

FROM THE LOGOPRAXIS HANDBOOK

APPENDIX 2: THE “IN ME” TOOL

In the Heavenly Doctrines principles are often embedded in descriptions of things found in the other life. Rather than state the principle openly, it is illustrated in a way that natural people (we) can relate to, in terms much like things in this life. Yet we know that angels have no sense of space and time but think in terms of states of good (space) and truth (time).

When we think from space and time in relation to spiritual realities we easily miss the application to our own lives. Our perception tends to rest in an idea that what is being described is something that will have relevance to me after I leave this world (future time). Logopraxis is designed to encourage you to think of the Text as a revelation of how the Lord's love and wisdom operates in your own inner states of life here and now. To do that we need to begin to think spiritually, like the angels, which means we need to begin to think in terms of the states of the life of our minds: we need, to the best of our ability, to remove ideas of time and space from our thought.

To illustrate this lets look at Heaven and Hell #3. It says this...

If people within the church have ignored the Lord and recognized only the Father and have closed their minds to other thoughts, they are outside heaven. Since they do not receive any inflow from heaven, where the Lord alone is worshipped, they gradually lose their ability to ponder the truth of one thing after another. Eventually they either become speechless or inarticulate. They walk around aimlessly with their arms hanging down loosely as though all the strength had gone from their joints.

On the other hand, people who have denied the Lord's divine nature and have recognized only his human nature (like the Socinians) are also excluded from heaven. They are taken a little way forward to the right and are let down into the depths, which completely separates them from the Christian realm. Then too, there are people who claim to believe in an invisible Divine called the Being of the Universe and reject any faith in the Lord. When they are examined, it turns out that they do not believe in any god at all, since this invisible Divine of theirs is actually like the first principles of nature. This is incompatible with faith and love, because it eludes [actual] thought. These people are banished to the company of those called materialists. (New Century Edition; Swedenborg Foundation)

The idea of person is strong in this passage, it talks of people within the church; of people who have denied the Lord's divine nature; then there is the use of pronouns that keep the mind in the idea of person e.g. *they and their*. The first thing to be aware of is that this use of language, when it falls onto the natural level of our minds, immediately draws a separation between those people being described and ourselves. This separation enables us to deflect what's being described and think it belongs to others and not ourselves. What we have is a description of those people over there in the spiritual world or who existed some time in the past, the implication being that, it's not something that applies to me.

So, with the first paragraph of HH #3 it might look something like this...

If people (in me) within the church (in me) have ignored the Lord (in me) and recognized only the Father (in me) and have closed their minds to other thoughts, they are outside

heaven (in me). Since they do not receive any inflow from heaven (in me), where the Lord (in me) alone is worshipped, they gradually lose their ability to ponder the truth of one thing after another. Eventually they either become speechless or inarticulate. They walk around aimlessly with their arms hanging down loosely as though all the strength had gone from their joints.

Using the “in me” tool may seem a bit unnatural to begin with, but once we get beyond that, it can be quite useful for getting hold of the principle embedded in the natural meaning of the words of the text.

There are no rules about where “in me” is placed. You can be free about how you use it. It’s simply a tool to jolt us out of being stuck in the natural meaning of the words to help us extract a spiritual principle we can then use to develop a task.

By placing “in me” into the text we can look to an inner application of things. We are then confronted with questions like: what are the people in me, the church in me, the Lord in me, the Father in me and heaven in me? Thankfully the Heavenly Doctrines do offer us answers to these kinds of questions through the science of correspondences. The science of correspondences enables us to map elements of the natural world to their spiritual causes.

Because the Word is from the Lord, it is Him. It is the Word that constitutes the Lord in me. When we really see that the Lord is the Word we move away from attributing natural ideas of a finite person to the Divine. We are then held in the spiritual idea of what is truly human: the Lord in His Divine Human, which is the Word.

The people “in me” refers to what populates my mind in the form of truths; the church “in me” is the mind itself or the sum of the truths that form my understanding of spiritual realities. This leaves the Father “in me” and heaven “in me”. In the overall context of this passage the Father is good separated from truth, which is described in terms of acknowledging the Divine with the lips and not through obedience to what truths teach. Heaven is where the Lord/Word is, or the state of good that arises when we live from truths as a matter of life.

So let’s pull it all together. What we have is the idea that:
when thoughts (the people in me) within my mind (the church in me) ignore what the Word teaches (the Lord in me) yet continue to profess to believe in the Divine (the Father in me) my mind is closed off to other thoughts (thoughts that seek to lead me to seeing the Lord/Word as Divine) and so cut me off from heavenly states of life (heaven in me).