspondences. Does this mean to think from the Word, from seeing all that I interact with as communicating something of the Lord to me? To observe what happens when I try to remember to do this.*

Removing Place/Space

The Heavenly Doctrines spend a lot of time describing how places in Sacred Scripture are in fact representative of spiritual states of mind and that their names describe the quality of the love that is ruling. They also point out that changes of place, as in when people in the Text move between one place and another, represent changes in mental state. If we are to see how the Heavenly Doctrines are relevant to our spiritual work in the here and now, then this way of viewing places must also be applied when we read these Texts.

We can then work with the idea that heaven, hell, the world of spirits and places in general in the Text, although described as places with landscapes and structures and people, may also be viewed as descriptions of states of mind.

Example (1)

"That there are many earths, and men upon them, and spirits and angels thence, is well known in the other life, for it is there granted to everyone who desires it from a love of truth, and thence of use, to speak with the spirits of other earths, and thereby to be confirmed concerning a plurality of worlds, and to be informed that the human race is not from one earth only, but from innumerable earths; and moreover to be informed what is their genius, manner of life, and their Divine worship." (Earths in the Universe 2)

Key Principles

The 'other life' can be thought of as the new way of seeing and experiencing life, that starts to form when spiritual work is engaged with. The 'earths' can be thought of as the external mind or the church within, as it is in my awareness. So, a 'plurality' of earths or worlds could be thought of as the many different ever-changing ways I come to experience the church within.

Sample Tasks

- *To consider how many different ways I am offered an experience of the church within, of knowing the Lord in my life.*
- *To be open to seeing also their quality and nature (genius and manner) and of how they worship- i.e. how they are applied in my life in a conscious acknowledgment of the Lord*

Example (2)

"The nature of the love of infants and children with the spiritual, and its nature with the natural, is manifestly perceived from parents [in the spiritual world] after death. When they come there, most fathers call to mind their children who have passed away before them, and the children are presented to them and there is mutual recognition. Spiritual fathers merely look at them and ask as to their state, rejoicing if it is well with them and grieving if it is ill; and, after some conversation, instruction, and admonition respecting heavenly moral life, they separate from them. But before separation, they teach them that they are no longer to be remembered as fathers because the Lord is the one only Father to all in heaven, according to His words (Matthew 23:9); and that they themselves never remember them as their children.

But natural fathers, as soon as they realize that they are living after death and recall to their memory the children who had passed away before them and who also are presented to them according to their desire, are at once conjoined with them, and they cling together like a bundle of sticks. The father is then in continual delight at the sight of them and from conversation with them. If it is told him that some of these children of his are satans and have brought injury upon the good, he nevertheless keeps them in a circle around him, or in a group in front of him. If he himself sees that

they inflict injury and do evil deeds, he still pays no heed and does not dissociate any of them from himself. Therefore, lest so harmful a company continue, they are of necessity sent together into hell. There, in the presence of his children, the father is put under guard and his children are separated, each being sent away to the place proper to his life. (Conjugal Love 406)

And to word it differently, we have:

The nature of the love of infants (new states of thought and affection in me) and children (developing states of thought and affection in me) with the spiritual (spiritual mind), and its nature with the natural (natural mind), is manifestly perceived from parents (the origin of these states) [in the spiritual world SPIRITUAL MIND] after death (the Word awakens an awareness in me of what spiritual life is).

Key Principles

Holding this way of reading the passage in mind with the 'children' being new and developing states of thought and affection, 'death' being the resurrection into spiritual life, and the 'father' representing good/love, then we can form the following principles from the Text.

- Once the Word awakens an awareness of what constitutes spiritual life, then spiritual loves see and recognise the developing states of thought and affections and attribute their origin to the Lord.
- But natural loves claim ownership of developing thought and affections as belonging to the self, and are blind to the nature of their quality. This is a state of hell, and as such the loves and what it produces must be separated from each other.

Sample Task

- *To take note of when I attribute the good things that I do or say to the Lord and when I claim credit for them myself.*
- *To observe how my thoughts and affections change when I notice that I have claimed ownership of them? To also notice what the inner self talk is when this happens.*

Example (3)

"After this work was finished the Lord called together His twelve disciples who followed Him in the world; and the next day He sent them all forth throughout the whole spiritual world to preach the Gospel that THE LORD GOD JESUS CHRIST reigns, whose kingdom shall be for ages and ages". (True Christian Religion 791)

And to re-word it, we have:

After this work was finished the Lord called together His twelve disciples (the fullness of the church in me) who followed Him in the world (the external mind in me); and the next day He sent them all forth throughout the whole spiritual world (the internal mind in me) to preach the Gospel that The Lord God Jesus Christ reigns (in me), whose kingdom shall be for ages and ages,

Key Principles At the end of a cycle of spiritual work then the fullness of the church occurs within me where the Lord is what reigns in both the external and internal mind.

Sample Tasks

- *To reflect on how I experience this in my life, particularly in relation to the end of a Logopraxis work cycle.*
- *And in general - Can I see illustrations of the fullness of the church when the Lord rules instead of the self and likewise can I see when the self-reigns and the Lord doesn't?*

In Text References

ⁱ *Doctrine of Sacred Scripture #27*

In every Divine work there is a first, a middle, and a last (or ultimate); and the first passes through the middle to the last (or ultimate), and so comes into manifest being and subsists. Hence the last or ultimate is the basis. But the first is in the middle, and through the middle in the ultimate; so that the ultimate is the container. And as the ultimate is the container and the basis, it is also the support.

True Christian Religion #210-214

In everything Divine there is a first, a middle, and a last, the first passing through the middle to the last, and so existing and subsisting; consequently the last is the basis. Again, the first is in the middle, and through the middle in the last; thus the last is the Containant. And since the last is the Containant and the Basis, it is also the Support. The learned can understand that these three may be called end, cause, and effect; also being [esse], becoming [fieri] and standing forth [existere]; and that the end is being, the cause is becoming, and the effect is standing forth; consequently that in every complete thing there is a trine, which is called the first, the middle, and the last, also end, cause, and effect. When this is understood, it can also be understood that every Divine work is complete and perfect in its last; also that the whole is in the last, because in it prior things are together.

211. This is why the number three in the Word means in the spiritual sense what is complete and perfect, also the whole together; and this being the signification of that number, it is used in the Word whenever any such thing is designated as in the following instances:

That Isaiah went naked and barefoot three years (Isaiah 20:3).

That Jehovah called Samuel three times, and Samuel three times ran to Eli, and the third time Eli understood (1 Samuel 3:1-8).

That Jonathan told David to hide himself in the field three days, and Jonathan afterwards shot three arrows on the side of the stone, and thereupon David bowed himself three times before Jonathan (1 Samuel 20:5, 12-42).

That Elijah stretched himself upon the widow's son three times (1 Kings 17:21).

That Elijah commanded them to pour water upon the burnt offering three times (1 Kings 18:34).

That Jesus said, The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal till it was all leavened (Matthew 13:33).

That Jesus told Peter that he would deny Him three times (Matthew 26:34).

That three times Jesus said to Peter, Lovest thou Me? (John 21:15-17).

That Jonah was in the whale's belly three days and three nights (Jonah 1:17).

That Jesus said that He would destroy the temple and would rebuild it in three days (John 2:19; Matthew 26:61).

That Jesus prayed in Gethsemane three times (Matthew 26:39-44). That Jesus rose on the third day (Matthew 28:1)

besides many other passages where the number three is mentioned; and it is mentioned where a finished and perfect work is treated of, because this is what that number signifies.

212. There are three heavens: the highest, the middle, and the lowest. The highest heaven constitutes the Lord's heavenly kingdom; the middle heaven, his spiritual kingdom; and the lowest heaven, his earthly kingdom. Just as there are three heavens, there are three layers of meaning in the Word: the heavenly meaning, the spiritual meaning, and the earthly meaning.

The points made above in 210 coincide with the points just made: the primary component is present in the middle component; and by means of the middle component it is also present in the outermost component. In exactly the same way, a purpose is present in the means; and through the means the purpose is present in the result.

This shows what the Word is like. Inside its literal meaning, which is earthly, there is an inner meaning that is spiritual; and inside the spiritual meaning there is an innermost meaning that is heavenly. The outermost meaning, which is earthly and is called the literal meaning, is a container for the two inner meanings. Therefore, it is a foundation for them and also a structural support.

213. From this it follows that the Word without the sense of its letter would be like a palace without a foundation, and thus like a palace in the air instead of on the earth, which would be only the shadow of a palace that would vanish away; or again, that the Word without the sense of its letter would be like a temple containing many holy

things, with a shrine in the centre of it, but without roof or wall, which are its containents; and if these were lacking or were taken away, its holy things would be seized upon by thieves, would be desecrated by the beasts of the earth and the birds of heaven, and would thus be dispersed. It would also be like the tabernacle of the sons of Israel in the wilderness (in the inmost part of which was the ark of the covenant, and in the middle the golden candlestick, the golden altar upon which was the incense, and the table with the bread of faces upon it) without its outmosts, which were curtains, veils, and pillars. In fact, the Word without the sense of its letter would be like the human body without its coverings which are called skins, and without its supports which are called bones. With both of these absent all its inner parts would fall asunder. Or again, it would be like the heart and lungs in the thorax without their covering which is called the pleura, and their supports which are called ribs. Or it would be like the brain without its coverings which are called the dura mater and pia mater, and without their common covering, containent, and support, which is called the cranium. So would it be with the Word without the sense of its letter; therefore it is said in Isaiah:

That Jehovah creates over all the glory a covering (Isaiah 4:5).

214. 4. In the Literal Meaning of the Word,

Divine Truth Exists in Its Completeness, Holiness, and Power

In the literal meaning, the Word exists in its completeness, holiness, and power because, as I said above in 210, 212, the two prior or deeper meanings called the spiritual and the heavenly meanings are together in the earthly or literal meaning. I will say some more about how they come together.

Both in heaven and on earth there is a sequential arrangement and there is a simultaneous arrangement. In a sequential arrangement, one thing comes after another from the highest level down to the lowest. In a simultaneous arrangement, however, one thing is beside another from inmost to outermost. A sequential arrangement is like a column with levels that form steps from top to bottom. A simultaneous arrangement is like a collapsed object with larger and larger cylinders from the centre to the outermost surface.

Now I will say how a sequential arrangement turns eventually into a simultaneous arrangement. It happens in the following way: the highest parts of a sequential arrangement become the innermost parts of a simultaneous arrangement, and the lowest parts of a sequential arrangement become the outermost parts of a simultaneous arrangement. It is like the column of steps collapsing to become a

coherent flat surface. This is how something simultaneous is formed out of a succession.

This is how it is for everything in the physical world and everything in the spiritual world. Everywhere there is a primary component, a middle component, and an outermost component. The primary component extends and goes out through its middle component toward its outermost component. It is essential to understand, however, that there are different degrees of purity that affect how each arrangement comes about.

[2] Now for the Word. A heavenly influence, a spiritual influence, and an earthly influence emanate from the Lord in a sequential arrangement. On the outermost level, however, they are in a simultaneous arrangement, meaning that the Word's heavenly and spiritual meanings are together inside its earthly meaning. Once you comprehend this, you can see how the Word's earthly meaning is the foundation, container, and structural support for its spiritual and heavenly meanings. You can also see how divine goodness and divine truth have completeness, holiness, and power in the Word's literal meaning.

As all this makes clear, the Word in its literal meaning is truly the Word. Within it there is spirit and life. As the Lord says, "The words that I speak to you are spirit and are life" (John 6:63). The Lord spoke his words with an earthly meaning.

The heavenly and spiritual meanings are not the Word without the earthly meaning. They are like spirit and life without a body. As I said before (213), they are also like a palace without a foundation.

ⁱⁱ *Arcana Coelestia* #7498

That "to come" or "enter in" denotes presence or appearance, is because in the spiritual sense these phrases signify things that belong to the mind, consequently to the thought; and when "coming" or "entering in" unto anyone is said of the thought, it denotes to present him to one's view, for he who thinks about anyone makes him present to himself; and wonderful to say, in the other life he of whom anyone thinks with longing to speak with him, is also presented to view. From this it is evident that in the other life when spirits think as a man thinks in the world, that which they think of is presented to the life. From this then it can be known that by "coming" or "entering in" unto anyone is signified presence or appearance.

ⁱⁱⁱ *The White Horse* #15

Of those who are against the Word. Of those who despise, blaspheme, and profane the Word ([1878](#)). Their quality in the other life ([1761](#), [9222](#)). They relate to the

viscous parts of the blood ([5719](#)). How great the danger is from profaning the Word ([571-582](#)). How hurtful it is, if principles of falsity, particularly those which favour self-love and the love of the world, are confirmed by the Word ([589](#)). They who are in no affection of truth for its own sake, utterly reject the things appertaining to the internal sense of the Word, and nauseate them, from experience of such in the world of spirits ([5702](#)). Of some in the other life, who endeavoured altogether to reject the interior things of the Word; such are deprived of rationality ([1879](#)).

^{iv} *Apocalypse Explained* #100

[2] By "apostles" those who teach the truths of the church are signified, because the apostles [those sent] were so called from their having been sent to teach and to preach the Gospel concerning the Lord and the drawing nigh of the kingdom of God through Him; thus to teach the truths of the church, by which the Lord is known and the kingdom of God is brought nigh. The kingdom of God on the earth is the church. From this it is evident what is meant by "apostles" in the spiritual sense of the Word, namely, not the twelve apostles who were sent by the Lord to teach concerning Him and His kingdom, but all who are in the truths of the church, and in a sense abstracted from persons, the truths themselves. For in the Word it is customary to speak of persons; but those who are in its spiritual sense, as angels are, do not think of persons at all, but their thought is abstracted from persons, and has respect therefore solely to things. The reason is, that it is material to think of persons, but spiritual to think apart from the idea of persons; for instance, where the "disciples" are mentioned in the Word, or "prophets," "priests," "kings," "Jews," "Israel," "the inhabitants of Zion," and of "Jerusalem," and so on. (Moreover, the very names of persons and places are changed with angels into things, see [Arcana Coelestia](#) [768](#), [1224](#), [1264](#), [1876](#), [1888](#), [4310](#), [4442](#), [5095](#), [5225](#), [6516](#), [10216](#), [10282](#), [10329](#), [10432](#); and that the thought of angels is abstracted from persons, n. [8343](#), [8985](#), [9007](#))

^v *Arcana Coelestia* #9213

truths removed by illusions are to be restored while the person is still in the light of truth; for while in that light he can regain them and also dispel the falsities that illusions have introduced. But he cannot do so when in a state of shade induced by delights belonging to external kinds of love, because those delights turn truths away, and the shade does not receive them. So the illusions cling to the person and are adopted as his own. The reason why external delights or those of the external man are like this is that they attach themselves to the world, and are also aroused and so to speak brought alive by its heat. It is different with internal delights or bliss, or those of the internal man. These attach themselves to heaven, and are also aroused and brought alive by its heat, which is love coming from the Lord.