

## Module 3 - The Word Can Open the Spiritual Mind and Invert Our Thinking

### Video:

<http://logopraxis-institute.online/?p=7631>

### Exercise 1

Reflect on the questions offered at the end the video. As with the previous two modules, you'll also be asked to revisit these again at the end of this module.

- Truth cannot be known unless there is a Sacred Text, that is present and is being practiced regularly.
- What are the thoughts that come into your mind when you read this statement?
- What resists it?
- What accepts it?

### Reflections

If we stop to think about it long enough, we will find that the very presence of the Word is an affront to the sense of self; because its existence implies that what we have... what me, what myself, what I have .... is inadequate. And nobody likes to feel inadequate. Or substandard or superseded. Or usurped.

So right from the outset, as we approach the Text, there is a sense of warning. The dis-ease is there, in amongst the mix of emotions of desiring to be saved, or seeking enlightenment, or wanting to be better than we are. No one goes searching for these things unless there is an acknowledgement on some level, that something is missing. That something is substandard, that something is lacking.

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

*(Apocalypse Explained 790 [4])*

It may be, of course, that we are initially spurred on by the idea of improving the sense of self, or even elevating its position, or puffing up its pride with the

idea that it is a good person, or seeking confirmation that we are a righteous and just person.

But again, if we stop to reflect on this for long enough, we will find that there is more going on than this. At some level there is a sense of knowing that we are seeking the answers here in the Text, because what lies within our own knowledge of life is inadequate. Thus, there is also a knowing that what we already have within our grasp of understanding, will eventually need to be called into question. So, there must, on some level, also be an awareness that we are walking into the fire as we approach the Word. For if we are to be reformed into something of a heavenly state of mind then what is opposed to this must be removed, torn down and destroyed.

The very idea that we need a Text at all to teach us irritates the sense of self. In fact, the idea that it needs to be taught at all is an outrage to it. Like the beautiful but proud and haughty queen and stepmother to Snow White - it loves to look upon the mirror and see its own reflection. It is enamored with its own beauty. But on the day when the mirror shows it the true nature of what beauty is, in the image of a youthful feminine that practices selfless innocence and love, the result of this seeing, is an outright declaration of war. The queen would love nothing more than to take the mirror off the wall and hurl it across the room, to see it smash into a thousand pieces, for she knows that this form of love and innocence is here to supersede her. This is the nature of resistance to what the Word shows us in its mirror. This is what resists the idea that it needs the Text at all.

And somewhere, deep within, we know this. We know that without Him as love and truth in our consciousness that we are lost and enslaved to the images of self-love. We know that our innate nature is a hellish sense of self, a hellish proprium that owns all that it senses and experiences; that loves only what serves itself because it loves only itself. We know that everything in its being resists what is of His life and therefore, will resist what the Word offers to show it. And so, when we read statements about its nature in the Text, there is already implanted within us an intuitive knowing that this is so. It's like reading something as it comes into the light. It was in the dark before, unconscious, but never not there, just more like something we've always known but have been unwilling or not yet ready to see until now.

*... when man is in the sensuous and in its light, he is in thick darkness in respect to the things of the spiritual world, that is, in respect to those which are in light*

*from the Divine; and the sensuous light is turned into mere thick darkness when the light from heaven falls into it. (Arcana Coelestia 6948[5])*

*In Him was life, and the life was the light of men. John 1:5*

*And the Light is constantly shining in the dim and shadowed places and keeps on progressively giving light within the gloomy darkness where there is no light. And yet the darkness does not grasp or receive it on the same level. John 1:5 (Jonathan Mitchell New Testament Translation-JMNT)*

There is always the dichotomy, where one sense of self knows and acknowledges that it needs something other than itself to guide and instruct it; where it submits to the authority of the Text, experiencing it as the Lord Himself instructing it. And another sense of self screams in protest and throws everything in its power into the path of resistance to it. Ironically though, even this resistance is a testament to the fact that the Text is the means by which the Lord becomes present for us, as it affirms that what it teaches us about the nature of the darkness, is true.

*... who could see any spiritual truth if it were not taught in the Word? Would there not be merely thick darkness that could be dispelled only by means of the light in which the Word is, and only in him who is willing to be enlightened? What heretic can see his falsities unless he admits the genuine truths of the church? He does not see them before. (Divine Providence 318 [6])*

*I have come as a light into the world, that whoever believes in Me should not abide in darkness. (John 12:46)*

*"I, Myself a Light, have come into, and am now within the world to the end that each one habitually trusting and progressively believing into Me – cannot remain within the midst of the Darkness, or in union with dim shadiness or obscurity. (John 12:46 (JMNT))*

So, the Text acts as a new mirror in which we may see our reflection. But also, as we start to engage with it in our life and it starts to offer us new images, it gives us new light by which we can see the reflections in the mirror. So, it offers both the mirror and the light.

*Nevertheless, the Divine, which forms the inmost and is draped by things adapted to the perceptions of angels and men, beams forth like light through crystalline forms, although variously in accordance with the state of mind that man has formed for himself; either from God or from himself. Before everyone who has formed the state of his mind from God, the Holy Scripture stands like a mirror wherein he sees God; but everyone in his own way. This mirror is made up of those truths that man learns from the Word, and that he appropriates by living in accordance with them. (True Christian Religion 6 [2])*

What we will find then is that the Word, as the true source of imagery and light, shines and reflects back into all of the other places in which we have historically found mirrors; in all of the other places in the natural world that have previously offered us insight into the nature of self and our relationship to it. The whole of the natural world then becomes a representative mirror as it receives the reflected light from the One true mirror and light source that is the Text. Then, wherever we turn – whatever mirror we look at – in nature, in our relationship with others, in our work – we will see what the Text is mirroring back to us.

*The man who has not been regenerated is wholly ignorant that there is spiritual light, or even that there is in heaven a light that has nothing in common with the light of the world, still less does he know that it is this light that enlightens the ideas and objects which are from the light of the world, and enables man to think, infer, and reflect. That spiritual light can do this is because this light is the wisdom itself that proceeds from the Lord, and this is presented as light before the sight of the angels in heaven. From this light appear all and each of the things that are below, or that are in man from natural light; but not the converse, unless the man has been regenerated, in which case the things of heaven, that is, of good and truth, by enlightenment from spiritual light, appear in the natural as in a representative mirror. (Arcana Coelestia 5477[2])*

## Exercise 2

- Read through the set of numbers from the Heavenly Doctrines that accompany the video.
- Choose 1 that ignites questions for you or that you feel particularly drawn to working with.

And now:

- Write down why you feel drawn to it (if you can articulate it, it may be more of an intuitive feeling in which case just write down and describe the feeling).
- Write down what the passage is saying in your own words.
- Reflect on whether you are able to give an illustration of this occurring, of observing it in your own daily life.
- Create a task that might affirm the veracity of this in your own life.

Here is an example:

*Text: The entire Holy Scripture, and all the doctrines therefrom of the churches in the Christian world, teach that there is a God and that He is one. The entire Holy Scripture teaches that there is a God, because in its inmosts it is nothing but God, that is, it is nothing but the Divine that goes forth from God; for it was dictated by God; and from God nothing can go forth except what is God and is called Divine. (True Christian Religion 6 [1-2])*

My words: The Text is God in a form I can touch and read and take into my mind. It is the means by which I can hear God speak to me.

Task: Read the Text every day in the morning before starting my day, and remind myself of this statement before I start and then also again after. Then journal what happens or what I notice in my thoughts as I do this and as I then go about my day.

### Exercise 3

Use the following meditation to allow yourself a space of devotion in your day. It is intended also as a preparation for you to revisit the questions from the video again.

Psalm 97: <http://logopraxis-institute.online/?p=11634>

## Exercise 4

Now go back to the questions from the video.

- Truth cannot be known unless there is a Sacred Text, that is present and is being practiced regularly.
- What are the thoughts that come into your mind when you read this statement?
- What resists it?
- What accepts it?

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

- What new things have arisen for you?

## Before Moving on to Module 4 ...

As always, give yourself time between each module to work on your two tasks and to sit with all that you have worked through so far.

Keep journaling your insights and thoughts.

## Support In Your Work

This type of inner reflective work can give rise to states of resistance or conflict, as well as opening up many questions. If you would like to talk with someone to explore this more, then you can email us at

[logopraxis.institute@gmail.com](mailto:logopraxis.institute@gmail.com).

## Optional Further Reading and Exploration

This section is optional as it's not part of the work that that is in the module, but it offers an opportunity to further explore around the subject and concepts.

Introduction to John's Gospel – John 1(audio and text)

<http://logopraxis-institute.online/?p=10312>