

## Module 7 - Real Appearances as the Correspondence of Consciousness

### Video:

<http://logopraxis-institute.online/?p=7643>

### Exercise 1

Spend some time reflecting on the video.

- Write down what is arising for you.
- It may be ideas and insights.
- It may also be questions.

### Reflections

*So long as he lives in the body, man can feel and perceive but little of this; for the celestial and spiritual things with him fall into the natural things in his external man, and he there loses the sensation and perception of them.*

*Moreover the representatives and correspondences in his external man are such that they do not appear like the things in the internal man to which they correspond, and which they represent; therefore neither can they come to his knowledge until he has put off those external things. (Arcana Coelestia 2994)*

We don't see how things correspond until we begin to put aside our external thinking. This is the thinking that is based in the belief that the senses that our material world body senses, are the cause of how we feel. As long as we are living from what we think this body is telling us, then we will not be in a consciousness of correspondence. That is, we can't see how the concepts and images of the material world correspond to spiritual things of love and wisdom, of our affections and thoughts - until we begin to think from what the Divine Human teaches us about the nature of the inner life. The inner life is the life of the spirit and so is, consequently, the spiritual life and the spiritual world. For the Word is what opens the spiritual mind and sight, and thus is what is capable of bringing the lower, natural mind of the body into a harmonious relationship with the inner experiences of the soul as it receives the Divine Life. The Word instructs us about the nature of reality, and this perspective is the direct opposite of the reality that the senses would have us believe. It guides us into the practice of learning to see the exterior life as the *effect* and the interior life of our loves and perceptions as the *cause*.

*... all the representatives in the other life are outward things shaped according to the states of the interior ones; for in this way the spiritual world presents itself to view there. (Arcana Coelestia 10194)*

*... the states of their affection and consequent thought are presented in appearance before their external senses as spaces and as times. (Apocalypse Explained 870)*

*... spaces and times there are not fixed, as in the natural world, but are changeable according to the states of their life. In the ideas of their thought, therefore, instead of space and time there are states of life, instead of spaces such things as have reference to states of love, and instead of times such things as have reference to states of wisdom. (Divine Love and Wisdom 70)*

The world of effects that we see before us becomes a re-presentation of our inner states of life when the Word is what is used to examine our responses to what we encounter. Consequently, the Text, as the God- Man or Divine Human, brings what is unconscious for us into consciousness. It shows us how to see the world that we have been looking at for most of our life in a new and transformative way. And It *is* transformative because It sets us free from the bindings of the negative states that entrap us; that offer misery, fear, anxiety, anger and jealousy, and which prevent us from functioning as images of His love and wisdom. These negative states prevent us from discovering what it truly means to be human, to be functioning as an image of His Life. In short, the Word sets us free from the bindings that hold us away from heavenly happiness.

So, the correspondence of consciousness comes about when the Divine Human, the God-Man, enters into our life in the form of Divine truth which enlightens us to the nature and quality of the darkness and of its power over us. For when this Truth is used for self-examination, it brings us into an increasing consciousness of how the images that we see projected before us correspond to our real life, that is, of what they communicate to us about the Divine Life and of our relationship with It.

*In all things of his thought and speech, and in all things of his will and action, the natural man has as his subject matter, space, time and quantity; with him these are fixed and permanent, and without them he can have no idea of thought and speech from it, and no affection of the will and action from it. The*

*spiritual man or the spirit does not have these as subjects, but only as objects. (On The Divine Love On The Divine Wisdom 104)*

Spiritual Christianity then, as the Divine Human entering into our consciousness, seeks to bring us into a new relationship with both the outer and the inner life. It strives to radically reform and transform us. To create us anew. And this is both a death and resurrection; the destruction of a city and the dawning of a new one descending from heaven. For this to take place it requires our removal from Eden, and all that then follows, to our final return to the garden of paradise in the Lord's kingdom. It is the ignorance of our birth at Genesis and the returning to a state of being laid open and bare in Revelation. It is our acquisition and consumption of the sense-based world and the returning to the sensual now in a completely new way. Where at first, we believed the appearances of the senses to be what was real to a cycle of return in coming to see that the senses are real *because* they are appearances. Because they appear before our perception so that they may communicate and enable us to have union with what is real.

*The representations that come forth in the other life are appearances, but living ones, because they are from the light of life. The light of life is the Divine wisdom, which is from the Lord alone. Hence all things that come forth from this light are real; and are not like those things that come forth from the light of the world. Wherefore they who are in the other life have sometimes said that the things they see there are real things, and the things which man sees are in comparison not real; because the former things live, and thus immediately affect their life, while the latter things do not live, thus do not immediately affect the life, except insofar and in such a manner as the things in their minds which are of this world's light conjoin themselves fitly and correspondently with the things of the light of heaven. (Arcana Coelestia 3485)*

*And forming is Yahweh Elohim (Lord God) the human of soil from the ground, and He is blowing into his nostrils the breath of the living, and becoming is the human a living soul. (Genesis 2:7 Concordant Literal Version)*

## Exercise 2

- Read through the set of numbers from the Heavenly Doctrines that accompany the video.
- Choose 2 that particularly resonate with you.

And now for each one:

- Write down, in your own words, what the passage is saying.
- Create a work task of practice for each.

Here is an example:

*Text: Neither do they know that the spiritual sense lives in the literal sense as the spirit of man in his body, and also that the spiritual sense in like manner survives when the literal sense perishes; whence the internal sense may be called the soul of the Word. (Arcana Coelestia 4857{3})*

My words: The spiritual is what remains even if the literal or exterior details of person, place, time and space are removed. The thoughts and feelings are still within and remembered.

Task: To reflect on how much I really *live* in this belief. To try to notice how often I cling to the things of person, place, time and space as being what's important, and what happens when things don't go according to what I think is good (according to plan) regarding these things.

### Exercise 3

Use the following meditation to reflect on how the Word as the Divine Human offers a new relationship to the external outer life, Psalm 113:

### Exercise 4

Revisit your insights and questions from the video that you worked with in Exercise 1.

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

- What new things have arisen for you?
- What things has it affirmed for you?
- What questions are you left with?

### Reflections at the End of the Course

Use this time now to review your responses to the questions from the videos in each model as well as the work you have done with the tasks.

- Do you notice any patterns emerging in what you have been seeing?
- Or in what you have been drawn to?

- What stands out for you?
- What questions are you carrying with you now?
- Where will you go with them from here?

### 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.

Healing at the Pool of Bethesda

<http://logopraxis-institute.online/?p=843>

The Third Round: Correspondence is a resonance of the higher in the lower (audio)

<http://logopraxis-institute.online/?p=12355>

Spiritual Christianity - Collected from the Theological Works of Emmanuel Swedenborg by Charles Augustus Tulk (book).